



Bryant University

HONORS THESIS

Breaking Bias, Building Belonging: Racism and Misogyny in Campus Communities

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Submitted in partial fulfillment of the requirements for graduation
with honors in the Bryant University Honors Program
April 2022

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ABSTRACT

Breaking Bias, Building Belonging: Racism and Misogyny in Campus Communities is a project that uses art as a research medium in order to first understand how the Bryant community perceives issues of race, gender, and bias, as well as using creative modes of expression to educate participants on issues that are often invisible and go undiscussed on campus. Using qualitative and ethnographic research methods, this exhibit is infused with both primary and secondary research. Data gathered from the literature review explores the theme of community, which serves as the foundation for this project that was subsequently narrowed to focus on the presence of racial and gender-based bias in college campus communities as well as how it impacts students' sense of belonging. This research informed subsequent interview questions, as well as the use body mapping as a form of visual research and free listing as a method of insight into how the Bryant community defines diversity. The data gathered from these research methods were then transformed into art, conceptualizing the presence of bias into exhibit pieces that visitors could actively engage with. Transforming data into art brought visibility to different forms and incidences of bias that are often unaddressed. At the same time, rendering interview data into art allowed those who do not experience bias to understand its profound impact on women-identified students and students of color. The design of the exhibit strategically required interaction to symbolize the active engagement required to be an ally and the critical role of allyship in achieving equity and inclusion. Based on visitor engagement and feedback, using art as a medium to render the presence and emotional impact of bias made participants who experience bias feel a sense of belonging.

PROJECT SUMMARY

For at least a decade, Bryant University has maintained a predominately white male population. The lack of structural diversity, paired with the absence of a systematic, curriculum-wide approach to educating students on issues surrounding diversity, equity, and inclusion (DEI), the Bryant community fosters racial and gender bias that impacts women-identified students and students of color. By using qualitative ethnographic research methods to create an exhibit about diversity, *Breaking Bias, Building Belonging* transformed data into art. Based on visitor's feedback, the exhibit was successful in starting and continuing conversations about DEI, emphasizing the amount of bias that occurs that is undiscussed, offering ways for those who do not experience bias to be an ally in preventing discrimination, and opening a space for those who experience bias to express how it impacts their connection to the community.

From this research, I propose the following solutions for creating a more inclusive culture for college campus communities:

1. *Encourage the use of arts and the creation of dynamic creative projects.* Art and creative modes of expression were an effective tool in building empathy and tolerance towards difference, which is integral for any institutional effort to create a more inclusive culture.
2. *Avoid "diversity washing."* Similar to companies providing a false impression of their sustainability efforts, universities often propose efforts to increase diversity, yet fail to enact systemic change to foster those initiatives. The result is a perfunctory commitment to DEI that does not enact meaningful change. Universities who employ this tactic will likely never achieve true diversity, equity, and inclusion and will continue to alienate women-identified students and students of color.
3. *Use DEI as a lens through which the university functions.* Many universities approach DEI initiatives as a separate entity, creating a separate division, taskforce, or element of a strategic plan. This often recreates the same inequitable, exclusive, and non-diverse environment. Instead, using diversity as a lens through which universities create solutions tends to yield meaningful change, as it includes each mechanism and department within the university at every level. DEI as a lens integrates the importance of diversity, equity, and inclusion in the creation of new university buildings, the process of hiring faculty and administrators, altering curriculum, and educating students.

INTRODUCTION

Since 2011, the number of hate crimes, specifically hate crimes motivated by race, has drastically increased across the nation. This trend is mirrored on college campuses as in 2016, over 1,000 hate crimes were reported nationwide, which is almost double the amount of cases reported in 2012 (Nelson, 2019). Similarly, racial bias was the most common motivation for hate crimes and bias incidents. At the same time, the rise in hate group activity, white supremacist rhetoric, and affiliated propaganda has increased exponentially both throughout the nation and in college campus communities as shown in Figure 2.

The prevalence of racial-based bias and hate crimes is detrimental to a college campus community and its culture. In addition to typical academic stressors (assignments, papers, and deadlines), students of color are exposed to stressors directly connected to their race (racism, discrimination, and hyper awareness of negative stereotypes) which negatively impacts their relationship to members within the community, as well as the community at large (Greer & Chwalisz, 2007; Harper & Hurtado, 2007). Experiences of racism, both day-to-day discrimination (i.e., microaggressions) as well as more overt prejudice, has the potential to cause racial trauma due to the cumulative nature of racism. As a result, the presence of racism and discrimination within campus communities erodes the sense of trust and belonging amongst students of color (Hurtado & Alvarado, 2015).

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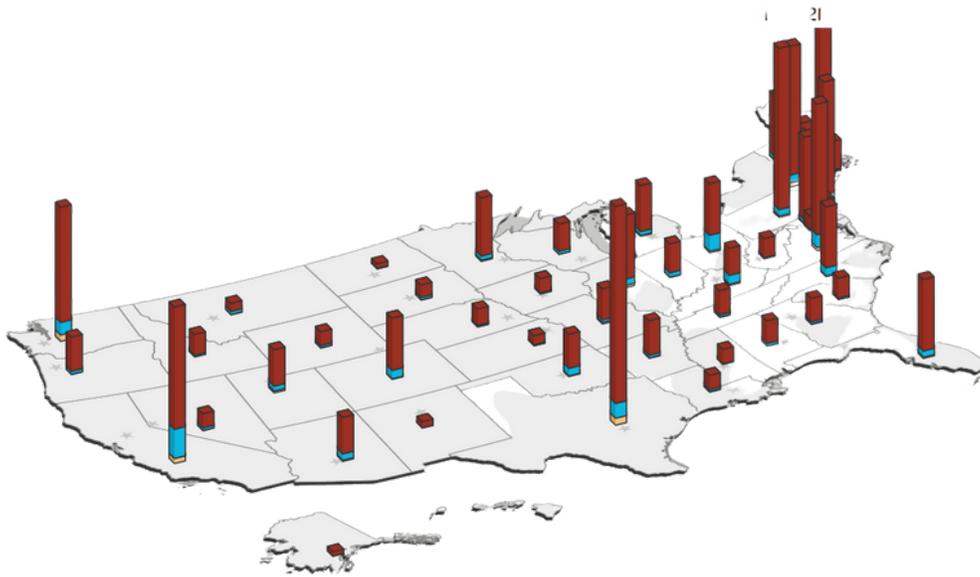


Figure 1. This map depicts the amount of hate crime activity tracked throughout 2021 by state. The red bar represents public flyers/propaganda, the blue bar represents campus flyers/propaganda, and the yellow bar represents rallies.

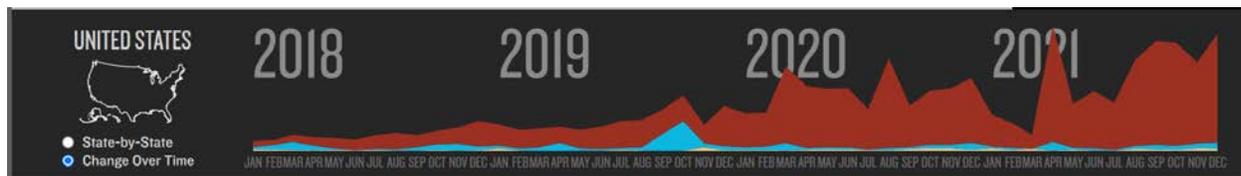


Figure 2. This graph conveys the same data tracked in Figure 1; however, it is aggregated accounting for all 50 states from 2018-2021.

This project addressed the presence of racial and gender bias within Bryant University's campus community. The degree to which racism and sexism is present in the community's culture was demonstrated in students' reactions, behaviors, and rhetoric in a course titled *The African Heritage in Latin America and the Caribbean*. The main focus of the course was to discuss the history of the African diaspora and its movement over time as a result of slavery and the Era of Colonialism. Upon the discussion of the legacy of slavery and colonialism within the United States, students denied the of existence of structural racism, vocalized stereotypes and racist views of people of color that "explained" gaps in wealth, health care, education, and homeownership, and heatedly argued with students who attempted to counter these assertions with factual evidence. Students argues that the disproportionately low rates of matriculation among Black and Latino/a students compared to White students was attributed

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to “cultural differences” and as a result, different priorities. A White male student glorified growing up “in the hood”, an appropriation of experiences of people living in poverty that is often expressed in rap music which has been associated with money and power. This eroded any trust within the classroom, eliminating the possibility of class discussion. Students had become aggressive to the extent that the professor was forced to change the last four weeks of the syllabus, effectively silencing their voice as an educator and repressing conversations about race. Overall, it was a display of color blindness, the revered belief of meritocracy, and a testament to the potency of unexamined power and privilege.

This anecdote is not an isolated incident, rather it is reflective of the sustained white and male majority, combined with a lack of cultural knowledge within the Bryant community. As shown in Figure 3 and 4, within at least the past ten years, Bryant University has maintained an overwhelmingly white, male majority and failed to implement a systematic approach to increasing cultural and global knowledge across the university’s curriculum.

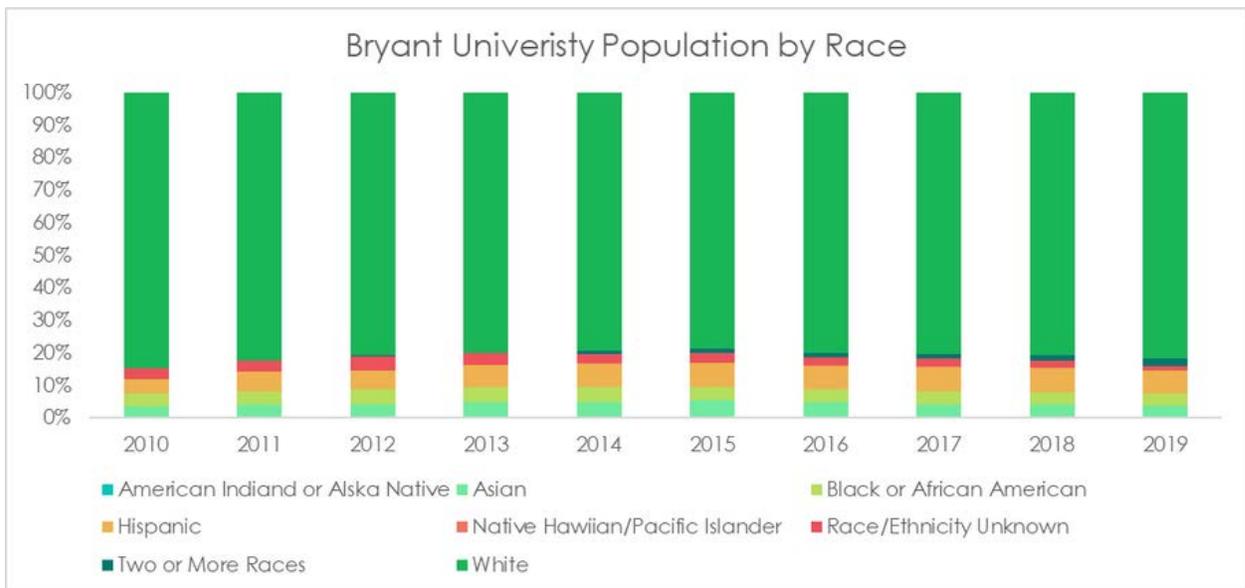


Figure 3. Bryant University’s population from 2010-2019 by race.

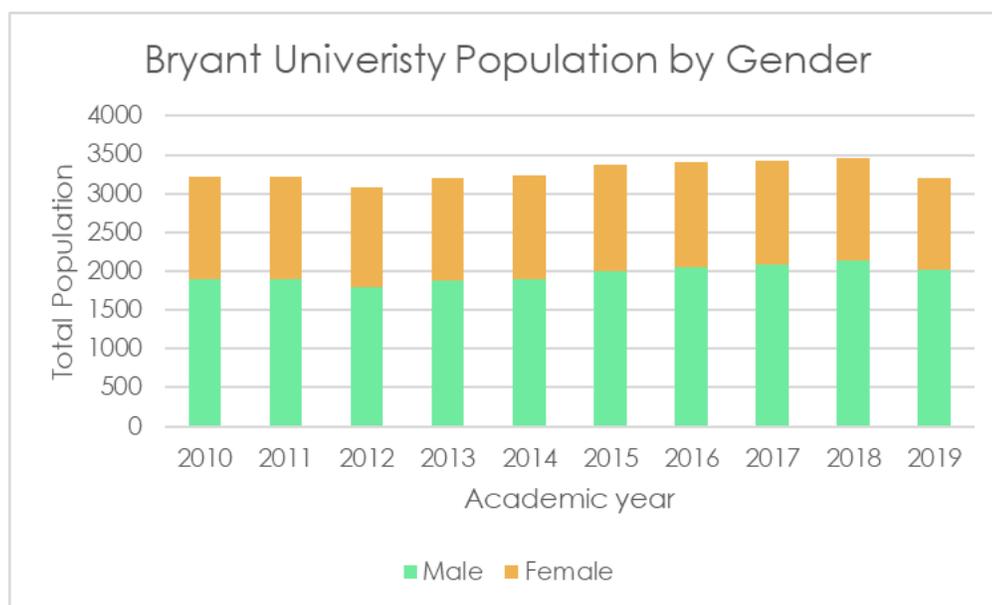


Figure 4. Bryant University’s population from 2010-2019 by gender.

As argued by Gusa (2010), the lack of structural diversity creates a white-normed space and positions white culture as a norm. When combined with unexamined unconscious and conscious bias, a predominately white community fosters a negative climate for diversity (Mayhew et al., 2005). The exhibit *Breaking Bias, Building Belonging* was created and curated in response to these forms of bias that corrodes the sense of belonging and shared community for women-identified students of color. By collecting the lived experiences and perspectives of students, staff, and faculty members of Bryant University, this exhibit brought visibility to the presence primarily of racism and misogyny on campus, as well as the opportunity to learn about and engage with issues surrounding bias and community.

This thesis will narrate both the research and creative process that led to the creation of the interactive, research infused art exhibition. The literature review was conducted at the beginning of this process and represents a broad focus of community, localized to college campus communities. Ferdinand Tönnies’ notion of *Gemeinschaft* and *Gesellschaft* and other prominent figures in community literature served as the foundation for the exhibit which was narrowed to focus on bias within communities and its impact on social dynamics. The methodology will focus on the process of collecting primary qualitative data and transforming

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it into art that brings visibility to bias and requires active engagement. Photos of the exhibit, along with visitor's engagement with the pieces, will be included in this section. The results of this project will be demonstrated through visitor's feedback that articulates what this exhibit has helped them to learn about diversity, equity, and inclusion.

LITERATURE REVIEW

Community is one of the foundational elements of humanity that functions as the center to which shared cultures, traditions, values, and beliefs gravitate. The subsequent connections that are forged within communities are the essence of what it means to be human. In the United States, attending colleges and universities is an integral part of some young adult's lived experiences where college campuses act as a cite where such racial, gender, religious, sexuality, and cultural diversity converge; as such, communities form around colleges and universities around the country.

College campuses, that function as a microcosm of the larger community in which they reside, have become increasingly diverse (Mc Nay, 2005). While the racial diversification of college campuses is evident, universities have been historically, and continue to be predominantly white, which complicates community cohesion. Though rates of enrollment in postsecondary education are higher among racial minorities than ever, students of color remain ostracized from their institutions and the community that surround them (Duffin, 2021; Fairbanks, 2014). At the same time that Harvard reported its highest enrollment rates of students of color with some 47 percent of freshman students identifying as racial minorities, a bi-racial student created *I, Too, Am Harvard*, a project that vocalized microaggressions perpetrated against students of color and articulated feelings of alienation as a result (Fairbanks, 2014).

From student protests that demands the renaming of buildings that are rooted in the institution of slavery, to changing mascots that are grounded in racial stereotypes and prejudices, movements indicate that implicit institutionalized racism creates a disconnect between students of color and their respective universities (Green, 2016). Universities' history of

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representing and serving only those who are white and affluent has the potential to inhibit interracial interactions and prevent true connections from if those in higher education do not fully integrate and support the racial diversity it promotes (Charles et al., 2015)

It is seemingly agreed upon among those in higher education that diversity is one of the hallmarks of a strong community. However, the effort to diversify college campuses, and subsequently forge connections across racial groups, often results in perfunctory, diversity-forward college missions that give way to a superficial sense of cohesion (Boyer, 1990; Odell et al., 2005).

It is therefore critical to establish an understanding of community that distills the various ways that it is used, as well as the many connotations it assumes. Drawing on Tönnies's (1963) and Webber's (1997) notion of community (*gemeinschaft*) and society (*gesellschaft*), the dichotomy of human will, and the subsequent relationships that form, will be discussed in order to analyze the communities of college campuses. Those in higher education seek to create true connections among the students who attend their institutions, which is made evident by Boyer's (1987;1990) widely cited six principles of campus community. This research identifies barriers that prevent community formation on college campuses, as well as inhibitors of connection among those within the community.

Community: Defined

Community as a concept has numerous connotations, and therefore can assume a number of meanings depending on the context in which it is being discussed. In speeches of "community welfare" it seems to allude to the 'whole is greater than the sum of its parts' that values the interests of the public as opposed to personal self-interest. In academia, there is this notion of a "community of scholars" that points to a particular bond that unifies some and "differentiates them from others." In rhetoric that claims there has been a "loss of community" implies there has been a deterioration of a "particular kind of human relationship rather than a special kind of group" (Gusfield, 1975, p. xiii;Worsley, 1990). As such, Gusfield (1975) differentiates the two major usages of community: territorial and relational.

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Community can be understood in terms of its physical location, which refers to a geographically determined territory that constitutes a community; the concept of community in this sense focuses on the structure—urban cities, rural neighborhoods, towns—and the power dynamics that unfold within (Gusfield, 1975, p. xvi). Relational community is defined by the human relationships, with a particular focus on the presence or absence of bonds, the divers of cooperation or conflict, and the source of unity that connects or differentiates a group of people. In this sense, “community is a characteristic of some human relationship rather than a bounded and defined group” (Gusfield, 1975, xvii).

Gusfield notes that territorial and relational communities are not mutually exclusive entities, but rather two dynamic variables that can influence each other—much of the research into communities seek to understand the effect of changing composition of territorial communities on relational communities (Gusfield, 1975, p. 3). Williams (1983) builds upon the territorial and relational notion of community describing it as “a body of direct relationships...[that share] a sense of common identity, characteristics” and purpose that are bound together by “a sense of immediacy or locality” (Williams, 1983). Thus, in many inquiries into the nature of community, the relational and territorial, and the reciprocal influences one has upon the other, are often intertwined.

Relationships Within the Social Sphere

The notion of community exists within a sociological dichotomy that situates it in relation with society. Sociologists Tönnies (1963) and Weber (1997) theorized that the differentiation that constitutes a community or a society is grounded in the types of relationships that occur within each sphere.

Gemeinschaft and Gesellschaft

Through his typology *gemeinschaft* (community) and *gesellschaft* (society), Tönnies emphasized the contrast between associations formed as a means to a particular end, and friendships, kinships, and relationships that are formed as an end in and of itself. Communities, then, are composed of connections that are forged among people who value

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that relationship in and of itself, as opposed to societies that are composed of relationships that further the individuals involved towards a common goal. Underpinning these two forms of social relationships is human will that Tönnies divides into two distinct categories: rational and natural will. Mutually agreed upon associations in the name of a common goal is dictated by rational will in which people are used “as mere means to ends” (Tönnies, 1963, p. 6). In this way, corporations, business ventures, and economic contracts are all guided by rational will and therefor comprise the societal sphere. Conversely, relationships formed by the intrinsic values of “love, understanding, custom, [and] religion” as an end in and of itself is guided by natural will. It is these relationships that naturally form for no particular end that comprise communities (Tönnies, 1963, p. 6).

The major distinguishing qualities between the formation of *gemeinschaft* and *gesellschaft* relationships, then, are emotions and interests—the bond between friends is one founded upon a sentimental attachment while the corporation-consumer relationship is calculated and contractual grounded in mutual interests. As such, “the building blocks of community thus familial, territorial, ethnic, and religious; the sense of being a part of a common group where loyalties and obligations rest on affective and emotional elements” (Gusfield, 1975, p. 10). On the other hand society is composed of groups (schools, courts, businesses) “where expediency, exchange, mutual interest, and rational calculation of gain are the criteria of participation and success” (Gusfield, 1975, p. 10). Given that the term ‘community’ has many connotations and meanings, it is important to this research to situate its meaning as it relates to the type of relationships that unfold within a certain geographical region.

Vergemeinschaftung and Vergesellschaftung

Max Weber formally distinguishes the distinction between communal and societal relationships, alluding to Tönnies’s notions of *gemeinschaft* and *gesellschaft*. He states that a relationship will be deemed communal (*vergemeinschaftung*) if it is one based in affect, intimacy and durability while a relationship that is calculative, impersonal, and rational would be considered societal (*vergesellschaftung*) (Weber, 1997, p. 136). It is important to note that while the relationships that comprise community and society are presented as a dichotomous

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binary, the relationships of communities and societies often exist and blend rather than existing in complete opposition.

A Community Within a Community: College Campus

In culmination lasting, durable gemeinschaft connections, education is one of the strongest drivers of community cohesion. In young children, education establishes knowledge of social contracts among and between members of the community, functions as a place to learn the appropriate behavior to uphold social contracts, and provides the knowledge of what consequences occur when the social contract is broken (Engel et al., 2013). The important social function of education transcends primary and secondary education into the realm of higher education where students, instead of learning the innerworkings of community and how to assimilate into society, grapple with the world community. In this way, universities situate students' locality in the larger global context where "human consciousness" can reckon with "the material pressures and dehumanizing complications of the modern world...bringing to bear a mature sense of values [to] apply [to the] problems of civilization" (Mc Nay, 2005).

The college campus, then, provides a space that is "founded in the sharing of...truth or knowledge" that is housed on a "campus base [that functions] as a common location shared by staff and students" (Mc Nay, 2005). Scholars across disciplines, using a variety of methods, are in pursuit of discovering the truths of a world through a particular lens. As such, the college community should be understood by its united goal; as the "humanizing force of our curiosity" (McDonald, 2002). The connections students feel towards this goal manifests in their academic endeavors within the classroom as well as participation in clubs and activities outside of academia.

Though knowledge and the dedication to learning is critical, it is not the sole driver of community formation. In Boyer' (1990) special report of community research, he established six key principles that outline the foundation of a strong campus community:

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Purposeful: the mutual commitment to education through teaching and learning by professors and students respectively, is central to curating a central intellectual purpose that provides the foundation of a strong community. The power of the community forged within the classroom, predicated upon the transmission of “information...[as well] as the common ground of intellectual commitment”, reverberates beyond into the community at large (12).

Openness: In an open community, civility is asserted and freedom to express individuality is accepted and encouraged. Such acceptance acknowledges the value of every individual within that community, with the expectation that the dignity and respect for others be reciprocated between members of the community.

Just: A just community is built upon the hallmarks of fairness and equity and recognizes diversity’s centrality in a strong community, and therefore does not tolerate prejudice and discrimination in any form.

Disciplined: A disciplined community is governed by a codified set of values and morals encompassed by the community as well as the rights afforded to every member of the community. People within the community recognize and accept their individual responsibilities that contribute to the well being of the group as a whole.

Caring: A caring community is one where students forge genuine connections with one another across racial and/or socioeconomic lines to strengthen their devotion to one another and the collective. The connections between students in subgroups are not enough—there must be a larger, shared sense of purpose that redirects the ‘orbital energy’ of these subgroups back to the collective (50).

Celebrative: A strong collegiate community sustains their own identity and heritages in which its traditions are central to the lives of its current students, and remain in the memories of alumni.

Boyer’s inquiry into strong communities is reflective of those in higher education’s efforts to curate the durable connections of *gemeinschaft* communities where students feel connected to their university, as well as their fellow peers.

The Importance of Purpose in College Community

Inherent in Boyer’s principles is the centrality of teaching and learning, which coincides with McNay’s perception of the purpose of higher education, as well as human connection between and among students and faculty (Boyer, 19 87). Institutions that view education as a unifying purpose where both students and faculty value knowledge as an end in and of itself have an overall stronger sense of locality and connection present in its community (Nandi & Gurslin, 1974). Universities that prioritize the exchange of knowledge and put education at the

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forefront tend to foster more genuine and durable connections, as opposed to loose and impersonal interactions, among its members.

The genuine connections on campuses that result from the shared commitment to teaching and learning act as the foundation for student's sense of community. Using the College and University Community Inventory (CUCI), a scale that was created to measure community connection grounded in Boyer's principles, McDonald's (2002) study assessed students' perception of community. A college's mission and curriculum, composed of survey items that includes the universities' commitment to academic excellence, engagement between students and professors, and curation of a supportive learning environment, was significantly associated with a higher CUCI score (McDonald, 2002). Cheng, using a questionnaire with some adopted items from *The Campus Community Scale* created by Janosik based on Boyers principles, builds upon McDonald's study and found that student's sense of community is closely associated with their feelings of being valued and cared about as an individual (Cheng, 2011). Universities that designed a curriculum around a core set of values and faculty who upheld these values through their teaching, simultaneously culminated an environment conducive to a caring community in which students felt valued and cared for.

Penetrating the Perfunctory: Racial Tensions as Inhibitors of Community

Academia and dedication to education, however, is only one element of the ideal strong campus community. A diverse campus is mutually perceived, by both universities and students, to be a critical element for a strong community to which universities have responded by increasing the number of students of color on campus and curating a curriculum that is diversity focused. Though at the same time colleges and universities achieve the promise of diversity by increasing enrollment among racial minorities, students of color are subject to racial stereotypes and microaggressions that alienate them from their communities (Chen & Hamilton, 2015).

The problem here lies between disparity between the objective goal of diversity and the subsequent subjective inclusion that necessitates "the psychological inclusion of racial

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minorities” (Chen & Hamilton, 2015). Historically white-majority universities are “white-normed spaces...[and] are white in their basic cultural component” thus, students of color are more apt to feel invisible, unrepresented, and face microaggressions on campus (Baker, 2015). Building a truly diverse and inclusive community, particularly in the face of a long, white history, requires the accumulation of cultural knowledge and interaction between and among students across racial groups.

Universities’ objective efforts to diversify their campus population and culminate an inclusive community does not significantly affect the feeling of community among students of color. The intermingling and connection among racial groups is indicative of the level of integration the school has achieved, as well as the relative strength of the interracial community bonds. One measure that aggregates the level of interconnection of racial groups is social distance, which can be understood as a measure that approximates the “degree to which members of groups desire to interact with members of other groups” (Parrillo, 2003). Odell et. al. found that there was no significant difference in social distance as students progressed through a university’s diversity-oriented curriculum, as the average social distance across classes—freshman through senior—did not significantly differ (Odell et al., 2005). Moreover, the homogeneity of social networks on college campuses, which is most common amongst white students, indicate that interracial interaction is often limited on campuses that do not promote workshops or activities that are focused on culture or race. White students with racially homogenous friend groups were also less likely to attend workshops or events that deepen cultural knowledge and understanding (Antonio, 2001).

Intergroup Contact Hypothesis

Parrillo observed the natural tendency for humans to associate with those who most closely assimilate with them—that is, their beliefs, values, attitudes, social status, or physical appearance. This is known as the similarity-attraction relationship in which the receptivity of others is greater when strangers perceive other strangers to be similar to them as opposed to when they are perceived as different (Parrillo, 2003). The formation of these groups are referred to as in-groups which, broadly, refers to the membership and feeling of loyalty to a

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particular group on the basis on race, religion, gender, country of origin, or class status (Allport, 1979, p. 31). In-groups do not necessarily exist as the contrast of their outgroup, however, the in-group remains “psychologically primary...we live in them, by them, and, sometimes for them...because of their basic importance to our own survival and self-esteem we tend to develop a partisan and ethnocentrism in respect to our own in-groups” (Allport, 1979, p. 39-42).¹ The belonging to an in-group thus necessitates an outgroup. In the context of college campuses, students typically enter college having relatively homogenous social networks because they have grown up in a socially homogenous areas and attended segregated schools that rarely allow for interracial interaction (Odell et al., 2005). As a result, students who enter higher education preserve their in-group memberships that result in homogenous social networks and a fragmented, stratified campus community.

However, intergroup contact can decrease the animosity and disconnectedness between in-groups. Allport’s Intergroup Contact Hypothesis that states interracial group contact “may have a positive effect in reducing prejudice if the following four conditions exist: 1) cooperation among the groups; 2) a common goal; 3) equal status of groups during contact; and 4) the support of authority, custom, or law” (Allport, 1979). In 1997 Pettigrew added friendship potential as a necessary condition, which refers to the potential for intergroup contact to transform into friendship (Odell et al., 2005).

Studies have shown that frequent interracial contact, when Allport’s conditions are met, work to erode divisive prejudice and racial stereotypes. Frequent and consistent cross-racial interaction in higher education had a significantly higher likelihood in yielding higher rates of college satisfaction, self-reported growth, and dismantling racial stereotypes (Bowman & Park, 2015). Universities that held racial and/or cultural workshops had higher rates of students with heterogeneous friend groups which led to students attaining a greater depth of cultural knowledge and ease of interacting with those with different racial backgrounds (Antonio, 2001).

¹ This in-group ethnocentrism was demonstrated by a group of school children who were asked if the children in their own towns, or children in the neighboring town were better. Almost all responded by saying their own, and when asked why, they replied “I don’t know the kids in [the other town]” (Allport, 1979, 42)

RESEARCH METHODS

In order to plan and execute this exhibit, both primary and secondary data were collected using a qualitative ethnographic approach in order to transform data into art. A review of the literature provided insight into community as an overarching concept, as well as the current issues facing college communities at PWIs in terms of achieving a structurally diverse population and an inclusive culture. The prominent themes and challenges that were identified in the literature review informed the formulation of interview questions. To collect primary data, 12 semi-structured interviews were conducted with nine students and three full-time faculty members using the questionnaire in Appendix A. Interview subjects were determined through the use of snowballing in which the next subject is dependent on the recommendation of the current interviewee. This method was useful in not only recording connections among and between social networks, but establishing trust with interview subjects (Taylor et al., 2015). Since sensitive topics such as gender and racial bias were discussed at length, initiating interviews through known sources helped build rapport which was crucial in yielding insightful and truthful data.

Interviews were recorded and transcribed using Otter in order to render individual insights from singular interviews into larger, aggregated findings. Since the transcription of interviews were generated automatically, the produced transcriptions were reviewed for accuracy and clarity, as well as edited to indicate voice intonations, inflections, emphasis, pauses, and any other pertaining vocal speech pattern that cannot be captured through text. Interviews were subsequently analyzed through thematic analysis which is a method to identify and analyze patterns within a given data set (Braun & Clarke, 2006). Using process coding, words or short phrases were assigned to the subject's ideas and sentiments to identify important concepts that were the basis for emerging patterns and/or themes. These codes were recorded in a codebook (Appendix C) that contains the name and description that accompany each code in order to keep code use consistent as well as articulate patterns in responses that could point to analytic themes. To assist in producing analytic themes that are supported by the source data (interviews), analytical memos were utilized to add detail and meaning to interview data that identified important concepts that surface in interview responses.

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The major themes that emerged from interview data determined the themes each piece would address as well as the structural and visual design of each exhibit piece. Many interview subjects expressed that students, faculty, and staff are unaware of the weight and influence of their words, which often expressed unconscious bias and perpetuated stereotypes. Similarly, women-identified students and students of color felt as though the racism and misogyny they experienced was largely invisible and often went unaddressed by the university's administration. This sentiment was juxtaposed by white students who often either felt that the community was strong and welcoming, or recognized that bias is a problem but felt as though they were not a part of the problem, and therefore did not need to be a part of the solution. These themes were used to inform the following exhibit pieces.

EXHIBIT CONSTRUCTION

Exhibit Piece One – Why did you come to an exhibit about diversity?

When visitors entered the space, they were prompted to provide a reason as to why they came to an exhibit about diversity. On a six-column grid, visitors placed a sticker with the category's corresponding color that best described their motivation for engaging with diversity-related art. This functioned as a way to calculate the number of visitors that attended the event, as well as a concise way to tabulate the main reasons people attended.



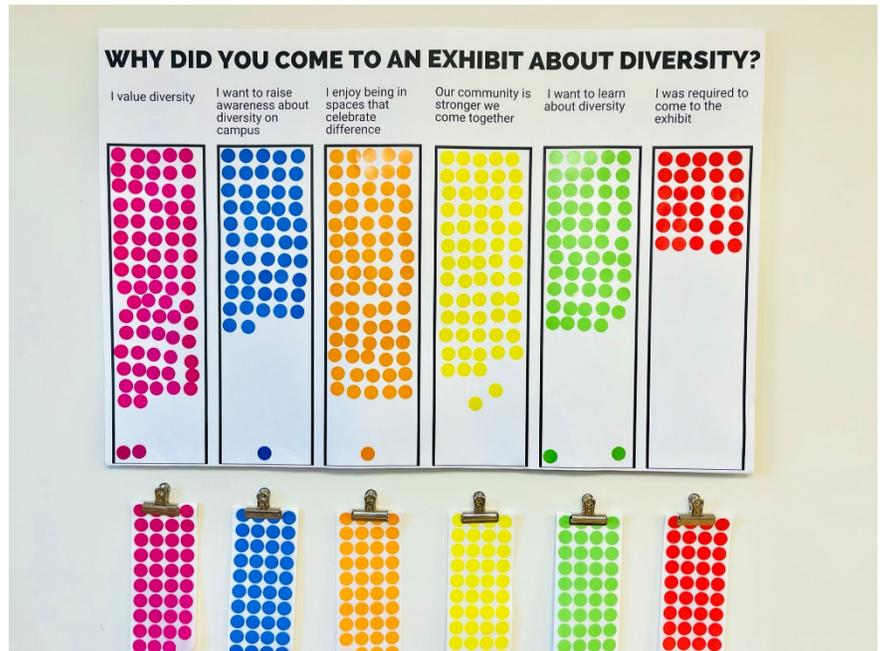
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From the completed poster, approximately 500 people visited the exhibit and the most common motivation for attending the exhibit was “I value diversity” and “I enjoy being in spaces that celebrate difference.”

Exhibit Piece Two – What is diversity?

This sculpture depicts how a group of 55 community members perceive diversity. In response to the question "What is diversity?", students free listed all of the words, phrases, and associations that they perceived to be linked to diversity. Free listing is a mode of qualitative research that gathers data by asking participants to list as many associations as possible that relate to the topic for 5-10 minutes. In analyzing word and phrase patterns, we can aggregate terms by frequency or salience, revealing prominent themes and the ways in which people think about the topic. The order in which terms are listed is also revealing of immediate associations which often influences how individuals think about the given topic.



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In this sample, race was the most salient theme, as it was most often listed first across all participants, specifically non-white races.

Among the free lists that used the term “black” to describe diversity, it was consistently listed before white, and in many cases white was not listed at all. Similarly, when ethnicities were listed by name, they were almost always non-European ethnicities.



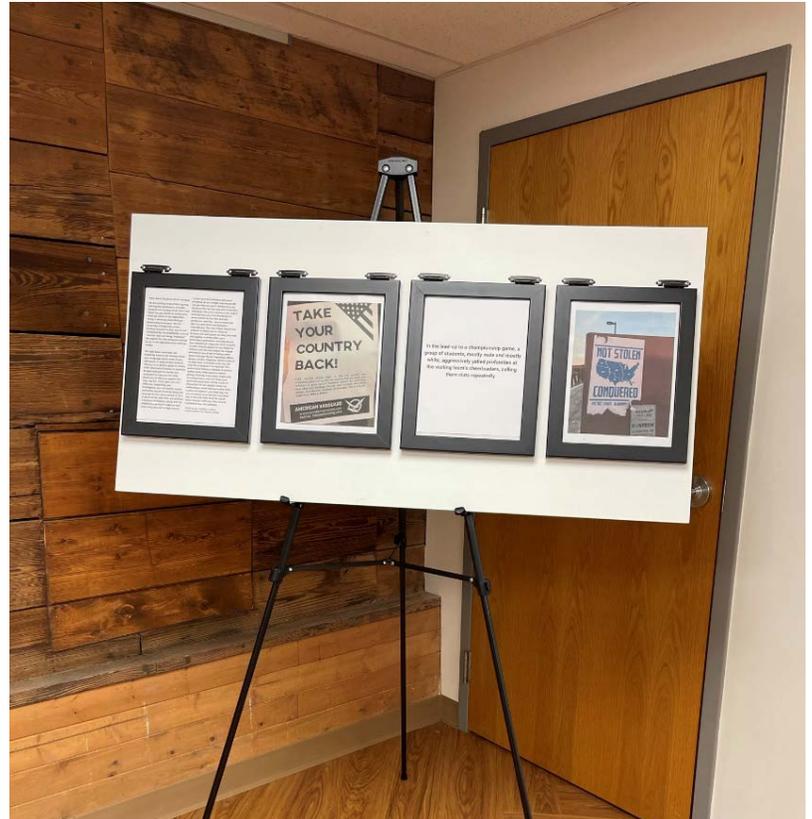
From this, we can see that racial diversity is a strong association when thinking about diversity at large. Terms such as “gender”, “sexuality”, “awareness”, “understanding”, and “knowledge” were also amongst the top 20 most common terms which widens the scope of diversity as an overarching concept.

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Exhibit Piece Three – Bias Incidents in Campus Communities

This exhibit piece was constructed to address the rising number of racial and gender-based bias incidents and spread of hate group propaganda. The front of each panel displays a particular type of bias incident, inviting visitors to read and/or interpret the incident and determine the types of bias present. They were then asked to think through what the university’s response should look like as well as individuals who attend the institution, emphasizing the importance of both collective, communal responses as well as the role of individuals’ actions. Visitors



were then prompted to lift the panel that revealed the university’s response—which was often insufficient in restoring the erosion of trust for those effected in the community—and



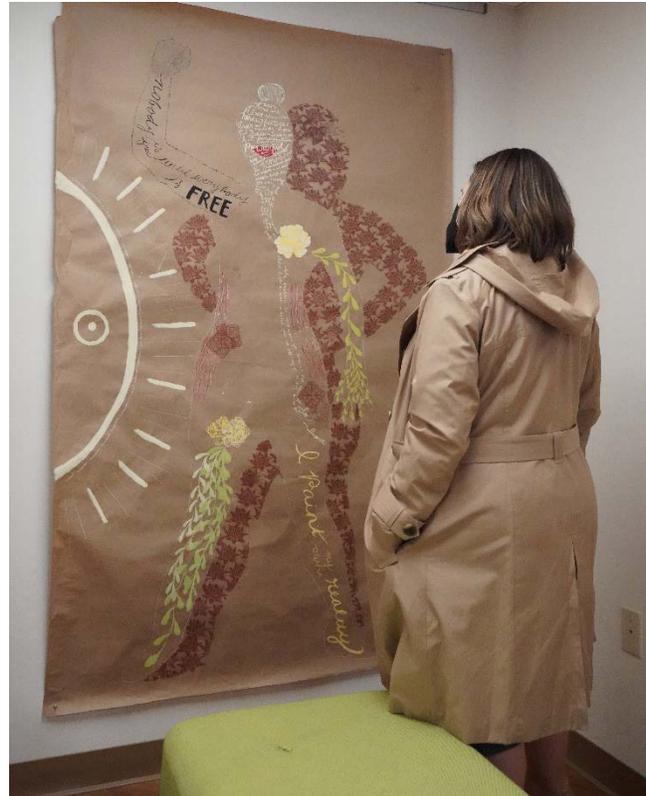
compare it with their solutions. The following bias incidents were displays on the panels:

1. An anonymous anti-black letter sent to all UMass email accounts
2. White supremacist poster at Emerson College
3. A crowd of mostly white men yelling at cheerleaders from a visiting school calling them sluts repeatedly as Bryant University
4. White supremacist poster at Texas A&M

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Exhibit Piece Four – What do Microaggressions feel like?

The purpose of this exhibit piece was to demonstrate the disproportionate relationship between the intent of words and their impact on an individual using body mapping, which is an ethnographic research technique often employed to gain insight into highly stigmatized or undiscussed topics or experiences. In this way, body mapping can communicate an individual's experience with microaggressions and express the depth of their impact. Microaggressions are everyday slights and subtle insults, either intentional or unintentional, that send a hostile, negative, and/or derogatory message to an individual that targets one or more elements of their marginalized identity. The impacts of microaggressions are profound as everyday discrimination, particularly racism, accumulates over time. Each small instance of a demeaning insult that insinuates a person is less than, inferior, and/or does not belong results in an accumulation of trauma.



Microaggressions are hard to address as the perpetrator often reacts defensively to deflect from their biased behavior, belittling the impact their words have on the impacted individual and preventing critical discussion.

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In this piece, body mapping functions as a way to render the feelings of individuals who experience microaggressions into creative modes of expression. There were three levels of body maps, the first was created to address gender bias and the oppressive social expectations about women's bodies, the second was created



by a student and their experiences with microaggressions, and the third was a blank body map. Those who had experienced a microaggression were asked to use the supplies provided to express their own reactions and feelings in a visual way on the blank body map. In attempting to describe or visualize the feelings they experienced, participants were asked to consider the following:

- Were your feelings hot or cold?
- How did they move? Were they radiating or localized?

Those who had not experienced a microaggression or have been the perpetrator of a microaggression were asked to reflect upon the series of body maps and think about how to better recognize unconscious bias within ourselves and ways we can all work towards being better allies.

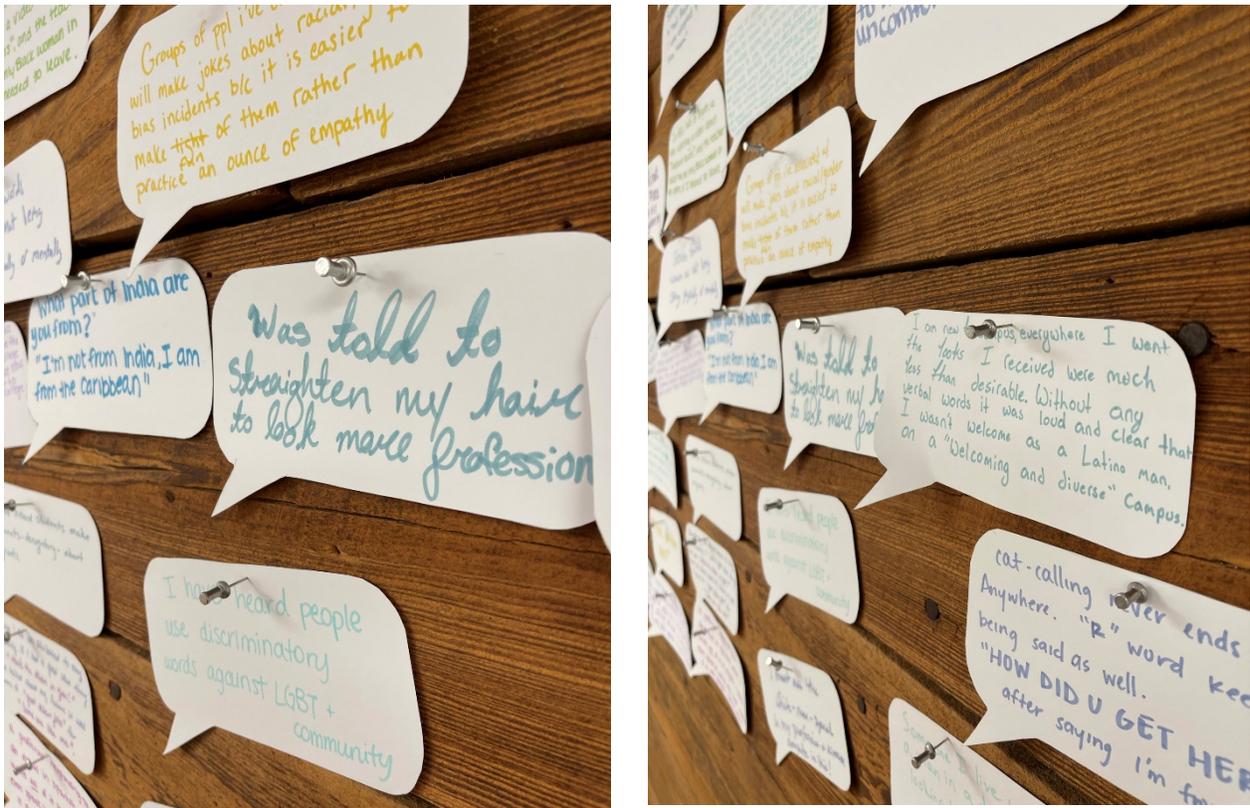
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Exhibit Piece Five – Bias I Didn't Report

The final exhibit piece addressed the issue of unreported bias incidents. Unreported bias and hate crimes are a growing problem within the U.S. Often times there is an imbalance of power between the perpetrators of bias and the victims of bias which discourages individuals from reporting out of fear of retaliation. There is also a fear of being dismissed, or not believed, particularly if the victim has only intangible evidence such as unrecorded comments or speech. A common source of unreported bias stems from a lack of trust between those within the community who are affected by bias and hate crimes, and those who hold authority (administrators, law enforcement, etc.).

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Visitors Share their Thoughts

After interacting with each exhibit piece, visitors were asked to share their thoughts by answering one survey question on a Mentimeter survey: what did this exhibit help you to learn about diversity, equity, and inclusion? In this way, participants could share their thoughts about the construction of the exhibit, as well as how they experienced it to compare my intention as an artist and researcher with their reactions and engagement with each piece. The full list of responses is included in Appendix D.

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Additional Artwork

In addition to each exhibit piece, a series of additional artworks were created to further transform the data gathered from interviews into art that visitors could either engage with or take with them as they exited the exhibit.

Faceless Portraits

Inspired by Coco Davez and her style of faceless portraits, a mini-series was created to highlight quotes from interview participants that reinforced themes of race, gender, connection, and community. The portraits were painted to remove any identifying features from the interview subject, however, their overall face shape and hair style resembled their physical appearance in order to preserve their gender and cultural identity. Their facial features were replaced by their quote which resembles how interconnected their expressed sentiments are to both their individual identities as well as their relationship to the Bryant community.

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Figure 5. When asked where one finds community on Bryant's campus, one interview participant responded: "I feel less of a community when I'm in the college of business than I do anywhere else. I've felt no sense of comfort. I love supply chain. I'm so fascinated by it. But I felt no sense of comfort, especially being one of three women in a class of 30 people so many times."

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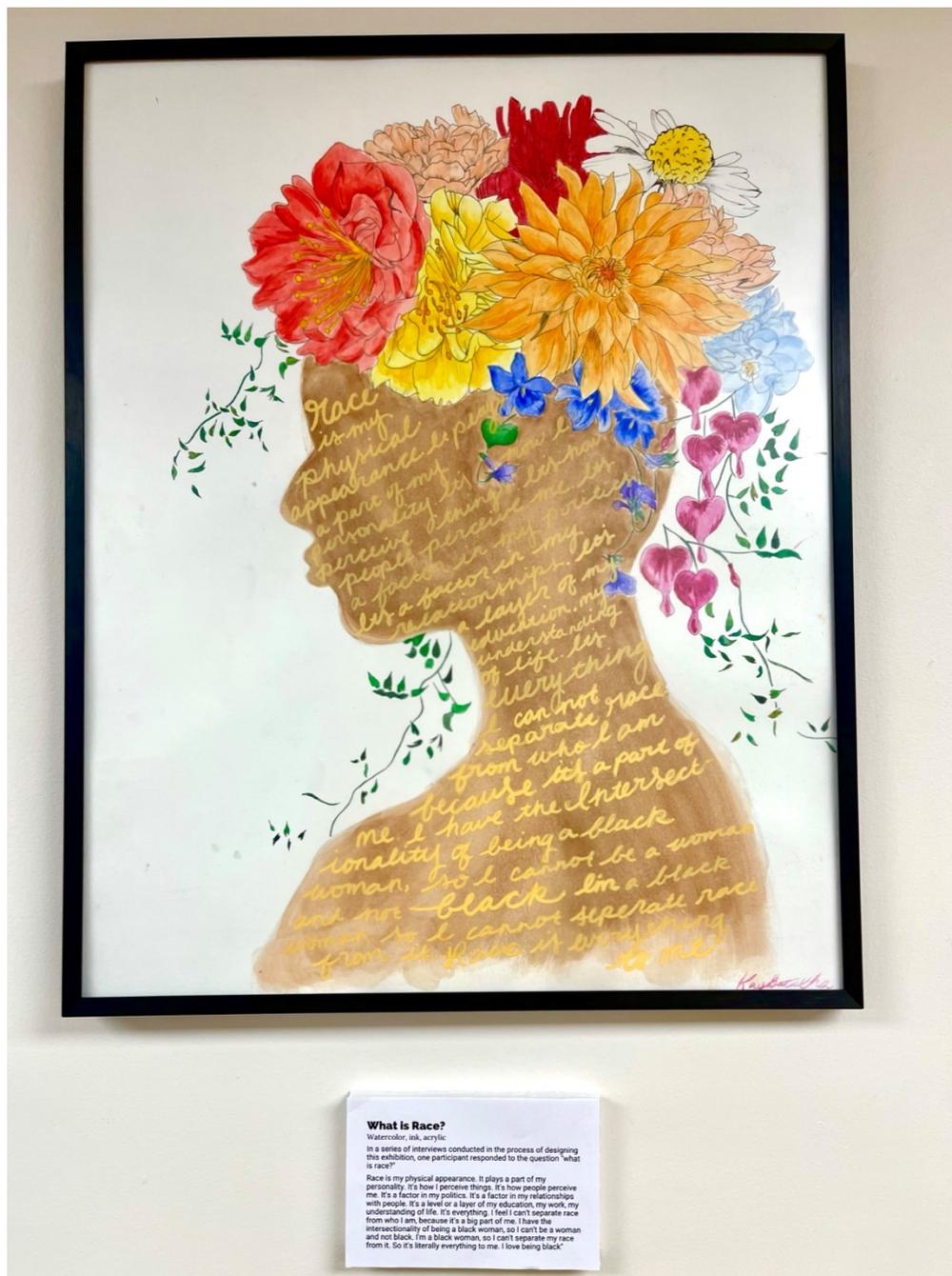


Figure 6. One interview participant responded to the question "what is race?": Race is my physical appearance. It plays a part of my personality. It's how I perceive things. It's how people perceive me. It's a factor in my politics. It's a factor in my relationships with people. It's a level or a layer of my education, my work, my understanding of life. It's everything. I feel I can't separate race from who I am, because it's a big part of me. I have the intersectionality of being a black woman, so I can't be a woman and not black. I'm a black woman, so I can't separate my race from it. So it's literally everything to me. I love being black"

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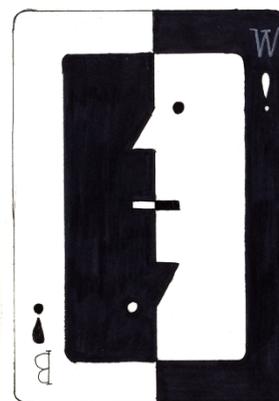
Educational Material

An important goal of this exhibit was to aid visitors in the initiation or continuation of their journey with allyship by providing visitors the opportunity to reflect upon experiences of those who are different from themselves. The educational materials that were created were intended to provide visitors with a basic understanding of important concepts that expanded on the ideas explored in the exhibit pieces to aid in allyship efforts. A zine (Figure 7), which is a single page book that is strategically cut and folded, and two infographics were given out to each visitor. The concepts included in these materials was inspired by interview participants who described the source of their sense of disconnection



THE GENDER CARD

Women-identified individuals are often accused of "playing the gender card" when referencing their gender identity during conversations about access to social, political, and/or economic power. Women in places of power are often assumed to have achieved that position as a result of their gender identity instead of their merit. Moreover, when misogynistic rhetoric and sexist jokes are called out, this claiming a woman is using the gender card is used to deflect away from one's discriminatory behavior.



THE RACE CARD

People of color are often accused of "playing the race card" when they point out racist behaviors, attitudes, or comments. This is one of the most common responses to racial-based microaggressions: the everyday, subtle verbal or nonverbal insults that communicate negative or hostile messages to an individual based on their identity. This accusation is used to deflect from one's own racist behaviors and avoid the discomfort associated with conversations about race.

from the Bryant community. For example, several interview participants mentioned that they feel as though they do not belong because they face microaggressions on a daily basis and when they attempt to explain why that person was being hurtful or offensive, they are often accused of playing "the race card." This demonstrates a clear lack of understanding in what racism and microaggressions are, and how they impact those who are targets of them. Thus, the two infographics about "the race card" and "gender card" were created to supplement the body map of microaggressions. Similarly, the concept of antiracism, feminism, and privilege were major

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topics included in the zine to address the issues of microaggressions and lack of cultural and racial awareness.



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Figure 7. The zine that was designed and disseminated to visitors as a broad overview for important concepts to understand as an ally for women and people of color

KEY FINDINGS

Based on visitor's feedback, the exhibit was successful in bringing visibility to issues of bias on campus, creating an opening for conversations surrounding diversity, equity, and inclusion, and providing a space for people to actively engage with incidences of racism and misogyny. A salient theme across white male interview subjects was the belief that the Bryant community was strong and inclusive because they do not personally experience bias. This sentiment was mirrored in exhibit feedback where several visitors who self-identified as white or white males expressed that they don't experience bias and therefore they initially did not see it as a problem within the Bryant community. After attending this exhibit, engaging with each piece, reading people's stories, and being able to visually see the impact of bias, those who stated they did not experience bias realized "that [they] have a role in preventing discrimination towards others." The visual rendering of stories through art invoked a sense of empathy in which visitors could feel the impact bias had on those who shared their stories. This was even more clearly stated in the comment, "this exhibit helped me FEEL about diversity, equity, and inclusion. That isn't correct grammar but seeing and emotionally registering artistic displays of human experiences from others was incredibly powerful. I walked in different than I left."

Visitors also expressed that the exhibit allowed them to see "how even small things that you say that you may think are harmless and not meant to hurt can be taken a different way by someone else." The body map of microaggressions was designed to focus on the feelings associated with experiencing a microaggression, shifting the focus from what was said and the person's intentions to the impact it had on the person experiencing it. Several interview subjects who were people of color expressed that there is an overall lack of understanding within the Bryant community that words can have a profound impact, even if it is unintentional. From the visitor feedback, it is clear that seeing a visual rendering of the visceral reactions of those who have experienced microaggressions emphasized the multi-faceted and long-term impact they can have.

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After leaving the exhibit, many felt more confident in advocating for racial and gender equity as interacting with these art pieces gave visitors a place to start their journey of allyship. These responses indicate that this space created a greater sense of empathy for those with different and often intersecting identities, as well as increased awareness of individual actions and words that can inadvertently perpetuate bias and stereotypes. Other responses indicated that visitors who experienced bias felt that this exhibit made them feel seen and heard, which is not a typical feeling in their experience at Bryant. This response correlates to interview subjects who felt that bias is only discussed when there is a public incident that necessitates a university-wide response, which made them feel as though preventing bias and increasing awareness were not priorities of the administration or the community. By researching, creating, and building an exhibit solely to discuss diversity took up physical space within the community which served as a visible representation of its significance. More specifically, requiring active engagement made those who experience bias feel as though their stories were not only being read, but visitors were thinking critically about them and what they mean for the community at large.

CONCLUSION

A sense of belonging to a college community cannot be felt by all members of the community with the presence of bias in the campus culture. Racism and misogyny are mechanisms of division, tactics used to cast women and people of color into a position of inferiority and low social status. Racial and gender bias is exclusionary by design, which stands in direct opposition to a sense of belonging which is the feeling of being accepted and embraced within a given group or community. This thesis demonstrates the power and potential of art and creativity to bring visibility to bias and alienation, as well as breaking down bias and inspiring connection. Several students expressed that being in the exhibit space was one of the first times they felt as though they belonged, that their disconnect from the community was recognized and that they were not alone in feeling alienated. This tells us that creative projects are uniquely suited to address topics surrounding diversity, equity, and inclusion.

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For colleges and universities looking to diversify student populations and create an equitable and inclusive culture, DEI must be a genuine institution-wide commitment and it must be the lens through which administrators approach *any* changes or improvements to the university. In a similar way that companies provide misleading information about their production process to appear to be sustainable (greenwashing), many universities set goals and initiatives and create marketing materials to convey a misleading message about the level of priority DEI initiatives hold among the administration. These surface level goals will never achieve true structural diversity or an inclusive and equitable culture. However, using DEI as a lens through which the university operates incorporates the intentionality of equity in all facets of the institution as opposed to DEI efforts localized and siloed into an individual department. The Vision 2030 strategic plan for Bryant University utilizes the latter strategy, which risks the university replicating past mistakes that have created its predominately white male population. Diversity is positioned as a separate theme, however, it should be integrated throughout each strategic initiative from constructing new residence halls and designing dining facilities to the creation and implementation of new academic programs. Each level of each strategic initiative requires intentionally incorporating diversity, equity, and inclusion to create more equitable processes, inclusive spaces, and a broader sense of shared belonging.

APPENDICES

Appendix A – Interview Questions and Material

- I. Opening Questions
 - a. How long have you been at Bryant?
 - b. What is your major/role?
 - i. Why did you choose it?
 - c. What has been your experience at this institution?
- II. Generative Questions
 - a. What does the ideal college campus look like in terms of diversity, equity, and inclusion?
 - b. If you were the president of Bryant University, what changes would you make?
 - c. What role does the Center of Diversity and Inclusion play in your experience at this institution?
 - d. How important is inclusion and diversity to college campuses?
 - e. If you were a part of a bias committee, how would you respond to the following bias incident reports?
 - i. (photo below)
 - ii. In a recorded conversation with another professor, a professor at Georgetown University says, “I end up having this angst every semester that a lot of my lower ones are Blacks. Happens almost every semester. And it’s like, oh, come on. You get some really good ones. But there are also usually some that are just plain at the bottom. It drives me crazy.”
 - iii. A group of students are singing along to a hip hop song and sings the N word
- III. Directive Questions
 - a. What does the typical Bryant student look like? (Gender, race, field of study, popular branded apparel, types of books read etc.)
 - b. This graph represents the Bryant population from 2010-2019 by race. What are your initial thoughts or reactions?
 - i. In what ways do population demographics impact community dynamics?
 - c. One Bryant student said, “Microaggressions are a part of my daily life at Bryant. As a mostly white university, people carry unconscious biases that manifest in conversations. Asking where I am *really* from, pointing out how articulate I am, claiming color blindness and proclaiming you “don’t see color”, and believing that everyone in society can succeed if they work hard are subtle yet profound reinforcements of racial dynamics.”
 - i. What are your initial reactions to this experience?

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- ii. How does this effect your current understanding and perception of Bryant's community?
 - d. What does race mean to you?
 - i. How has it affected your experience at this institution?
 - e. How many courses have you taken that have included discussions about race, diversity, and/or culture?
 - i. How many courses *focused* on these topics?
- IV. Closing Questions
 - a. Is there anything that you would like to add that you have not already discussed?
 - b. What is your race and gender?
 - c. What is your preferred pseudonym?

Hello Black Students of our campus,

We are writing to you from a group sharing the sentiments of many students on campus of all races and creed(except yours) to inform you what we think of the negro/that lovely n word you hate/African-Americans on campus. We are naturally writing from a non-student account so that we are not victimized by the predictable cries of "racism" and not being "inclusive". We expect the first thing you will do is cry to the administration and media.

We look down upon you, we instantly know in all manners from your language which most of you still speak in some broken form of Ebonics or to ghetto-speak to where your from(third-world sewers in America bought and paid for by the u.s taxpayer) to how you live(like hoodrats) to how you appear(fro hair, big lips, black skin) you are different. Regarding your intelligence, you are clearly stupid and while not all students know the average IQ of a black person is 75 it is abundantly clear that you possess a lacking intelligence along with an elementary grasp of subjects that most of us learned in high school.

Herein lays the problem with your presence at our college, you simply did not get here on merit. Believe it or not students are not the only who think this and know this(it is a common fact that a black person can score hundreds of points lower on the SAT) but also professors and TAs. I am sure you can see it in their faces and behavior towards you.

The only reason 99 percent of black students are at umass is because you were given an easy pass and this applies to every other post-secondary institution. Not only do you lack intellectual chops you never truly fit in with campus culture or any clique on campus and the only reason we engage with you is out of fear of being called racist and your forced imposition.

White people, Asians, Hispanics almost none of us truly want to interact with you, we only do so because it is required. The entire history of black people in the u.s unlike every other superior ethnic groups(literally every other single one) including Asians who are richer and more educated than whites is one of imposition on our society. Every cry, every whine, every demand stems from a place of rejection, you must beg the rest of society to accept you and allow you in because otherwise we would never interact with you. The natural inclination has not subsided.

You people should seriously consider doing the human race a favor and getting sterilized. I'm not being facetious. You should consider undergoing a surgical procedure to remove your gonads, thereby sparing human race exposure to your DNA. The world will thank you.

Thank you for reading our letter,

Umass Coalition for a better society

Appendix B – Consent Form

CONSENT TO PARTICIPATE IN RESEARCH

Breaking Bias, Building Belonging: Racism and Misogyny in Campus Communities

You are asked to participate in a research study conducted by Kayla Batalha, from the Literary and Cultural Studies department at Bryant University. This study is being conducted as a part of an Honor's research project. Your participation in this study is entirely voluntary. Please read the information below and ask questions about anything you do not understand, before deciding whether or not to participate.

PURPOSE OF THE STUDY

The purpose of this study is to better understand the climate of diversity at Bryant University, while understanding the perspectives and experiences of both students and faculty members relating to race and diversity on college campuses. The information gathered from these interviews will be used to create an interactive museum exhibit that fuses together art and research.

PROCEDURES

If you volunteer to participate in this study, you will be asked to do the following:

Answer a series of questions that will last approximately 45-60 minutes. During the interview, there will be a mixture of photographs and other data that the subject will analyze and react to. The interview will be recorded using an iPhone and the audio files will be saved using a pseudonym of the subject's choosing.

POTENTIAL RISKS AND DISCOMFORTS

The subjects of interview questions will address issues that surround diversity and race on college campuses. For some, these experiences may be painful and difficult to recount, or may bring up repressed emotions. Though the questions are not directly aimed at invoking those memories and/or emotions, there is the potential for an adverse reaction to occur. In the event that the subject has a strong and negative reaction, they are free to withdraw at any time, and they will be given the contact information for both the Counseling Service center and the Center for Diversity and Inclusion.

POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

Subjects will benefit from this research as it is a way to voice their experiences anonymously, while also bringing visibility to their struggles that are not often captured in campus discourse.

The anticipated benefit of this research is to better understand the Bryant community and identify issues within the community through the understanding of student and faculty experiences in order to formulate solutions. In doing so, it will strengthen not only understanding among the community, but strengthen the foundation of community for future generations of members.

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CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained through the use of pseudonyms that will anonymize subject responses. Once the interview is transcribed, any identifying markers (voice, name, etc.) will be removed and the subject will be referred to only by their pseudonym. In addition, transcribed interviews will be stored in a locked file that cannot be accessed in the event that the laptop used to record this information is lost or stolen.

Audio files will be accessed only by the researcher and will remain confidential. Any further use will require your permission.

PARTICIPATION AND WITHDRAWAL

You can choose whether or not to be in this study. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind or loss of benefits to which you are otherwise entitled. You may also refuse to answer any questions you do not want to answer. There is no penalty if you withdraw from the study, and you will not lose any benefits to which you are otherwise entitled.

IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about this research, please contact Kayla Batalha at kbatalha@bryant.edu or faculty advisor Alex Perullo at aperullo@bryant.edu

Should you need post-interview support, please contact the Center for Diversity and Inclusion at (401) 232-6946 or cdidiversity@bryant.edu, or Counseling Services at (401) 232-6045 or bcs@bryant.edu

I understand the procedures described above. My questions have been answered to my satisfaction, and I agree to participate in this study. I have been given a copy of this form.

Printed Name of Subject

Signature of Subject

Date

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Appendix C – Interview Codebook

Theme	Subtheme	Definition	Meaning	In-Vivo Description
Culture	Values	The curriculum of a university communicates its epistemological values which contributes to the culture of a university. If diversity, equity, and inclusion are not integrated and holistically represented in the curriculum, it will be seen as optional and unimportant.	Participants articulate the meaning of culture on a college campus, as well as describing elements that define the Bryant culture.	<p><i>And I think culture is what is felt. Culture is what is heard, and seen, culture is what's communicated beyond someone just saying, "this is our culture", we have a culture of X (Keith)</i></p> <p><i>culture is determined by our policies, our practices, our values, both espoused and expressed (Keith)</i></p> <p><i>In a university, it's always going to be extra, if it's not part of the main thing that you do. A university stripped down is students and teachers, right, they have to be teaching something. So, if diversity, equity inclusion isn't part of the curriculum, then it's always going to be seen as optional, secondary. (Keith)</i></p>
	Curriculum			
	Business-heavy			

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Diversity	Difference	The variation among people and their backgrounds, beliefs, identities, races, genders, personal experiences, and the multiplicity of individuals and their voices	Participants describe the meaning of diversity and what the ideal college campus looks like in terms of diversity, equity and inclusion	<p><i>I think an ideal college campus is diverse and diverse in by way of difference, right? Different people who come from different backgrounds, identities, experiences and beliefs is my definition of diversity (Keith)</i></p> <p><i>so, I always lead with diversity. It's the course the lens by which I do my work. It's not necessarily the product I want to add on to or the end game, right... my lens is inclusion always and diversity. So that's both what I produce and how I produce it, the process and the product they seek to produce. (Keith)</i></p>
	A lens	As opposed to an add-on to a curriculum, committee, or division, diversity instead should be integrated as a part of the core of the institution.		
University			Participant describes what a university is in relation to the importance of diversity	<p><i>because a university is really centered on ideas, you want to have as many people with different backgrounds, experiences and identities as possible. So, they can bring together their ideas</i></p>

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	Equity	It is incumbent on the university to acknowledge students who come from different backgrounds have had varying access to resources and opportunities, therefor, they must provide support for those students.	<p><i>formulated from their lived experiences. (Keith) So, the people process and products should be as varied as anything else. And what you'll have there as a university, that doesn't always it's not always on the same page. And that's a that's a good thing, right? Because, again, you want to have some different voices at the table.</i></p> <p><i>Once you have students at your campus, right, your program should be open, your program should have pathways, your program should be able to allow myriad students access and support through. And you need to meet students where they are. So not every student is going to have the tools physically, emotionally, economically, to engage. And as a university, I think you take the responsibility to</i></p>
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				<i>meet them where they are and provide equity. So, they can be successful.</i>
Experience	Identity		Participants were asked what their experience has been like at Bryant as an institution	<i>it has been a roller coaster that I've hated and enjoyed, and I say this because I'm, I have learned so much about myself being at Bryant with it being so business heavy, and seeing like, what the school cares about, who I'm around, the types of people that go here. I feel like my identity is a big factor (Leah)</i>
Social Environment	Ignorance Need to Protect Oneself False sense of diversity	Students of color expressed the need to protect themselves and their energy from white friends who say offensive, hurtful and racist things. This is a part of the culture of Bryant's social realm. Bryant markets the school to be diverse, however, as a PWI this makes initiatives feel like "a front" (Leah)		<i>My social life at Bryant, um, I've grown to be reserved, whereas last year, I was very friendly... I just feel like there are some people that are very ignorant. So, I've kind of had to like protect myself... who I used to be friends with where I stopped being their friend because they were dating someone who was racist, and I literally explained this to my mom was like me basically like, compromising</i>

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				<i>my morals to be her friend</i>
Ideal Campus	Diverse Food		Participants imaginatively describe what the ideal college campus looks like in terms of diversity equity and inclusions.	
Change	Hiring	Hiring faculty and staff who are women and people of color to diversify the overwhelmingly white, male faculty population	Participants state policy changes and initiatives they would push if they were the president of Bryant University.	<i>I would start being much more explicit on numbers, you know, as targets not necessarily as quotas, but as targets, right, we need to diversify our management by X percent, we need to make sure that our gender balance is at least at these numbers, we need to you know, like having some hardcore numbers down.(Keith)</i> <i>we want to make sure that we have really good retention programs for faculty, staff, and students so that everybody feels like they belong. That's really, really important. And then just really making sure that everybody</i>
	Transparency	The university must be transparent with goals and targets for diversifying the population at Bryant		
	Diversify Support Invest in Arts	Diversify the student, staff, and faculty population Implementing support strategies for faculty, staff, and students so that they feel supported and as though they belong		

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				<i>feels safe on campus (MC)</i>
Recommendation	Investigation	Attempt to find the students involved in the anonymous anti-black letter circulated to the whole campus	Participants' recommendations on how to respond to incidences of racial and gender-based bias that occur in campus communities as if they were a member of a bias incident committee.	<p><i>I think all students need to understand that we are living in a world that has racism at every corner, if you're really looking for it, right? Most people aren't looking for it. And some people don't have the luxury of having to look for it, they find them. So, to have this be something that's on a college campus, really should inform everyone, that that these things aren't so far and few in between. (Keith)</i></p> <p><i>And so at this time, at our university, in our community, we need to be able to do more to say, "this is not who we are", not just by saying, "This is not who we are", by showing it, again, how do you feel as a person that the culture is inclusive,</i></p>
	Acknowledgement	The university should make a statement acknowledging that a bias incident has occurred, apologize to the people the incident harmed, and state the outlets for support. Not only should the incident be recognized, but it should be acknowledged that any given bias incident is an isolated incident, rather it is a reflection of the prevalence of racism in society.		
	Provide genuine support	It is not enough for a university to say a race or gender-based bias incident does not reflect their values; they must show that		

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		the culture is in fact inclusive		<i>it isn't just by someone saying you belong here. It's by showing them that they belong, because by telling them that they belong, it's by producing products and processes that welcome them into the conversation and engagement. And so, I think also making sure that people understand that there are counselors available, because there's always some considerable trauma</i> (Keith)
	Discussions			
	Restoring trust	An anonymous, racist, anti-black sentiment circulated to the entire student body, students of color, and specifically black students, find it hard to know who to trust as they never truly know who was responsible for writing the letter, and by extension, holds such virulent hatred for the black community. A university needs to provide resources and support to restore the trust among effect students.		
	Preparing Faculty for Discussions	The university should be checking in with professors who are going to be holding these class discussions and sessions for students to process, so they know how to provide support		<i>I think we would have to just handle it head on as a university, right? Discussions, processing, talk to faculty, talk to staff see what they need to get people ready to have these conversations</i> (MC)

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		and open a safe space.		
Response	Emotional toll		This code represents some of the descriptions or emotional reactions to the bias incidents that are shown/read during the interview.	
	Traumatizing			
	Fear inducing			
Community dynamic	Cultural flattening	The overwhelmingly white population of the community, minority groups are treated as an amalgamation of one race. The differences amongst non-white students tend to be flattened, removing any cultural nuance.	Participants respond to the ways in which population demographics (in this case, race) impacts community dynamics	<p><i>But because there's such a dominant racial grouping here of white students, the student from Ghana, the student from Jamaica, and a student from Providence, are almost always seen as black. (Keith)</i></p> <p><i>I think when you have a lot of white students, there's a lot more comfort in</i></p>

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	Racial comfort	Such drastic gaps in population demographics encourages racially homogenous friend groups, as students tend to seek out what is comfortable and thus connections are more likely to be made between people of the same race.		<i>numbers. And so, you don't really have to go out of your way. The reverse is true in small numbers to you kind of gravitate to some of the familiarity of racial comfort, which is surrounding yourself with people who are, you know, black or African American, Hispanic or Latino, Native Hawaiian Pacific, like you, you might find some comfort in not having to explain some of your own common practices or cultural practices or food. (Keith)</i>
	Imbalance of voices	White students who carry a white point of view have a much more discernable voice in the culture of campus.		<i>the imbalance here provides obviously a kind of a bigger voice... But when it comes to our own biases, we want to see things that we like and are comfortable with. And so, when there's an outsized voice, there's going to be minorities, that minorities of voices, that are likely not to see their ideas, not to</i>

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				<i>see their choices be represented as easily.</i> (Keith)
	Disproportionate support for student groups	The majority-white population makes it difficult to provide support for students who represent minority groups on campus.		A good example is Muslim Student Association, very small numbers of students, right, it's been hard to get that off the ground, because you need at least like 10 students, every year, there might be 3, 6, 5. But you rarely get to that number 10. But it's important that they continue to receive support, placed to pray, food that is culturally appropriate, and support. But if you're looking at the sheer numbers, you're like, Well, what's four students in relation to 3300? Right. So that racial breakdown, the cultural breakdown
	Lack of different perspectives			
	Less diverse friend groups			

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				<p><i>white person that was with me that left the party with me because of that situation. So, I had an Asian friend, one friend who's biracial [who left with me] ... because they knew what was going on (Leah)</i></p> <p><i>It's also a front, I think that's what I meant by a front earlier. It's like, there is the whole diversity and inclusion stuff. The initiatives are so there, but the like, how students react to it, it's not there, like no one wants [the school] to be like diverse. There's also this close-mindedness. Like, there are so many different like niches on campus where it's kind of just like, no one's open to, like appreciating other groups and stuff like that, if that makes sense (Leah)</i></p> <p>Well, you do tend to see people segregated on campus...I think one piece of it is people finding people that have similar experiences look like them because it feels safe. And I think, um, in terms of diversity, I mean, you've been marginalized. If you've experienced marginalization a lot of your life. You know, you're going to flock to people in spaces that feel safe to you. So,</p>
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				<p>they, in my experience, they may not look different. And they may not look the same as you, but they're different from the majority... But I do think there are a lot of white people that are like, I don't know how to spend time with people who are different than me. And it's very easy for me to just remain the majority race in the majority spaces. I think there's like a sense of apathy (Natalia)</p>
Microaggressions	Experience		<p>Participants respond to a student who expressed they experience microaggressions on a daily basis. Some interview participants who are women, people of color, and women of color share their own experiences with microaggressions and respond to the sentiment. Other interview participants who have not had this experience respond to the experience and how it impacts their perception of the Bryant community.</p>	<p><i>if we're not educating people on the impact that words have, and literally the motivations behind some of those words, which most of the time are subconscious, you know, and sometimes compliments in their eyes, then they're gonna continue.</i> (Keith)</p> <p><i>There's still a lot of work to be done with folks understanding the weight of their words... we need to educate people, have these conversations as often as we can, create space for</i></p>
	Response			
	Impact of Words	<p>Most perpetrators of microaggressions are unaware of the impact their comment has on the receiver, due to lack of awareness and knowledge.</p>		
	Positive Attribute	<p>Microaggressions can be rooted in a stereotype based on positive attributes (dressing well, being articulate/well spoken)</p>		
Negative Attribute	<p>Microaggressions can be rooted in stereotypes based on negative attributes (asking a black woman if her hair is</p>			

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		real/asking to touch it)	<p><i>these conversations, provide literature about these kinds of conversations, posters, programming, music, art, documentaries, whatever we can so that people have a bigger broader understanding of the weight of their words (MC)</i></p> <p><i>I think we need to do a better job at helping faculty and staff coming in understand what a microaggression is, and the impact that it can have on students. And my hope is that by doing that, we'll start to reduce that number for that student every day</i></p> <p><i>And it's because I dress well that they're asking it's because I speak well that they're asking, it's because they're impressed by my positive attributes. (Keith)</i></p> <p><i>Microaggressions, having heard for my entire time here, tend to be felt more when the</i></p>
	Gradation of impact	Not all microaggressions have the same impact, but rather there is a gradation of hurtfulness	

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				<p><i>intersectional identities are kind of layered in oppression... because all microaggressions are kind of rooted in stereotypes and some sort of some sort of ism. But they don't all hit the same. They don't all hit the same. (Keith)</i></p>
Center for Diversity and Inclusion (CDI)	Student growth	A place where students can develop and grow	Participants articulate the role the Center for Diversity and Inclusion plays in their experience at the university, as well as the purpose it functions institutionally and for them personally.	<p><i>I feel like all socialize a bit more if I'm there, but I have the option of going there and feeling comfortable. And being comfortable is the best way to explain what the CDI does (Leah)</i></p> <p><i>But the CDI was actually conceived as a student service space as one function, and then a campus education space in its second capacity. That second piece was never really translated to me directly. I just never said no, when folks would tap me specifically or us to go do a presentation for faculty or staff. I didn't see that as my job. I didn't see that</i></p>
	Safe Space	For students of color, and female students of color specifically, the CDI is a safe space where they feel comfortable and welcomed.		
	Education	When the center was initially created, it was an unspoken expectation that in addition to supporting students of color, that the center would be responsible for educating the community		
	Differing Levels of Perceived Relevance	The CDI holds a different role in different students' experiences. For students of color,		

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		<p>it is a safe space and plays a significant role in their experience and is often the reason a student stayed at the university. For white students, the center does not play a role in their experience at all, as it is not perceived as relevant to them, nor the programs they put on.</p>		<p><i>as one of the things on my job description</i></p> <p><i>White boys, they did not want to hear about the [CDI]. And that's fine. Like you don't have to but like, I feel like there's a sense of, probably privilege and like not caring, or being open to that conversation is probably a factor</i> (Leah)</p> <p><i>you know, for me, personally, and I mean, as a white male, the office hasn't really affected me too much</i> (Alex)</p>
Race	<p>Socially constructed categories</p> <p>White privilege</p> <p>Intersectionality</p>	<p>Race is a social concept that fails to capture the complexities and multiplicities of cultural and racial identities</p> <p>The appearance of light skin provides a privilege of being assumed white.</p>	Participants were asked to describe what race means to them	<p><i>I think it is a social construct. I think we've all been like, programmed to, to define ourselves...I have to choose whether I'm white or black, like, somebody decided that those boxes are all really meaningful to something. I'm often the woman in the room of a bunch of Latinos who they don't necessarily think I belong there either</i></p>

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		<p>The intersection of identities that creates a unique and layered experience of oppression for individuals</p>	<p><i>I have always known that this existed, and I have always felt like when I walk into a room because people think I'm white, it has given me this this privilege, right.</i> (MC)</p> <p><i>Race is my physical appearance. It plays a part of my personality. It's how I perceive things. It's how people perceive me. It's a factor in my politics. It's a factor in my relationships with people. It's a level or a layer of my education, my work, my understanding of life. It's everything. I feel I can't separate race from who I am, because it's a big part of me. I have the intersectionality of being a black woman, so I can't be a woman and not black. I'm a black woman, so I can't separate my race from it. So, it's literally everything to me. I love being black.</i> (leah)</p> <p><i>I think one of the biggest ways that I see that intersectionality is when I'm in a classroom, if I'm the only girl I'm the only black girl. If I'm the only black person, I'm the only girl.</i> (Leah)</p>
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Privilege		The ability to avoid discussions about racism, sexism, diversity, equity and inclusion		<p>I didn't get to any of the events. And the main reason is, I understood what they were doing. But as a commuter, I was like, "how worth it is it for me, you know, I have a day off." And I think that's that might be a problem because it didn't correlate enough with me to have to go to it. So, to be completely honest, I don't I don't really know how it went, I wasn't there. Maybe this is a bit, you know, a bit of privilege, but I just, I guess I didn't feel a need to go to it...there was no, I guess, incentive for me to really, you know, go to it. You know, and drive the, you know, commute from back and forth... I guess I didn't see the need to give up, you know, that time to go to those events. (Alex)</p>
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Appendix D – Survey Responses

What has this exhibit helped you learn about diversity, equity, and inclusion?

Mentimeter

It's taught me to listen better.	We must be active in talking about issues.	Interactive Photos helped me
It's taught me how much work there is left to do, but it's also inspired me to continue the work.	I learned how to talk more about diversity in my community.	That pictures and words together portray a stronger message
It taught me that our community is stronger when we come together	That's there's a lot of work to do, but there are also ppl who want to be part of it	It's opened me to the feelings of those around me who have experienced micro aggressions of all kinds that I never had much knowledge or experience of/with.

What has this exhibit helped you learn about diversity, equity, and inclusion?

Mentimeter

How intersectionality can play out.	There's so much to do still. Campuses need to do more to address, talk about and work to heal communities following bias related incidents	It's helped me learn that people really do see what's going on but it's important to speak out.
The little things matter and we, as a community, have to be open to learn about diversity, equity, and inclusion.	Learning about different perspectives makes me grow as a person	The importance of intersectionality and understanding everyone's different. We have to appreciate our difference.
That there are people who care, and the voices of those who care weigh more than the voices that don't.	This exhibit has made me more aware about the different issues that fall under DEI	This exhibit has made me realize that others have the same goals and missions as I when it comes diversity, equity, and inclusion. This awareness is not only a beautiful display but also informative. Small changes create big impacts

What has this exhibit helped you learn about diversity, equity, and inclusion?

Mentimeter

We need to do more to be inclusive as a school and be better allies	I have learned that there are people out there who care and want to make a change but there is still a lot of learning and discussions we as a community can do	It's important to divert the attention to those trying to make a difference rather than those trying to take the attention away from the ones making change.
As someone who hasn't experienced who hasn't experience racism or discrimination, it taught me how I still have a role in preventing discrimination towards others.	There are so many incidents that go unnoticed or unreported, and these experiences can happen at any time to anyone	I has brought awareness to the increasing levels of racially motivated issues on our campus and in the greater college community and the poor responses seen from administration
The exhibit has inspired me to use my voice to discuss topics of diversity in our Bryant community.	How even small things that you say that you may think are harmless and not meant to hurt can be taken a different way by someone else. Everyone has different backgrounds and we need to be curious of those opinions	This exhibit has helped me see the mass amount of diversity, equity and inclusion issues that people face everyday. The exhibit that made me realized this the most was the "Bias I didn't report"

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What has this exhibit helped you learn about diversity, equity, and inclusion?

Mentimeter

- This exhibit has allowed me to feel more aware about the numerous incidents on our campus alone.
- I learned about different perspectives and things people go through are so different
- Everyone has their own myriad of experiences
- I am not alone and we need to band together and change Bryant!
- There are so many situations on campus where people feel like they cannot say or do anything.
- It helped me to learn that all our different experiences are valid and deserve to be heard
- That there is a lot more happening on campus then you realize and displaying it like this is eye opening
- There is always more to learn and you shouldn't be afraid to challenge your beliefs and grow empathy for others. Such a wonderful exhibit!
- Was very inspiring and educational

What has this exhibit helped you learn about diversity, equity, and inclusion?

Mentimeter

- It is interesting to learn more about individual's experiences on campus and people's stories that are not told and overlooked
- My role in perpetuating it
- It's importance and the necessity for more training and workshops, here at Bryant, at other universities, in the workplace, and in elementary and high schools. Loved the interactive nature of the exhibit and the art work humanized the statistics
- The overwhelming prevalence of it in communities
- It's taught me how I can be an ally and how much my voice can have an impact on those around me.
- The exhibit helped me FEEL about diversity, equity, and inclusion. That isn't correct grammar, but seeing and emotionally registering artistic displays of human experiences from others was incredibly powerful. I walked in different than I left.
- It was so powerful to hear about the bias incidents on campus that were not reported
- The specific biases that have occurred on college campuses as well as ways to express yourself through art
- More often than not, people are afraid to speak against bias. Although some incidents have been reported, it really shows how communities need to work together to help people step out and voice their opinions.

What has this exhibit helped you learn about diversity, equity, and inclusion?

- The section about unreported bias was very interesting
- Show casing real life struggles of people on this campus to promote change and allow people to understand how close it is to us
- We need more spaces like this on campus, and we need more open discussion and collaboration between our BIPOC community and our allies. I feel many people that recognize these biases have a desire to make change, but don't know where or how to start
- I learned more vocabulary to describe diversity and events that have happened on campuses near me
- It is important and we need to advocate for it more on campus to make a change
- That Bryant is wayyyy further behind than people think we are. The "biases I didn't report" wall was extremely powerful, as well as the picture frames with hate incidents and poor responses. Appreciated hearing from Black voiced on the paintings too
- Something I wanted to point out was after reading and seeing the response to the Bryant basketball game is that I feel like it was something that built up and a response was needed much earlier than what was sent out.(1 of 2)
- During the semi final game a student in the opposing team was knocked out unconscious and the Bryant crowd began shouting "pussy"(2 of 2)
- The stories have helped me learn about the lack of accountability that many universities demonstrate when handling incidents of bias.

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What has this exhibit helped you learn about diversity, equity, and inclusion?

Mentimeter

The multiple ways people can be harmed physically and mentally

Interacting with the art pieces

This exhibit really opened my eyes to all of the problems that are faced by many people. Obviously everyone knows that unfortunately people are rude and act poorly but seeing all of the different ways that it has happened was shocking

The broad scope of diversity, equity, and inclusion is often misunderstood and understated. People deal with racial and gender bias as well as other forms very often. Presentations like this are eye opening to the public and should be more valued

How much biased incidents go unreported on campus.

I liked it had very powerful messages

It has helped me to feel better knowing I am not alone and I am not the only one who sees the issue of racial and gender bias on campus and I hope this exhibit will encourage conversations to be accepted and heard

I'm shocked that people are so mean. I haven't really experienced bias to this extent as a white male

It's showed how real the problem is and if it's not acknowledged then the problem will continue to rise. The piece with unreported bias was striking to me because I experienced it on campus and in a way it's comforting to see I wasn't the only one

What has this exhibit helped you learn about diversity, equity, and inclusion?

Mentimeter

That it's an ongoing problem that people with the right authorities power don't want to address

People face scenarios everyday that make them feel uncomfortable. This saddens me.

This exhibit helped me learn more about how others on this campus feel and what they have experienced while attending Bryant

I learned that people have struggles with discrimination that aren't always heard, recognized, or acknowledged

The body mapping pieces named and located the main people have experienced as a result of microaggressions.

This exhibit definitely opened my eyes up to many different situations and biases that you do not hear about from the university. The art expresses many different angles and the quote nobody is free until everybody is free was by far my favorite.

I learned that even though there are efforts from some members of campus to improve DE&I campus culture is still not a safe place for women and people of color.

It has helped me to learn that people really remember the little things people say. I really felt moved seeing how micro aggressions made others feel. It helped me to see why we really need to work on being inclusive!

It helped me further learn how much more is not talked about, how many more things are going on behind closed doors and in other classrooms.

What has this exhibit helped you learn about diversity, equity, and inclusion?

Mentimeter

That we have a lot more work to do on campus. I want to work at a place where all my students feel valued safe and equal every single minute of every day.

This exhibit opened my eyes to the battles that people face; diversity is everywhere and we must recognize it.

It was a good reminder about all the things we have learned we need to do as a society. Beautiful and powerful art

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Honors Thesis for Kayla Batalha

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