Faculty Focus

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Spring 2017 at the Faculty Center

Melody Bowdon

Melody Bowdon is Associate Dean of the College of Undergraduate Studies and Executive Director of the Faculty Center for Teaching and Learning. Her research interests include technical and professional communication, innovative teaching strategies, and community-based learning and research. She joined the UCF faculty in 1999 and is a Professor in the Department of Writing and Rhetoric.

As we come to the close of the 2016-2017 academic year, the Karen L. Smith Faculty Center for Teaching and Learning invites our faculty colleagues across campus to reflect on the experiences and events of recent months through the lenses of our personal and professional lives. In the coming weeks, UCF will break ground on a downtown campus we will share with students, staff, and faculty members from Valencia College as well as our fellow Central Florida citizens. Over the summer the university will launch an effort to actively engage faculty members in efforts to use predictive analytics as a tool to promote student success, and soon the campus will begin to implement our new strategic plan in earnest. New faculty, staff, and students will join our community, and construction will continue on our ever-evolving East Orlando campus.

All of this innovation and energetic engagement takes place, though, during challenging and uncertain times in and beyond higher education. Policies and values in the world that surrounds us are in flux. Messages about our roles and responsibilities and functions in our communities are often confusing and contradictory, and as a result, many in our university community are experiencing high levels of anxiety.

In this special issue of the *Faculty Focus*, you will encounter the passionate voices of many colleagues on a number of timely topics. The volume includes special sections edited by two faculty members who are deeply engaged in the work of the university: Dr. Anne Neville Miller (Nicholson School of Communication) has developed a special section on freedom of speech in higher education, and Dr. Yovanna Pineda (Department of History) has curated a special section on faculty perspectives on diversity. This super-size issue also includes articles by two students who are members of the Faculty Center staff, as well as other faculty members and administrators who are working to promote engagement on our campus and in the world.

Please enjoy this special issue, which is weighty and substantive and powerful, and consider it an invitation to join us in important conversations about these issues and others that concern you. If you are inspired to write an article in response to what you read here, or if you have a desire to raise other important issues of interest to other faculty members, please consider submitting an article for publication in a future edition. Email fctl@ucf.edu for more details.

We hope that many of you will join us for the Summer Faculty Development Conference, which will take place May 8–11, and for our 2017 Summer Teaching and Learning Days, which will take place June 22–23 and July 14. Summer programming will also include a series of workshops on gamification and several lunch and learn events focused on hot topics in higher education. Naturally our office will be open all summer to offer one-on-one support for you as you develop and revise courses and tackle new challenges in teaching and learning. We hope you'll join us in these activities, and we particularly hope that you enjoy this special issue of the *Focus*, created for you by brave and dedicated colleagues.

Special Section on Free Speech

Introduction

Ann Neville Miller

Ann Neville Miller is Associate Professor in the Nicholson School of Communication. Her research and teaching focuses on health communication and intercultural communication.

As this issue of Faculty Focus was headed to press, Vermont's Middlebury College was rocked with protests over controversial social scientist Charles Murray's invitation to speak on campus. When Murray walked to the lectern, many students in the audience turned their backs on him *en masse* and chanted until it became clear Murray would not be able to start his presentation. College officials moved him to another location on campus to livestream a discussion. However, as he and his faculty interlocutor, Allison Stanger, were leaving after the event, protesters surrounded them, attempting to block their access to a waiting car. Someone in the crowd grabbed Stanger's hair and shoved her with such force that she later went to the emergency room for treatment. College officials reported that protesters climbed on the hood and banged on the windows of the car as it inched away.

The events at Middlebury have become a subject of national debate. Although no one condones the violence Stanger experienced, some have argued that to give the stage to Murray, who has been branded a racist and pseudoscientist by *The Southern Poverty Law Center,* was to legitimize his views and negate the experiences of marginalized groups. Thus, preventing him from speaking was a legitimate response. Others insist that while anyone should have a right to peacefully protest and challenge a speaker, responding to speech by shouting it down entirely, and thus preventing any debate or exchange of ideas involved, is anti-intellectual and an affront to our nation's liberal traditions.

The happening at Middlebury came after a number of "disinvitations" of controversial speakers and student protests over racial discrimination, primarily in elite private institutions across the country in fall 2015. Protests focused mostly on raising awareness of institutional racism, calling for universities to become more welcoming of students of color. In the process, however, a number of student groups demanded that expression of viewpoints contrary to theirs should be curtailed. Heated criticisms about the decline of free speech on college campuses ensued. Even President Obama weighed in on the topic with blunt specificity when questioned by a local high school student at a town hall meeting: "I've heard of some college campuses where they don't want to have a guest speaker who is too conservative or they don't want to read a book if it has language that is offensive to African Americans or somehow sends a demeaning signal toward women," he responded, "I've got to tell you, I don't agree with that, either. I don't agree that you, when you become students at colleges, have to be coddled and protected from different points of view."

Unlike Middlebury College and other private institutions at which many of the student protests have taken place, UCF is a public university. Freedom of expression at UCF, therefore, is more than an ideal of academic freedom; it is a first amendment right. Events at Middlebury are a reminder for faculty to think through our responsibilities regarding constitutionally protected speech and academic freedom in our own community.

Articles in this issue of *Faculty Focus* attempt to jump start that thinking. Authors in the first half of the issue address freedom of speech from a variety of perspectives. The article by Samantha Harris of the Foundation for Individual Rights in Education reviews recent conflicts between free speech and self-censorship on American university campuses. Journalism professor Kim Voss's article also places current free speech issues in historic context, and Miguel Rodriguez's contribution focuses on free speech zones. An article by Sherry Andrews of the General Counsel's office explains specific policies at UCF regarding freedom of speech. Several authors consider free speech from specific disciplinary perspectives: Jim Beckman from the perspective of a first amendment scholar; Karen Morrison through the lens of multiculturalism and diversity; and Sarah Norris via freedom of information and the scholarly endeavor. Finally, Steve Collins, Jonathan Matusitz, and Yovanna Pineda describe personal experiences and reflections on free speech.

The opinions of the authors in this issue do not converge on every point—and we wouldn't want them to. But the authors would like to think that some of what they've written will prompt discussion, and even disagreement, among their colleagues. The American Association of University Professors' Committee on Academic Freedom and Tenure observed: "Free speech is not simply an aspect of the educational enterprise to be weighed against other desirable ends. It is the very precondition of the academic enterprise itself." As Steve Collins points out in his contribution, lively engagement in the marketplace of ideas should be a hallmark of American institutions of higher education. It should start with us.

For those interested in further information about free speech on campus, check out Thefire.org and Heterodoxacademy.org.

Change Is Needed as a Chilling Effect Sweeps College Classrooms

Samantha Harris

Samantha K. Harris, a Philadelphia native, graduated from the University of Pennsylvania Law School and from Princeton University, where she earned an A.B. magna cum laude in politics. During law school, she served on the editorial board of the *Journal of Constitutional Law*. Before joining the Foundation for Individual Rights in Education (FIRE), Samantha clerked for the late Honorable Jay C. Waldman of the U.S. District Court for the Eastern District of Pennsylvania, and most recently was an associate at the law firm of Pepper Hamilton in Philadelphia.

Note: To access the underlined text in the following piece, see the digital version available at http://fctl.ucf.edu/Publications/FacultyFocus/

College faculty are increasingly designing their courses not to maximize the degree to which they engage and challenge their students, but to minimize the risk of offending them, the *Wall Street Journal* reports.

FIRE has also observed worrisome signs of this phenomenon, as have other faculty members, such as Harvard law professor Jeannie Suk Gersen, who wrote for the *New Yorker* back in 2014 about "The trouble with teaching rape law" in such an environment.

This is a threat not only to the core educational mission of universities, but also to the well-being of our nation, whose leaders are products of these institutions. If faculty cannot ask their students to engage with difficult, challenging, and even upsetting materials as part of the learning process, how will those students ever function as effective leaders in a world that requires just that type of engagement on a daily basis?

The *Wall Street Journal*'s Douglas Belkin reported on the growing number of faculty who "say they are caught in a conflict between the free-speech ideals of academic debate and a creeping self-censorship in the classroom."

Film studies professor Frank Tomasulo, for example, told Belkin he no longer shows certain classic films, such as *Birth of a Nation* and *Tootsie*, because they bring up issues of racism and gender stereotyping. Belkin also told the story of University of Kansas professor Andrea Quenette, who was "on track for tenure until the fall of 2015 when students accused her of being racially insensitive." Quenette was subjected to a months-long investigation for her classroom speech, and FIRE wrote to the University of Kansas in her defense in the winter of 2016.

At institutions with more conservative student bodies, meanwhile, professors report worrying that being critical of President Donald Trump—or even being perceived that way, such as by discussing nationalism more broadly—will be harmful to their careers, the *Journal* reports:

"Renee Fraser, an adjunct who teaches western civilization at Moorpark Community College in California, said she is deeply concerned about receiving a bias complaint when she delivers a lecture this semester about nationalism.

"'If you describe nationalism, you're describing Donald Trump,' she said, noting that students in her school are mostly conservative. 'I'm embarrassed that I don't let the students have more freedom because I'm afraid for my job.'"

Belkin—correctly, I believe—attributes this rise in faculty self-censorship to several factors. The first is the increasing popularity of bias response teams, which monitor and investigate student and faculty speech, ostensibly for the purpose of assessing and improving the campus climate. Although bias response teams do not necessarily punish speech, they create a Big Brother-like environment where everyone is encouraged to report on each other and someone in power is always watching. This is hardly a conducive setting for free-wheeling discussion and debate.

Many faculty fear being on the receiving end of a bias report or other complaint for engaging in difficult classroom conversations. And their fear is well-founded: over the past several years, FIRE has seen a number of cases in which faculty have faced serious repercussions for germane classroom speech.

In addition to the rise of bias response teams, Belkin cites a number of other factors behind the chill on classroom speech, including pressure from the federal government to broaden the definition of sexual harassment, pressure from college students' parents to provide their children with "more protection," and the increasing number of faculty who lack the protections of tenure.

So in the face of all this pressure, what can universities do to ensure that their faculty feel free to teach their subjects as they see fit, and to challenge their students to think about and engage critically with difficult materials?

One step could be to dismantle their bias response teams. Although bias reporting systems are not necessarily punitive in nature, there is simply an unavoidable tension between en-

couraging free and open debate on campus and encouraging students to report any instances of subjectively biased speech to the administration. And while the current zeitgeist seems to dictate that we should resolve that tension in favor of students' emotional comfort, doing so will only worsen the echo-chamber phenomenon that does such immeasurable harm to the kind of critical thinking and intelligent, reasoned debate that we must be able to engage in in order to address the problems we face as a society.

Another critically important thing universities can do, and that a number of prominent universities have already done, is to adopt a statement of commitment to free speech and academic freedom modeled after the one produced by the University of Chicago's Committee on Freedom of Expression. That statement affirms:

"[T]he University's fundamental commitment is to the principle that debate or deliberation may not be suppressed because the ideas put forth are thought by some or even by most members of the University community to be offensive, unwise, immoral, or wrong-headed. It is for the individual members of the University community, not for the University as an institution, to make those judgments for themselves, and to act on those judgments not by seeking to suppress speech, but by openly and vigorously contesting the ideas that they oppose. Indeed, fostering the ability of members of the University community to engage in such debate and deliberation in an effective and responsible manner is an essential part of the University's educational mission."

The significance of adopting a formal free speech policy statement at this moment in time is twofold.

First, it sends a clear message to students and faculty, at a time when demands for censorship are high, that the university understands the importance of free speech and will defend it against calls for censorship and punishment. This message should empower faculty to teach as they see fit, knowing the university will stand behind them if someone demands they be punished for doing so.

Second, it provides the university with a clear, viewpoint-neutral statement of principles to which they can refer back when actually faced with demands for censorship. If a university both adopts a free speech statement and publicizes its adoption, making clear that it is the policy by which all free speech controversies will be resolved, the university is much less vulnerable to charges of uneven enforcement, bias, and double standards after the fact. And hopefully, with consistent enforcement, demands for censorship will wane over time as people realize that the university will, each and every time, stand up for free speech and academic freedom.

We should all be profoundly disturbed that at a time when informed discussion and debate are so desperately needed in our society, a growing number of faculty members feel their primary goal must be avoiding offense rather than instilling knowledge. As students, parents, and alumni, we should all encourage the administrations of these institutions to take the necessary steps to safeguard faculty members' ability to teach the next generation of leaders.

The Campus & the First Amendment: Offensive Speech Means More Speech, Not Censorship

Kimberly Voss

Kimberly Wilmot Voss is Associate Professor of Journalism in the Nicholson School of Communication, where she teaches mass communication law. She is the author of *The Food Section: Newspaper Women and the Culinary Community* (2014) and *Women Politicking Politely: Advancing Feminism in the 1960s and 1970s* (2017). As an undergraduate, she was a reporter at the *U.W.M. Post*, the student newspaper which took on university speech codes and won at the Supreme Court.

In the painful days after the Pulse nightclub massacre last summer, it was announced that the Westboro Church was coming to Orlando to protest during a funeral. The "church" is known for its hate-fueled protests, most prominently at the funerals of service members. (A common sign members carry in their homophobic mission includes "God Hates F**s.") In response to the protest, about 200 people formed a human chain to counteract the Westboro Baptist Church demonstrators.

During the counter-demonstration, a line of "angels" mounted with wings constructed from PVC pipes and white sheets walked in front of the crowd while people sang "Amazing Grace." The wings were created by Orlando Shakespeare Theater members who outfitted their volunteers with sheets wide enough to block the view of the Westboro Church members.[1]

This example of both sides using their First Amendment rights is exactly what the courts have consistently ruled: the answer to offensive or hateful speech is more speech. Most people in Orlando likely found the Westboro Church's message offensive, especially at a time when the community was grieving. Yet, rather than preventing the "church" from expressing its views, others were also allowed to express their opinions.

The Westboro Church has long challenged what is allowed under the First Amendment and won. In fact, in 2011 the Supreme Court ruled 8–1 in *Snyder v Phelps* that picketing the funeral of a soldier was considered to be speech protected by the First Amendment.

It is within this argument of the need for more speech and less censorship that college campuses have seen their speech codes overturned. (This is an issue for public universities as the First Amendment only applies to governmental regulation of speech and free expression.) Speech codes were once popular guidelines that punished students for language offensive to others largely based on issues of race and gender.

In the 1980s and 1990s, more than 300 colleges instituted codes that punished students for potentially uncivil discourse. The courts consistently have ruled that these codes are overbroad because campus codes punish students for language that is constitutionally protected by the First Amendment.

The fact that the First Amendment applies to speech on a public university campus is settled law. It follows the 1969 ruling *Tinker v Des Moines* establishing that students in public high schools had First Amendment rights—these rights were not lost at the school gates. Likewise, college students had long retained First Amendment rights on campus.

The state and federal courts have consistently ruled against speech codes because of the violation of those First Amendment rights. In 1989, a federal judge in *Doe v the University of Michigan* ruled that speech provisions in the school's speech code were a violation of the First Amendment. The code had prohibited language that "creates an intimidating, hostile or demeaning environment for educational pursuits."[2]

In another example, longtime student newspaper the *UWM Post*, in Milwaukee, Wisconsin, sued the University of Wisconsin System regarding policies, known as Racist and Other Discriminatory Conduct, that were enacted in the late 1980s in response to racially charged incidents on the state's campuses. A federal court ruled those policies, and later Regent's-approved revisions to the system-wide student conduct code, were unconstitutional based on First Amendment grounds in *The UWM Post, Inc. v. Board of Regents of the University of Wisconsin System*.

The free speech organization Foundation for Individual Rights in Education (F.I.R.E.) has long criticized the codes: "While some of these policies are enacted out of a presumably well-intentioned-if-paternalistic-impulse to 'protect' students from 'harm,' they are entirely incompatible with freedom of expression and the daily reality of communication in our modern liberal democracy."[3] In other words, intellectual debate needs multiple voices and points of view.

A more recent example of how campus regulations violate the First Amendment involves speech codes that address sexual harassment. For example, Eastern Michigan University had a policy that prohibited "inappropriate sexual or gender-based activities, comments or gestures." Similarly, a policy at University of Texas-Austin prohibited "sexually oriented conversations or comments."[4]

Despite the well-meaning intentions, the practical aspects of these policies can have a chilling effect on speech—exactly what the First Amendment was intended to prevent. Instead, First Amendment philosophies are focused on the marketplace of ideas. In other words, we should add to the marketplace rather than censor speech of students and faculty.

The need for college students to better understand the First Amendment—and how it applies to college campuses—is one that is being debated across the nation. Last year, Missouri Republican Rep. Dean Dohrman filed House Bill No. 1637 after last November's protests on the University of Missouri campus when students and university employees tried to block student journalists' access to cover the public protest.

The proposed legislation would require any student at a public institution of higher education in Missouri graduating after 2019 to complete a three-credit class about freedom of speech. The coursework satisfying the requirement includes the study of freedom of speech as embodied in the First Amendment, discussion of the concepts of freedom of inquiry and the history of speech suppression in the U.S. and other countries.

In his bill, Dohrman included information from a Pew poll finding that 40 percent of millennials believed speech should be restricted if it would be considered offensive based on racial issues.[5] Mark Schierbecker, one of the student journalists involved in the Missouri protest, said he believes older generations have a stronger appreciation of the First Amendment, and that is unfortunately lost on younger generations. "Free speech needs to be part of the millennial platform," he said. "Students are the generation that stands to gain the most from having it."[6]

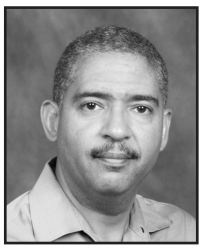
References:

1. Arelis R. Hernandez, "Hundreds counter-protest Westboro Baptist demonstration in Orlando," *Washington Post*, June 18, 2016.
2. David L. Hudson, "Hate Speech & Campus Speech Codes," First Amendment Center, September 13, 2002.
3. "State of the Law: Speech Codes," Foundation for the Individual Rights in Education(FIRE), 4.

4. David L. Hudson, "Hate Speech & Campus Speech Codes," First Amendment Center, September 13, 2002.
5. Jacob Poushter, "40% of Millennials OK With Limiting Speech Offensive to Minorities," Pew Research Center, November 20, 2015.
6. Kaitlin DeWulf, "Missouri representative files bill to educate college students in the state on free speech," Student Press Law Center, January 19, 2016.

Free Speech Zones on Campus

Miguel Rodriguez



Miguel Rodriguez joined the UCF faculty in 2013 as Adjunct Instructor in the History Department. He holds an undergraduate degree in Industrial Engineering and a graduate degree in History from UCF. He currently teaches World Civilization II from 1400 to the present.

The purge of thousands of university teachers in Turkey in the wake of last year's failed coup attempt should give the world pause. Media had already been hamstrung by the government restricting what could and could not be said of Turkey's current leader—President Recep Tayyip Erdogan. Now, the silencing of government opposition viewpoints in Turkish academia should send a strong message that freedom of speech must always be protected. It is still too early to tell what the long-range ramifications of the purge in Turkey will be, but it's not off to a good start. There are allegations of torture of captured rebels and clear evidence of increased hardline government control in Turkish society.

So, how is all this related to the topic of free speech (or free assembly) zones at the University of Central Florida? How is it not? Ever since the Kent State shootings of students by the Ohio National Guard, and other public university protests of the late 1960s and early 1970s, security for administration, faculty, and students in places of higher learning has considerably increased, but so have restrictions surrounding students' right to protest. Along with this has also come the limitation of where students are allowed to voice their First Amendment rights on a public university campus. This was of particular concern of student activist groups at UCF between 2005 and 2008. Their main argument was that a state sanctioned public university—funded largely by tax payer dollars—should allow for free and open debate nearly everywhere on campus. There should be no "zones" limiting access to high areas of traffic or popular gathering spots on campus.

As recently as 2014, UCF's own *Central Florida Future* student newspaper covered a story in which the organization known as Students of the Young Americans for Liberty argued that not only were free speech zones unconstitutional, but even the zones at UCF that were allowed for free assembly were being shrunk.[1] Currently, there are eight free speech areas at UCF. For reference to the entire policy, see *UCF-4.0293 Use of University Facilities; Campus Demonstrations and Other Outdoor Events* at www.regulations.ucf.edu.

One of the reasons UCF policy provides for creating free speech zones is that allowing for full access to university grounds would cause classroom learning interruption. This is a valid concern. However, I doubt the student activists would barge into a social science class and begin debating the merits of quantitative versus qualitative analysis. Public buildings such as libraries, schools, court houses, etc. have legitimate rights to protect those within their enclosures to safely and conveniently access materials, or listen to lectures, or have their trials without unnecessary interruption.

Nevertheless, the counterargument by the student activists was that free speech "zones" should not exist at all, but that assembly for political discourse should be allowed in most open areas of campus where classroom learning is not affected. If the university is a public area where anyone who is not a student can come onto campus, then why not allow for free exchange of ideas on open ground where no classes are taking place? This is a necessity for a viable democracy. Traditionally, the American university has helped to foster and grow civic duty and political action.

This was the argument of the UCF student activists a decade ago. Rigorous debate was key to the foundation of this nation. Debate, speeches, and protests are in themselves learning experiences that should be encouraged and not restricted on public university campuses. They are First Amendment rights. They can even be an outlet for tensions when today, all too often, many citizens are using firearms as their speech. Unfortunately, the use of guns to settle debates has resulted only in one-way communication and no compromise. The victor is usually the one who shoots first or is able to hit the target successfully—rest in peace Alexander Hamilton. (In case you have not studied American history or seen the Broadway hit *Hamilton*, Alexander Hamilton was shot to death by Aaron Burr. Don't worry, no spoilers here. Ironically, these founding fathers of the republic could not or would not settle their disagreement through civil debate. But I digress.)

1 *Central Florida Future*, September 18, 2014, http://www.centralfloridafuture.com/story/news/2014/09/18/ucf-free-speech-zones/15839401/ accessed July 24, 2016.

Unfortunately, as student activists graduate, many of their campus causes wane in their absence until the next group builds up the movements and momentum again. I am comforted to know that some of these former UCF students have found success as lawyers and other civic occupations that help protect our civil and human rights. Yet, the zones still remain at UCF.

Perhaps the growing authoritarian rule in places such as Turkey (and as it has been for some time in Russia and is currently in Venezuela) and even the unsettling tone we hear in our own political discourse today about limiting the access of the media should alarm UCF and university campuses all over the United States. University administrations across the country should take careful consideration and revisit their free assembly area policies. In times of political and social crisis, the exercise of the First Amendment rights to assemble and speak is crucial. We historians understand all too well that in authoritarian regimes, first the free press is silenced, then the artists, soon followed by the voices of the academics and their students, and finally the general citizenry itself.

Policies Regarding Freedom of Speech at UCF

Sherry Andrews

Sherry Andrews has served as Associate General Counsel for UCF from 1995–2001 and from 2004–present. She was named Associate Provost in 2008 and has been involved with collective bargaining with the faculty union and other labor relations issues at UCF, including grievances and discipline.

Introduction

UCF is committed to protecting and encouraging freedom of speech and assembly—fundamental rights guaranteed by the First Amendment of the U.S. Constitution—on our campus. Our university policies, regulations, and collective bargaining agreements affirm the right of academic freedom, as well as the right of all members of the university community to debate ideas, form opinions, and fully express their ideas.[1]

However, all rights have limitations. They may not be exercised in the same manner in all places, at all times, and by all people. Public universities and colleges around the country struggle with the competing demands for public use of campus facilities and the university's responsibility to ensure that campus operations are not interrupted nor safety compromised.

Legal Background

In order to provide some boundaries for the restrictions on access to and use of public property, the courts have created the forum doctrine, or forum analysis. In *Perry Education Ass'n v. Perry Local Educators' Ass'n,* 460 U.S. 37 (1983), the Supreme Court recognized three categories of forums: the traditional public forum, the limited or "designated" public forum, and the non-public forum.

Public forums. Public forums are defined by the historical use of the property for assembly and debate. The quintessential public forums are city streets, sidewalks, and public parks. In a public forum, the state may not prohibit expression. Any regulation of speech or of the persons allowed to speak in those places is subject to strict scrutiny—that is, the regulation must be narrowly tailored to serve a compelling state interest.

Limited public forums (also called "Designated Public Forums"). The state does not create a designated public forum merely by allowing some speech on the property or by inaction.[2] Limited public forums are created when the state *purposefully* opens a nontraditional public forum for expressive use, either by the general public or by a particular class of speakers. If the state excludes a speaker who falls within the class to which such a forum is opened, strict scrutiny applies. If the state excludes a speaker who is not a member of the class for which the forum is opened, or requires specific individual permission for use, its action must only be reasonable and viewpoint neutral.

Non-public forums. These include areas such as offices, classrooms, internal corridors, and work areas where public speech has traditionally not been permitted and is otherwise incompatible with the legitimate operations of those spaces.[3] Simply because the state owns property does not automatically open that property to the public. A non-public forum does not become public because the state reserves access to a particular group or because it invites certain activities (such as concerts).[4] Importantly, a forum may be public as to one group and remain non-public to all others.[5] In a non-public

1 The topics of academic freedom and commercial speech are beyond the scope of this article.

2 A*rkansas Ed. Television Comm'n v. Forbes,* 523 U.S. 677–79.

3 *Perry,* 460 U.S. at 46.

4 *See Greer v. Spock,* 424 U.S. 828, 838 (1976).

5 *Perry,* 460 U.S. at 48.

forum, the state may impose content restrictions as long as they are reasonable and viewpoint neutral.

Regardless of the type of forum or the level of scrutiny required, the state is always permitted to impose "time, place and manner" restrictions. Simply put, the "when, where, and how" of expressive activity may be regulated as long as the regulation is viewpoint- and/or content-neutral, narrowly tailored to serve a significant government interest, and leaves open ample alternative channels for communication.[6] "A regulation is 'narrowly tailored' when it does not 'burden substantially more speech than is necessary to further the government's interest.... At a minimum, a regulation cannot be narrowly tailored unless the cost to speech is 'carefully calculated.'"[7] The regulation does not have to be the least restrictive possible. Rather it must be reasonable.[8]

The state may also impose prior requirements, such as requiring reservations or permits, in order to regulate competing uses of public forums.[9] The university can charge different rates to groups based on the connection of the group to the university or to the state generally.

UCF'S Current Practices and Forum Analysis

UCF is not a public forum, but rather a mix of limited public forums and non-public forums. The university's essential mission is education and its facilities and grounds are principally reserved to the furtherance of that mission. A number of UCF regulations govern use of university property and facilities. The most important ones for purposes of this discussion are: UCF-4.0293, which governs the use of university grounds; UCF-4.0294, which governs use of university facilities; and UCF-5.008(4), which addresses the issues of abusive or bullying speech. To save space and not cause the reader's eyes to glaze over, the full text of the regulations is not included[10]. The important points are summarized.

UCF-4.0293 Use of University Facilities; Campus Demonstrations and Other Outdoor Events. This regulation provides the broadest statement of free speech and assembly rights on campus. University organizations and university related organizations may organize, conduct, or participate in demonstrations and other exercises of free speech and assembly on almost all university grounds as long as such use does not interfere with classes or other normal activities of the university or infringe on the rights of other members of the university community.

For non-university groups and individuals, eight areas of campus have been designated as "Free Assembly Areas," or limited public forums. They are scattered throughout the campus in areas that provide for maximum exposure of the expressed communication. Non-university organizations and persons who intend to use the Free Assembly Areas must notify the Office of Student Involvement in writing at least 24 hours in advance of the event.

No campus buildings, indoor facilities, or athletic or recreational facilities may be used for demonstrations or assemblies unless specifically permitted in writing by the campus authority responsible for the building or facility.

UCF-4.0294 Use of University Facilities; General Requirements. University facilities are reserved and used primarily for the official and regular conduct of the university by the university and its authorized agents. The general public has physical access to all walkways, streets, libraries, bookstores, and parking lots on campus for the purpose of conducting business with the university and participating in university-related activities that are open to the public. Unless invited by someone in authority to do so, the general public does not have access to facilities reserved for university housing, teaching, research, administration, recreation, creative activity, or athletic activity.

Use of university facilities may be subject to usage fees and/or service charges to defray the cost of use of the facilities. These charges may vary depending upon whether the person or organization is university, university-related, or non-university. Non-university organizations must apply to schedule use of university facilities in advance.

UCF-5.008 Rules of Conduct. The topic of abusive or bullying speech has been the target of much heated rhetoric in academic and political circles, as well as in the media. It is beyond the scope or the space constraints of this article to discuss such things as "civility codes," "trigger warnings," "micro-aggressions," etc. UCF does not have any official policies or regulations regarding "tolerance," "respect," or "civility," though we, of course, expect members of our community to practice those ideals.

Our student code of conduct does prohibit verbal or written abuse, threats, intimidation, bullying, etc. However, it very specifically says that this prohibition *shall not* be interpreted

6 *Crowder v. Housing Authority of Atlanta*, 990 F.2d 586 (11th Cir. 1993).

7 *Hays County Guardian v. Supple,* 969 F.2d 111, 118 (5th Cir. 1992).

8 *Ward,* 491 U.S. 781 at 798 (1989).

9 *Forsyth County v. Nationalist Movement,* 505 U.S. 123, 130 (1992).

10 UCF Regulations are available at www.regulations.ucf.edu.

to abridge the rights of freedom of expression provided by the First Amendment.

Summary

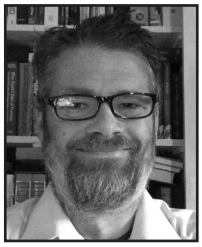
UCF endeavors to provide maximum access to its grounds and facilities for expressive activities while protecting its primary mission of educating students. While it is not a public forum, it has chosen to treat the majority of its campus as a limited or designated public forum. Students, employees, university organizations, and university-related organizations are free to organize, conduct, or participate in demonstrations or other exercises of free speech and assembly on almost all university grounds. Members of the general public have more limited, but still plentiful, alternative channels for communication.

The university does impose time, place, and manner restrictions on speech and assembly rights. However, these are applied neutrally to all similarly situated parties, and fit well within constitutional parameters. Speech is not restricted on the basis of its content or the viewpoint of the speaker. Restrictions on when, where, and how expressive activity may occur are narrowly tailored. There are a few areas where speech or assembly may not occur (e.g., grounds immediately adjacent to university buildings where such use may impair entrance to or exit from the building, grounds immediately adjacent to university residential facilities, and areas within 200 feet of the Creative School for Children). These restrictions do not burden more speech than is necessary to protect the university's legitimate interests in ensuring that campus operations are not interrupted and its pedagogical mission is not impaired.

In conclusion, UCF recognizes the unique role that universities play as the "marketplace of ideas." It encourages the exchange of new and challenging ideas. Accordingly, it has worked hard to design free speech policies that balance this intellectual ferment with its responsibilities to protect students' rights to obtain an education and to ensure that safety is not compromised.

The First Amendment

Jim Beckman



James A. Beckman is Professor of Legal Studies in the College of Health and Public Affairs and recently concluded his term as the inaugural chair of the Legal Studies Department at UCF from 2011-2016. Prior to joining UCF, he was a tenured law professor at the University of Tampa from 2000-2011 and also served on the Staff & Faculty of the United States Military Academy at West Point as an active duty military lawyer from 1994-1996.

This short essay is meant to be a very brief overview of the First Amendment—which is quite challenging in 2,000 words or less. In fact, before joining the Department of Legal Studies at the University of Central Florida in 2011, I taught a *semester*-long class for ten years at the University of Tampa entitled "The First Amendment." Occasionally, a colleague or student would ask, "How can you teach a whole semester long class on just the First Amendment?" One colleague astonished me by asking how I could stretch out material for an entire semester, as the First Amendment was, after all, "only one of the ten amendments comprising the Bill of Rights." Yet, the study and discussion of this topic could certainly extend for a whole semester or year as a class, and of course, whole books are written on the topic.

In part, the above questions illustrate a lack of understanding about the First Amendment—both as to what it covers and its many nuances. First, we as a society have a very poor grasp on what is contained within the First Amendment. In 2014, according to the First Amendment Center at Vanderbilt University in its *The State of the First Amendment* (annually published from 1997–2014), 29% of those adults polled could not identify *any* of the rights guaranteed by the First Amendment. Of those who could identify at least one right contained in the First Amendment, 68% named freedom of speech. However, those polled were hard pressed to name any other right—with only 29% correctly identifying freedom of religion, 14% correctly identifying freedom of the press, 7% correctly identifying freedom of assembly, and 1% correctly identifying freedom to petition the government.

Second, we often speak of the First Amendment in simple absolute terms rather than recognize the countless nuances of First Amendment jurisprudence identified by courts and, specifically, the decades of the United States Supreme Court's complex jurisprudence. Admittedly, the text of the First Amendment (ratified in 1791) is deceptively and beguilingly simple, delineating all of the above referenced rights in just forty-five scant words. Further, as it relates to the freedom of speech (the subject of this *Faculty Focus* section), the First

Amendment's guarantee is contained in only ten concise words as follows: "Congress shall make no law… abridging the freedom of speech...." Yet, these forty-five words (or ten words relating to freedom of speech) barely scratch the surface of what the guarantee of freedom of speech truly means (or does not mean) and when, if at all, the government may restrict speech in certain contexts (spoiler alert: there are a plethora of circumstances where speech may be lawfully abridged). Indeed, over the course of our nation's history, and particularly within the last century, the Supreme Court has given meaning to those concise words in well over a hundred important opinions governing virtually every aspect of day-to-day lives—in cases ranging from obscenity and vulgarity (in words or images), national security, public employment, speech in public forums and at public schools, and a host of other issues and contexts.

Although the First Amendment's language regarding freedom of speech seems absolute and clear (i.e., Congress shall make *no law*…"), the Supreme Court has held time and time again, under various circumstances, that the First Amendment is in fact not absolute, does not offer blanket protection in a bevy of different areas, and does permit the government to impose punishment for certain speech *once uttered*. Indeed, even the wording that "Congress shall make no law" appears misleading in its scope as to whether it applies to other government actors beyond the United States Congress. The Supreme Court held as early as 1925 in the First Amendment case of *Gitlow v. New York* that the constitutional verbiage that "Congress shall make no law" does not only include Congress and the federal government, but also includes state governments and political subdivisions of the state. Thus, today, the First Amendment applies to the actions of any governmental actor (including public universities), and not just laws passed by the United States Congress—but importantly, the First Amendment does not restrict the action of non-governmental persons. That is why, for example, a Facebook friend can delete your comments on her post consistently without violating your First Amendment rights.

Further, as mentioned above, the First Amendment language appears misleading to many in that the protections are not as ironclad and absolute as the language suggests. Many are familiar with the now almost century-old cliché that it is impermissible (and not protected) to "shout 'fire' in a crowded theatre." The saying actually comes from Supreme Court Justice Oliver Wendell Holmes in the 1919 First Amendment case *Schenck v. United States*. However, there are many more qualifications on First Amendment protections. In a famous ruling in *Chaplinsky v. New Hampshire* (1942), the Supreme Court stated:

> There are certain well-defined and narrowly limited classes of speech, the prevention and punishment of which have never been thought to raise any constitutional problem. These include the lewd and obscene, the profane, the libelous, and the insulting or "fighting" words those which by their very utterance inflict injury or tend to incite an immediate breach of the peace. It has been well observed that *such utterances are no essential part of any exposition of ideas, and are of such slight social value* as a step to truth that any benefit that may be derived from them is clearly outweighed by the social interest in order and morality.

In the years since the Supreme Court decided *Chaplinksky,* it has expanded the above list of unprotected speech to other areas such as making "true threats" against another (*Virginia v. Black*, 2003), incitement to violence (*Brandenburg v. Ohio*, 1969), child pornography (*New York v. Ferber*, 1982), obscene pornographic matter (*Miller v. California*, 1973), speech by public employees when such speech is prohibited by the employee's contract or adversely impacts the operations of the employer (*Garcetti v. Ceballos*, 2007; *Heffernan v. City of Paterson*, 2016). Speech is also limited in yet a myriad of other ways. For example, an employee does not have the right to engage in racially or sexually harassing speech of a co-worker under Title VII of the Civil Rights Act of 1964. In the military, it is a criminal offense for a commissioned officer to use "contemptuous words against the President, the Vice President, Congress…" and a number of other public officials (Uniform Code of Military Justice, Article 88; 10 U.S. Code section 888). Federal employees are precluded from engaging in political speech while on the job or as part of their duties (The Hatch Act, 5 U.S. Code sections 7321–7326).

The government may also promulgate "content neutral" regulations (i.e., where the government does not take a position one way or the other regarding the message) when such regulations dictate the appropriate "time, place and manner" for the delivery of the speech. These "content-neutral" laws survive constitutional challenge so long as the government is not favoring or censoring one message over another (a disfavored practice called "viewpoint discrimination" in First Amendment parlance). A perfect example of a legitimate "time, place and manner" regulation by the government would be prohibiting someone from using loudspeakers to promote their views at midnight on campus (see, for example, the Supreme Court case *Ward v. Rock Against Racism*, 1989). Content-neutral "time, place and manner" restrictions are also what allow public universities (and other public actors) to utilize free speech zones. However, the point here is simply to illustrate that the First Amendment is far from absolute and much more complex that a simple reading of the amendment suggests to some.

Further, the government may not absolutely prevent you or censor you *prior* to speaking except in very narrow areas such as disclosing national security secrets (as discussed in important Supreme Court cases like *Near v. Minnesota* (1931) and *New York Times v. United States* (1971)). This rule is called the "Doctrine against Prior Restraint" by the courts. However, after your speech is rendered, you may find yourself subject to certain adverse legal consequences ranging from criminal prosecution, civil lawsuit, termination of employment, *et cetera*, if those words that you decided to utter (or write) fall into an area wherein the Supreme Court has held that the government may legitimately restrict the speech.

While the above may seem to paint a gloomy picture of the state of the First Amendment, that certainly is not the intention of this author. A university (public or private) should serve as a "marketplace of ideas" (a concept discussed by Justice Oliver Wendell Holmes in another First Amendment case—in his dissenting opinion in *Abrams v. United States* in 1919). Speech (by faculty or students) discussing and debating academic concepts relative to the subject matter of the course (for example) still enjoys strong protection under the First Amendment even if deeply unpopular. As Justice Holmes wrote in *Abrams*, "the best test of truth is the power of the thought to get itself accepted in the competition of the market...." This is true so long as the students and the faculty member are adhering to the reasonable content-neutral "time, place and manner" regulations, professional standards and conduct rules set forth by the university. Further, as a report by the American Association of University Professors (AAUP) put it, "freedom of teaching, research, and publication" is "the most readily understood aspect of academic freedom." Yet, even in this area, the AAUP acknowledged that faculty should be protected in these areas of teaching, research and publication "so long as the teacher or researcher has acted in accordance with the applicable standard of professional care..." (AAUP Report, Protecting an Independent Faculty Voice: Academic Freedom after *Garcetti v. Ceballos*, p. 69, November-December 2009). Phrased another way, as then-AAUP Senior Legal Counsel Rachel Levinson stated in 2007, "One of the most fertile areas for claims of academic freedom and First Amendment protection is, of course, classroom teaching. Speech by professors in the classroom at public institutions is *generally* protected under the First Amendment and under the professional concept of academic freedom *if the speech is relevant to the subject matter of the course*" (Rachel Levinson, "Academic Freedom and the First Amendment," *AAUP Summer Institute* (July 2007) (emphasis added).

Numerous other articles by esteemed UCF colleagues in this issue address important issues like university policies about free speech at UCF (Sherry Andrews), free speech and diversity (Karen Morrison), and encouraging the marketplace of ideas (Steven Collins). Thus, I will not attempt to reference those topics here. Suffice to say, these essays assuredly illuminate the nuanced complexity of the First Amendment for the reader that I have briefly touched upon here.

Advocating the Freedom to Speak and a Sense of Belonging in the Classroom

Yovanna Pineda

Yovanna Pineda is Associate Professor of History. Currently, she is working on her second book project, *Harvesting Technology: Farm Machinery Use, Invention, and Memory in Argentina* and on a companion documentary film, *The Birthplace of the Harvester*.

When I was asked to write about freedom of speech in the classroom, it sparked a memory of an undergraduate moment that strongly influenced how I teach and why I always encourage open discourse. Long ago, in April 1992, I sat in a Marxist philosophy class at UCLA, taking meticulous notes during lecture and reading long passages of *Das Kapital*. In retrospect, though I may have won points in effort and memorization—I had taken the course to learn how to apply Marxist theory in debates about poverty—I had actually lost sight of why I was taking the course in the first place. Then, on April 29, the four not-guilty verdicts of the officers tried in the beating of Rodney King brought forth screams of injustice, looting, and street riots. Eventually, L.A. mayor Tom Bradley called for the National Guard and a city-wide state of emergency. Soon after UCLA reopened classes, my Marxist professor, who perhaps saw no point in lecturing given the violent reality of the L.A. riots, devoted a whole class to a discussion on the current situation. With the city still smoldering, emotions ran high and no one agreed on the real source of the violence and whom to blame—but the result was sharing an understanding *and* feeling of what is systemic and institutional racism. This livid discussion was one of my best learning moments because all voices—conservative, liberal, passive, and violent—spoke out in this relatively safe environment. Most important, it was the first time that I saw students of color really speaking out to vehemently defend the looters against the accusation that they were mere criminals. It was not lost on the students of color, or me, that the looters looked like *us*, they lived in *our* neighborhoods, and *we* understood why some might be tempted to take advantage of the situation to secure essentials like bread and diapers.

Eight years after that experience, I started teaching my own courses as an assistant professor at a private, liberal arts col-

lege. I was the only Latina and the third woman to ever be hired in this 100-year-old history department. The students were exceptionally privileged at this institution, and I thought it imperative to discuss difficult topics in the classroom, such as racial violence in Latin American and North American cities. Though it was not always easy to facilitate debates on emotionally charged topics, it was absolutely essential for developing students' emotional maturity, affective learning, and academic sensitivity. Discrimination is not safely relegated to the abuses of the past I teach in my classes, but remains with us in the present. Since then, in my syllabus, I clearly state that a course goal is to create an open environment for discussion on diverse and difficult historical topics. I highlight that "our increasingly close contact with the world requires us to understand what is at the base of poverty, inequality, and discrimination."

My primary motive is to create a sense of belonging and inclusion in the classroom by actively promoting freedom of expression. Over the years, I have discovered that, by the end of the semester, underrepresented and female students became more responsive as they become aware that their voices matter and they *feel* free to speak. Some of my methods to arouse and sustain good discussions have included calling out specific students, directing debates on specific controversial topics, and acting out historical debates. Healthy, active discussions can become heated, so I make sure to schedule time-outs during debates. Also, I encourage laughter and humor to ease tensions, especially at the end of a class so students remember they were role-playing.

In conclusion, I seek to foster a sense of belonging and a freedom to speak in the classroom that is essential to learning. The students' positive evaluations of their learning during these debates have emboldened me to take on even more difficult topics; to speak frankly with students about how history matters and influences the status quo; and I can explain why—after nearly twenty years of teaching—I'm still the only Latina in a history department.

Freedom of Information and the Scholarly Endeavor

Sarah A. Norris

Sarah A. Norris is the Scholarly Communication Librarian at the John C. Hitt Library. Her research interests include copyright and intellectual property rights, fair use, open access, and open educational resources.

At the UCF Libraries, we have several guiding values and principles that help frame our mission and vision of library services and resources for faculty and students. Critical to this is the commitment to "intellectual freedom, confidentiality, and fair and equitable access to information" (UCF Libraries, 2016).

As UCF Libraries' Scholarly Communication Librarian, my work (and the work of all UCF Libraries faculty and staff) supports the research efforts of our faculty and students. With this in mind the guiding values related to intellectual freedom, confidentiality, and fair and equitable access to information are always at the forefront of our efforts in the library.

As I thought about the topic of freedom of information and the scholarly endeavor, I was reminded of an infographic created by the Association of Research Libraries (ARL) titled, "Libraries are Champions of Academic Freedom and Balanced Copyright" (Association of Research Libraries, 2014). It perfectly encapsulates my thoughts on libraries, freedom of information and the scholarly endeavor, and aligns with the mission of the UCF Libraries to support "learning and teaching, research, creation of knowledge, intellectual growth, and enrichment of the academic experience" (UCF Libraries, 2016). This infographic identifies three areas that illustrate the roles libraries play in this endeavor: the freedom to research, freedom to teach and learn, and freedom to publish.

At the core of all of this is a burgeoning movement towards open content—from open-access repositories to open research data. Open Access (OA) as it is broadly defined is free and unfettered access to research online and is an ever-evolving movement within academia—one that provides increased opportunities to the research community and is a fundamental piece in the efforts to further freedom of information and the scholarly endeavor. In each of the three areas in the ARL infographic there are several open movements to explore.

The Freedom to Research

Fundamentally, academic libraries cannot exist without supporting research of some type. With this in mind, UCF Libraries provides a robust and diverse collection of tools and

sources. From archives, books, journals, and databases available in a variety of formats and mediums, the Library aims to provide the broadest possible access to research. However, with dwindling budgets and ever-rising costs for materials, subscriptions, and licensing fees, the Library's ability to provide such broad access is effectively limited and potentially restricted and/or pay-walled. With this in mind, open access plays a critical role in promoting freedom of research to anyone, anywhere, and beyond institutional affiliation.

Though open access efforts have existed since the 1960s, it was not until the 1990s with the advent of the World Wide Web that the OA movement really began to take shape. Open Access journals, books, and data have steadily evolved from the initial stages of the open access movement where digital archiving was the focus. Now, libraries can direct researchers to open access journals, books, and data that are easily accessible and have moved beyond digital archives (though these, of course, are still of great value to researchers).

The Freedom to Teach and Learn

Teaching and learning are fundamental to the academy. With an increase in online learning and mixed mode classrooms compacted with new and evolving federal and state legislation related to textbook affordability, faculty and students can often feel like they are in a quandary. Faculty want to use the best resources while providing affordable options for their students. Open Educational Resources (OER) is one particular open movement that can be useful for faculty looking to provide robust and appropriate content for their courses while creating affordable options and alternatives for students.

Open Educational Resources, like the broader Open Access movement, is free and unfettered access to materials. In the case of OERs these materials directly support and enhance teaching, learning, and assessment. Primarily seen as an online learning component, OERs can be equally used for face-to-face courses. The Library and other units on campus play a key role in providing assistance with OER materials and fair use in the classroom, regardless of mode.

The Freedom to Publish

In the UCF Libraries Office of Scholarly Communication, we frequently work with faculty members in areas related to publishing and author rights. Scholarly publishing can often pose challenges with regards to intellectual property and copyright. Open alternatives in publishing are one way in which authors can mitigate such challenges; however, open alternatives in publishing are often met with preconceived notions related to credibility and impact.

As researchers, considering publishing in open access journals and books further promotes freedom of information to other researchers around the world. By effectively eliminating restricted access in any way, open access is a model that encourages access to research by all while, in some cases, satisfying grant funding requirements to make research open—a requirement that is becoming more prevalent in funded research.

In addition, open access publishing allows the author/researcher to retain the copyright to their work. In traditional publishing, authors, in most cases, sign an agreement with the publishers in which they transfer their copyright to the publisher. This typically restricts the author's ability to share, distribute, reproduce, and even use the work for classroom purposes without permission from the publisher, who becomes the legal copyright holder. By publishing open access, authors can retain any and all components of their copyright, and even add Creative Commons Licenses to their works.

Conclusion

While certainly not comprehensive, this article describes a few areas in which the UCF Libraries promote freedom of information and the scholarly endeavor, with a particular focus on open movements. By encouraging the use of and contribution to quality open materials, libraries and faculty can effectively be engaged in efforts to promote freedom of information to all.

I hope that this essay will serve to spark discussion on how we at UCF view current and emerging open movements and trends and how the UCF community can continue to be engaged in this ever-expanding movement in academia and publishing in an effort to promote freedom of information and the scholarly endeavor.

Further Reading:

For more information about Open Access, please see the Office of Scholarly Communication website (https://library.ucf.edu/about/departments/scholarly-communication/), which includes detailed information about copyright, digital scholarship, funding policy requirements, and additional scholarly communication-related topics.

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Is the Marketplace of Ideas Broken?

Steve J. Collins

Steve Collins is Program Coordinator and Associate Professor of Journalism. He regularly teaches international media, news reporting, communication law and research methods. He's been published in such journals as *Mass Communication & Society*, *Newspaper Research Journal*, *Journalism & Mass Communication Educator*, and *College Media Review*.

I've taught Mass Communication Law since arriving at UCF in 2003, and I love spending the semester helping students see just how messy and beautiful the First Amendment can be. I'm frank with students when I tell them that freedom of speech can be a pain in the ass when others express themselves in ways we find offensive, but it's absolutely essential when we have something to say. And, of course, you can't have one without the other.

There are two concepts that we return to again and again: the "chilling effect" and the "marketplace of ideas." I introduce the chilling effect by talking about something they can all relate to: group projects and the inevitable brainstorming that goes with them. Everybody knows that the first rule of brainstorming is that "there are no bad ideas" but that in reality this often involves writing down plenty of dreadful ideas. When I ask the class why we have such a rule, the early responses are along the lines of "so that people don't get their feeling hurt." But when we dig a little deeper, we talk about the fact that the real danger is that if somebody's idea is insulted, people will stop sharing because there's no way of knowing in advance which ideas will bring recrimination. I then tell students that the fancy legal term for this is chilling effect, which means that if we as a society punish people for ideas we deem bad or offensive, we may well shut those down, but we're likely to shut down the conversation altogether, thus killing good and bad ideas alike. In fact, Supreme Court justices often lament that it's sometimes impossible to prohibit truly problematic speech without also unintentionally limiting other forms of speech we'd wish to protect. I point out that in those cases the justices typically err on the side of limiting too little speech rather than too much.

I then bring the conversation back to brainstorming, and we agree that even if a group ends up with a list with lots of lousy ideas that in the end the wisdom of the group generally wins out and one of the better ideas rises to the top. I then point out that legal scholars refer to this as marketplace of ideas, and that this economics-based metaphor frequently drives the Supreme Court's approach to freedom of expression (Baker, 1989). Just as free-market proponents argue that most economic regulation does more harm than good and that we should just let consumers vote with their pocketbooks, free speech advocates argue that people aren't stupid and that when presented with alternatives they'll choose good ideas over bad ideas. In other words, we don't have to protect people from words.

I agree with all of this wholeheartedly, but I've begun to wonder if, in many aspects of American life, and perhaps most especially higher education, our cherished marketplace of ideas is in dire need of repair. Because too often speech we disagree with isn't countered at all. It either goes without comment (as though ignoring it will make it go away) or it leads to insults and personal attacks that don't address the intellectual heart of the matter. There is no exchange of ideas with the best ideas rising to the top. We see this happen on Facebook every day. Insults are hurled, people get unfriended, and many folks either mute themselves or choose to only preach to the choir. I get that, with only so much time and emotional energy to go around, it makes little sense to turn every post or status update into the marketplace of ideas. But I can't help but wonder if this approach isn't seeping into other aspects of our lives where healthy debate is sorely needed.

I first began to ponder this question a few years ago when one of my colleagues was dubbed the "anti-Islamic professor" for having made remarks about Muslims during public speaking engagements that many people, including myself, found offensive. The official university response was along the lines of "we don't agree with those comments but his right to express himself is protected." To be clear, I support my colleague's First Amendment right to say things that I may find ignorant and reprehensible. And I'm glad that while the administration made clear it disagreed with those views, it still allowed them to be heard.

My problem is with what happened next. Which was nothing. That's not how the marketplace of ideas is supposed to work. As my colleague Kimberly Voss writes elsewhere in this issue, "the answer to offensive or hateful speech is more speech." But that's not what happened. Instead, what we got was the academic equivalent of those radio station disclaimers that say "views expressed by the host and guests aren't necessarily the views of station management or advertisers." There was no discussion of why the views expressed by my colleague could be seen as flawed, and no alternative perspective was offered. What was missed was an opportunity to have a thoughtful discussion around a whole host of issues related to the portrayal and treatment of Muslims as well as the causes and solutions to terrorism. There could've been public forums, panel discussions and open letters from distinguished scholars. We could've shown our students and the broader community that we here at UCF aren't afraid to have uncomfortable conversations or tackle the issues of our day. And that we

can do it without yelling, screaming or name calling. In short, we could've shown people how the marketplace of ideas is supposed to work. Instead, we remained silent while apparently hoping that the furor and public embarrassment would die down. One couldn't blame the Muslim community for interpreting this silence as a lack of support. Nor should we be surprised if students who shared my colleague's perspective assumed that the silent majority agreed with them.

To be clear, I don't place the blame for this missed opportunity solely at the feet of the administration. All of us (myself most especially) who were aware of this controversy and chose not to respond bear some responsibility.

I say all of this not to cast aspersions but to suggest that moving forward we can all do more to make UCF a model for how freedom of expression and the marketplace of ideas are supposed to work.

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A Personal Experience with Freedom of Speech at UCF

Jonathan Matusitz

Jonathan Matusitz is Associate Professor in the Nicholson School of Communication. His academic interests include terrorism studies, intercultural communication, and organizational communication.

In August 2006, I started as an Associate Professor in the Nicholson School of Communication at the University of Central Florida (UCF). At that time, my main research areas were communication & technology, the globalization of culture, and health communication. In 2010, I started examining international terrorism, with a special focus on the role of communication and symbolism in Islamic terrorism. My first book on terrorism, titled *Terrorism & Communication: A Critical Introduction*, was published by SAGE in 2012. My second book, *Symbolism in Terrorism: Motivation, Communication, and Behavior*, was published by Rowman & Littlefield in 2014.

At the end of the summer of 2011, I started teaching undergraduate and graduate courses on terrorism. At that time, I also started giving public presentations on terrorism and Islam. The venues for my public presentations have included ACT! For America, the American Legion, and various political and civic groups. I have also given talks at the University of Central Florida, Embry-Riddle Aeronautical University, and Rollins College.

To be clear, I am not a bigot and I am careful to document the information I present. Each of the books I authored contains at least 1,700 footnotes that corroborate the facts I cite and claims I make. For the past 10 years as a faculty member at UCF, I have always earned the respect from my students, my colleagues, and my administrators. My teaching evaluations consistently exceed the school average, the college average, and the university average. I have won multiple teaching awards. And every year I have Muslim students enroll in my classes and respond positively to my teaching.

Nevertheless, in June 2013, my presentations garnered media attention after the Council on American-Islamic Relations (CAIR), a U.S.-based Muslim group created in 1995, sent a public letter to UCF, asking the university to review my terrorism classes because of "anti-Muslim bigotry" and "inaccurate information." The organization subsequently sent letters to several other hosts of my presentations requesting that I be disinvited. (None of the organizations complied.) On October 1, 2013, CAIR-Florida's communications director actually entered my Terrorism and Communication class covertly (and illegally) and sat in the back of the room with the intention of observing and reporting back to the organization.

During all of this, UCF has supported my freedom of speech and my academic freedom. The university refused to accede to CAIR's request to review my terrorism classes. It issued a public statement indicating that although my views as an individual faculty member did not represent those of the university, UCF supported my right to express my opinion on these issues.

Now, three years after the original conflict, I continue to teach classes on terrorism. During the 2015–2016 academic year, 75 percent of my classes were terrorism classes (both graduate and undergraduate). I have also continued to engage with the public and interested stakeholders on the subject of my research. Since 2014, I have collaborated with a representative of the Defence Research & Development Organisation (DRDO), Ministry of Defense, in India to examine suicide terrorism. Likewise, since September 2015, I have regularly trained law enforcement agencies on the subject of terrorism. Such agencies have included the Florida Department of Law Enforcement (FDLE), the Transportation Security Administration (TSA), and the Department of Homeland Security (DHS). I do this out of my belief that with the growing number of jihadist attacks that have occurred worldwide since

the September 11th, 2001 tragedy, it is crucial for everyone to keep abreast of the Islamist threat to America and the rest of the world. The recent attacks in Nice, Paris, Brussels, San Bernardino, and Orlando speak volumes to the vulnerability of the West against terrorist organizations like ISIS and Al Qaeda.

At UCF faculty have extensive academic freedom thanks to the university's Collective Bargaining Agreement (CBA) between faculty and school administration. According to the CBA, academic freedom refers to "the freedom to teach, both in and outside the classroom, to conduct research and to publish the results of that research." Even though UCF imposes very little censorship on what faculty can or cannot say, and even though there is virtually no speech code theory or code of silence that one is supposed to follow, never have I abused my academic freedom in the classroom. I demonstrate respect toward all students, faculty, and staff, and I will continue to do. I believe my freedom of speech has been positive and beneficial to both UCF and outside communities. I would encourage other faculty and students to exercise their free speech in other subjects as well.

Inclusion and the Right to Free Speech and Expression

Karen Morrison

Karen Morrison is Chief Diversity Officer and leads the Office of Diversity and Inclusion. After 16 years at the University of Colorado, she worked eight years at the NCAA, first as Director of Gender Equity and Educational Services, and later as Director of Inclusion. She is also a founding member of the national LGBT Sports Coalition and was both an assistant basketball coach at the University of Colorado Boulder and a player at the University of Oklahoma. She earned a J.D. from the Notre Dame Law School.

Freedom of speech can empower, enlighten, inspire, and prod progressive change, but it can also intimidate, oppress, and encourage discrimination and hatred, particularly when it is expressed by representatives of institutions and by individuals with power. The political discourse of the last election cycle and continuing conflict serve as immediate examples.

Constitutional protection of free speech and expression have been particularly critical to a university setting that stimulates intellectual growth and fosters social justice exploration. It is a cherished right, but it is also not a right that knows no bounds, on- or off-campus. The U.S. courts have weighed in on balancing faculty free speech, university disciplinary actions, and policy enforcement[1]. The American Association of University Professors provides legal summaries of important case law[2]. However, this article will focus on educational environment decisions that impact access to higher education.

A university that values both free expression and a culture where educational opportunities and fair employment are accessible to all exists in a context that challenges every member of our community to be reflective, consider the impact of language, and be accountable for contributing to an inclusive campus. We need not always think of the effort to foster an inclusive culture as an inevitable conflict with freedom of speech nor minimize that effort to the dismissive "political correctness" tag.

In our professional and social communities, we both individually and structurally create rules and systems that manipulate power and privilege. We tend to seek out what we relate to or understand and value that in others and in our communal mores. Since power and privilege in this country, and more often than not in higher education, are rooted in white, male, Christian, straight and economically advantaged class experiences, those not sharing most or all of those advantages have been and continue to be marginalized. That "other" status can breed caution and exhaustion. Someone living in a minority experience often chooses not to be the objector to discrimination or narrow mindedness in order to navigate a culture. Every day, repetitive dismissive, demeaning and hostile language or treatment simply exhaust those traditionally living outside the central power structure of a society. Those who can may hide their identity to avoid conflict, but that too is self-deflating.

UCF speaks of its commitment to diversity and inclusion and commits resources to realizing that goal. However, we measure our success or failure in our mission to excel as an educational and community partner institution, not just in terms of minority graduation or demographic representation, but also by the creation of an inclusive culture. In classrooms, offices, conference rooms, laboratories, neighborhoods, recruiting efforts, political dialogue venues and our campus, we must be allies to the un-empowered or excluded. We must have the courage to explore and dismantle our biased lens, language, and power structures to provide freedom of speech and ex-

1 Cases of interest include the U.S. Supreme Court case, *Pickering v. Board of Education*, 391 U.S. 563 (1968); *Kracunas v. Iona College,* 119 F. 3d 80 (1991); and Dambrot v. Central Michigan University, 1995 FED App. 0168P (6th Cir.)

2 See numerous articles at https://www.aaup.org/

pression. We must recognize the value of diverse experience and expression rather than judge difference as less than. We must recognize the context of our social history, current societal debate and resistance to change to create and sustain equity and social justice.

We are at our best as educators and students when we safeguard equitable access and value diverse experience and opinion. We should pursue excellence, and guard against an expectation of conformity at the price of community members' own values and experience. We set expectations of nondiscriminatory language and behavior (http://www.eeo.ucf.edu/documents/PresidentsStatement.pdf); and we must insure that fairness and access to the knowledge of our faculty are balanced with free speech opportunities.

In the classroom, set the tone. Include expectations of respect for the class participants (see the Faculty Center website at http://fctl.ucf.edu for a sample inclusion statement for course syllabi). Do not leave the underrepresented responsible for pushing back on speech that adds no value to the educational environment. The expression of discriminatory, ignorant, lazy-minded speech is a right to be protected, but should not be ignored or left unanswered by faculty, staff or students.

UCF faculty have already created groundbreaking guidance for developing cultural competencies and creating inclusive classrooms. Several years of UCF Summer Faculty Development Conference Diversity Track work has resulted in materials our faculty can incorporate:

- 21 core cultural competencies, encompassing three domains—cognitive, affective and skill-building—as learning objectives for students as well as potential areas of growth for faculty and staff.
- Recommendations to facilitate infusion of the competencies into curricula, built around five aspects of teaching: course content; prior assumptions and level of awareness of potential multicultural issues; planning for class sessions; knowledge of diverse backgrounds of students; and decisions, comments, and behaviors made or displayed during the process of teaching.

We overcome ignorance and hateful speech with leadership and expression of informed and welcoming speech. Maximize the learning, research and employment environments at UCF by creating space for diverse experience and expression and setting a tone of respect. Our students benefit from the practice of critical thinking and challenging intellectual and societal norms. Our faculty and staff are more likely to excel individually and collectively when they can work in confidence and bring their full selves to their work. The #RespectUCF campaign (http://www.respectucf.com/) is driven by the concept that even when we vehemently disagree with or lack understanding of others' perspectives, we can treat each other with respect. Words do matter. At UCF, respect is "expected, embraced, lived, taught, and spoken ."

Special Section on Faculty & Diversity

Engaging with Diversity, Inclusiveness, *and* Belonging

Yovanna Pineda

Yovanna Pineda is Associate Professor of History. Currently, she is working on her second book project, *Harvesting Technology: Farm Machinery Use, Invention, and Memory in Argentina* and on a companion documentary film, *The Birthplace of the Harvester*.

It was my pleasure to ask the following wonderful group of scholars to tell their stories about the experiences of diversity, inclusiveness and belonging at UCF. These authors came together to share their thoughts about race, gender, class, disability, and LGBTQ+. Our aim is that through these writings we spark new conversations about these experiences among our UCF community.

Our current diverse student population calls for more discussions on what is the experience of diversity and inclusiveness at UCF. According to the Facts Pamphlet (2015-2016), UCF is setting national records of diversity: forty-three percent of our student body is ethnically and racially diverse. The general consensus among diversity practitioners at the UCF offices of Multicultural Academic and Support Services, the Office of Diversity and Inclusion, and the Office of Social Justice and Advocacy is that we will reach 25 percent of Hispanic students within the next two years, making us potentially eligible to participate in the federal program known as Hispanic-Serving Institution (HSI). Another general consensus among our diversity practitioners is that we are not yet ready to participate in the program for a host of reasons, including opaque goals about diversity and inclusion.

You may be asking why are we *still* talking about gender, race, and ethnicity? I proposed this discussion because our academic cultural perceptions of diversity are limited. I suggest expanding the discussions of diversity and inclusiveness to include belonging and social justice. In May 2016, Julio Frenk in the *Chronicle of Higher Education* proposed that academics develop a language of "diversity, inclusion, *belonging*" and "embrace diversity in all its dimensions—race and ethnicity, national origin, gender, economic assets, sexual

orientation, religion, age, physical capacities." But he also highlighted that "representation means little if people do not have a sense of being at the right place, where who they are and what they do matters." Even at the Supreme Court level in her 58-page dissenting opinion in *Schuette versus the Coalition to Defend Affirmative Action*, Sonia Sotomayor powerfully expressed why race does indeed matter: "because of the slights, the snickers, the silent judgments that reinforce that most crippling of thoughts: 'I do not belong here.'"

Engaging with belonging will benefit all of us at UCF, especially our students. In my case, six years ago I was hired on a diversity line at UCF. I arrived to campus and immediately forgot I was hired as such. Part of the reason of forgetting was not shame, but long ago, my parents had taught me how to hide my Latina identity through hair straightening and skin lightening techniques because they were afraid for their children. Though we grew up in Los Angeles, California, their traumatic experience in their own country was that being nonwhite could more easily result in being imprisoned, tortured, or murdered.

At UCF, our students have helped me re-engage with my Latina identity. During my first year, in addition to teaching and research I was flooded with student requests to supervise their independent studies, or they came by my office for mentoring on how to navigate their UCF education and life. A good portion of these students were from my classes, but some were not, and some, not even from my department. They found me by searching the UCF website for someone who they said best matched their interests. Though many of our colleagues have this issue of busy office hours owing to long conversations with students, the one thing I took for granted was that the majority of these students were Latina/o.

I came to realize that these students were seeking a connection to UCF through mentorship. They had many questions about my background and career trajectory. Students also shared their own experiences. Indeed, what I often heard were students' feelings of not belonging or expressions of fear of not being accepted at UCF, especially if they pursued prestigious student programs. They are sensitive to the perceptions that they will be deemed somehow as less worthy than other students in the same programs. But I always encourage my students to reverse their thinking; instead, imagine how fortunate these institutions will be to have them on their campuses. These campuses need voices like theirs to help create truly great institutions.

Raising my own awareness about diversity, inclusiveness, and belonging has improved my teaching, research, and perception. A dialogue about belonging is about seeking connections through consciousness-raising, empathizing with other people's experiences, and ensuring everyone equal access to opportunities and respect for their rights. Ultimately, that's what we all want from an institution of higher learning.

Perspective: Lessons Then… and Now

Carolyn Walker Hopp

Carolyn Walker Hopp is Associate Lecturer and Coordinator in the College of Education and Human Performance. Her research focus is urban education, and she also coordinates the UCF Holmes Scholars. Dr. Hopp is also a recipient of the University of Central Florida's Order of Pegasus.

"I note the obvious difference between each sort and type, but we are more alike, my friends, than we are unalike."
~ Maya Angelou

I begin with a story.

I was born and raised in Durham, North Carolina on the campus of North Carolina Central University. I had a very happy childhood; the campus was my universe, albeit very sheltered. Most of my early development occurred in the late 1940s and early 1950s in Jim Crow's South (about which I had little-to-no knowledge—nor what it meant). Durham was completely segregated but still flourished as a college town. Everyone was civil, but race relations were still tense. I began first grade in September 1953. In May 1954, the decision in Brown vs. Board of Education declared separate-but-equal unconstitutional. Segregation of our schools was to end with "all deliberate speed."

Excellence was always the expectation in our home, and my teachers were always well aware that my father was a college professor; hence, I should be an "A" student. I happily went about my way enjoying school, being a part of Jack and Jill, Brownies (junior Girl Scouts), and my dance lessons. I was always encouraged to engage in those activities that were meaningful to me. Throughout elementary school, staying busy and active made me happy.

In junior high school, eighth grade to be exact, I was elected to the position of secretary of the student council. I was thrilled to be an officer, which also meant that I could attend the State Student Council conference at North Carolina State University in Raleigh, the State Capitol. I eagerly prepared for the conference, to which Black *and* White students were invited to represent their schools.

My parents drove the short 20 miles to the campus to leave me for a week. We drove through the campus; I was in awe of the beauty of the buildings. As the car slowed to read the names on the buildings, we came to a stop in front of a medium-sized two-story building. We had arrived.

My parents left me in the hands of the conference organizers. It was then that I noticed something really odd. Although there were students from both Black and White high schools, the Black students went through a different entrance to get to their rooms. I dutifully followed directions and went where I was told; dragging my bag up the stairs while the "other" students were assisted with their luggage. I kept thinking to myself: What difference could it possibly make what door we went through? I would soon find out.

I went to my assigned room and began to unpack. I decided to take a shower and freshen up. So I gathered my toiletries and headed for the showers. I walked in and found several White girls in line for the showers in front of me. One of them turned and saw me, let out a blood-curdling scream, and ran from the bathroom. I did the only thing there was to do. I ran with them—screaming all the way.

"What happened?" I asked.

One of the girls said with clenched teeth, "Your bathroom is downstairs."

I responded. "But this bathroom says 'Girls.'"

"YOUR bathroom is downstairs!"

"Oh," I said. I walked back down the hallway and looked down the stairs. It was dark and dank and the lights did not work. I went back to my room, packed my bags, called my mother, and asked her to pick me up. I dragged my bag down the steps and waited in silence. She and my brother arrived about 40 minutes later.

It was a long ride home. I unpacked my bags and mustered the courage to tell my mother what happened. In my sheltered upbringing, I had never encountered such blatant racism. Ironically, the concept had never been discussed. There was never any advice about how to navigate what some called the "racist mine field."

But one conversation with my mother changed my entire perspective. After I went into detail about the situation, my mother uttered four words that shaped my perspective on race and discrimination at that time—and throughout my life: "It's not about YOU." And the conversation ended. We never spoke of the situation again. Life went on. I traveled with my father to various parts of the world and experienced different cultures and languages. I went on to college to become a French literature major, and studied in France for two years. It was from these experiences that I continued to learn more about myself. When I lost my mother in the late 70s, I remembered that we had not discussed what had happened at that conference in 1959 and how it had impacted my life.

Years passed. I was a mother raising a daughter in Washington State when one of my friends asked me what it was like growing up in the segregated south. I immediately thought about that experience in 1959. In that conversation with my friend, it hit me like a lightening bolt. It WASN'T about me. I was raised to have integrity, to treat all people with dignity and respect, and to know that education was essential to success. If I lived my life honoring these things, the color of my skin didn't matter. If someone had a problem because of what I looked like, *it was NOT about me*.

My parents were ahead of their time. I realize how difficult it must have been to not be angry, or to refrain from speaking negatively about White people in the south in the 50s and 60s. I owe my success in life to Dr. Leroy. T. Walker and Katherine Walker, loving parents who wanted their daughter to be strong, have a positive self-image, and to regard everyone as individuals—and not judge them "based on the color of their skin, but on the content of their character." I know they would be proud.

"Just call me Chapulin if you can't pronounce my name"

Ilenia Colón Mendoza

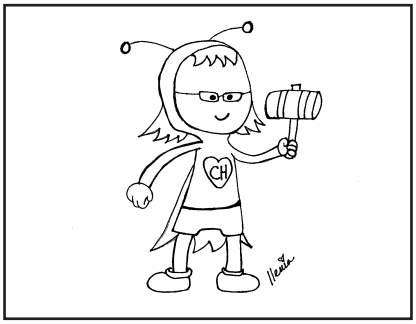
Ilenia Colón Mendoza received a B.A. in Art History and Archaeology from the University of Evansville in Indiana and her M.A. and Ph.D. from The Pennsylvania State University. Dr. Colón Mendoza's major area of research is seventeenth-century Spanish art. Her book entitled *The Cristos yacentes of Gregorio Fernandez: Polychrome Sculptures of the Supine Christ in Seventeenth-Century Spain* (Routledge/Ashgate: May 2015) examines the significance of the Cristo yacente sculptural type within the context of the theatrical elaborations of the Catholic Holy Week in Baroque Spain. She is Associate Professor of Art History in the School of Visual Arts and Design.

"*El Chapulin Colorado* (Captain Hopper)" is a Mexican superhero that rescues people when they say, "And

who can defend me now?"[1] Even though I am from Puerto Rico, I would watch this TV show everyday with my *abuelo* at 5pm. Chapulin proved you could be a superhero even if you are perceived as unintelligent. He is a parody of superheroes, and I identify with him in many ways.

In 2010, I was hired on a diversity line to teach diversity courses. Even though my Ph.D. specialty is in Spanish Baroque art, I also teach my secondary areas of Latin American and women artists. In class I feel like a superhero! While I teach my 60-person classes, I fly around in my cape and open their minds about diversity, how to live it, respect it, and be a culturally responsible citizen. I learned from Barbara Thompson that diversity isn't just about race or gender; it is also about understanding differences in age, religion, income, and accessibility. When I took my first diversity self-test, I was surprised at how much I still needed to learn. I thought, if I still have all this to learn and I am the poster child for diversity, what about others?

Let me explain. I am a Hispanic woman with a disability. That trifecta may not put me on a poster, but you get the idea. My favorite comedian, Josh Blue, says you are an accident away from a disability. In my case I was just a diagnosis away. Having been diagnosed recently with rheumatoid arthritis has made me more aware of the importance of diversity advocacy. Interestingly, when I was 17 I didn't think I was diverse or a minority. It took a plane ride to do that. Having lived most of my life in Puerto Rico, it wasn't until I got off the plane in Evansville, Indiana to pursue a double degree in archeology and art history that I became an instant minority. Here is where it all started. Questions about "What are you? Are you mixed?" "Do you live in a hut?" This was 1995. My superhero powers have been activated since then. For instance, in the anthropology class I was the example for most things including the concept of proxemics (my professor noted I stood too close to others). I was the only student from Puerto Rico in the entire 3,000-person university, I belonged to the international club even though I had a U.S. passport, and I carried my culture like a badge. Can you imagine a place where no one looks like you, few speak your language, or no one eats your food? I felt like I was in la-la land. I couldn't even pull off the grunge look because that's not how I dressed, and when I brought my reggaeton CD, let's just say the Midwest wasn't ready for it.



The difference between then and now is that my superhero powers disappear the minute I leave the classroom. My students value my opinion, they engage with me, and ultimately they take my classes because they want to learn about themselves. My upper-level classes are diverse in every way, especially in terms of the student population. When I leave my classroom I become the antihero, cue Chapulin's comic relief, and I am presumed incompetent. I take my *chicotina* pills and shrink like he does on his show.

Unlike my students, who take my word for it that I have the education to be teaching them, I attend meetings where because of my gender, ethnicity, and age, my opinion is ignored. I am perceived as soft-spoken, shy, and even meek compared to my colleagues. Come see me in the classroom, I always think, and you will see the real me; it's the closest thing to hearing me speak my own language. My hardest battles involve having to stop teaching advocacy and constantly proving I deserve to be here at UCF.

To borrow my colleague's observation, "You were groomed for this," but all the grooming in the world wouldn't matter. I don't remember a time when I didn't want to be a professor with a Ph.D. In the fourth grade I told my parents I would study classical archeology. I added the art history for fun! Both of my parents have higher degrees. My dad understood my love of academia, as he was a professor of hotel administration at the University of Puerto Rico after attending Cornell, and his mother was a professor of biology with a degree from the University of Chicago. I went to Penn State after a lifetime of straight A's because I received a full tuition waiver and stipend. I have been teaching since 2000 and full time since 2004. All my experience, hard work, and acumen are boxed into the Latina stereotype. I have been everything from the crazy, sexy salsa-dancing Latina in my youth to the quiet, appropriate one that wouldn't hurt a fly in my late 30s.

How does diversity impact me? I live in the displaced, the in-between, the liminal; I am the damp sand at the edge of the ocean, and at times it is exhausting. Culturally, I am too Americanized to fit in with my people and not American enough. Academically, I teach diversity but my lessons have to stop in my professional environment because most days I don't have the energy to tell a colleague the racist joke is not funny, I want to avoid an argument, or I simply fear retaliation. I am the diversity-hired professor that teaches diversity but has to bite her tongue when I can cite the article that pertains to the specific situation. Personally, writing this has been liberating and cathartic. I can only hope that from now on I live what I preach to my students and stop taking those shrinking pills

1 *El Chapulín Colorado* was created by Roberto Gómez Bolaños who also played the main character. This Mexican television comedy ran from 1972 to 1981 and parodied superhero shows.

and wear my cape everywhere I go. If you ever say "And who can defend me now?" my answer will be ,"Well I, the Chapulin Colorado!... you weren't counting on my cunningness!"

The Intersectionality of Ethnicity and Gender

M. C. Santana

M. C. Santana is the Director of the Women's and Gender Studies Program in the College of Arts and Humanities. Santana is an activist for social justice and an ally to the LGBTQ community. She teaches in the graduate and undergraduate program in online and face-to-face platforms. Her research interests are history, women's media representation, visual communication, and women's wellness. In the last 10 years Santana has won four leadership awards and four teaching awards.

I often hear my students say, "How come I don't see others like you at UCF?" They are talking about my ethnicity and gender, not my field of study. I am still the only Latina who graduated from my Ph.D. program in the last 20 years. Although I find that hard to believe, it is true.

In my academic career I have been a firm believer of intersectionalities.

Intersectionality is the awareness that identity is shaped by many elements including race, gender, sexuality, social class, and ability, among others. Therefore, I am not just an able body but a woman and not just an able woman but a Latina and not just…. You understand the rest. When I was Head for the Minorities and Communication Division at the Association for Education in Journalism and Mass Communication (AEJMC) I met many other Latinas and minority faculty. It was a selected group but in no way was it a small one. Working with a national organization allowed me to understand issues in the Academy through the lens of being a minority. In the capacity of Research Chair, VP, and then Division Head, I heard many accounts of tenure not rendered, promotions ignored, sexual harassment cases, excessive service loads, unequal gender treatment, and overall disillusion with the process of P & T. The message came from minority men and women like me with a Ph.D. from accredited universities. This was the only experience I've had where minorities were the majority of the members. Many of my colleagues left their teaching post after 2 or 3 years, and many others had to move because of a failed tenure. I was not ready to see so many talented, gifted teachers fall through the cracks.

Earlier in my career while working with the National Press Photographers Association (NPPA), my ethnicity was not shared by many, and my gender was even less popular. NPPA, being a traditionally male-dominated organization, quickly named me their "Woman Representative" for Division 7 in charge of a column with the same name. Although the title of "Woman Representative" was ridiculous, I soon realized the need to understand women in the profession was great. Today, more women than men graduate in journalism, and the workforce is showing improvement in gender, although not much in race and ethnic diversity. There is no longer a "Woman Representative," but perhaps we should have a minority division within the hiring ranks of the profession.

In my experience as Research Chair for the Gender Issues Division of the Broadcast Education Association (BEA), I again found many others interested in gender issues, but not on race and ethnicity. Here I worked again across disciplines with radio, television, and technology professionals and academics. The phrase "I don't see (skin) color," perhaps spoken as an olive branch, was problematic to me. I see color and I see gender. I am a woman of color. I don't want to forget it. Others see me and judge me as one.

I can tell you many stories of prejudice from professors who told me openly to go back to Puerto Rico since I could not work as a journalist with a second language; others looked for the books of my sources to see if I copied the text. I guess my 3.7 GPA in graduate school was not possible. The extra week I had to work on each paper and all the Sundays I spent at the library were not enough proof of commitment. I often remained silent to avoid confrontations. I had few defenders and plenty of critics of my work. The experience made me stronger to criticism and allowed me to show my integrity and work ethics without collapsing. It filled me with incredible tenacity. Today, when I meet an international student at UCF, I tend to remember the kindness others showed to me. After all, an "accent" means you speak another language, too, and that is always a good thing. I remember working full time while I completed my Ph.D. and how all my weekends were for reading ahead and working on papers. I lost a lot of leisure time but gained the highest degree offered in my field around the world. Out of my 13-person graduate school class, only three graduated, and I was one of them. I met and continue to meet minority academics dedicated to their university and their students. They were people who bring the Academy to another level of excellence. The price they paid to get here was high, and we need to ensure that they stay.

A Snapshot of Being and Becoming a Member of an Inclusive Community

Elsie L. Olan

Elsie L. Olan, Assistant Professor in the School of Teaching, Learning and Leadership, teaches courses focused on writing pedagogy, literacy, adolescent literature, diversity, and methods of teaching language arts in elementary and secondary schools. Her research interests and foci are in two areas, both of which have grown from her professional work: (a) the roles of language and writing, literacy, literature, and diversity in learning and teaching in English Language Arts and cross-disciplinary education, and (b) teaching and teacher education: teacher' narratives, inquiry, and reflective practices in (national and international) teaching environments and professional development settings.

"An individual has not started living until he can rise above the narrow confines of his individualistic concerns to the broader concerns of all humanity."
Martin Luther King, Jr.

As a first-generation woman faculty of color, my experience goes beyond cognitive, racial, and gender diversity in my workplace. I do not believe any one person, including myself, possesses the entire range of skills and knowledge that is needed to foster and maintain an inclusive environment in which diversity and equity operate successfully. Nevertheless, I believe that for the College of Education and Human Performance's School of Teaching, Learning and Leadership, diversity and inclusion is not an end, but a starting point characterized by conversations of a more integrated, textured world that cultivates the exchange and the challenge of new ideas and honors varied traditions, cultures, points of view, and perspectives.

In my academic setting, my colleagues embrace the idea of cultivating a variety of voices, life experiences, and cultural sensitivities. My colleagues have invited me to participate in conversations and communities characterized by a rich diversity of ideas and voices. They have emphasized that having diverse faculty makes the dialogic interaction both more effective and more meaningful. The Faculty Center for Teaching and Learning and the Center for Success of Women Faculty are communities where I can access, participate in, and benefit from programs, services, opportunities, and activities that are culturally relevant, sensitive, and competent. These interactions have helped me cultivate an expressive voice while understanding my role in the context of a college that celebrates diversity.

During the past three years I have experienced being part of an inclusive community that celebrates different cultures, engages in dialogues, and cultivates the individual and collective flourishing of its faculty. My workplace affords me collaborations with diverse colleagues who possess cultural and language skills that have led to creative and innovative research, initiatives and partnerships. Throughout these initiatives and research, I have gained international experience and competencies, thus shaping my worldview and values. The partnerships that I have formed have been based on equal opportunity and the recognition and value of each individual's personal strengths, experiences, different mindsets, skills, and abilities. I feel these affordances broaden my professional experience and provide me with new leadership opportunities where I can help my institution and community thrive.

As an active member of a college with a diverse body of colleagues, I have experienced how they have expressed and managed tensions related to diversity. I have also experienced the development of cultural differences, societal disparities, and increased self-awareness and understanding of social biases that are germane to the ever-changing challenges and benefits of a diverse and complex environment. It is in this environment where I display my commitment in promoting diversity while continuously revisiting how I relate, effectively communicate, and deal with others.

As a junior faculty in a fast-paced, growing university, it is my hope that UCF continues to strive for an inclusive community that embraces all its members, provides equality of opportunity for all, and actively encourages all voices to be heard.

"It is time for parents to teach young people early on that in diversity there is beauty and there is strength."
— Maya Angelou

Ending Women's Underrepresentation in Academia: Spousal Hire Assistance Programs for Non-Academic Partners Are Key

Anca Turcu

Anca Turcu earned her Ph.D. from the University of Texas at Dallas and has been Lecturer in the Political Science Department at UCF since 2010. Her research areas include immigration, elections, democratization, gender, and politics.

According to various reports (*Inside Higher Education*, *Council of Graduate Schools*, the *Chronicle of Higher Education*), since 2010, women have consistently outnumbered men in graduate programs in the United States. At the same time, more women than men have been earning Ph.D.s starting that same year. Still, the number of women working in academia has remained low, somewhere around 38% of overall positions and 23% of full-tenured professors. Retention numbers are not encouraging either: women have significantly lower retention numbers than men in academia.

The only areas where women with graduate degrees have made employment gains in the past few years are instructor and lecturer positions. Both of these are low-retention positions due to high teaching loads as well as notoriously low wages and no or few benefits. Nationally, 58% of these low-retention positions are now filled by women. At UCF, the percentage of women in low-retention positions is quite significant, as is the faculty-gender discrepancy by rank. Data gathered at UCF in 2014 showed that, at the rank of full professor (high-retention position), only 22.8% of faculty were women, while at the rank of instructor (low-retention position), 61.2% were women.

There certainly are many causes for this phenomenon. One that is often overlooked is the issue of dual-career, long-distance professionals, also known as the "two body problem." In 2010, it was estimated that about three million US couples lived in long-distance relationships due to professional obligations. In many of these couples, one or both partners were academics.

The dual-career, long-distance relationship is a major contributor to gender disparities in academia. It is one of the reasons why women may be more likely to assume non-tenure-track positions or to give up on their academic careers altogether. As time goes by, long-distance relationships result in increased pressures on women who feel more of an obligation than their male partners to give up their career in favor of family and marriage and rejoin their partners. For women in academia, the price of finding a position in the area where a partner works often times implies giving up a high(er)-retention position for a job as an instructor or visiting lecturer, or giving up and leaving academia altogether.

This means that if universities are serious about women faculty retention, they need to be proactive in helping them solve dual-career, long-distance challenges. Actively supporting a partner in their job search can only benefit the university, as it would solve the "two body problem," and it would increase retention chances. At UCF, a recent initiative seeks to offer job search and hire support for trailing academic partners of new tenure track or tenured hires. This is a laudable initiative, yet it leaves many people out. Only new hires with academic partners benefit from this program. Those with non-academic partners are not included in this initiative and are not afforded the same kind of support. The partner hire program at UCF should treat both academic and non-academic trailing partners equally and grant them the same amount of consideration and support. The program should be set up for new hires but also for retention purposes. More so, lecturers and instructors, where women make up the majority of the workforce at UCF and elsewhere, should also be included in this program.

Universities around the country have programs for non-academic trailing partners. For example, the University of Michigan has established a Dual Careers Office that provides extensive support for trailing non-academic partners seeking employment. These are the services offered, according to the program's website:

- Consult with non-academic partners about the job search, help arrange informational interviews with UM and other area employers, and identify positions of interest
- Advise and consult on effective interviewing techniques
- Facilitate networking opportunities with various industries
- Provide up-to-date information about the local job market and area employers
- Facilitate the process for university employment
- Provide referrals for questions about immigration issues.

The University of Wisconsin, Madison is another example where a Dual Career Couple Assistance Program reportedly provides assistance to partners for both new-hire and retention purposes. The university's program has been in place since the 1980s, working with a regional recruiting agency.

All these efforts are motivated by a desire to recruit and retain excellent faculty, a goal which UCF undoubtedly shares. As an institution that has also recently been acknowledging the importance of career-life balance, UCF should embrace these same strategies for assisting faculty who find themselves in this situation.

One simple first step is to allow trailing non-academic partners to join the Career Center's KnightLink services that area employers use as an important source for recruitment and hiring. Another simple solution would be allowing them access to recruiting events and career fairs or expos hosted by different employers on campus. These events prove effective and helpful for many of our students. They would certainly prove beneficial for trailing partners. A more complex, but equally welcomed solution would be hiring an outside recruiting agency to provide advice and direct support in such job searches.

At UCF, the adoption of programs similar to the ones at the University of Michigan or the University of Wisconsin, Madison would show a real commitment to diversity through a well-planned, common-sense retention program. They would also make UCF a more attractive place for prospective hires and would prove UCF's commitment to reduce the gender gap in academia, promote faculty retention, and ensure a proper work-life balance for all its faculty.

Whose Diversity Is It, Anyway?

Wanda Raimundi-Ortiz

Wanda Raimundi-Ortiz is a nationally and internationally recognized, award-winning interdisciplinary artist and was recently produced a multisensory endurance performance art project entitled *Pieta* at the Knowles Memorial Chapel at Rollins College and was featured in the 2015 Orlando Museum's Florida Prize in Contemporary Art. She was recipient of the 2016 Franklin Furnace Award for Performance, 2011 UCF Keeper of the Creed Award in Creativity, MFA 2008 Rutgers University's Mason Gross School of Art and Ralph Bunche Fellow, 2012 Atlantic Center of the Arts Fellow, Alum of the Skowhegan School of Painting and Sculpture, 2002. Upcoming exhibitions include *Pieta* at The Smithsonian National Portrait Gallery She was named the 2017 Daryl Reich Rubenstein Guest Artist at the Sidwell Friends School in Washington. Currently, she is Assistant Professor in the School of Visual Arts and Design.

So, I was hired on a diversity line seven years ago. Looking back on it, deep down in my gut it felt a little wrong to be hired (partially) because of my ethnicity, but this felt like I had an actual shot at an academic career, especially just two years out of graduate school. Besides, I'd already decided that my research on "otherness" as an artist needed to be more than just me being a Puerto Rican artist in New York City… I needed to broaden my scope and experience my life as a *Latina in the United States*. Which meant leaving the (relative) comforts of multi-cultural New York City life and moving *way below* the Mason-Dixon line where Confederate flags waved defiantly against blue southern skies as I barreled toward them along I-95 in my battle-weary Dodge Caravan.

As I assess these past seven years, I see three things with blazing clarity:

1. I had absolutely NO idea what being an academic meant and I was completely unprepared for what lay ahead.
2. There are *tons* of students of diverse backgrounds on our campus (Happy Dance!! "others" in college = win!)
3. There aren't enough of *us* (diverse faculty) to adequately serve all of *them*.

I heard someone say once, "You cannot copy what you haven't seen." As a first-generation professor, I know that wobbly legged feeling very well. Although I have known a handful of successful academic "others" throughout my studies (two of my brilliant "other" grad school mentors were pivotal in my transfiguration from bartender to professor), I am the first in my family who's career as an educator transcended the New York City Department of Education system as a teacher to enter the halls of academe as a professor. How are we supposed to adequately serve "our" kids if they don't see successful versions of themselves reflected in who instructs them? Moreover, how am I to lead them if I myself was unclear where to start? I was haunted by that thought when I served on the Faculty Senate and looked across the Senate floor, seeking the "others" in the room, hoping they were as relieved to see me as I was to see them. I am unsettled when I am often the sole representative of Diversity in most of the committees I am asked to serve on. "It is important to have your voice at this meeting, Ortiz." I brace myself during studio art critiques when my students are grappling with discussions of Privilege, Agency, Paranoia, and Responsibility through their works, and it is up to me to decide if I can lead the charge. Every year I know I'll be approached by the "diverse" students (race, gender, etc.) to serve as a mentor on their thesis committees, because they know that I know what it's like to be an outsider. They look to me for guidance, support, courage, and camaraderie, especially during times of adversity.

Honestly, I don't always feel so brave or safe in these academic halls, but I find the courage—for them—for us. Then there's the added component to my background: class. I don't walk, talk, dress, or even seem like an academic. That means I seem more approachable to students in a way that many of my colleagues are not. In some cases I remind them of their "Titi" (spanish for Auntie). I "keep it real," as I have been

told many times by students, an attribute that is both appreciated and undermining. My Bronx/Rican accent and colloquial nature scuff my lectures like heels on a newly polished floor. This makes me a perfect liaison to all the students that need to be mentored by "one of their own" and, essentially, leads to being funneled students from other faculty because they know I get it—I speak their *language* (insert Otherness here). This also means that I am probably not going to be selected to represent my department in certain instances where pedigree and breeding must be apparent. I can sense when my colleagues are stunned that I know *who* I know, presuming that they know *how* I roll.

I was reminded a while back that I handled a foreign student's thesis paper expertly; since it was virtually "unreadable" to the committee members, I adeptly maneuvered the "language barrier" and did a great job "deciphering" it for the rest of the committee. I worked countless hours with that student because I felt impelled to make sure their paper reflected what the student had in mind. As a first-gen Latina, raised in a dual-language home by Spanish-Only parents, I intimately knew the peril of being strangled by language. I simply could not, in good conscience, allow her to fail because the words got in the way. However, I could be chastised for translating parts of my lectures into Spanish for a student who is Spanish-dominant (we are in America, speak English! How do I know they aren't talking about me?). Isn't my job to be sure that I do whatever I can to ensure access to a quality education to my students? Is my "diversity" only an asset when it makes my colleagues' lives easier and makes the department seem more "inclusive"? These are the moments when I find myself at diversity's crossroads, questioning who I am truly serving. As I write this, I am questioning whether I should even be sharing these thoughts at all. Even under the cover of anonymity, it wouldn't be hard to figure out who I was since there are so few of us in my department. Might I be criticized or retaliated against for voicing my opinions when tenure time rolls around? Do I keep stuffing micro-aggressions down my throat during meetings and purge them later in the privacy of my home because it is better than being sneered in the halls for calling someone out on their well-intended, humor-laced, benign bigotry? Only time (and tenure) will tell.

I'm All That and a Lot More! I Am!

Marie Léticée

Marie Léticée teaches French language and literature and Francophone literature in the Department of Modern Languages and Literatures. She is the author of *Education, Assimilation and Identity: The Literary Journey of the French Caribbean* and *Moun Lakou*, her first French novel featured at the "Salon du livre de Paris."

While I was hired as an Assistant Professor on a diversity line, I must confess that I never did grasp the meaning of this action until much later during my time here. Through my involvement with different organizations on campus, I learned the importance of diversity and inclusion and what it meant for others in this country. The overall feeling I perceived about diversity at the time was a negative one. It felt like you were being given a favor. As if to say: "You weren't good enough but… we had to." This feeling stayed with me for quite a while.

Personally, when I first joined UCF, I was very excited to share my knowledge of French language and culture with my students. I saw this opportunity as a chance to enhance my students' learning experience with my cultural and language expertise. As a Black French Caribbean female French professor, I was able to infuse my teaching with my culture and open the door for my students to a French-speaking world outside of France, even when multicultural issues and Francophonie were not even a topic in modern language classes. As a matter of fact, I often joked with my students, telling them that the universe had brought me to them so they could learn about my beautiful island and all her beautiful people and culture. They would laugh, I would laugh, and we would go on learning and sharing. Soon I was able to add to our French curriculum classes such as Black Poetry of the Americas, French Caribbean Literature, Francophone Literature, and Creole Literature. I was even able to take students on study-abroad experiences to my own island of Guadeloupe, and to Canada, and France, and to serve as the founding advisor for the French Club, the French Honor Society, and Club Kreyol, a student organization with more than 500 students at the time.

I am well aware that the decision to hire me was probably more of a political one, or maybe a decision to make sure to check all the required boxes. And thinking about it this way does sadden me at times. I asked myself, why was a booster shot of diversity necessary to prove myself as a worthy candidate? Given my field of expertise, and the number of years of experience I had accumulated prior to UCF, I felt I was

more than qualified for the position. Why couldn't I have been just… enough?

However, I now choose to look at this issue differently. It IS indeed thanks to this diversity line that the department of Modern Languages and Literatures and UCF are able to expose students to the diversity in French literature and culture! I believe that in order to teach or learn a language, you must also experience it at the cultural level. Students appreciate the opportunity to learn about African and Caribbean cultures which, more often than not, are still reduced to a few lines or paragraph at the back of the book. I choose to regard my position at UCF as an asset! And I believe that everybody who does not fit the standard box, or whatever is regarded as "normalcy," is an asset to this institution! As a matter of fact, we are ALL an aspect of diversity: Alaska natives, American Indians, Asians, Blacks, Hispanics, Native Hawaiians, Others, Pacific Islanders, and Whites, whatever our racial differences. That's what creates our beautiful tapestry! This tapestry is also weaved with the thread of our gender, our sexual orientation, and our different levels of abilities that allow all of us to interpret our world according to our own needs. None of us can pretend to be the One, the chosen One who will determine the fate of the rest. We are weaved with different threads for the purpose of strength. We need each other. I cannot claim to be diverse if you are not included in the picture, and you certainly cannot claim diversity without me in the picture as well. WE are UCF! We are all *diversity*, claiming Integrity, Scholarship, Community, Creativity, and Excellence with one voice!

As a diversity hire, I bring a different look and outlook to the UCF family! I make UCF look good, and so do all of us. I know this may sound pretentious to some, or even to most, but it is my truth! My experience! Here is a little poem I'd like to share with you:

I'm all that!

Yes!
I'm all that!
From Gorée, stolen!
Or maybe from Guinea
Or even Senegal
Who knows? Who cared?

Yes!
I'm all that!
Nigger, Negro
Vieux nègre
Neg Mawon
Neg Bossal
Neg nwè

Challenged! Black, minority!
Woman, weak, whimsical!
Hybrid, slave, mutant!
Bi, fag, gay, queer!
Un.A.Ble

And a lot more than that!

Yes!
I'm all that!
And your eyes cannot stand
Looking at the color of my skin… black!
Looking at my temple… trampled!
Looking at me go the other way… Am I he? Am I she?
How can I?

Your mind cannot fathom the fact that
Just like you
I was weaved with the thread of love… human!
Just like you,
I am life!
I bleed life!
I breathe life
I move life!
I speak life!
I think life!
I embrace life!
I love life!
I am life!

Yes!
I'm all that!
So???!!!
(*M. L. C.*)

While the "diversity" label may still be attached to my UCF persona, and while some may still be thinking that I was given a position because I am a minority, I believe I am an asset to this institution. Diversity for me means enhancement! And yes! I'm all that!!!

Vive la différence!!!

The Highs and Lows of Leadership: One Latina Faculty's Story

Cecilia Rodríguez Milanés

Cecilia Rodríguez Milanés is Professor of English and Member of MFA Creative Writing Faculty. She has been teaching Writing, Literature, and Women's Studies at UCF since 1999 and has published two collections of fiction—*Oye What I'm Gonna Tell You* (2015) and *Marielitos, Balseros and Other Exiles* (2009)—and *Everyday Chica* (2010), an award-winning poetry chapbook.

My experience with diversity and inclusion at UCF began before I even set foot on the campus. During the hiring process and negotiations, I had telephone conversations in Spanish with José Fernández, then an Associate Dean of the college I would join; it all felt like being reunited with family. (It is important to note that as the only Latina faculty for eight long years at a diversity-bereft college and town in Western PA, I was desperate for color.)

I had already earned tenure and promotion and brought these with me, becoming the only tenured woman of color in my department and remaining so for several years. Hired along with five Assistant Professors, it was expected that I mentor junior colleagues, and I was more than pleased to do so. Once I arrived in Orlando, a place where my spouse already had extended family and an easy drive to see our elders and siblings in Miami, I was sure I had come to the right place. I marveled at the diversity in the city and the "newness" of the campus; I felt UCF was most certainly a place of opportunity—almost half of the deans on campus were women!—a place where new ideas were indeed encouraged and my progress would be limited only by my own ambition and level of diligence.

Before the anniversary of my first year, I was tapped to take on the directing role of the Women's Studies Program—my previous experience directing women's studies and my rank were important factors—though I was nervous because I was still getting acclimated and didn't know many people around campus. But I took on the role anyway with the caveat that if I didn't like it in a year or two, I could step down and return to teaching full time; Dean Kathryn Seidel agreed.

I was the first woman of color to hold that position, and I made it my mission to recruit as many women-of-color faculty members as affiliates as I could find—then, as now, we are few and far between. I created, with the help of Interdisciplinary Studies Director Don Jones, a certificate on women of color that would be turned into a minor for the someday Women's Studies major. Along with a colleague I co-proposed an Honors course in Womanist Studies that was later approved as part of the core curriculum. My predecessor Shelley Park had patiently educated me on the program, curriculum, and various committee and advisory board functions and membership; she suggested changes that would prove productive and encouraged me to reach out to women leaders in administration but also to those in the community. I regularly met with women, mostly of the dominant culture, who were movers and shakers in administration and in Central Florida. Directing UCF's Women's Studies program taught me a great deal about how the university works and what role community members could have in the continuously growing entity that is the University of Central Florida, as well as Orlando at large. Not surprisingly, however, I was often the only woman of color at the table.

Taking on the leadership role was an empowering experience—I honestly felt that I had more authority than as a mere faculty member, even one with tenure. I could directly impact curriculum, mentor junior colleagues outside of my department and involve women of color in the direction of the program. I realized I was good at it, but I also knew that my success as a leader was in direct proportion to the people I worked with and with whom I had chosen to surround myself. And at meetings—there were very many—I felt taken seriously.

Then I got pregnant—at 41 years of age. My priorities shifted. I was dreadfully tired—leading a growing program with many "irons in the fire" was exhausting, so I took my "out" and returned to teaching full time in the fall of 2002. By then I was the faculty advisor for Lambda Theta Alpha, a traditionally Latina academic sorority, and arranged for them to mentor middle-school girls of color at risk before their grades and egos were compromised by peer-pressure nonsense, damaging sexist and racist expectations, and acute lack of successful young role models who looked like them. The very fact of the LTA sisters' being university students was/is a triumph. The very fact of my being a tenured university professor who is Latina is a triumph. I remain cognizant of and attentive to the dearth of Latina and other women-of-color leaders on campus and in the community.

A few years later I decided to take on another leadership role when I joined a group of Latina movers and shakers on campus to create a Latino/a Caucus for faculty, staff, and students modeled after the Black Faculty and Staff Association whose mission includes promoting an environment that fosters cultural sensitivity and providing quality programming and networking opportunities for UCF's Black students, faculty, and staff. The core group of Latina faculty and staff leaders decided to call ourselves MUAH (Mujeres Universitarias Asociadas)—we were a very cheeky bunch, but we were also very serious. We crafted a constitution that included not just fac-

ulty and staff, but also students within the leadership ranks; we formed a committee structure for scholarships and awards, programming, mentoring, networking—you name it, we had it. We even got a foundation account and had a welcoming reception with live guajiro music that the president sponsored, and a wide cross-section of folks attended. We had a logo, a website, monthly lunch-time gatherings to recruit members. And all that heavy lifting was done by Latinas alone—no matter how hard we tried to get our male colleagues engaged at every and any level. Teaching full time, conducting (or trying to conduct) research, being good citizens to our departments, mentoring students, *and* birthing a university-wide organization to support, mentor and promote Latino/as (not to mention having home/family lives) was beyond our abilities. Really, what human person can do it all? Some of us got sick—cancer; some of us were denied tenure; some of us left the university entirely. That experience engendered a bitterness that has still not entirely worn off.

This is my 18th year at UCF, and while I am delighted to see the growing numbers of Latino/a students on campus and in my classes, let me be clear: that increase is a function of the region's demographic shift. What I wish to see happen at UCF is a concerted effort to recruit and, perhaps more importantly, retain Latino/a faculty and staff so that academic and administrative leadership is not a burden to be borne by few—so that Latino/a students may see themselves among all the ranks of the university.

Making Space for Inclusion

Stephanie Wheeler

Stephanie Wheeler is Assistant Professor in the Department of Writing and Rhetoric. Her research interests include Cultural Rhetorics, Disability Studies, and the rhetoric of eugenics. Along with Christian Ravela, she co-chairs UFF's Diversity and Equality committee.

Being a minority is kind of like being a cyclist in a city where all the cars represent the majority. You're supposed to be able to share the road equally with cars, but that's not how it works.

I came across this metaphor on tumblr about three years ago. At the time, I had about four-and-a-half years of teaching experience under my belt, and while I had no grand illusions about my teaching ability, I did seem to think that I had this talking-about-diversity thing down. Systems oppress people. We are all trapped in these systems. The best thing to do was to talk about it, and work against it. But how?

I didn't have the answer to that, and I rationalized it by saying that it was all about starting conversations, not finding answers.

The roads are built for cars and you spend a great deal of physical and mental energy being defensive and trying not to get hurt.

Having grown up with a sister with disabilities, I grew up with two things on my mind at any given time: access (where's the ramp? how will I get her out if there's an emergency?) and defensiveness (was that person laughing at her?). What that also meant was that I believed I had the capacity to talk about disability oppression just as well as she could.

Some of the cars WANT you to get hurt. They think you don't have any place on the road at all.

When I was in training to teach my first writing course, we were given an exercise called "Genetic Actors," designed to test communication skills. The instructions were as follows: "You are going to create genetic freaks who will be monsters in a horror film. When filming is completed, what will you do with these actors? Euthanize them ($3,000); Cast them into the streets ($0); Ship them to an uninhabited island ($60,000); Give them the means to live out their lives in peace ($40 million); Train them in useful employment ($5 million)."

I would later use this exercise to talk about issues related to disability justice: What do we do with the "freaks" when the freak show is over? When the cute disabled children in the commercials asking for your money grow up?

We do one of five things: euthanize them, cast them into the streets, ship them to an institution, pay for them to live in specialized homes, or train them to work menial jobs at a startlingly low rate of pay.

When I had a student argue that if God wanted people with disabilities to live then the world would be made to accommodate them, that the day my sister died the doctor was right to declare that now my mother and I could start living for ourselves and our community—I dropped the activity.

And if you do get hurt by a car, everyone makes excuses that it's your fault.

One of the major points of resistance to social justice movements is the call to move beyond appreciating diversity and

difference and to dismantle the systems that allow marginalization and oppression to happen in the first place.

Yet some people think it takes less effort to explain oppression away than to accept that it exists.

For all of us, it's hard to take a step back and confront and *really* accept just how complicit we are in the systems that we work against in the name of diversity and inclusion. What does it mean that I felt I had a handle on confronting diversity in the classroom just because I had read Malcolm X?

It means that I am a car on a road built to accommodate white, able-bodied, cisgender people, and at the time I thought it was just fine that bicycles had their own lane, as long as they didn't force me to go out of my way. I didn't mind they were there, and in fact, I made sure that people around me knew not to startle the cyclists. I knew enough about bikes to understand how they worked, but since I was in a car, I didn't *really* think I needed to understand how they worked or why someone would be on a bicycle in the first place.

It's good that my pedagogy always includes other voices and perspectives. But am I truly making a space for true engagement with my own privilege? Because when it comes down to it, diversity and inclusion is about making spaces and access to those spaces, and you can't do that unless you understand where you are to begin with. I can't help that I was born into white privilege, for instance. I *can* help what I do with that privilege.

For the purposes of this special section, I invite us to ask ourselves how we're using our space and making space for others. Yes, we are all supposed to be able to share the road with everyone equally, but if you've read this far, I'm sure you know that that's not how it actually works.

What are we doing to make sure our colleagues feel safe? In what ways are we moving to the left so that the bicyclist on the right can feel safer? Are we ever using our cars to block traffic behind us so that the bicyclist can feel comfortable until we cross the peak of the hill?

What are we doing to support our colleagues when they come forward and tell us they don't feel safe?

What are we doing to clear the bike lane so that everyone has equal access to their destination, even if it means impeding our own route?

What are we doing to understand why there's a difference between a bike lane and a car lane to begin with? Why are some people on bikes, and others in cars?

How do we hold each other accountable for those moments where we all slip up? How are we learning from them?

What's a Preferred Gender Pronoun? Recognition and Inclusive Speech for Transgender Students in the Classroom

Ann Gleig

Ann Gleig is Assistant Professor of Religion and Cultural Studies. Her main area of research is Asian religions in America, and she is currently working on a book project on recent developments in American Buddhism under advance contract with Yale University Press.

A couple of semesters ago, one of my students, a junior, told me that I was the only professor she had taken a class with who had taken the time to learn the students' names. Whilst recognizing that certain class sizes at UCF can present a formidable barrier to this, I was shocked that a student could be in her third year here and not feel known by a professor on this most basic of levels. Being named is a primary act of respect, the significance of which perhaps we are only made aware of in its absence. Who amongst my colleagues, for instance, has not rolled their eyes on receiving an email from a student that opens with "Hey" or, if we are lucky, "Hey Professor!"? In fact, such emails feel so disrespectful to me that I now include a section on email etiquette in my syllabi that states that I will simply not respond to an email if it is not correctly addressed.

I open with these two examples—being named and being named correctly—in an attempt to evoke empathetic understanding of the importance we *all* place upon external recognition. Indeed, developmental psychoanalysis stresses that recognition is an essential dimension in the formation of intrapsychic and relational health. D.W. Winnicott calls recognition a "sacred moment" and locates a mother's signaled recognition of her child as a crucial moment in the formation of a stable and healthy self. Jessica Benjamin expands focus on "mutual recognition," the acknowledgement, acceptance, and appreciation of others as equal subjects. The social significance and political weight of recognition is expressed in "the politics of recognition," discourses that critically examine which and under what conditions certain groups are (and are not) afforded recognition and power in the public sphere, and the devastating consequences denials and exclusions of recognition can have. One recent example of resistance to such exclusions is #SayHerName, the inclusive racial and gender

social media campaign launched by the African American Policy Forum in order to make visible the institutional violence sustained against African American women.

Thinking about the effect it has on us as professors when our professional credentials are not respected by students might lead us to consider how much of an effect it might have on our students when we fail to recognize one of the most fundamental aspects of their identities: gender. Gendering, after all, is our very first act of naming, our very first act of recognition. And, yet, I am dismayed to report that I have heard UCF faculty dismiss or express exasperation around gender diversity and inclusivity in the classroom. What might seem to some "inconvenient" or a "fad" that they "don't understand" or "can't keep up with" can have a profound impact on not just the academic success but also the health of our transgender students. The statistics speak for themselves: transgender teenagers are nearly ten times as likely to attempt suicide than cisgender teenagers. In response to these staggering rates, Vincent Paolo Villano, Director of Communications at the National Center of Transgender Equality stresses, "At the school level, teachers and administrators have to understand what policies need to be in place to make sure that transgender students are learning and thriving in school, and give them the space to be who they are."

How then can we best give our transgender students the "space to be who they are"? One way, I suggest, is to afford them the dignity of recognition. To begin with we have to realize that *naming matters*, and conveying that we know it matters to our students is important. If a transgender student names themselves, it is crucial that we let them know they have been heard. I have had two transgender students contact me before the beginning of the semester and inform me that their name is not the same as the one on the roster. In those cases, I have written back to assure the student that I have changed their name and then have taken care to use their correct name in our following interactions. These are acts of recognition that take very little effort on our part but can make a real difference to how those students feel when entering our classrooms. One student shared with me that despite her informing her professor that she was in the legal process of changing her name, the professor had repeatedly called her by the male name in the roster. Intentional or not, this to me is not just an act of disrespect but an act of violence to the student.

As professors, it is our responsibility to create and contribute to gender-inclusive space in which students feel safe to name themselves. Amongst the key factors identified in the resource "Tips for Creating Inclusive College Classrooms" (from our Office of Diversity and Inclusion) is "Decisions, Comments and Behavior Made or Displayed During the Process of Teaching." One simple way this can be done is through modeling preferred gender pronouns when we introduce ourselves. I now begin each class with something along the lines of: "My name is Dr. Ann Gleig, I'm a professor of religious studies, my area of research is Asian religions in America, and my preferred gender pronouns are she and her, but you can all just call me Dr."

Another way to do this is through including preferred gender pronouns (PGP) as part of the class introduction exercises at the start of the semester. I simply invite students to include their preferred gender pronouns alongside questions such as "what is your major," "why are you taking this class," and "tell me one interesting thing about yourself." The responses I have had to this exercise, thus far, from both transgender and cisgender students, have all been positive. One cisgender student, for example, shared that her sibling was transitioning, and it meant a lot to her to have someone acknowledge transgender identity. Another cisgender student said she felt more at home in spaces that were LGBTQI friendly.

If you are inspired to incorporate PGPs in the classroom, some things to consider: the first time I included PGPs as part of my introduction exercise, many students stated their preferred gender pronouns as "Mr." and "Miss." Leaving aside what this suggested about grammar skills, it was a lesson for me in not taking students' knowledge of gender for granted. This is important because hurtful and disrespectful comments are often made through ignorance rather than intention. Since then, I have included a description of what a preferred gender pronoun is on the back of the introduction sheet. There are a number of these available online, such as the one I use: <http://dos.cornell.edu/lgbt-resource-center/trans-inclusion-cornell/gender-inclusive-pronouns>

Another question often raised is, "What is the best way to respond if another student mis-genders one of their classmates?" My own approach has been to ask transgender students in advance what would be the most comfortable response for them. Some students have asked me to correct it; others have said they would rather correct it themselves, if they felt they needed to. Similarly, what about when we as professors misgender a student? My response has been to simply apologize and repeat what I said with the correct gender pronoun. I think it's important to acknowledge that we are all socially conditioned around gender and can all make mistakes. I tend to be more transparent with my students and share that even I—an openly gay faculty member who prides herself on being "up" on all things queer—found "their" and "they" confusing as individual pronouns when first using them. Many students can be defensive about diversity and inclusion issues and a little humility and vulnerability ("I got that wrong too") can go a long way in defusing that. Personal disclosure can also play a key role in fostering rapport with students, and I have found it

much easier to broach diversity and inclusion issues of multiple types—gender and sexuality, race, class, ableism—in the classroom when relationships between myself and students have been established.

Hope for Stanley Changes Lives

Richard E. Lapchick

Richard Lapchick is the Chair of the DeVos Sport Business Management Graduate Program in the College of Business Administration. Lapchick also directs UCF's Institute for Diversity and Ethics in Sport, is the author of 16 books and the annual Racial and Gender Report Card, and is the President of the National Consortium for Academics and Sport. He is a regular commentator on issues of diversity in sport for ESPN.com.

I have been blessed in my 71 years to work on some powerful social-justice issues including apartheid, racism, sexism, homophobia, men's violence against women, and human trafficking. All have been life-changing, but none has been more life transforming than being involved in the rebuilding of the Lower Ninth Ward and St. Bernard Parish in New Orleans in the wake of Hurricane Katrina.

We helped found the Hope for Stanley Alliance when I went with my wife Ann, daughter Emily, ten students in the DeVos Sport Business Management Graduate Program, and two friends from Boston to New Orleans in December of 2006. We started working on the home of Lower Ninth resident Stanley Stewart while he lived with his family in a FEMA trailer parked on his lot. His house stood because of its brick exterior, and his family lived because they all got to the second floor as 14 feet of water filled the first floor in ten minutes. As we ripped into his walls to begin the gutting, there were roaches, rats, and mold everywhere. The 13 of us were on a seemingly impossible mission to get Stanley, his wife Betty, and their children back into their home. That happened by Thanksgiving of 2007, two years after Katrina devastated their city. The Hope for Stanley Alliance was named after Stanley Stewart, whose resilience and courage inspired us.

The mission of HFS has expanded to provide people with volunteer opportunities in areas affected by natural disasters. DeVos works closely with the National Consortium for Academics in Sport to organize the trips.

In addition to the work in New Orleans, HFS volunteers have also traveled to Tuscaloosa, AL, after the tornadoes ripped through the city and Long Island, NY, after Hurricane Sandy made so many from New York and New Jersey homeless. December 2016, which was the 10th anniversary of the 1st trip, marked the 50th trip by the Hope for Stanley Alliance rebuilding homes in devastated areas. More than 1,000 HFS volunteers have worked on 127 homes and have donated more than 50,000 hours.

The work has also transformed the DeVos Sport Business Management Graduate Program, which is a two-year program in which students get an MBA and an MA in sports management. Of 100 graduate programs in the nation, we are the only one that also uses the power of sport to affect positive social change. One week before classes start in August, all students in both years of DeVos board buses headed for New Orleans where they spend the week working shoulder to shoulder with each other as well as with the professors in the DeVos program, myself and my wife, Ann. By the time they get into their first classes at UCF, a bond has been formed that is amazing and powerful.

Ironically our Summer 2016 trip had to be postponed after the terrible floods in Baton Rouge When we went in December, we worked both in Baton Rouge and New Orleans . Believe it or not, only one in ten families who lived in the Lower Ninth Ward are back 11 years after Katrina. The Lower Ninth was where most of the African American people lived. NOLA has gone from a majority African American city to a minority African American city.

The History

On August 28, 2005, the third strongest hurricane to hit America in 100 years made landfall in Louisiana. That, coupled with the failure of the levees to hold, caused unimaginable damage to the City of New Orleans and the immediate loss of 1,500 lives.

I am rarely an angry person, but I was very angry that thousands of people were stranded in the Superdome and Convention Center for five days after the storm with no water, food, or livable sanitary conditions. The fact that they were overwhelmingly African American and poor made me even more angry. It was a massive failure of federal, state, and local government to respond adequately. Finally CNN started putting up split screen images of what FEMA said was going on and the reality. The buses finally came and started moving people to safety.

Seven days after the storm, I joined the Orlando Magic as they visited Baton Rouge where the first evacuees settled. My anger began to disappear as we met the now displaced residents of New Orleans. They were so resilient and forgiving. At the end of the second day in the shelter, I was talking to

Alex Martins, the President of the Magic, and the pastor of the church that was housing close to 800 evacuees. I noticed a line of people approaching an older African American woman who was surrounded on the wall with what appeared to be five nuclear African American families. I asked the pastor who she was. "Her name is Ida Johnson. She is 106 years old, and that is five generations of her family around her."

I approached Ms. Johnson, who by then knew that her family had lost everything as there was not a single habitable structure in the Lower Ninth Ward. I have no idea what I said to her, but I will never forget what she said to me. "God is good!" I was stunned. She had lost everything, but she had her family. I stepped back and talked to her 87-year-old daughter who told me that when her mother saw the Magic there to help, this was the day she got faith that volunteers would come and rebuild NOLA.

Meeting Ida Johnson and being on this trip had a profound effect on me, and it was then that I decided we needed to begin helping the residents of the Lower Ninth Ward get back in their homes. In December 2006, we made our first trip to New Orleans.

We heard about a man named Stanley Stewart who was considering permanently vacating his terribly damaged home with his wife Betty and their family. We decided to meet Stanley, then took it upon ourselves to rebuild his family's home. We spent all our breaks there and several weeks in the summer.

By that October, Smitty Pignatelli, one of the friends from Boston, was able to round up a construction crew of 25 New Englanders who donated their time and materials to do roofing, plumbing, electrical work, drywall, and foundations for the Stewarts' home. Only a few weeks later I went with Ann, Emily, and the students who went on the first trip to paint the new walls of Stanley's home. Over two years after the storm and 10 months after UCF and the NCAS had gotten involved, the Stewarts were able to return home for a joyous Thanksgiving.

Now ten years later, no other organization based outside of Louisiana has done more.

Working mainly with the St. Bernard Project, we keep going back each August, December, and March. It was with great pride that I was named as an honorary citizen of New Orleans by the NOLA City Council.

Among so many memorable moments was when we helped bring Tuesday's Children, a group representing the children of the victims of September 11, to do service in New Orleans. We took them on the tour of the devastation and then they dug in with hard work.

I was convinced that having the victims of the two greatest catastrophes in recent American history working together to rebuild New Orleans would be a powerful platform, and I was right as the media extensively covered the children.

One of the children was the daughter of the pilot on the first plane to go into the World Trade Center, and another was the daughter of the first fire company onto the scene. The children worked tirelessly with a sense of purpose rarely seen.

One of the children told me, "So many Americans were so generous to us both with their time and resources. Hope for Stanley was our first chance to give something back to America. We love the people of New Orleans."

Everyone does. Giving back is always rewarding for those who give. But giving back in New Orleans is even more special.

There is still so much work to do there. And there is always room on the bus.

The Good, the Bad, and the Ugly of Diversity on the Modern College Campus

Catherina Vernon

Catherina Vernon received her B.S. in Health Sciences from UCF and will be pursuing a M.S. in Physician Assistant Studies in the near future. She enjoys volunteering with various organizations in hopes of providing resources for those in need. Catherina was also the winner of the 2016 Student Diversity & Inclusion Impact Award.

How do institutions of higher education promote cultural growth and challenge cultural norms within the student body while maintaining an inclusive and safe environment for a diverse cross-section of students? College campuses across the nation have been tackling this matter for decades and, it seems, with no resolution. I think it is challenging to come to a mutual understanding on the topic because it encompasses such a broad catalogue of ideas. While I cannot provide a calculated solution to this query, I can offer my experiences as a student and discuss the impact they have had on shaping and challenging my perspective on diversity.

Let me begin by providing a brief background about who I am. I was born in Montego Bay, Jamaica, and immigrated to the United Sates when I was eight years old. I made this trip with my father and left my mother and 5 siblings behind in hopes of establishing a stable and better future for them. Like many immigrants, my father and I came to the United States seeking greater educational and career opportunities. Making the transition from one education system to the next was not easy, but I eventually adjusted and thrived in a new environment. I became the first of my immediate family to be admitted to and graduate from an institution of higher education.

When I first began at UCF I learned quickly about the "free speech zones" and routes around campus to avoid them. However, I couldn't avoid the uncomfortable or controversial conversations that took place in the classroom with classmates. There were times where I dreaded the first few minutes before class started because I knew there would be that one individual that just *had* to discuss why the Black Lives Matter movement is fraudulent or how immigrants are stealing valuable jobs and resources. But it was these very conversations that taught me that I had a voice that mattered. One specific instance occurred after a Muslim student who was praying in the library was accused of having a weapon. That following week in class, while in a heated debate, a classmate thought it appropriate to stereotype all Muslim students as terrorists. The instructor heard the comment and so did most students in the class. Other students quickly offered a rebuttal and rebuked the student's ignorance. However, I noticed that the individual with the most authority in the room remained silent. The instructor said nothing; their reaction was to quiet the class and move on. How do we challenge controversial beliefs if we do not address them head on? I believe that classroom dialogue permits misconceptions to be overcome through moderated conversations in a safe and secure environment if facilitated correctly. I understand that the classroom may not always be the best place to facilitate such conversations, but when they arise an attempt should be made to address them.

In addition to learning the importance of being vocal, I became more aware of the importance of being exposed to a diverse group of faculty members. Despite years of structural barriers that thwarted the educational achievement of many students of color, there has been significant progress that resulted in the increase in enrollment of such students in colleges across the nation. Although the trends differ within each institution, the increasing diversity of postsecondary students has many critical implications—one of which is the need for a more diverse faculty body that reflects the diversity of students. During my time as an undergraduate, I became increasingly aware of the lack of minority faculty members in the classroom. As a minority student, I always felt it was important to see an instructor that looked like me, not because of familiarity, but because it sends a message that says, "Yes, *you can and will* flourish in this field." Not only that, but a diverse faculty body brings unique experiences and cultures that help broaden teaching styles in the classroom and adds to the learning experience.

Even though I did find having few minority instructors discouraging, I had invaluable transactions with the instructors I did have. I grew to admire many of them because of their eagerness to help me succeed in and out of the classroom. Throughout my secondary education I always managed to surround myself with those who were similar to me culturally or personality-wise. Becoming a part of the UCF community quickly altered this pattern. In classes and extracurricular activities, I was challenged to engage in discourse and learning with individuals from various cultures and backgrounds. I was surprised by how many other students shared similar stories as mine and gained valuable insights from those who had vastly different experiences. It was like opening the door to another world without having to travel. Through conversation and openness to new experiences, I became more self-aware and was enriched by multiple perspectives.

The college campus has played a vital role in revolution over the course of history. If we do not provide a safe space for collective conversation and views to be shared, we are impeding progress. Society is changing, and its institutions must evolve as well.

End of Special Sections

Bridging the Student-Teacher Disconnect

Jasmine Ly

Jasmine Ly is a senior at UCF studying History, Art History, and Writing & Rhetoric. She is also an undergraduate research assistant at the Faculty Center for Teaching and Learning. After graduation, she hopes to pursue an advanced degree in Museum Education.

In many college classrooms, a large disconnect exists between teacher and student. Teachers attribute this disconnect to a lack of student understanding or an abundance of student disinterest; students attribute this disconnect to a lack of teacher skill or an abundance of teacher disinterest. So who is actually to blame? A better understanding of this issue can be gained using Rebecca D. Cox's *The College Fear Factor: How Students and Professors Misunderstand One Another* and the Michigan State University School of Journalism's *To My Professor: Student Voices for Great College Teaching*.

Student disconnect may exist for a variety of reasons, ranging from personal to economic to academic. Students who appear disengaged in the classroom, who sit towards the back and fail to participate in discussions or ask for assistance, do not often act this way due to a lack of interest—they simply were never taught how to behave in a college environment. Professors, instructors, and lecturers often assume that students enter college with a base knowledge of how to thrive in higher education, but with such a diverse student populace, no such base knowledge exists. College readiness is not a natural instinct; it is a subjective skill that may not always be taught well if it is taught at all. When students do not meet expectations, it is often because they do not understand how to meet these expectations, or they do not understand what the expectations are to begin with (Cox 11).

Teachers may perceive student anxiety and fear as student disengagement. This fear can be further complicated by personal matters. College students fresh out of high school may encounter anxiety about adult responsibilities, and working adult students may be dealing with their careers or families (Cox 21-25). Since first-generation college students are the first to attend college in their immediate families, they may not have been provided any base knowledge on how to behave in a college environment (Michigan 67-68). Transfer students, international students, or students coming from low-income schools may have received a vastly different college-readiness education than teachers might anticipate. Students often become easily overwhelmed and afraid due to the workload and expectations immediately placed upon them, especially if life circumstances have kept them from being as prepared for college as many professors expect them to be.

Student fear can manifest in a variety of ways, including action and inaction (Cox 31). Many students consider dropping courses or quitting college altogether in order to quickly relieve their anxiety and fear (32-34). Other students use avoidance as a fear-management strategy, neglecting to attend class or complete assignments so that they are not uncovered as a "failure" or "unfit for college." From the perspective of the teacher, this type of student can appear disinterested, unintelligent, or lazy, when in reality they are simply afraid (34-41).

Students typically come to college with expectations about what their experience will be like—these expectations are often gathered from popular media and are incorrect, but can still significantly hinder students' learning. In Cox's survey of community college students, most expected college learning to be entirely comprised of lectures. When classes contained non-lecture elements, such as collaborative work or discussion, students saw the information taught through these modes as unimportant (Cox 93-94). This student perception is not caused by a lack of interest, but rather a misunderstanding of how information is taught in a college environment. Perceptions about relevant information and knowledge can also affect students' perceptions of teachers: if a student believes the only viable mode of college teaching is through lecture, they may perceive teachers who use alternative modes as less skilled (Cox 94-98). The disconnect between teachers and students does not come from a lack of skill, aptitude, interest, or intelligence, but from frequent misunderstandings of each other's assumptions, perceptions, techniques, and goals.

What changes can be made to lessen the disconnect? The Michigan State University School of Journalism suggests that slight adjustments, not major pedagogical revolutions, can significantly alter student perceptions of teachers and teacher perceptions of students. Teacher validation and an understanding of the diversity of student experiences may be the most important tool in lessening the disconnect. Validation can include taking an active interest in students, providing encouragement to students, as well as ensuring students that they are capable of succeeding in their academic endeavors and social adjustments (Cox 127). Teachers can mitigate student fear and anxiety by creating a more supportive, respectful, and validating environment. When students feel that their experiences and learning styles are valid, they are more likely to perceive the knowledge and teaching styles of instructors as valid, and the disconnect between students and teachers can be reduced. Bridging the student-teacher disconnect through validation and understanding is an essential first-step in creating a comfortable classroom atmosphere, where diversity and freedom of speech are both welcomed and encouraged.

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The Imperative of Ensuring Internship Quality

Jason Jude Smith

Jason Jude Smith is the Director of the Office of Experiential Learning (OEL). OEL is focused on helping students find high-quality internships and co-op opportunities, and in providing support for faculty seeking to develop and implement internship and service-learning courses and programs. He leads a team of faculty advisors who work with students, faculty and corporate/community partners. Dr. Smith is a two-time graduate of UCF's College of Education and Human Performance, and has previously had faculty appointments at USF and West Virginia University.

Over the past decade, universities have continued to move away from academic programs consisting solely of face-to-face courses, opting instead for hybrid delivery models, including experiential learning. The Office of Experiential Learning (OEL) at UCF provides support for faculty seeking to create service-learning and internship programs. Like undergraduate research, learning communities, study-abroad and capstone courses, service-learning and internships are examples of "Signature Learning Experiences." These are practices shown to be beneficial in supporting the growth of students, especially undergraduate students.

While most of these practices are integrated into an academic program or course, students often complete internships outside the confines of their normal coursework. Because students often go it alone with internships, experiences range from those that serve as a catalyst for an enriching career to those that are outright harmful and abusive. As faculty, we cannot prevent students from electing to participate in unsupervised experiences, but we can provide structures to maximize the chances that students' internship experiences both support learning and provide invaluable work experience.

At one end of the internship spectrum are the clinical experiences offered in colleges of education and in health professions like nursing and clinical psychology. As a central part of the accepted educational experience, these programs have strict controls to ensure that placements are appropriate, supervision (usually from both a field-based and university-based supervisor) is comprehensive, and evaluation systems are in place to measure student and employer performance.

For many academic programs, this level of oversight may neither be necessary nor practical. However, if we are to ensure that students in an internship have some level of support, it is imperative that we take steps to establish and monitor criteria for internships. To do this, academic programs need to do two things: 1) establish policies and procedures to vet and evaluate internships, and 2) create mechanisms to promote student participation in vetted internship placements.

The Office of Experiential Learning requires all internship placements to adhere to specific criteria. Prior to posting a position, both the employer and position are examined by faculty or other trained personnel in an effort to ensure placement quality. OEL first screens the employer, and then screens each position posted by the employer. Special attention is paid to the physical environment of the position, its overall quality, the ways in which interns are supervised, and the ability for students to benefit both professionally and academically from the experience. Additional scrutiny is necessary when intern positions are unpaid, so as to ensure compliance with statutory requirements. Employers are also required to assume liability for interns as they would other employees and must agree to provide feedback on intern performance.

While we require employers to follow certain rules for OEL-approved internships, we are only able to monitor internship placements we are aware of. And, while many students and employers are good about "keeping us in the loop," many more internships are not reported to OEL. Because we rely on students registering in an internship course to trigger our oversite of the experience, we often are unaware of internships when students chose not to register.

Any UCF student can register for internship credit, be it major credit, elective credit, or zero credit. However, many students avoid registering because they cannot "use" the credit, do not need or want the credit, or simply because they want to avoid having to complete the academic activities we require of all students enrolled in internships. Sometimes students simply want to avoid paying tuition. And while OEL takes great care to ensure that students receive a high-quality experience, we have minimal control over those academic policies which encourage students to register their internship.

Promoting student participation in only vetted and supervised internships requires academic program policies that provide an extrinsic motivation for student registration. First, academ-

ic programs can allow for internship credits to count towards a degree's major requirements. Alternately, programs can allow for internships to count towards restricted elective credit. Even ensuring sufficient space in programs of study to allow for students to register for general elective credit can promote student enrollment in credit-bearing internships. Providing students credit for internships also allows for students, especially those relying on financial aid, to maintain a full-time course load while participating in more time-intensive internship experiences.

For academic programs where credit-bearing internships may not be possible, promoting student registration of internships (typically done through a zero-credit enrollment) is essential. Faculty and advisors can be critical to promoting these options and can remind students the benefits that internship registration provides. In addition to the oversight discussed previously, registration allows the internship to show up on the students' transcripts, which often proves helpful to students, especially those seeking admission into advanced degree programs or professional schools. Academic programs can also encourage corporate/community partners to require or encourage student registration.

In the next year, OEL will be looking into ways to better promote student registration of internships and faculty support will be critical in this task. For faculty looking to create new internship programs and/or improve delivery of current internships, OEL can provide individualized support. OEL offers curricular support and can help faculty establish and manage relationships with corporate/community partners. Further, OEL's core mission is to support students by providing informative sessions and individual advising designed to prepare students to apply for and succeed in their internship experiences. OEL also administers the UCF Cooperative Education Program. Students in these co-ops continue to work for an employer over multiple semesters. These co-ops offer paid placements to students and co-op experiences often directly lead to permanent positions for graduates.

We are all aware of the stereotypes surrounding internships, with weary students fetching coffee and running errands. Fortunately, at UCF we have mechanisms in place to ensure quality internship programs and placements. To maximize student participation in these experiences, OEL welcomes reciprocal relationships with academic programs designed to leverage content and experiential learning expertise to deliver a high-impact experience to students. We value our partnerships with colleges and academic programs, and are eager to forge new and deeper partnerships across campus, and with corporate/community partners in and beyond the Orlando area. If you want to know more, I'd love to talk with you!

Submissions

The *Faculty Focus* is a publication for all instructors at the University of Central Florida. This includes full-time and part-time faculty and teaching assistants at all UCF campuses. Its purpose is to provide an exchange of ideas on teaching and learning for the university's community of teachers and scholars. It is envisioned that this publication will inspire more dialogue among faculty whether in hallway discussions, departmental meetings, or in written articles. This represents an opportunity for faculty members to reach their peers throughout the growing UCF community. The *Faculty Focus* invites you to contribute your ideas on teaching and learning in a short essay. See the guidelines for submission online at <http://www.fctl.ucf.edu/Publications/FacultyFocus/submission.php>. Please send your submissions to fctl@ucf.edu.

The ideas and opinions expressed in the articles featured in the *Faculty Focus* belong to the authors and do not necessarily reflect those of the Faculty Center or of UCF.

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