

Philosophy Department Equity Statement: Recognition, Responsibility, and Resolution

We, the Cal Poly Pomona philosophy department, believe that repairing injustice requires honestly facing and taking responsibility for injustice. In this statement, we collectively acknowledge and take responsibility for our participation and complicity in historical and ongoing injustices. While this statement is meant to voice our collective commitment to resisting injustice, we also acknowledge that this document is but one small symbolic step towards doing work that is materially urgent in concreto and that has materially significant, sometimes life-and-death, consequences. Here we also collectively commit ourselves to developing mechanisms of accountability for continuing this work in perpetuity. For this reason, we intend for this statement to be a living document, to be reconsidered, updated, and revised on a regular and ongoing basis, as a collective department community effort.

We begin by acknowledging white supremacy in our society at large and by historically situating this document in our current political moment. Then we articulate the ways white supremacy and other systems of control affect institutions of higher education, the academic field of philosophy, and our department in particular.

I. BLACK LIVES MATTER

We join Black Lives Matter, the Movement for Black Lives, Say Her Name, and other social movements in unequivocally recognizing the inherent dignity of Black lives. We also join these movements in recognizing the moral imperative to build a world in which Black lives are meaningfully valued.

George Floyd was murdered by Minneapolis (MN) police on May 25, 2020. A Minneapolis police officer pinned Floyd to the ground, knelt on his neck for over 8 minutes, and ultimately took Floyd's life, all while three other officers watched, eventually joining in on restraining an unconscious Floyd.

Breonna Taylor was murdered in her sleep by Louisville police officers executing a no-knock warrant on March 13, 2020. Kenneth Walker, Taylor's boyfriend and the only other person in her home at the time, called 911 in the immediate aftermath of the fatal police raid—a raid that was directed at a person only loosely connected to Taylor and not in her home at the time. This call was released on May 28, 2020.

The murder of George Floyd sparked nationwide protests against the violence enacted on Black communities by police. The release of Walker's 911 call, capturing the anguish of witnessing Taylor's murder at the hands of Louisville police, added fuel to the fire.

Since the end of May 2020, sustained protest across the nation has demanded respect for the basic dignity of Black lives and an end to the violence exacted on Black bodies. The 2020 uprisings join earlier waves of a decade-long struggle for recognition of the

inherent value of Black lives and resistance to the violent social practices that threaten Black lives.

In 2013, we said #blacklivesmatter after white vigilante, George Zimmerman, was acquitted of murdering Trayvon Martin. In 2014, we said “hands up, don’t shoot” in the streets of Ferguson, following the police murder of Michael Brown and, again, after the acquittal of the officer who murdered Brown. Later in 2014, we said “I can’t breathe” to protest the failure of a NY grand jury to bring charges for the murder of Eric Garner. Also in 2014, 12 year-old Tamir Rice was murdered by police while playing with a toy gun in a park. A 2014 campaign, #SayHerName, focused attention on the violence exacted on Black women and girls. Freddie Gray and Sandra Bland both die while in state custody in 2015.

The foundations of Black Lives Matter, the Movement for Black Lives, and the Say Her Name campaign are forged in these few years, consistently pushing for moral recognition of the value of Black lives and substantive change to a social world designed to de-value and even destroy Black lives.

It is five years later. George Floyd and Breonna Taylor have joined a long list of names of Black lives taken by state and extrajudicial violence, a list that pre-dates #blacklivesmatter and that continues to grow. Police and criminal justice reforms have failed to make meaningful inroads on the enactment of racialized violence. Leading up to and throughout the Trump administration, white terrorism against communities of color, enacted by the state or by networked sub-state actors, has increased. People are still in the streets.

A change must come. We must be part of this change.

II. Resisting White Supremacy

We commit ourselves to the work of dismantling white supremacy in our department, on our campus, in the discipline, and in our shared social world.

We conceive of white supremacy as a system of racialized social control. Conceptualized as a social system, white supremacy is not merely about isolated racist incidents; the thoughts, feelings, or conduct of individual “bad apples;” or a failure to fully realize shared social values. Rather, white supremacy is aimed at the systematic subordination of nonwhite people on the basis of their racialization as nonwhite.

Race involves a process of racializing bodies and spaces for shared social purposes within systems of subordination and control.

Resistance to white supremacy involves the following:

- Refusing to willingly re-enact subordinating practice;

- Reflecting on and revising of our own unwitting re-enactments of subordinating social practice; and
- Organizing actively to disrupt and transform practices that re-enact subordination.

White supremacy is not the only social system of subordination, domination, and control. Consequently, the systematic practices that subordinate non-white people on the basis of race do not operate independently of other systematic practices that subordinate people on the basis of other categories of social difference, including gender, class, sexuality, and disability. For this reason, we recognize that resisting white supremacy involves a general commitment to resisting all forms of subordinating social practice, in all their complexity.

III. Intersectionality

We endorse an intersectional methodology for understanding and remedying systems of control and oppressive social structures. Intersectionality is a principle for inquiring into oppression in all its specificity. It calls us to investigate the ways distinct social positionings generate distinctive harms. To inquire into the realities of race and racism, we must consider the ways they converge with and inform other social categories, including, e.g. class, gender, ability, and sexuality; as well as other forms of oppression, e.g. class exploitation and classism, sexism and transphobia, ableism, and homophobia. As Mari Matsuda writes,

The way I try to understand the interconnection of all forms of subordination is through a method I call 'ask the other question.' When I see something that looks racist, I ask, 'Where is the patriarchy in this?' When I see something that looks sexist, I ask, 'Where is the heterosexism in this?' When I see something that looks homophobic, I ask, 'Where are the class interests in this?'... No form of subordination ever stands alone." (1991 1189)

Intersectionality is also a maxim for how to go about transforming social reality through activism and coalition building. It tells us to seek out solidarity across presumed boundaries of difference and to seek out as-yet unacknowledged diversity within our communities. We must not assume that oppressions are experienced in the same way within a social group or community, and we must not assume that all members of a social group or community face the same oppressions. Intersectionality also calls us to seek unity in apparent difference. If we look, we might find common struggles across existing community boundaries.

IV. White Supremacy and Injustice in Higher Education

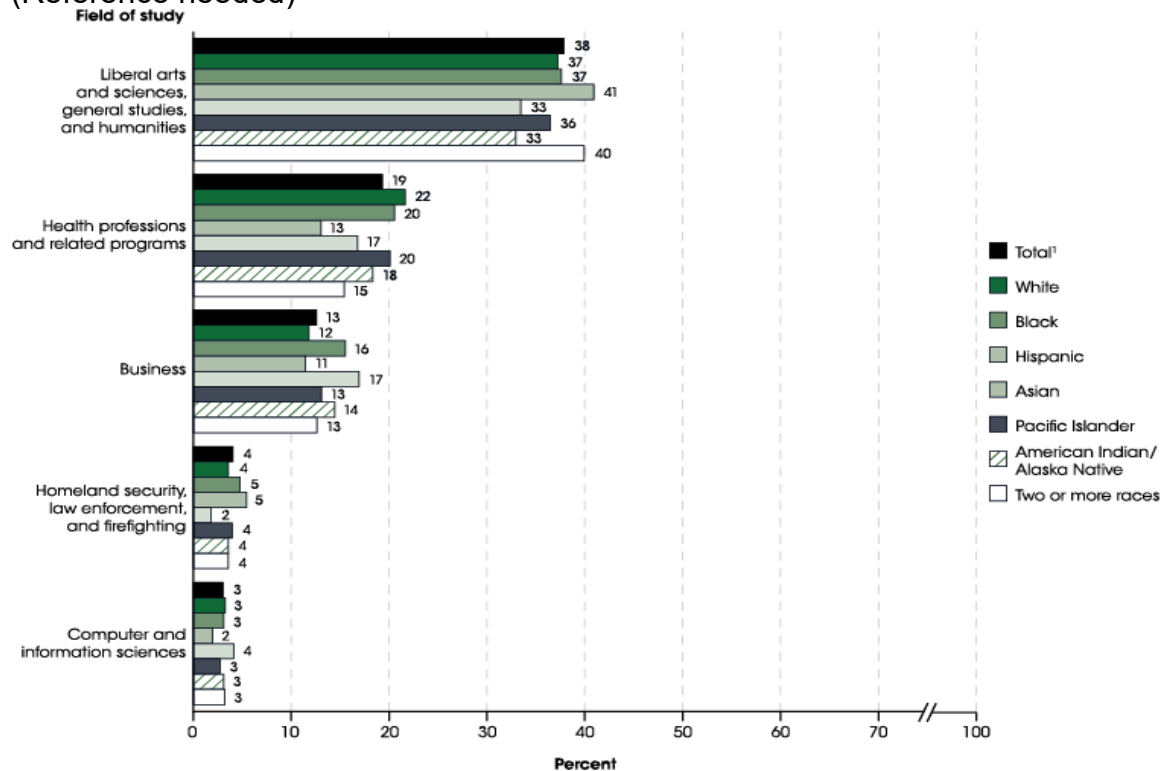
Institutions of higher education impose limits on who can attend and boundaries on who will be included. Cost of education, location of schools, and availability of majors and specialties cause disproportionate hardship for students of color, making them less likely to attend universities or succeed. The current state of higher education turns access and opportunity into social and economic currency, little of which is available to certain social groups.

We recognize that higher education historically has perpetuated and reinforced white supremacy in a variety of ways. Lower-income, African-American, and Latino students, are much more likely to go to two-year colleges than are white and Asian students, and they are much less likely to actually complete their degrees (Rendon & Garza, 1996; Grubb, 1991). Moreover, while a little more than one-third of all college students attend two-year institutions, more than half of all Latino and Native American students who attend college are found in these institutions. In 2016, the total college enrollment rate for Hispanic (39%), Black (36%) and Native American (19%) was considerably lower than White (42%). It is worth noting that statistics regarding minorities attending college are woefully inadequate in capturing the extent of underrepresentation. More work is needed to understand the realities of and reasons for underrepresentation in higher education.

Biased Expectations: Social expectations for college and who goes to college are vastly different across racial groups. Minority students face different expectations for who gets to attend college and who stays in college. Moreover, there are different expectations for the type of career choices and education paths students will pursue, based on class, gender and racial differences. For example, minority students are overrepresented in occupation education and underrepresented in graduate or professional education. These biases permeate every aspect of higher education for minorities from pre-college education to completion (or incompleteness) of the degree.

Student Recruitment and Standardized Testing: We recognize that higher education is exclusionary and internally selective. Higher Education for underrepresented minorities often functions as trade training. The occupations that people of color historically have been expected to pursue are not widely represented at some universities, especially more prestigious universities. Differing occupational expectations for students have a range of effects. For example, minorities are less likely to apply to colleges or universities if they feel there isn't a program that represents them (e.g., nursing, criminal justice, automotive, and paralegal programs).

(Reference needed)



We can also point to the underrepresentation of minorities in law schools, for another example, by pointing to the underrepresentation of minority students in pre-law programs, programs found at more prestigious universities.

(<https://www.enjuris.com/students/law-school-race-2019.html>)

Several studies dating since 2000 have shown that there is a significant score gap between minority students and white students in college admission standardized tests. This contributes to the underrepresentation of minority students in college. There are several reasons as to why there is a significant score gap including low socioeconomic status, poor quality schools, stereotype threat, and cultural bias (Aronson, Lustina, Good, et al., 1999; Duran, 1994; Hacker, 1992; Hedges & Nowell, 1998; Jencks & Phillips, 1998; Phillips et al., 1998; Spencer, Steele, & Quinn, 1999; Steele, 1997; Steele & Aronson, 1995). Considering that the CSU only requires standardized testing to apply to their colleges and not personal statements or other methods for holistic review of college applications, the overemphasis on standardized testing may be detrimental to students of color and may impede their ability to get into college.

Total Cost of Attendance: We recognize that high total cost of attendance makes attending and staying in college more difficult for low-income students. Many students must work one or more jobs in order to pay for school, often even with the support of financial aid. Work responsibilities and financial burden have a negative impact on student learning, classroom performance, as well as student wellbeing. Furthermore, for students with little to no aid, financial holds on registration can pile on additional significant burdens, by limiting students' access to classes.

Course scheduling and Student Retention: Due to all of the above, course scheduling is also a significant factor in student retention. Because many students have to work upwards of 30 hours per week, have family members to take care of, etc., graduating in four years is often not feasible for students. Additional years in college mean incurring more financial debt to be able to graduate. Moreover, there is differing support for students and a significant lack of access to academic support networks. It often takes a student several appointments with multiple advisors and administrators to be able to find the help they need. These structural differences are not taken into account by professors or advisors when evaluating student performance.

V. White Supremacy and Injustice in the Field of Philosophy

Philosophy has been practiced by an incredibly diverse group of individuals with diverse aims and values. The academic discipline of philosophy within the Western world unfortunately does not reflect this diversity of practice and has historically been unwelcoming to both women and people of color.

At the faculty level, philosophers and philosophy Ph.Ds. are overwhelmingly male and white. While the discipline improved its ethnic and racial diversity in the 90s and 00s, every single minority group is still underrepresented. This is especially true for Latinx, Black, and Native American populations.

The undergraduate population is much more diverse. Philosophy majors as a group are in fact slightly less white than the rest of the graduating population. Latinx and Asian students in particular are proportionally represented when compared to the demographics of the undergraduate population (though not the overall population), but Black students are severely underrepresented. Additionally, the discipline is overwhelmingly male. The percentage of women earning a BA in philosophy has stayed stable over the years, accounting for roughly 30-34% of the student population, while the percentage of women undergraduates has increased over the years, now accounting for the majority of students earning a bachelors.

There are, of course, many explanations for the demographic disparities between philosophers and the general population. However, the data above suggest that there are different moments at which students of color (as a group) and women (as a group) are lost in the discipline. And we can use this data as indicative of broader failures. Given the stark disparity between the racial diversity of undergraduates versus faculty, it is clear that the discipline alienates students of color who would otherwise be interested in the discipline. And given the stark disparity between the gender diversity of philosophy majors and the overall student population, we can see that the discipline has a problem being open to and inclusive of women students.

Of course, this demographic information only reveals problems in the discipline. And we recognize the need to reflect on the source of the problems. In addition, merely being a member of the discipline does not mean that your voice is heard, that you are equally respected and valued, and that you have equal opportunities. We recognize that gender and racial stereotypes do, for example, affect what fields of philosophy you are

steered towards and what types of jobs that you have access to. We are all aware of stories where highly qualified women and students of color have been discouraged or encouraged, despite their own preferences, to enter a narrower range of subfields of philosophy.

There is also something to be said for the way students are introduced to philosophy. While secondary education introduces students to various disciplines they might explore further in higher education, philosophy is generally not one of them.

Schools that do offer philosophy-like courses often categorize them at the honors level (such as the IB “Theory of Knowledge” course). These programs are often geared towards more advantaged students, as success in them requires a substantial time commitment and access to a network of support. These programs are also taught around what is considered the “canon” in philosophy. The canon is not very diverse and centers on white, male philosophers. (This is often seen in introductory philosophy classes as well.) So, those that are exposed to philosophy earlier in their education are presented with the idea that those qualified to contribute to it are white males.

In failing to broadly expose students to philosophy in secondary education, we are gatekeeping the field. This gatekeeping may further function to promote the image of academic philosophy as an elite field of study. This elitism in the field may work to promote a culture of bitter competition and perceived “rigor” that is not sustainable to those who are already disadvantaged.

VI. White Supremacy and Injustice in Our Department

Taking responsibility for injustice requires honestly facing the ways we contribute to and benefit from oppressive institutions and social structures. We cannot genuinely commit to collectively working against injustice without honestly acknowledging the various ways we contribute to and are complicit in structures of injustice. Here we acknowledge some of the ways that we as a department engage in unjust practices that marginalize students, staff, and faculty. We are sure there are more, and we hope our community members feel safe enough to voice their experiences.

VI.I Pedagogies

Grading: We believe that grading is an ideological meritocratic structure that does more harm than good. While substantive feedback on student work is essential to skills and knowledge development, the practice of grading centers education on achieving a certain rank and acquiring an external reward, rather than on learning. Worse, many students come to form their self-conceptions around this ranking system, and some may come to devalue learning and education when they do not receive the relevant rank. Other students, who achieve a higher rank, learn to value learning for the external reward it provides them -- for the “cookie” they receive -- and not for its intrinsic or independent worth. We believe that grading as a ranking system limits student agency

and molds students into what Foucault calls “docile bodies,” bodies that are trainable, manipulable, and exploitable for institutional and, eventually, capitalist gain.

Punitive Late Work Policies: We recognize that deadlines for coursework impact students in disparate ways, depending on their social positioning, including, especially, their health and other work and family responsibilities. Nevertheless many faculty members continue to enforce punitive late work policies. While some deadlines are unavoidable -- due to the sequential nature of certain kinds of course material, the focus of certain kinds of assignments, as well as the scheduling structures of the university -- strict adherence to punitive late work policies forces students with work and family care responsibilities into a double bind.

At the same time, we also recognize that deadlines and late work policies are part of the way overworked faculty members attempt to manage and schedule their workload. We cannot expect faculty members to be endlessly available to and flexible with high numbers of students. Implementing the flexible late work policies of most benefit to students would be promoted by, and may materially require, institutional support of overworked faculty.

Accessibility: We recognize that not all of our course materials are accessible to students with disabilities (including PowerPoint slides, readings, Blackboard fonts, etc.). This is one area in which the department needs additional external support from university structures, and we are committed to advocating for these structures as a department. It is unreasonable to hold faculty solely responsible for making a CPP education accessible. This is especially true of lecturers, who have minimal resources and time to commit to overhauling their materials.

Course Content: We recognize that the course content taught in our department disproportionately represents the work of white men and that this replicates structural white supremacy and sexism. The questions, puzzles, and problems we engage are also largely those posed and framed by white men. We acknowledge that the content we choose to teach differentially affects students from underserved groups. We recognize that finding ways to apply what is otherwise abstract philosophical course content to the lived experience of students promotes learning, especially for students from underserved groups.

VI.II Student Responsibility

We acknowledge that students participate in, and, in cases of privilege, benefit from these injustices. Students may be complicit in these structures by conforming to and not resisting unjust policies. We acknowledge that, while engaging abstractly with concepts of social and racial justice academically, privileged students often enjoy epistemic distance from the realities and material consequences of injustice. Questions of political and material urgency may be treated, by some, as merely theoretical.

We believe more can be done among students to recognize how their engagement with theories of social and political justice in classroom discussion and in everyday practice

affects their peers. A greater effort can be made by students to open a dialogue across dimensions of privilege to gain a better understanding of one another and our unique perspectives and backgrounds. Students, in the classroom and in informal discussions, can also do more to defer to and appreciate the experiences of students who have lived these injustices.

We also acknowledge the way students contribute to the gatekeeping of philosophy. This gatekeeping can be seen in the competition between students in the major. This can also be seen in the attitudes philosophy students have toward students outside of the major as less critically engaged. These attitudes of superiority work to delegitimize other students as people capable of contributing to the philosophical community on campus. This shows a need for students to recognize how their participation in the major is facilitated by their privilege, and how these privileges manifest in our behavior toward one another.

VI.III Marginalized Workers and Marginalizing Work Practices

Staff: There are both explicit and implicit ranking systems of positions within the university. These rankings falsely, materially, and ideologically assign greater value and compensation to some work over others. We reject these rankings and value the work of all staff and faculty. We also acknowledge the negative material and emotional impact these rankings have on those staff and faculty whose jobs and work are treated as less valuable. We acknowledge that there is a general deficit of resources for some staff and faculty to grow in their positions. We acknowledge that there is little to no opportunity for collaboration or teamwork among some staff groups or between staff and faculty members. We recognize that some staff members who have been working in the CSU for decades are inadequately compensated.

Marginalized Lecturers and Part-time Faculty: There is a faculty caste system within the university, and our department participates in this system. This system treats some faculty as permanent and irreplaceable and other faculty as temporary and expendable. This system values and puts a higher price on the teaching of tenure-stream faculty. Within this system, the voices of permanent faculty are the only ones directly represented in the governing of the department. While tenure-stream faculty in the department are mindful of the position of lecturers and part-time faculty, we do little to resist this long-standing structure of inequality. We acknowledge that it is tenure-stream faculty and university administration -- not students and not lecturers -- who benefit most from this academic caste system.

Hiring: We continue to participate in hiring processes imbued with ideological pretenses of meritocracy. We all recognize that there is a vast pool of qualified philosophers and that the supply of tenure-stream jobs is woefully insufficient. Our hiring practices are structured around evaluating and ranking candidates according to their supposed or projected performance relative to certain stipulated criteria, while we know this pretense of quantification is largely based on subjective preferences. This ranking process is demeaning and obscures the reality that there are many people who are highly qualified to practice and teach philosophy professionally.

Faculty Diversity: We acknowledge that our tenure-stream faculty is disproportionately white and male. We recognize that this is the result of and contributes to white supremacy and sexism in the department and the field more generally. We recognize that underrepresentation of marginalized social groups at the faculty level negatively impacts students and faculty, especially those from underserved social groups. We acknowledge that this lack of diversity is especially egregious at a university that purports to be Hispanic-serving.

RTP and Lecturer Evaluations: We recognize that, while our RTP and Lecturer Evaluation criteria are transparent and fairly applied, they do little to directly promote and reward antiracist and social justice work. Moreover, under the current policy, RTP evaluation of teaching is largely based on student evaluations. We believe that student evaluations are an unreliable indicator of teaching quality. Worse, there is good reason to think that they actively introduce bias into the review process, due to the ways social stereotypes affect student perception of instruction.

Department and Senior Faculty Assessment: We acknowledge that there are no materially impactful ways to assess the promotion of equity and social justice work within the department as a whole, or of full professors in particular.

VII. Acknowledging our Ongoing Efforts

In our continuing efforts to promote social justice the philosophy department recognizes and commits to continuing the following practices:

Courses in critical social philosophy: The philosophy department regularly offers courses in critical social philosophy--courses that are explicitly guided by the aim of addressing social injustice--including Feminist Philosophy, Latinx and Latin American Philosophy, The Philosophy and Science of Implicit Bias, and Race & Racism. Faculty also regularly offer seminars and special topics courses in areas of critical social philosophy. These courses are fully integrated into the curriculum of the department and are a curricular priority for the department.

Publishing: The philosophy department faculty, including lecturers and tenure stream faculty, have published and are currently conducting research in areas of direct relevance to equity and social justice, and we are committed to continuing this work. Faculty have published and created scholarly and artistic works on topics ranging from sexuality and masculinity, gender theory and its history, epistemic injustice and oppression, implicit bias, structuralist and individualist methodologies, the Black Lives Matter movement, intersectionality theory, the epistemic value of diversity, disability theory, political responsibility, identity theory, and the politics of emotion. This work promotes equity and social justice in the university, the field of philosophy, and the broader community. We commit to continuing research pursuits of contemporary political and theoretical value.

Resisting epistemic oppression in the philosophical “canon:” We recognize and acknowledge that racism, sexism, classism, homophobia, and ableism have shaped the realities and narratives that compose the field of philosophy. We are committed to disrupting these narratives and currently design syllabi with an eye towards resisting them. As faculty we continue to diversify representation in our courses in the history of philosophy, metaphysics, and epistemology, courses which historically have represented only the dominant white male voice. Our courses in moral and political philosophy are deliberately structured around engaging questions of race, class, and gender oppression and injustice. We offer courses that center perspectives marginalized within Anglophone philosophy, including courses on Chinese and Japanese philosophy, Latinx philosophy, Feminist philosophy, and Race and Racism. In the classroom we continually acknowledge and call out the ways racism, sexism, classism, homophobia, and ableism arise in the texts with which we engage and factor into the framings of philosophical questions and discussions.

Pedagogies that center student empowerment: We recognize that much pedagogical practice is authoritarian, treating the professor as the sole source of knowledge and the ultimate authority in the learning process. We are committed to pedagogical practice that subverts the authoritarian relationship between instructor and student and actively empowers students in the learning process. Our pedagogical practice treats students as agents in a shared, community-oriented learning process and, as such, as active producers of knowledge rather than mere receptacles of instructor knowledge. These pedagogical practices center student experience, interests, skills, and knowledge in the learning process and aim to grow the agential capacities of students. Student empowerment operates at three levels of pedagogy:

- Course materials - Our courses have diversified course materials both in terms of the variety of social perspectives represented and in the kinds of materials (podcasts, film and television, popular nonfiction, etc.) that we use in our courses
- Teaching and learning practices - Our courses employ multimodal learning practices, affording students multiple ways of engaging course materials and the learning process.
- Assessment - Our courses utilize a mixture of different forms of assessment, ranging from highly-structured writing assignments to very open-ended class projects.

California Center for Ethics and Policy (CCEP): CCEP is an interdepartmental center, housed in C.L.A.S.S., under the leadership of faculty from the philosophy department. CCEP programming—including the CCEP panel/speaker series, the CCEP Fellows program, and the annual CCEP seminar—all focus on issues of social justice centered around the California experience. We commit to continuing to grow the center and to expanding the impact of this public-facing work.

Philosophy Club efforts: While policy requires student clubs to appoint officials, the Philosophy Club constructs peer relationships to avoid the practice of strict hierarchies. The club strives to seek input from all members in regards to communication methods,

activities, readings, speakers, etc., and all members are welcome and encouraged to participate in and lead these efforts.

The Philosophy Club aims to make its activities accessible to all interested students. This has been seen in past efforts by the club to help secure travel funds for students interested in attending the APA and presenting at conferences. Furthermore, the club has and will continue to operate without requiring membership fees. While we strive to make club activities accessible, we acknowledge that there is still a need for improvement, and we commit to working to make club activities and events more accessible.

The Philosophy Club also facilitates reading groups that focus on works by philosophers from underrepresented groups. We commit to continuing this work.

VIII. Commitments and Resolutions

We, the philosophy department, collectively commit to the following aims and values:

- Taking an active leadership role in anti-racism efforts on campus and in the community, or opening space for others to lead and amplifying their voices.
- Centering and responding to student voices in the classroom and in the department, and empowering students to become agents in higher education.
- Amplifying the voices of and centering the interests of lecturers, staff, and junior faculty, i.e. those most vulnerable within the power structure of the university. We commit to advocating for the interests of those most marginalized within the CPP community in collaboration with administration, the California Faculty Association, and the several unions for CPP staff.
- Transforming the discipline and diversifying department faculty.
- Building a community of support for philosophy students and faculty. We seek to build this community through mutual respect and openness to constructive feedback from all participants, such that we may grow in our commitment to dismantle oppressive structures on our campus.

We the Philosophy Department collectively commit to the following concrete resolutions:

1. to explore and discuss new ways of providing feedback on student work; to work towards revising our grading practices; to investigate the possibility of “ungrading.”
2. to rewrite our RTP document and criteria in a way that highlights social justice and equity work in the areas of Teaching, Research, and Service.
2. to rewrite our Lecturer Evaluation document and criteria in a way that highlights social justice and equity work in the area of teaching.

3. to have a department discussion annually to reassess our official equity and social justice goals. Participants from all groups within the department will be invited to join in this discussion, including students, staff, lecturers, junior faculty, and senior faculty.
4. to assess our progress towards our social justice and equity goals on a regular basis. Assessment will be conducted by the Philosophy Department Equity Committee, in consultation with tenure-stream faculty, students, staff, and lecturers.
5. to develop a mechanism for safe and anonymous reporting of experiences of inequity and injustice within the department. This mechanism will be open for all students, staff, and faculty. We resolve to discuss these reports at department meetings and to work collectively to take appropriate action.
6. to build explicitly anti-racist and equity language into departmental advising policy. This language will include direct reference to demographic under-representation in the discipline, implicit bias and stereotype threat, and departmental resources for addressing inequity and injustice in the department and discipline. We resolve to consult students in the process of building this language into our advising documents.
7. to rewrite Program Learning Outcomes (PLOs) both to explicitly name social justice aims as a PLO and to integrate commitments to equity-minded learning processes in the articulation of all PLOs.
8. to redesign our major curricula in ways that center student interests, historically underrepresented perspectives, and social justice and equity work. Tenure stream faculty will conduct the work of redesigning our curriculum in consultation with students and lecturers.
9. to work on starting a Minorities and Philosophy (MAP) chapter for the CPP campus. The goal of this chapter is to promote participation of minority students in the field of philosophy through reading groups, film screenings, discussions, speakers, workshops, and mentorship. We will seek student leaders who are dedicated to working toward MAP's goal to support marginalized students in the field of philosophy.
10. to represent and advocate for these values, aims, and social truths in the broader campus community through our service work on University and College committees, student club meetings and activities, and ongoing department programming.