Teaching and Learning for Social Justice and Equity in Higher Education

Co-curricular Environments

Edited by
Laura Parson · C. Casey Ozaki

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ISBN 978-3-030-81142-6 ISBN 978-3-030-81143-3 (eBook)
https://doi.org/10.1007/978-3-030-81143-3

This Palgrave Macmillan imprint is published by the registered company Springer Nature Switzerland AG
The registered company address is: Gewerbestrasse 11, 6330 Cham, Switzerland

Acknowledgments

North Dakota State University (NDSU) Land Acknowledgement: We collectively acknowledge that we gather at NDSU, a land grant institution, on the traditional lands of the Oceti Sakowin (Dakota, Lakota, Nakoda) and Anishinaabe Peoples in addition to many diverse Indigenous Peoples still connected to these lands. We honor with gratitude Mother Earth and the Indigenous Peoples who have walked with her throughout generations. We will continue to learn how to live in unity with Mother Earth and build strong, mutually beneficial, trusting relationships with Indigenous Peoples of our region.

University of North Dakota (UND) Land Acknowledgement: Today, the University of North Dakota rests on the ancestral lands of the Pembina and Red Lake Bands of Ojibwe and the Dakota Oyate—presently existing as composite parts of the Red Lake, Turtle Mountain, White Earth Bands, and the Dakota Tribes of Minnesota and North Dakota. We acknowledge the people who resided here for generations and recognize that the spirit of the Ojibwe and Oyate people permeates this land. As a university community, we will continue to build upon our relations with the First Nations of the State of North Dakota—the Mandan, Hidatsa, and Arikara Nation, Sisseton-Wahpeton Oyate Nation, Spirit Lake Nation, Standing Rock Sioux Tribe, and Turtle Mountain Band of Chippewa Indians.

In addition to including the land acknowledgments of our respective institutions, we acknowledge the history of land grant institutions and the dispossession of peoples, violence, and re-apportionment that contributed to and continues to contribute to the existence of these institutions, which includes NDSU. High Country News, in a report published in 2020 (Lee & Ahtone, 2020), referred to land grant institutions, who reside on and benefit from the land stolen from Indigenous peoples, as "land-grab universities." We cannot talk about the potential for greater justice in higher education without asking who that justice is for and how there can be justice for the peoples

and communities violently displaced, dehumanized, and traumatized. As such, this volume, this series, and the pursuit of justice in higher education will never be complete. To truly emancipate, empower, and liberate there must be fundamental, decolonizing changes to the higher education institution.

Lee, R. & Ahtone, T. (2020). Land-grab universities: Expropriated Indigenous land is the foundation of the land-grant university system. *High Country News*. https://www.hcn.org/issues/52.4/indigenous-affairs-education-land-grab-universities.

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Notes on Contributors

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member in the CSSA program teaching History of Higher Education, Multicultural Issues in Higher Education, Foundations of Social Justice, and the transitions course for new program students. Prior to joining EOP, Kim worked in OSU's Office of the Dean of Student Life coordinating student support for the CSSA program and serving as the on-campus coordinator for the NASPA Undergraduate Fellows Program.

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Ann Marie VanDerZanden, Ph.D. is Associate Provost for Academic Programs, a Louis Thompson Distinguished Undergraduate Teacher, and Professor of Horticulture at Iowa State University. In her role as Associate Provost, VanDerZanden provides leadership in centrally coordinating the university's academic programs. She is responsible for leading university efforts related to accreditation, distance education, international programs, and high-impact practices. She is also part of the senior enrollment management executive team and works to provide continuity for students along the entirety of their academic experience: admission through graduation. Previously VanDerZanden served as Director of the ISU Center for Excellence in Learning and Teaching. In that role, she provided leadership for the center in meeting its mission to support, promote, and enhance teaching effectiveness and student learning at Iowa State. She is actively involved in higher education leadership and recently completed her term as president of the North American Colleges and Teachers of Agriculture organization.

Brenda Anderson Wadley (she/her/hers) is a Doctoral Student in the Center for the Study of Higher Education at the University of Arizona. Her professional experiences include working in higher education case management and sexual violence response. Her research interests include looking at how gender, race, social class, and sexuality are mediated in discourses surrounding sexual violence on college campuses.

Jason K. Wallace, Ph.D. (he/him) is a scholar-educator from the eastside of Fort Worth, TX. He currently serves as assistant professor of higher education and student affairs at The University of Southern Mississippi in Hattiesburg, MS. Jason's research centers on issues of equity and inclusion for Black and first-generation college students at non-Black serving institutions.

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CHAPTER 1

Introduction

C. Casey Ozaki and Laura Parson

The previous two volumes in this series have focused on teaching in the higher education classroom both theoretically and from an applied perspective. Authors in Volume 3 and focus on student affairs and co-curricular services, which could is a departure from our previous focus on classroom settings. However, although one does not traditionally think of student affairs and co-curricular programs as being grounded in or focused on teaching and learning, and student affairs work is often outside of the classroom, the work that student affairs and co-curricular professionals engage in have elements of teaching at their core. For example, freshman and transfer transition courses, career development workshops, and intergroup dialogue and social justice focused classes and trainings provided by student affairs and co-curricular professionals are structured as teaching and learning events. Further, greek life, residence life, and advising, for instance, draw heavily on teaching and learning strategies and efforts to elicit and support student developmental outcomes.

As such, aAlthough teaching and learning theories and perspectives have not typically been drawn on in purposeful efforts to address

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L. Parson and C. C. Ozaki (eds.), *Teaching and Learning for Social Justice and Equity in Higher Education*,
https://doi.org/10.1007/978-3-030-81143-3_1

ongoing oppression in student affairs and co-curricular sub-fields, examining and viewing this work through the scholarship of teaching and learning (SoTL) perspectives enhances and supports the teaching-oriented work student affairs and co-curricular practitioners do. Social justice and equity is central to student affairs and co-curricular work and canonized in the profession's standards and competencies (https://www.cas.edu/standards; https://www.naspa.org/files/dmfile/ACPA_NASPA_Professional_Competencies_1.pdf). One cannot separate or consider teaching and learning with student affairs and co-curricular services without social justice and equity.

As we wrote this introduction, the world and higher education continued to be turned upside down in the midst of the COVID-19 pandemic and ongoing social unrest. Black Lives Matter, Asian-hate and racist incidents, police BIPOC and trans focused brutality, and increased frequency and visibility of social protests are a constant presence in the media and everyday consciousness for many people. This period of increased social consciousness has the potential to have an impact on college students' desire to get involved with social justice efforts and have greater engagement with campus environments, but minoritized students and, particularly BIPOC, have also expressed increased fear and less safety. Adding to this often hostile climate, the pandemic has compounded, exacerbated, and exposed more of the inequities and oppressions that exist in U.S. society and in higher education specifically. Social justice-focused work is even more critical, and critical SoTL (Scholarship of Teaching and Learning) provides a lens through which to view and improve co-curricular practices.

Student affairs and co-curricular settings are primary environments where students find connection, belonging, and growth on a college campus. As professionals who are creating safe spaces, often identity-based, and developing more equitable and just campuses, the current environment increases the responsibility of and need for student affairs and student services professionals to identify the perspectives, skills, and abilities required to teach and support students. Theory and skills are needed more now than ever. In Volume 3 chapter authors explore the use and function of scholarship of teaching and learning approaches to address social justice concerns and outcomes in a range of student affairs and co-curricular contexts. The authors in this volume describe the ways that their professional areas reinforce and contribute to ongoing structural, cultural, and behavioral oppressions for students and provide examples and recommendations for how teaching and learning might be harnessed to change and counter the behaviors and beliefs that contribute to inequitable outcomes.

In Chapter 2, What Trans-Inclusive Curriculum Design Offers Title IX Processes, Wadley and Nicolazzo examine and deconstruct Title IX processes, identifying the ways that "compliance culture" promotes erasure of marginalized populations through the reinforcement of racism, trans and queer

oppression, and homophobia. They then propose a reimagining of Title IX processes using power-conscious frameworks.

In Chapter 3, Meeting People Where They are, Without Meeting Them in Hell: A Tempered Radical Approach to Teaching Equity and Justice in Risk-Averse Environments, Wallace and Evans use a tempered radical theoretical approach to navigate the choppy waters involved in justice-education at a risk-averse institution. The authors provide concrete examples of strategies for teaching based on their years of experience.

In Chapter 4, Uncovering (w)hiteness: Developing a Critically informed Exercise for Higher Education Professionals, Miller and Parson present study findings designed to uncover whiteness in the structures of higher education. They explored interviews and focus groups with white practitioners through the lens of Critical (w)hiteness Studies (CWS) to identify how (w)hiteness is implicated in their perceptions of how higher education can best serve Indigenous and minoritized students. Miller and Parson apply these findings to a training exercise for Higher Education and Student Affairs (HESA) professionals that can be applied to conversations with faculty, staff, and administrators in higher education with the purpose of revealing whiteness in both structures and practice.

In Chapter 5, The Pervasive Whiteness of Service-Learning: The Case for Pedagogies of Humility, Irwin and Foste critically center whiteness in order to reveal how pervasive whiteness is used to reify service-learning structures that dehumanize minoritized and marginalized persons while reinforcing the embedded belief that white students are more capable. The authors draw on pedagogies of humility to interrupt and dismantle ongoing patterns of oppression.

In Chapter 6, Facilitating Liberatory Relationships for Women of Color in Academia through Mentorship, McAloney and Long propose and center mentoring through liberatory relationships and critical teaching pedagogy as an approach for supporting Women of Color in academia. The authors apply a theoretical model to recommendations and guidance for intentional facilitation of these mentoring partnerships.

In Chapter 7, Facilitating Major Choice with and without Typology Assessments: An Action Research Project in an Introduction to Business Classroom, Morawo and Parson interrogate the use of typology assessments to aid students in academic and vocational choice, proposing that they are reductionistic and replicate societal inequities. The authors report results of an action research project in an introductory business classroom that implemented and assessed student experiences with alternative activities to help students identify career and major interests and provide recommendations for instructional activities that can help students make a major choice.

In Chapter 8, A Twenty-First-Century Teach-In for Inclusion and Justice: Co-Curriculum at the Intersections of Scholarship, Activism, and Civic Engagement, Somers and Chen describe the structure and mechanics of the Benedictine University's annual Teach-In and its movement into a permanent

integration and feature in the institution's formal curriculum. Utilizing arguments for the critical nature of the liberal arts and intersectional frameworks, the authors emphasize their importance as foundation for the Teach-In and describe implications for ongoing diversity training in teach-in format.

In Chapter 9, An Inclusive Classroom: Ongoing Programs to Develop Faculty Awareness and Knowledge of Teaching Strategies, Bestler et al. describe the development and structure of an inclusive classroom and teaching program implemented at Iowa State University. The program's faculty development efforts were developed with the overall goal of creating more inclusive, equitable, and just classroom settings as the program moved from voluntary to mandatory.

In Chapter 10, Adoption of a Cross-Campus Community of Practice for the Implementation of Equity-Focused Faculty Development, Borboa-Peterson et al. examine their collective work to address diversity, equity, and inclusion in the classroom and with faculty through faculty development efforts using a community of practice conceptual approach. Using individual narrative, the authors describe how operating as a cross-campus community of practice allowed them to more effectively navigate and manage the bureaucratic and political challenges of creating institutional change.

There is little argument in higher education that creating and supporting ongoing, socially just change in campus environments, in and outside the classroom, is both a critical requirement and a challenge for even the most prepared and experienced. The current historical and social context illuminates the desperate need for education, training, and skills for professionals who work and support college students and their college environment. Student affairs and co-curricular professionals must continue to seek out new and alternative ways to empower minoritized students while challenging the historically oppressive structures that remain. We hope that the chapters in the volume will extend our efforts in Volumes 1 and 2 to student affairs and co-curricular settings, providing insightful theoretical and conceptual teaching and learning approaches and provide recommendations for efforts and programs that expand engagement for equitable change in higher education.

CHAPTER 2

What Trans-Inclusive Curriculum Design Offers Title IX Processes

Brenda Anderson Wadley and Z Nicolazzo

It seems axiomatic that sexual violence is a public health concern of global import. This phenomenon is mirrored on college campuses, where, despite years of attention, study, and public policy, there has yet to be a noticeable shift in the rates of sexual violence (Harris & Linder, 2017; Hirsch & Khan, 2020). Each academic year brings its own series of incidents of sexual violence on college campuses reported through the media, but as scholars have pointed out, overlapping systems of oppression mediate when, how, and to what measure such cases result in any semblance of justice or positive resolution for survivors. Moreover, because sexual assault policies shift based on political administration, there is a lack of a stable and coherent national understanding of what sexual violence is, how it maps onto people's experiences as a racialized and gendered phenomenon, or how nuanced understandings of power could be harnessed to positively influence policy regarding sexual violence. Put another way, while there is not a dearth of critical scholarship addressing how to positively influence the rates and effects of sexual violence on college campuses, there is an absence of political will on both an institutional and national level. Indeed, as of 2020, even the policies that have

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L. Parson and C. C. Ozaki (eds.), *Teaching and Learning for Social Justice and Equity in Higher Education*,
https://doi.org/10.1007/978-3-030-81143-3_2

been in place for decades, such as Title IX, are being actively undermined and dismantled through federal public policy.

Given the current litigious society in which higher education is enmeshed, it may seem appropriate that Title IX efforts be strictly focused on compliance. However, as Marine and Nicolazzo (2017) have written, the cultural discourse that has shaped the expansion and ongoing machinations of Title IX, which they refer to as "compliance culture," is deleterious for various marginalized populations. Most notably, Women of Color (Harris, 2017; Scott et al., 2017), trans people (Marine & Nicolazzo, 2017), and queer men (Tillapaugh, 2016, 2017) face continued erasure as a result of compliance culture. Specifically, the overwhelming presence and press of institutional racism, trans and queer oppression, as well as homophobia foreclose possibilities for justice in compliance-based Title IX administration and adjudication. As a result, those who have any chance for justice—which is slight in that sexism still structures their realities—are white nontrans women who experience sexual violence by men. Understood through such critical paradigms, it becomes clear Title IX is less about justice, even as narrowly defined, and more about institutional projections of safety and responsibility. What is needed, and what leading scholars on sexual violence in higher education have called for, is power-conscious approaches to sexual violence prevention (Linder, 2018).

In this chapter, we add to and extend these calls. In particular, we use Nicolazzo's (2016, 2017b) articulation of "trickle up education"—itself a riff on Spade's (2015) "trickle up activism"—to ask what sort of Title IX processes could be imagined were we to center those most vulnerable. Thus, this chapter invites readers to reorient how we can use trans-centered epistemologies and pedagogies to rethink how we come to understand those notions de jure in Title IX work: "victim," "survivor," "crime," "responsibility," "safety," and "justice." In this chapter, we also push understandings of what a curriculum for sexual violence prevention could look like, including and beyond merely reasserting the modes of compliance currently in practice. We start with a brief review of extant literature, specifically that which is focused on Title IX. We then shift to a discussion on power-conscious frameworks through which some scholars are reenvisioning critical approaches to sexual violence (e.g., Linder, 2018). We then close with some collective imagining about how Title IX policy administration and adjudication could look, feel, and sound different through such a power-consciousness framing, as well as questions that may spur curriculum building and further reading for those interested in imagining alongside us as authors.

Campus Sexual Violence Research and Practice

Responses to sexual violence on college campuses have historically focused on policy and enforcement through campus conduct codes, Title IX compliance, and police intervention (Harris & Linder, 2017). Campus sexual violence policies originate from broader legal policies created in response to feminist

conscious-raising efforts of the 1960s (Harris & Linder, 2017; Jessup-Anger et al., 2018). While activism has called attention to issues of sexual harassment, rape, and interpersonal violence, the majority of the experiences centered through said activism, as well as the responses to it, have been those of white, well-educated, nontrans women (Harris & Linder, 2017; Jessup-Anger et al., 2018; Marine & Nicolazzo, 2017). For example, Harris et al. (2020) and Linder et al. (2020) conducted content analyses of scholarship regarding campus sexual assault. Findings highlighted that a majority of the research focused on homogeneous groups of participants, such as predominantly white, cisgender, heterosexual students (Harris et al., 2020). Additional findings highlighted the lack of consideration researchers took when exploring multiple identities at the intersection of sexual violence (e.g., race, gender, sexuality) (Linder et al., 2020). Additionally, Harris et al. (2020) highlighted how the current research on campus sexual violence" re/creates a narrow paradigm through which educators, scholars, and policymakers understand and address campus sexual assault" (p. 31). Specifically, they noted how research often centers cisgender, white, heterosexual women as the victims of assault, with cisgender men often centered as perpetrators. This framing recreates a gender binary paradigm that focuses on "women" and "men," excluding trans* students as survivors of sexual violence (Harris et al., 2020; Linder et al., 2020; Tillapaugh, 2016).

Marine (2017) has highlighted the ways trans* survivors of sexual violence are ignored through campus-based prevention and response efforts. That is, although research suggests trans* students experience sexual violence at similar or higher rates than their nontransgender peers (e.g., New, 2015), many campus-based services continue to fail trans* survivors in prevention and response efforts. Such failures on behalf of administrators are rooted in the very same gender binary discourses (Nicolazzo, 2016, 2017b) toward which the aforementioned scholarship points. In turn, trans* survivors of sexual violence do not see themselves reflected in service provision of campus sexual assault prevention and response, and are less likely to seek support from campus officials after instances of sexual violence, and turn toward kinship networks (Nicolazzo, 2017b) as forms of support beyond the institution.

Safety and visibility informed the creation of campus policies and procedures, as well as federal legislation concerning campus sexual violence; specifically the testimonies of individuals who felt safe and comfortable to share their experiences (citation). As a result, trans* survivors of sexual violence, in addition to other survivors with marginalized identities, were excluded in the creation of campus-based responses to sexual violence. White nontrans* women became the foundation for campus sexual assault response placing their safety above that of black, brown, queer, and trans* survivors of sexual violence. The safety and sanctity of white womanhood inform many aspects of sexual violence responses including that of research, policy, and practice development (Harris & Linder, 2017; Linder et al., 2020).

Title IX

Institutions of higher education rely on Title IX as a primary mechanism for addressing campus sexual violence (Linder, 2018). Title IX of the Education Amendment of 1972 prohibits sex discrimination in any educational program, or institution receiving federal funding (Education Amendments Act). Concerns related to campus sexual violence have increased along with a focus on addressing the issue. The heightened attention to campus sexual violence may be contributed to Obama era guidelines on Title IX (Harris et al., 2020) and an increase in media coverage of institutions failed responses to addressing sexual violence (Linder et al., 2016) and new proposed guidelines for Title IX from the Trump administration (Harris et al., 2020). Obama era guidelines reminded higher education institutions of its responsibility for addressing and responding to campus sexual violence, while also clarifying "sexual harassment of students, which includes acts of sexual violence, is a form of sex discrimination prohibited by Title IX" (U.S. Department of Education, 2011, para. 1). Institutions complied with these guidelines by dedicating staff members to Title IX and implementing prevention and response efforts (Harris et al., 2020; Linder, 2018). However, in the fall of 2018, U.S. Secretary of Education Devos and the Department of Education released new proposed guidelines for Title IX that would rescind guidance issued during the Obama administration's era. While the proposed guidelines had not become "official" as of the time of this writing; the proposed aimed to make it more difficult for institutions to be held accountable for campus sexual assault, change the reporting requirements for campus sexual assault, and provide a narrower definition of sexual harassment (Harris et al., 2020).

Campus Adjudication Systems

Many institutions of higher education include violations of sex discrimination under Title IX in their campus student code of conduct and use campus adjudication processes to investigate instances of sex discrimination on campuses. As a way to maintain compliance with the federal mandates of Title IX, institutions responded by creating campus-based adjudication processes as a way to investigate and address instances of sexual violence (Wilgus & Lowery, 2018). Although campus-based adjudication processes were intended to supplement rather than replace the criminal justice system, many of the federal requirements used to inform the adjudication process flow primarily from legal statues found Title IX, the Clery Act, and guidance issued by the U.S. Department of Education Office for Civil Rights (OCR; Wilgus & Lowery, 2018). Adjudication of violations of Title IX are typically managed by student affairs offices dedicated to investigating violations of the student code of conduct (Harper et al., 2017). During the adjudication of Title IX cases, the alleged perpetrator is informed of the allegations. Both parties involved appear before an actor of

the institution (i.e., investigator) regarding the allegations and present arguments and evidence. After gathering the evidence and hearing arguments the investigator makes a judgement of responsible or not responsible, which can lead to a variety of outcomes such as expulsion, suspension, and/or other sanctions.

Changes in federal administrations mean that campus administrators must navigate and interpret contrasting federal guidance on responding to and addressing sexual violence (Cantalupo, 2009; Harris & Linder, 2017; Koss et al., 2014; Wilgus & Lowery, 2018). Guidance issued by OCR (2001) allowed institutions to use the student disciplinary process to investigate sexual misconduct on college campuses, and established the evidentiary standard as "preponderance of evidence." While guidance issued by OCR (2016) continued to allow institutions to use student disciplinary processes to respond to sexual violence, the evidentiary standards used in investigations changed to require administrators to have "clear and convincing evidence" to find one responsible of perpetrating sexual violence (Jackson, 2017).

Compliance Culture

Constant changes in federal guidelines aids in a shift in societal discourses around institutional responses to sexual violence (Harris et al., 2020). Pressures to comply with federal guidelines leave administrators under immense pressure to interpret Title IX law and guidance for the sake of having a written policy, or procedure (Wilgus & Lowery, 2018). Institutions move away from implementing robust responses that combat sexual violence to giving institutionalized power to federal guidelines. This power is both formal and informal because these guidelines are not considered law however institutions spend countless resources on being compliant to these guidelines under Title IX (Linder, 2018). For example, even before official guidance had been issued from the Trump Administration, some institutions received pressure from institutional stakeholders to change processes to be more in line with the proposed guidelines despite their not formally being implemented (Linder, 2018).

Compounding pressures to comply with Title IX mandates results in the incentivizing of post-sexual assault responses instead of engaging in the development and implementation of prevention measures that eradicated sexual assault (Linder, 2018). Pressures to comply with Title IX mandates leave institutions more concerned with the risk of liability for poor responses than being concerned if institutional measures to reduce sexual assault are ineffective (Silbaugh, 2015). Although Title IX adjudication processes were implemented to respond to and address sexual violence, the process is often harmful to victims (Sulkowicz, 2014). For example, students report feeling shamed and experiencing inequities within the campus-based adjudication processes (Harper et al., 2017).

Campus-based adjudication processes are set up in ways that parallel criminal justice and legal systems (Harris & Linder, 2017; Linder, 2018). Similar to criminal justice systems, campus-based adjudication processes are set up in a way that favors individuals with dominant identities and have access to resources. Because of the similarities with criminal justice systems, many individuals with marginalized identities are skeptical of campus authority and campus-based adjudication systems (Linder, 2018). Institutions become sites of inequality.

Developing a Power-Conscious Framework

To effectively eradicate campus gender and sexual violence and support survivors, practitioners, scholars, and policymakers must understand how power, privilege, and oppression intersects with sexual violence. By considering the ways that power, privilege, and oppression intersect with sexual violence, practitioners can develop a power-conscious framework for understanding sexual violence (Linder, 2018). Developing a power-conscious framework challenges administrator to advocate for and create more nuanced approaches to eradicating sexual violence on college campuses. Employing this framework requires practitioners, scholars, and policymakers to consider the historical contexts of sexual violence within marginalized communities and consider how student's needs are different from each other for a variety of reasons. Increasing chances for justice in Title IX processes through power-conscious frameworks for trans* survivors of sexual violence involves considering the ways that Title IX systems benefits and favors individuals with dominant identities and working to disrupt these systems of dominance. In considering the role of power in the implementation of Title IX, administrators can call attention to how the policy mandates of the law maintain oppression. Linder (2018) suggests that incorporating a power-conscious framework in the development of policies and procedures on college campuses supports campus-based administrator's in developing equitable policies and procedures in addressing sexual violence. The framework challenges administrators to re-consider current systems and to consider ways for dismantling and restructuring systems to share power, rather than maintaining systems that sustain one group having power over another group.

Imagining More from Title IX Administration and Adjudication

We ground our present imaginings for Title IX in Spade's (2015) concept of *trickle up activism* and Nicolazzo's (2017a) concept of a *trans epistemology*. Both concepts are trans-centered in their genesis, specifically in how transness is always already informed by race, indigeneity, sexuality, ableism, and their attendant structural analyses of power. That is, trickle up activism and trans epistemology are concepts that:

- attend to how gender is always already intertwined with multiple vectors of identity;
- leverage structural analyses of power to inform liberatory theory- and practice-building; and,
- center the most vulnerable first while concurrently building cross-coalitional movements for justice.

While it is beyond the scope of our abilities in this chapter to detail fully both concepts, we have included their primary sources in our suggestions for further reading below. That said, we find it important for the present chapter to highlight that both concepts seek to redistribute resources—financial, human, and material—through an ongoing process of *seeking better for those most on the margins*. That is, both trickle up activism and trans epistemology are invested in not only reshuffling resources at one time, but in a manner than demands those involved in justice movements constantly and consistently disrupt our thinking we have ever arrived at a final state of achievement. In order to do this, then, both concepts rely on polyvocal movements where those seeking justice hold each other accountable, do not settle for mere reform, and envision dreaming not as a necessarily prescient style of utopian thinking invested in creating the futures we all need and deserve, especially those of us who people with positional authority consistently deem to be less than human and/or nonhuman (Nicolazzo, 2017b; Spade, 2015; Weheliye, 2014).

As we have detailed in this chapter, institutional responses to sexual violence are themselves informed by various systems of oppression and social inequity. Specifically, racism, settler colonialism, transgender oppression, homo- and queerphobia, classism, and white supremacy all mediate how institutions view, respond to, and make policies regarding sexual violence. However, these responses are not value-neutral; indeed, they further the same systemic inequities that inform their creation in the first place, creating a harmful, violent, and normative loop through which those most on the margins continue to be erased from view and/or served. In imagining more from Title IX administration and adjudication, we suggest that campus-based professionals and policy makers spend time discussing who they envision serving through their work. In order to do so, we encourage professionals to use the existing body of evidence to have honest conversations about those harmed by sexual assault who are not involved in adjudication processes on campus, as well as why they are likely not involved. Put another way, we strongly encourage sexual violence prevention professionals and policy-makers to think about how they come to know notions of the sexual assault "victim" or "survivor" and how their coming to know these notions is always already informed by the systemic inequities that mediate the social milieu. That how professionals come to know these terms through systems of inequity is well supported through the extant literature—much of which we site in this book chapter—and yet, they have gone largely unacknowledged or addressed for decades when forwarding sexual assault policy-making and campus response.

Both trickle up education and trans epistemology encourage a steadfast and unabashed focus on community, specifically communities of trans and gender nonconforming people. Beyond thinking of this population through a single-axis lens of identity, however, both notions center polyvocality and cross-coalitional work and thinking. In this manner, trickle up education and trans epistemology *both* center transness—as an identity, experience, and analytic—*while also* thinking about how multiple experiences and identities influence and inform transness and trans people. Put another way, trickle up education and trans epistemology are both rooted in and promote the notions of mutual aid and community care. These concepts are also central components in current strands of Black feminist (e.g., Carruthers, 2019), critical disability studies (e.g., Piepzna-Samarasinha, 2019), Indigenous studies (e.g., Estes, 2019; Tuck & Yang, 2018), and utopia studies (Cooper, 2013) literature. Thus, while we as authors are using a decidedly gender-forward body of literature to ground our imagining forward, we would be remiss if we did not highlight how our thinking resonates across disciplinary, identitarian, and analytic boundaries.

Taking seriously the notions of mutual aid (e.g., that none of us are free until all of us are free) and community care (e.g., that we must always continue to take care and love one another as marginalized and subaltern peoples) means that we must also question notions of criminality, responsibility, safety, and justice as they are handed to us through normative conceptualizations of Title IX administration and adjudication. That is, compliance culture and the current focus on individual level harm through Title IX suggests that the social conditions of life have no bearing on the way we come to understand criminality, responsibility, safety, and/or justice. For example, rather than thinking about the complex sociocultural, historical, and political contours that inform notions of criminality as a raced, gendered, sexualized, and classed construct, current models of Title IX administration and adjudication flatten these analyses and fix blame on individuals through color-evasive, heteronormative, gender binary, and middle-class mindsets. In other words, the notion of crime—and, by proxy, that of the criminal—are seen as detached from power-conscious ways of meaning-making, shifting the frame from broader systemic problems onto individual "bad apples."

Imagining forward toward new, more expansive, and power-conscious ways of Title IX administration and adjudication mean we must all—scholars, practitioners, policy-makers, and those who cross multiple boundaries therein—refocus our attention at the level of systems. This does not mean individuals bear no responsibility for their actions; however, it means that we must also take very seriously how the current conditions of life frame our decisions, and do so in asymmetrical ways. In other words, the ongoing criminalization of Black and brown bodies means we must be prudent in our assigning "blame" or "responsibility" to Black, Latinx, Asian, Pacific Islander, and Desi, Indigenous, and international students before/without any context regarding how these populations are stripped of their humanity on college campuses. For

example, Lee and Rice (2007) elucidated how neo-racism frames international students' experiences on college campuses, serving as a basis for their dehumanization as a result of ongoing social jingoism and ethnocentrism. While this does not absolve students with marginalized identities from the harm they may cause, it should inform how we respond to them, including how we come to know criminality, responsibility, safety, and justice. What we are advocating here is for a Title IX administration and adjudication process that is informed by community accountability models, such as restorative justice.

What a community accountability response to sexual violence offers administrators is that it centers accountability and is driven by the desires of the survivor of the violence. Unlike punitive processes, community accountability processes offer a chance for acceptance of responsibility, accountability, and repair of harm between community members. Instead of casting folks further from the margins, the process considers how perpetrators of harm are influenced by their social world and are still imbued with humanity in ways that punitive models strip away. Scholars have noted how community accountability strategies may be appropriate for survivors of sexual violence (Koss et al., 2014) and have documented the use of these strategies within communities that have been historically minoritized (INCITE! Women Against Violence, 2006; Patterson, 2016).

Community accountability refers to a process in which the entire community comes together to hold an individual responsible for causing harm accountable (Linder, 2018). In the process of community accountability, the community develops interventions that are grounded in both holding the individual accountable and educating them about their behavior. Community members stay engaged with the person being held accountable, as a way to ensure that they are continuing to work on their issues with power and control. Restorative Justice is an Indigenous practice in which individuals who cause harm to another member of their community, accept responsibility for their behavior and work to engage in a deeper understanding of the harm they caused and work to repair the harm (Koss et al., 2014). Community accountability and Restorative Justice strategies are organized in a way that prioritizes the needs of the survivor of the violence, while also working toward repair of harm and the community. Many queer and Communities of Color have opted for using these processes after instances of harm. In these processes the goal is not banishment, the goal is focused more on "calling in" community members who have caused harm to repair and restore. Additionally, the dehumanization of individuals within their community further contributes to the oppressive nature that exists within the carceral state that sees individuals with marginalized identities as "others" (INCITE! Women Against Violence, 2006).

Some of what we as authors are writing about here is encapsulated in work that is termed restorative or transformative justice. While there are several models of this work being developed and used on college campuses, overall

Title IX administration and adjudication poses structural challenges and incongruencies with such frameworks. These incongruencies are largely a result of the enmeshment of Title IX policies with compliance culture, which then forecloses community-centered approaches to sexual assault, to say nothing of those approaches that focus on mutual aid or having a systems approach to analyzing how these harms come to be and/or could be (better) addressed.

Such a way of thinking about Title IX administration and adjudication then moves one from having/maintaining a punitive and individual focus to a focus on community healing and reparative care when addressing sexual violence. What becomes a central focus, then, is developing agency in the individual who caused harm to be accountable for their actions while still seeing them as a member of the community. It pushes our understanding of current carceral models such as the criminal justice system and campus adjudication processes that assume there are "bad people" who need to be punished. In pushing our understanding, we recognized that most individuals who are causing harm are not actually being "punished," and many of the individuals who are being punished either have not caused harm, or are products of the racist carceral complex that our world exists in. Furthermore, in these processes the survivor becomes less isolated. What becomes important is that the survivor is in community with others, gets what they need to survive physically, emotionally, and spiritually while being an active part of the accountability process, in ways that other processes may strip away through minimization and not seeing the survivor as being capable of self-determination.

Sexual violence is not merely an issue of "good" or "bad" people but a systematic issue that requires educators to consider ways that institutions become sites of ongoing oppression, to say nothing of how they actively further such forms of violence (e.g., Ahmed, 2012; Nash, 2019; Nicolazzo, 2017a; Patton, 2016). Within institutions of higher education, sexual violence is treated as an issue that has a treatment and can only be addressed by the institution. This further perpetuates seeing the institution as sole experts, survivors as damaged and unable to make decisions for themselves, and individuals who cause harm as aggressors who are unable to be redeemed. In this, authority is given to the institution to address sexual violence although scholars have noted how institutions cause increase harm after instances of violence by both survivors (Linder, 2018) and individuals who cause harm (McMahon et al., 2019). This frame of thinking recreates the ongoing inequalities that perpetuate the problem of sexual violence. Considering the ways that institutions are grounds for oppression, how do we work to build networks of care outside the walls of the institutions that center community? In working to a community the idea of responsibility of harm caused moves from being individual to a community effort that is built, arrived at, and maintained together. This type of community brings individuals together in times of violence, instead of pushing them apart and deeming individuals as good or bad. The focus of the community then becomes that of networks of care, with

an emphasis on getting and giving what people need to survive, hope, and thrive.

"But What Does This Actually Mean?": New Paths for Title IX Administration and Adjudication

Admittedly, some readers may wonder how to put what we as authors have written into practice. Certainly, there is an epistemic edge to our work in that we advocate how we must all un/know staid and normative notions related to sexual violence prevention work on college campuses. However, the epistemic (re)orientations we suggest do lead to specific actions for how professionals administer, adjudicate, and write policy about sexual violence prevention. Below are some of our ideas, as well as questions that we hope can unlock new potentialities for you as a reader. In what follows, we invite readers to reorient how we can use trans-centered epistemologies and pedagogies to rethink how we come to understand those notions de jure in Title IX work: "victim," "survivor," "crime," "responsibility," "safety," and "justice."

As we have detailed through our chapter, the aforementioned notions are steeped in racism, settler logics, classism, and cisheteropatriarchy. As is the case throughout the social sphere (e.g., Alexander, 2010; Deer, 2015; Mogul et al., 2011), campus judicial offices are sites through which Black and brown bodies move with heightened frequency. This confluence is not due to any inherent dereliction on behalf of racialized communities, but is itself connected to the ongoing racialization of Black and brown people in the United States, particularly the crafting of Black and brown people as nonhuman (Weheliye, 2014). If we know this to be a problem on college campuses, and if we are to take a power-conscious, trickle up approach to education, then we should all be highly skeptical as to the relevance of the ongoing presence of judicial affairs as a mainstay of college campuses. Put another way, we suggest that judicial affairs offices no longer exist in higher education.

Such a suggestion does not absolve those who cause harm from responsibility. However, it does mean that campus administrators become more community-focused in how they frame and work to repair the various harms caused by sexual violence. In order to do so, we suggest: increased counseling resources, including hiring counselors to work directly with cultural/affinity-based centers on campus; engaging students in developing, maintaining, and consistently reviewing policies regarding community accountability and redressing harm; compensating students for the labor we invite them to do, thereby reducing their precarity while increasing the livability of their lives; incentivizing resource sharing across offices, departments, and student/academic affairs units on campus to resist scarcity ideologies; have clear policies regarding faculty/student and staff/student interactions, including consequences for faculty and staff who violate these policies that widely distributed and used.

We also suggest engaging community members (i.e., students, faculty, staff, and community and external university stakeholders) *before harms occur* rather than taking a purely reactionary stance to addressing sexual violence. Much of this work means adequately ensuring those who are most on the margins have the resources and they need to thrive and flourish on campus. This means that the work of addressing sexual violence is also the work of addressing food and housing insecurity, academic support, ensuring everyone has a living wage, and that everyone has free access to college. While some readers may see these causes as ancillary to, and thus distractions from, addressing sexual violence, our lenses of trickle up education and trans epistemology suggest that the work of liberation—including the work of constructing communities free from sexual violence—involve increasing life chances for those most on the margins. Then, and only then, can we as people invested in educational practice work to address sexual violence in an ongoing, systemic, power-conscious, and trickle up manner.

We also encourage scholars, practitioners, and policy members to rethink who they—and we as authors, too—are writing about when we discuss "victims" and "survivors" of sexual violence. Like the notions of criminality and responsibility, we have all been socialized to approach these terms through particular racial, gender, class, and sexuality lenses. And, if we approach these terms in certain (normative) ways, the effect of such a move will be to draft and implement policies that only work for some of the people we would hope to serve. Here, one can see how the previous section where we as authors encouraged an epistemological shift in terms of how we come to know these terms mediates Title IX administration, adjudication, and policy-making. Put another way, critically analyzing how we come to know those terms that frame sexual violence work is not an idle academic exercise; it has a decided influence on who is framed out of the way we practice our work, and who is (not) served as a result.

Finally, we strongly recommend moving from an individual to communal mindset when thinking about the notions of safety and justice. Some of the students who are most vulnerable are, quite simply, never safe on college campuses. Moreover, justice is something to which multiple marginalized populations rarely, if ever, have access due to how they are continually criminalized. Seen in this manner, both safety and justice, as they are understood in current (normative) higher education praxis, are always already constructed through a lens of settler colonialism (e.g., entrenched individualism) and whiteness. We suggest that taking a trickle up approach, and informing liberatory praxis through a trans epistemology would mean focusing on safety and justice as both communal and always unfolding. By this, we mean that safety and justice are not singular points of arrival, a point both Nicolazzo (2017b) and Spade (2015) make in their work on trickle up education and activism, respectively. We also suggest that to view safety and justice as always unfolding means there is a need to be constantly and consistently in conversation with those who are the most vulnerable on campus as a way to ensure we can center

their needs. Doing this, then, means that educators know and are in community with those who are the most vulnerable, which is often far from common practice. In a sense, then, our reorientation toward safety and justice encourages our moving closer to those who are most vulnerable, bringing us into deeper connection. In other words, reorienting toward safety and justice as communal and always unfolding means we must always move toward those who are the most vulnerable as a humanizing project. And for those who suggest there is not "enough time in the day" to alter their work to be in community in this manner, we suggest that if the work of humanizing those who are most on the margins does not factor into your time, then you are only serving to perpetuate the cycles of harm, precarity, and harm in which sexual violence has continued to bloom on college campuses.

At the writing of this book chapter, there were no solid models for practice from which to amplify the type of reimagining of Title IX administration and adjudication we have been advocating. However, there are several community-based strategies for changing paradigms when responding to sexual violence, most notably restorative justice, transformative justice, and community-based models of accountability (Dangerous Intersections, n.d.; Kim, 2018). As Kim (2018) pointed out, restorative justice has largely become associated with carceral feminism through its implementation by those in the criminal justice system. Thus, given our orientation as authors, we suggest focusing on transformative justice and community-bases accountability models for further practice.

Both transformative justice and community-based accountability models center those who are most vulnerable in envisioning the creation, use, and ongoing modifications to sexual violence prevention policy and practice. They also are survivor-centered in determining the goals of sexual violence response, which is in direct contrast to the compliance-centered approach foisted on institutions due to federal Title IX mandates (Marine & Nicolazzo, 2017). In this manner, then, both transformative justice and community-accountability efforts practice a trickle up approach to reenvisioning educational practice (Spade, 2015). They also are steeped in the notion that there is no one-size-fits-all response to sexual violence, and that all responses: (1) need to be aware of the historic and ongoing effects of systemic oppression on survivors of sexual violence; (2) trauma responses will shift, and timelines for responses will vary; and (3) policies and practices must be consistently revisited, and must always have these revisitations led by those who are most vulnerable. For more information on transformative justice and community-based accountability models, we strongly suggest reading the work of Kim (2018), INCITE! Women of Color Against Violence (e.g., Dangerous Intersections, n.d.), and Carruthers (2019). We also strongly recommend seeking ongoing partnerships with local community organizations and non-profits that are doing this work, and have been for some time. For example, organizations like Black Youth Project 100 (BYP100; www.byp100.org) have been community leaders in the effort to address sexual violence through their "She Safe, We Safe" campaign

that seeks "to put an end to the different forms of gender violence that Black women, girls, femmes and gender non-conforming people face everyday [sic]" (BYP100, n.d.). Additionally, while not focused on sexual violence prevention, Stewart and Nicolazzo (2018) provide important questions and considerations for college educators invested in moving closer to a trickle up model of practice, which could be of use given our aforementioned recommendations.

Suggestions for Further Reading

Rather than suggest a reading list or certain authors—a practice that may overly determine and foreclose possibilities and suggests what is considered "important work" (and who is considered an "important thinker" will not shift and change—we offer several bodies of scholarship, activism, and practice for readers to follow. We do so in a manner consistent with trickle up education and trans epistemology. In other words, we construct our list with a focus on those who are most vulnerable, and seek bodies of work that seek liberation with, for, and across various communities. Our approach to this section also invites each reader into seeking, cultivating, and maintaining their own bases of support for furthering sexual violence prevention work on college campuses. As a result, then, we hope as authors that each reader will become more invested due to their/your own commitment to, and investment in, seeking more transformative, gender-expansive sexual violence prevention. Also, it must be said that these suggestions are not, nor did we as authors intend them to be, exhaustive.

In relation to academic disciplines/traditions from which we encourage readers to draw, we suggest:

- Black Studies, especially work that focuses on how humanity is attenuated through social constructions of Blackness;
- Native American/Indigenous/First Nation Studies, especially work that focuses on the gender and sexual violence promoted through settler logics;
- Trans Studies, especially work that focuses on how gender serves as a discourse that mediates life chances for trans people in and beyond college environments;
- Disability Studies, especially work that explores notions of community care, networks of support, and restorative justice;
- Ethnic Studies, especially work that focuses on liminality, borderlands theory, and the ongoing realities of having multiple identities that position one as betwixt-and-between and/or otherwise erased from view through social institutions (e.g., schools and schooling); and
- K-12 Education Studies, especially work that focuses on how systems of inequity frame sexual violence as an omnipresent reality in the lives of youth even before they get to college.

In relation to activist spaces to be attentive to, we suggest:

- Twitter, especially hashtags related to sexual violence awareness and activism; and
- Online communities such as blogs, podcast, and YouTube.

In relation to practice spaces to be attentive to, we suggest:

- Grassroots or community-driven organizations that are doing work around transformative and restorative justice, and abolitionist work that are not necessarily a part of the non-profit industrial complex;
- Non-profit organizations focused on broad-based liberation, especially those that focus on establishing guidelines for community accountability, restorative justice, and mutual aid; and
- Critically informed conferences, especially those that focus on coalitional movements toward justice that include sexual violence in their analytic.

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CHAPTER 3

Meeting People Where They Are, Without Meeting Them in Hell: A Tempered Radical Approach to Teaching Equity and Justice in Risk-Averse Environments

Jason K. Wallace and Meg E. Evans

Definitions

- **Tempered radicals**—"individuals who identify with and are committed to their organizations, and are also committed to a cause, community, or ideology that is fundamentally different from, and possibly at odds with the dominant culture of their organization" (Meyerson & Scully, 1995, p. 586).
- **Risk-averse institutions**—Colleges and universities that do not seek to confront the pervasive whiteness that undergirds our campus policies, procedures, pedagogies, and praxes.
- **Intersectionality**—Coined by Kimberlé Crenshaw, intersectionality is the overlapping systems of oppression experienced by those who hold multiple minoritized identities. This theory was purposed for Black women who experience both racism and sexism (Crenshaw, 1991).
- **Interest convergence**—Coined by Derrick Bell, interest convergence posits that Black people only make strides towards equality and/or equity when white people's interest also benefits (Bell, 1980).
- **Minoritized**—an experience of marginalization based on the impact of a system of oppression (e.g., racism, xenophobia, transphobia, ageism).

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L. Parson and C. C. Ozaki (eds.), *Teaching and Learning for Social Justice and Equity in Higher Education*,
https://doi.org/10.1007/978-3-030-81143-3_3

- **Power**—both formal and informal, power is the ability to control other's engagements, actions, or decision (Linder et al., 2020).

The work of teaching equity, diversity, inclusion, and justice is rarely simple in any context. Teaching these concepts often involves the work of unlearning, a process that challenges the harmful socialization of people living in a white cis-heteropatriarchical capitalistic society (Evans-Winters & Esposito, 2018; hooks, 2013; Rodríguez, 2018). This chapter seeks to equip higher education social justice facilitators with andragogical tools to assist in teaching concepts of social justice to higher education professionals who are situated within risk-averse environments. Typical methods of delivering education on equity, diversity, and inclusion in higher education, which we call justice-based education, include but are not limited to diversity workshops, implicit bias trainings, safe space trainings, anti-racist seminars, social justice institutes, and other one-time or sustained teaching engagements that seek to mitigate harmful acts and experiences for members of minoritized communities in higher education (Applebaum, 2017). Using Meyerson and Scully's (1995) tempered radical framework as a theoretical underpinning, we grapple with what it means to employ strategies of teaching social justice in environments that actively counter and contradict liberatory work. Tempered radicalism serves as a possibility for approaching justice-based work at risk-averse institutions without compromising who you are. The following guiding questions shaped our thinking for this chapter:

- How do educators effectively teach higher education professionals about social justice while balancing the perceived and real barriers to elevating socially just ideals?
- How do facilitators engage in social justice education while staying true to themselves, staying true to the work, and meeting their learners where they are without compromising their own health and safety?

What Are Risk-Averse Institutions?

We define risk-averse institutions as colleges and universities that do not seek to confront the white supremacy that undergirds campus policies, procedures, pedagogies, and praxes. In using the term white supremacy, we do not limit the definition, exclusively to racism but include unchallenged heteronormativity, patriarchy, ableism, cisgenderism, xenophobia, ethnocentrism, Christian normativity, and other forms of oppression encompassed in systems of dominance (Valdes et al., 2002). Many of our campuses operate under the shadows of these oppressive systems, signifying the pervasiveness of whiteness as both normal and acceptable (Delgado & Stefancic, 2017). We intentionally offer a broad definition to avoid the evasiveness that often happens among higher education professionals who seek to believe that they are not as bad as *them*.

To be clear, risk-averse campuses are not only institutions that are religiously affiliated, they are not only institutions located in a specific geographic region such as the South, and they are not just predominately and/or historically white institutions. We posit that risk-averse campuses are institutions of higher education, both public and private, that:

- receive immense political pressures from legislators, trustees or regents, or other state-appointed politicians to keep higher education conservative;
- uphold policies, whether created at the institution or the system level, that reject full and equitable participation of all stakeholders (e.g., undocumented students, students with disabilities, Students of Color, queer and trans students, non-Christian students);
- espouse a certain religious doctrine that outwardly denounces people's existence (e.g., queer and trans people);
- maintain administrative leadership who do not push the envelope on justice issues for fear of losing donor money and/or for seeming too political;
- employ faculty, staff, and administrators who do not recognize the historic subjugation of Black and Indigenous people at the hands of current and former employees of their institution, or they do recognize those subjugations yet do not make meaningful efforts to repair relationships with Black and Indigenous communities or the students, employees, and alumni of Color who engage(d) with their institution; and,
- support or remain apathetic to those who deem critical research findings to be too theoretical, too far-fetched, or too radical to implement.

Risk-averse institutions are not restricted to locale, politic, campus demographics or institutional type (i.e., community colleges, technical colleges, four-year institutions). It is important that we enter this conversation understanding that many, if not all, institutions of higher education exhibit varying degrees of risk-aversion and, therefore, require unique strategies for engaging in critical dialogue and education on social justice. To that end, we offer the tempered radical framework as an approach for conducting justice-based education in risk-averse contexts.

Our Positionality

Before discussing the framework that informs our strategies, we start by discussing our lens for approaching this work. We write this chapter as higher education professionals who have spent the last decade advocating for, attending, crafting, facilitating, and assessing countless justice-based trainings, workshops, and institutes. Having worked at various risk-averse institutions, primarily in identity-based offices, we recognize and acknowledge the immense pressure and, seemingly insurmountable barriers that educators

encounter while engaging in justice work. These barriers seem to be even more pronounced for those of us who hold multiple minoritized identities. That stated, we believe both our minoritized and privileged identities deeply inform the ways we approach our work, and, because of this, we share some of those identities to assist readers in understanding our positioning.

Jason's (he/him) positionality—I am a Black, non-disabled, cisgender man from a working-class background and currently identify as queer and Christian. I was the first in my immediate family to attend a four-year institution and obtain a bachelor's degree making me, by many definitions, a first-generation college student. These salient identities, informed by being born and socialized in the United States, shape my schema and undergird my work in higher education. As a higher education faculty member who was socialized as a student affairs practitioner, I think deeply about approaches to educating people on issues of social justice within classroom-based, co-curricular, and professional development contexts particularly at risk-averse institutions. Now educating during an era where critical theory is attacked on national platforms, I continue to think critically about what it means to speak truth amid pervasive whiteness while continuing to unpack the many privileges I hold.

Meg's (they/them) positionality—I currently identify as a white, queer, non-binary, formally educated, fat-bodied person who continues to interrogate the ways I experience socialization, the ways both my privileged and minoritized identities impact me, my communities, the ways I teach and learn, and the way the academy informs so much of who I am and what I believe. Spending the last decade plus at a variety of institutional types and engaging in justice-based facilitation, I have come to understand that many higher education professionals want to be *woke* and have others perceive them as holding a noticeable social justice ethic; however, many of us fail to push further on our institutions, institutional culture, and administration when our challenge is met with resistance (Linder et al., 2020).

Tempered Radical Framework

Birthed from Black feminist approaches (Bell et al., 2003), Meyerson and Scully (1995) coined tempered radicals as "individuals who identify with and are committed to their organizations, and are also committed to a cause, community, or ideology that is fundamentally different from, and possibly at odds with the dominant culture of their organization" (p. 586). The tension that arises between an individual's commitment to an organization, such as an institution of higher education, and the commitment to the idea of liberation for all, most notably the most marginalized among us, can lead to a quagmire for social justice educators. Nevertheless, tempered radicalism offers a way to make incremental changes within organizations while quietly navigating risk-averse environments that do not allow for radical transformative change (Broadhurst et al., 2018).

Tempered radicals typically do not hold much formal power or authority (Perry, 2014). Therefore, to remain part of the organization, tempered radicals must, to some extent, adapt to the cultural norms of the organization, adopt the language and jargon used throughout the organization, and play by the rules to create incremental change (Meyerson & Scully, 1995). This adaptation as a means of survival within an organization is often amplified for people with minoritized identities (i.e., People of Color, women and femmes, queer and trans people) as our mere existence within organizations dominated by whiteness is a disruption to the norm and are inherently assumed to be radical (Lorde, 1984; Meyerson & Scully, 1995). Therefore, tempered radicalism often requires covert, grassroots change that draws upon coalition building and strategizing within a system that does not seek to elevate liberatory work (Meyerson & Scully, 1995; Reed, 2012).

In presenting this framework, Meyerson and Scully (1995) named the challenges tempered radicals may face while engaging in *tempered* ways, including combatting perceptions of hypocrisy, isolation from straddling the fence, and feeling pressures of fully assimilating to the culture of the organization. We, too, feel tension holding a desire to create radical change within a system that we love, higher education, while simultaneously recognizing that liberation is not possible within the confines and structures that higher education offers (Kelley, 2018). Engaging a tempered radical approach, though sometimes difficult as incremental change can feel like a concession, provides a way to both make change within higher education while remaining true to our ideals of justice and liberation. As such, in the following, we offer practical recommendations for teaching justice-based education in risk-averse environments to not only assist fellow social justice facilitators but as self-care and solidarity for those who may feel alone in a context that frequently relegates this important work to the margins.

Recommendations for Facilitating Justice-Based Education in Risk-Averse Institutions

We offer the following recommendations to higher education professionals in risk-averse environments who seek to facilitate justice-based education through trainings, workshops, seminars, and institutes. We support our praxes with relevant literature from other scholars who also engage in justice-based education. Each of our recommendations begin with a personal vignette to illustrate the strategy that follows in practice. Keep in mind that every recommendation may not work in every context. Nevertheless, it is our hope that one or more of these recommendations assists you as you seek to do liberatory work in risk-averse environments.

Leveraging Power

> *Meg's story*: A handful of years ago, in preparation for facilitating a racial justice workshop, I planned on gently and honestly critiquing my university regarding policies and practices that were racist. My direct supervisor told me no less than 50 times that if I wanted to make real, lasting change at the institution, I best not bite the hand that fed me or ruffle too many feathers. Prior to the training, I had abided by my supervisors wish. I used coded language and did not always tell the truth about the ways the university colluded with and upheld problematic and often harmful practices that impacted many Black and Brown students, faculty, and staff. On the day of this specific training, as I was setting up at the front of the room, a few university administrators and a university lawyer walked in and took their seats. Yikes. As I started facilitating, I knew I was getting to the part in the workshop where I needed to take the university to task, but my check-signers were in the room. Besides my ever-present power of whiteness making me seem more benevolent, the only other real power I had was the power of the mic. I decided this would be the day that I no longer used coded or protective language which only functioned to protect the university, not the people I claimed to serve. I hadn't quite figured out how I would frame my critiques before it was time to actually say it, but. I started anyway. I said, "I want you all to know I love this university. I love the people that are in it. I love everything I have learned here and everything I still have to learn here. I believe that this university can be better so that more people can love it, but right now we have policies and practices in place that don't allow for some people to show up in authentic ways." I went on to share James Baldwins' (1955) philosophy that critique was a form of love, and if we could all agree that we had some level of love for this institution, then we owed it the opportunity to become better.

Power is omnipresent and tied to both positional identity and social identities even when power is not acknowledged (Linder, 2018); as such, it is sufficient to say that power is present in all presentations and workshops. In many justice-based trainings, facilitators are also working to name and offer strategies to dismantle power in its myriad forms. Facilitators gain power by controlling the curriculum and content for the workshop, timing, location, space configuration, and even sometimes, the participants (Bell et al., 2016). Facilitators may gain or lose power based on social or positional identities (e.g., race, gender, ability, age, etc.). For example, as seen in the above vignette, white facilitators hold power within their dominant racial identity by receiving the benefit from white benevolence or racial paternalism (Bebout, 2011). To break down some of these power dynamics, first, facilitators must name the power. There is wisdom in simply honoring that power is in the room, power that will inform how the whole group, including the facilitator, engages with each other. Power, aligned with other forms of dominance (i.e., racism, sexism, etc.) will dictate who is or is not believable (Linder, 2018). Power demands who plays the teacher role and who plays the student. Power, unless the facilitator

clearly names it, can create another universe other than the one that is visible. To start to leverage and distribute power for the good of all participants, facilitators must name it as such.

The other tactic that facilitators can use to disarm power dynamics is to offer opportunities to remove guilt from privilege or power (Obear, 2017). To do this, facilitators can offer a statement reminding participants that they did not create social stratification systems based on positional or social identities, though we are all affected by these systems. Facilitators must name the power and then add that we are all given power based on what we cannot, and do not control (in terms of *most* social identities). Making this statement is sometimes enough to help disengage guilt and shame. Facilitators should disengage these emotions as they are useless (Obear, 2017). Feelings of guilt and shame only keep us in place—unable to move on, learn, unlearn, or think critically (Lee et al., 2001). Discussing socialization can also help disconnect feelings of guilt from power and privilege as it allows participants to see the path they took, and continue to take, to understand their and others' social identities. Giving an avenue to understand and creating a knowledge base often helps counter some guilt and shame (Linder, 2015).

Finding Your Gateway

> *Jason's story*: One semester, I facilitated a diversity training for my student affairs colleagues which centered on serving queer and trans Students of Color in higher education. We all worked together at a historically white, risk-averse institution and I was one of few queer people of Color. After having worked at the institution for a while, I was well-aware of the apathetic attitudes of my mostly white and heterosexual colleagues around topics of race, gender, and sexuality. With their postures in mind, I decided to take a different approach for training. As I began facilitating the training, I opened with statistics that displayed the rate of homelessness for queer and trans youth of Color in the United States. The numbers were, rightfully, staggering to my colleagues and immediately grabbed their attention. I knew that eradicating homelessness in our town was a passion area and priority for my colleagues, thus, it commanded their attention. The level of engagement that my colleagues displayed that day was novel. Finally, I had identified their gateway.

When tackling topics that people may deem controversial at risk-averse institutions, facilitators may encounter participants with apathetic or even combative attitudes. The risk-averse nature of institutions supported by pervasive systems of oppression often lead to people feeling comfortable in their narrow-mindedness. An initial approach to facilitate meaningful conversations is finding a *gateway* or a window that connects the participant to the justice issue (Storms, 2012). In the vignette, Jason identified an issue (youth homelessness) that he knew his colleagues were already passionate about as a gateway to get them engaged about the oppression of queer and trans Students of Color

in higher education. Critical race theorists call this approach interest convergence, asserting that white people will only take interest or make decisions that benefit People of Color when the decision also benefits white people (Bell, 1980). Employing a tempered radical approach, facilitators can take interest convergence a step further by renegotiating their use of language that people in power may deem provocative (e.g., using the phrase *unearned benefits* as opposed to *privilege* which is often triggers white defensiveness and guilt). In the vignette, Jason used interest convergence to command the attention of his colleagues.

Another gateway strategy we employ is using statistics to bolster the narratives of minoritized populations. Higher education administrators often place more value on numbers over narratives (ASHE Office, 2020), especially when those narratives are from minoritized groups. A tempered radical approach requires us to both recognize and challenge this narrative by using a mixed method approach to educate effectively in risk-averse environments. In the vignette provided, Jason began his training by presenting statistics to not only capture participants' attention but to assist them in understanding the severity of the issue at hand—the abhorrent treatment of queer and trans people of Color. He later presented the narratives of queer and trans Students of Color to further support participants' learning while simultaneously centering the voices of queer and trans people, an act more in line with what we believe higher education institutions should be doing. Using both quantitative and qualitative data to reach participants is a gateway strategy, informed by tempered radicalism that leads participants to greater understanding of complex social justice concepts.

Finally, facilitators should seek to assist participants in understanding the inextricable nature of oppression (Lorde, 1984). The more ways facilitators can make explicit the connection between systems of oppression, the more ways learners may be able to empathize with the impact of oppressions experienced by others. This is a useful strategy at risk-averse institutions where stakeholders (i.e., administrators, faculty, staff) are willing to assert themselves for one cause more than another. In the example, Jason connected homelessness, an issue often related to social class, with homo/bi/trans- antagonism and racism. At an institution with professionals who often espoused their commitment to ending homelessness in the community, but never spoke out on racial justice, gender equality, or queer issues it was important that Jason made the connection between these issues. Lilla Watson said, our liberation is bound together (Elliot & Shatara, 2018). Helping participants understand our connected liberation may be the most powerful gateway in justice-based facilitation.

Packaging Your Presentation

> *Jason and Meg's story*: A few years ago, we along with three other scholars had the opportunity to co-facilitate a workshop, at a national conference, on power-conscious approaches to sexual violence. As part of the presentation, our lead facilitator mentioned that we would be taking a "spinach in smoothie" approach. What she meant by this is that as part of the sexual violence discourse, we would also discuss the ways queer people, trans people, and people of Color are further marginalized and harmed because of racism and homo/bi/trans- antagonism. We made an intentional decision to include the narratives of minoritized people in a conversation that often centers white cisgender women. In other words, putting spinach in a smoothie.

To be clear, we are not advocating for a bait and switch, nor are we advocating to trick people into attending justice-related trainings. We are advocating for facilitators to use strategies, many of which we include in these recommendations, that disarm guilt, shame, or resistance that those with dominant identities experience when engaging in justice-based education (Obear, 2017). By utilizing these strategies, facilitators can carefully and intentionally mask the deep learning and unlearning around our dominant identities. Chris Linder, a dear colleague and friend to both of us, calls this the spinach-in-smoothie approach. How can we, as facilitators, craft a training that allows for the participants to get the nuanced education they need without them even knowing it is coming?

One practical example of packaging your presentation is to engage in body audits and self-scans throughout facilitation. To do so is simple. As facilitators engage in the workshop, strategically place body audits or self-scans into the workshop outline. Participants must not know the audits are coming—this is what gives them their value. To do a body audit or self-scan, facilitators will stop what they are doing, either in the middle of or after a section of the presentation and ask participants to check in with themselves. Facilitators may ask questions like: How are you feeling at this moment? Is there any tightness in your body? Is your mind present or has it wandered? How is your posture? As facilitators ask the questions, participants can write down their answers next to the section header on their workshop outline. This simple activity serves as a feedback tool to help participants better understand how they are interacting with the topics through the often, unconscious engagement of their body. This tool is a perfect example of framing your facilitation strategies to disarm resistance yet still have participants engage or learn about justice strategies.

We offer one more practical strategy to help facilitators reframe their training, especially if they are met with resistant participants. By simply reminding participants that, "I (the facilitator) am not trying to tell you what to think, how to think- or even what is right or wrong, good or bad; rather, I am here to help you understand how to create welcoming and affirming environments for XYZ type of student." This may take some of the perceived

pressure off the participants for having to believe everything that the facilitator is saying. Most participants and educators share the desire to create welcoming and affirming spaces for their campus community.

Lastly, packaging your presentation means adopting an intersectional approach. As we previously stated, engaging in justice-based education is assisting participants in understanding that our liberation is bound together (Lorde, 1984). Therefore, part of navigating risk-averse institutions is finding ways to incorporate more radical ideas into pre-existing programs. For example, given the current climate around the United States around race and racism, many institutional leaders are now asking for race-based diversity trainings. It would be important for facilitators to include education on People of Color who are queer and trans, who are disabled, who are working-class and low-income, and who are non-religious to not only disrupt monolithic narratives surrounding People of Color, but to further radicalize pre-existing programs.

Nuancing Socialization

> *Meg's story*: I have facilitated about a zillion and three queer and trans awareness trainings. In these trainings, I always include an activity (see appendix) to help participants uncover their own socialization around their understanding of and proximity to queerness and transness. As part of the activity, I have participants think back to where and from whom they received messages about queer and trans people. Inevitably, at least half of the participants share that when they were young, they did not receive any messages about queer and trans people. In one training, an older, well-intentioned, white cisheterosexual woman claimed that her upbringing, where nobody ever talked about queer and trans people or experience, created a tabula rasa for her understanding of queer and trans people and experiences later in her life. Nothing bad was ever said about queer and trans people, she said, so to this day she loves queer and trans people.

The reality of the vignette above is that a non-message is often a clear message. Even if we genuinely believe that we did not receive any messages about queer and trans identities in our youth (a belief that we contest) we unconsciously do create a box in our brain that contains our understanding of gender and sexuality to help us make sense of the world. We fill this box with messages about queer and trans identities. We see hetero and cisnormativity everywhere—on tv, in music, on greeting cards, in law and policy, in textbooks and, often, at home and it informs how we see and interact with queer and trans people.

As facilitators of justice-based trainings and workshops, we must be able to understand our own socialization and come to recognize why and how we know and believe what we know and believe. To not do this means we are selling an incomplete story. Bobbie Harro's (2000) cycle of socialization described the process of learning social identity which encapsulates the socialization process by which individuals come into, or are socialized, into

their social identities. Harro (2000) described how individuals might learn the norms, rules, and/or roles attributed to or tied with social identities. The model is cyclical showing how once someone learns the behaviors and beliefs tied to the identity, then they enact or perpetuate those behaviors and beliefs to create the iterative cycle of socialization (Harro, 2000).

Harro (2000) alleged that these processes of learning behaviors and beliefs tied to our social identities are unconscious. Communities (e.g., family, peers, school, places of worship) and passive means (e.g., media, social norms) often force messages onto us. Harro (2000) would suggest that there is no tabula rasa, after all.

Recognizing that the socialization cycle is simultaneously self-perpetuating and reinforced through its iterative process, requires awareness and reflection to stop the cycle.

Many scholars argue that facilitators should be engaged in reflexive practice (e.g., Patton & Harper, 2009; Reason & Kimball, 2012) especially when engaged in justice-based education (Linder et al., 2020) to break the cycle of socialization. Facilitators can also engage participants around the ways they were socialized as well, as evidenced in the vignette. By offering an avenue to learn about their own socialization around a particular social identity, participants will begin to see why and how they know what they know and believe what they believe. Once they recognize their epistemology, they, too, can begin the long process of unlearning.

Identifying Accountability Partners

> *Jason's story*: Previously, Meg and I were colleagues in the same division at a risk-averse institution. Meg was the director of the gender and sexuality center on campus and I was the assistant director of the multicultural center. As stated in our positionality statements, Meg and I hold many different social identities which impacts how we engage with the world. At work, Meg and I collaborated often, conducting diversity trainings that were intersectional in nature. I would often speak about issues that impacted Meg where I held privilege, while Meg would do the same for me. It was important for us to facilitate dialogues on issues where we held privilege as a signal for participants who shared our privileged identities. Both within the context of work and our personal lives, we served as accountability partners for one another assisting each other in understanding our individual lived experiences to mitigate the harm we cause through our privileged identities. This cross-identity accountability is critical to the ways we engage in justice-based education.

An essential part of facilitating engagements on issues of social justice is the imperative for facilitators to continue engaging in their own critical reflection and development around issues of social justice (Gorski & Dalton, 2020). The process of learning about issues of social justice, diversity, and inclusion is never-ending (Bell, 2016). There is always more to learn and unlearn due to

the deep and consistent socialization of harmful dominant narratives. Therefore, it is important to have an accountability partner(s), who hold different social identities than you, to push your learning edges (Evans & Wallace, 2019; Washington, 2011).

We hold different social identities that impact how we view and experience the world. These varied identities force us to encounter different systems of oppression. As a gender non-conforming person, Meg must constantly navigate cisgenderism and transphobia. As a Black man from a working-class background, Jason is constantly facing racism and classism. Each of us hold privilege in areas that the other does not. Therefore, it is necessary for Meg to challenge Jason on the ways he perpetuates cisgenderism and transphobia—systems of oppression that he may not recognize as frequently due to his privileged identities. Conversely, Jason must challenge Meg on their racism and classism. Both of us could benefit from someone challenging us on the privileged identities we share such as our ability, nationality, or level of education. This is where coalition building with people who hold different identities would be useful for us.

While this strategy may not appear to be learner-focused, the behind-the-scenes work of engaging with an accountability partner assists facilitators in consistently recognizing and challenging the privileges they hold. Further, finding an accountability partner to teach alongside relieves the burden of facilitators who may find themselves in a position where they must defend their own experiences with oppression. For example, instead of Meg discussing the harmful impact of transphobia and cisgenderism with cisgender people, Jason should bear this burden as a person who is not directly harmed by, and in many ways benefits from, these systems of oppression. From a tempered radical perspective, Jason is safer speaking out on issues of transphobia and cisgenderism as a cisgender person than Meg who is non-binary. This approach allows the accountability partner who holds the minoritized identity to remain tempered in their advocacy for people who hold the same identity. Maintaining cross-identity accountability partnerships are necessary for engaging in justice-based work in risk-averse environments.

Engaging in Identity-Based Caucusing

Jason's story: I once taught a semester-long racial justice seminar for graduate teaching assistants at a risk-averse institution. It was week four of the semester and I recognized that the white people in the seminar would never speak. I could tell that many of the white people had questions during the seminar and some would even email me after to pose important questions on racial issues. However, in the risk-averse environment that we occupied, their level of comfort and trust was low. Simultaneously, I recognized the growing fatigue and frustration from the people of Color in the seminar who carried all the discussions. Eventually, I invited Erin, a white accountability partner, to co-lead

race-based caucusing. After dividing the group into white people and people of Color, Erin facilitated issues of race with all the white participants in the seminar while I facilitated issues of race with all the people of Color. After two race-based caucus sessions, the white participants were visibly more comfortable with engaging in interracial conversations and the people of Color were re-energized and ready to engage in those conversations as well.

Oftentimes, the work of facilitating justice-based education requires identity-based intragroup dialogue and reflection (Obear & martinez, 2013). When facilitators intentionally separate groups by identity, known as caucusing, it allows for more open dialogue and for participants to grapple with questions in-community without causing further harm to minoritized groups (Obear & martinez, 2013; Varghese et al., 2019). Caucusing also creates the opportunity for members of minoritized communities to breathe, heal, and build community around the shared experiences with oppression and the triumphs of resistance. Within caucuses, facilitators can call attention to the fact that people who hold dominant identities rarely center their conversation about the ways they oppress those who hold minoritized identities. For example, white people rarely discuss and contend with, with other white people, how their whiteness impacts People of Color. It is also important for facilitators to call attention to the ways people in the dominant group are often oblivious to how they spend much of their time with other people who share their dominant identities without troubling the *why* behind it. For example, non-disabled people often spend most of their time with other non-disabled people, yet non-disabled people rarely recognize the ability status of their peer group until a facilitator asks them to join a non-disabled group and discuss their ableist ways. The vignette offered an example of a race-based caucus that allowed for this work which, ultimately, eased the tension that Jason felt as the facilitator in the seminar.

When people convene around a privileged identity without those who hold the inverse subordinate identity present, it provides participants an opportunity to ask the questions that they may perceive as ignorant. The fear of not wanting to say the *wrong thing* is debilitating for many (Linder, 2015). This debilitation, though understandable to some people, may be perceived as disinterest or disagreement to those who hold minoritized identities (Linder, 2015). A risk-averse environment further fosters this silence as institutional leadership often avoids conversations that can be perceived as divisive or controversial. Providing participants with the space to discuss their privilege in like-identity community creates a greater atmosphere for freedom to make mistakes.

Conversely, caucusing around a minoritized identity, free of the gaze of those who hold privilege in that identity category, provides a freedom to relax. Because society projects dominant identities as the norm and subordinate identities as abnormal, those who hold minoritized identities are often expected to

perform, knowingly or unknowingly, to the dominant culture. This performance is exhausting and does not often leave space for learning for people who hold minoritized identities (Smith et al., 2007; Wozolek et al., 2015). Therefore, in the example, the People of Color had an opportunity to engage in ways that were more comfortable in their caucus which served as a space to recharge and later engage in critical interracial dialogues. This strategy does not only bode well for the facilitator who is seeking full participation from resistant participants but allows the participants the opportunity to feel safe—a prerequisite for effective learning (Boekaerts & Pekrun, 2016).

Further, this allows facilitators an opportunity to create a deeper connection with participants who hold the same minoritized identity. This strategy can both feel liberating for the facilitator while creating a space to talk more freely without the gaze of those who hold power based on their social identities. This free speaking in covert ways is a cornerstone of tempered radicalism (Meyerson & Scully, 1995).

Practicing Authenticity and Vulnerability

> *Meg's story*: It was the fall of 2015. I sat on the board of a national LGBTQ educational nonprofit. As part of my role on the board, I was responsible for planning an annual, day-long LGBTQ conference. An initial part of my planning was to select the college or university that would host the conference. Typically, we tried to select a region that was under-resourced to both offer education to the region and to provide support to often overworked and understaffed educators already there. As part of the selection process, I would always request location suggestions from the rest of the board. As we were sharing location suggestions back and forth, I offered up Charleston, South Carolina thinking it to be a perfect place for the next conference. As soon as I said Charleston, all my colleagues of Color, more specifically my Black colleagues looked at me as if I had just said something horrible. One simply said, "I would not feel safe there." I offered the suggestion just weeks after nine Black parishioners were murdered by a white supremacist in Charleston at Emanuel African Methodist Episcopal Church. When I realized what I had done, I was embarrassed and ashamed. I was also angry for feeling called out. I shut down and did not engage for the rest of the conversation.

The above vignette, though very painful, is quite common. Both Hardiman (1982, as cited in Hardiman, 2001) and Helms (1995) argued in their white identity development models that white people experience a sense of obliviousness or unawareness of their white racial identities until a dissonance-provoking stimuli awakens their awareness. It is clear that Meg was thinking only through a white queer lens when planning the conference rather than thinking through an intersectional frame, ignoring the harm, specifically to their Black colleagues, they caused as a direct result of their ignorance and singular mindset.

To model authenticity during facilitation, Meg would share the above vignette and follow it up with more context. For example, while Meg gives themself some grace and has since forgiven themself (to relieve themself of the shame and guilt that rooted them to a singular place instead of moving forward) for the harm they caused to their colleagues, they know that they must share this story to make space for others to do the same. We, as facilitators, cannot underestimate the power we have in granting others permission to engage in the work of unlearning, accountability practices, and awareness raising.

While we help participants understand their own socialization, we as facilitators must do our own self-work to be able to show up fully and authentically when we facilitate justice-based workshops (Linder, 2018). Part of our strategy must be to show up fully as ourselves to build trust with participants. A strategy for building trust is to share our own journey to understanding justice and the failings (and learnings and changes and sometimes failings again) that we have acquired along the way. We are not advocating for facilitators to make their justice-based education all about them, but to utilize strategically placed storytelling and personal connections with the materials presented in the curriculum. Sharing narratives allows participants to feel more of a connection with the facilitator, see the content they are presenting as more human, and feel a greater sense of permission to share in or engage with the content themselves (Hoffer, 2020; Seiki et al., 2018).

Conclusion

There are endless ways to engage in justice-based education, even in risk-averse environments. We shared a few strategies and techniques that have worked for us over the years and modeled some that have not worked. Ultimately, the most promising ways for each person to engage in justice-based facilitation will be honed over years as you create a seemingly endless toolbox of go-to strategies based on context and time.

For many facilitators, engaging from a radical politic and striving for liberation within an intentionally non-liberatory system is hard. At times, incremental change can feel like a sidestep from justice. Similarly, it is hard to know when we are in too deep—when we might have just met our participants in hell. Doing this work requires that we, as facilitators, know when to take a break. We need to know when this work is too much for our spirit. Consult friends, family, or professionals (e.g., therapist, life coach, etc.) to mirror your energy level back to you. Those closest to us can often observe what we cannot. Let others offer authentic feedback to help remind us when enough is enough.

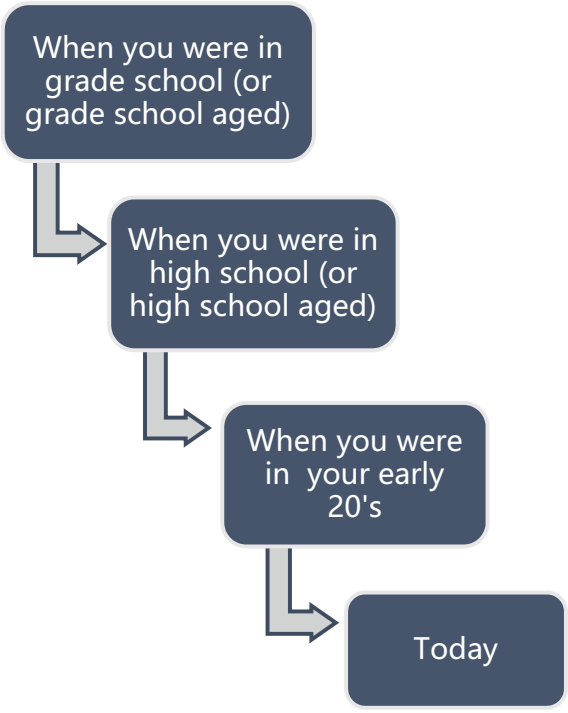
Do give the work your best, but do not let the work take your best. The work for justice and liberation requires that we stay in for the long term, not for just one institution's sake. We must remember that justice-based education is not actually about workshops that talk about microaggressions, terminology,

and statistics; rather, it is about creating space where others can creatively and boldly imagine liberation. It is where unlearning can happen. It is where we can live into the best version of ourselves. To do so, we must not lose our radical selves in spaces that do not value the radical.

Appendix: What Do I Know I Know?

People tend to understand social identities based on the message they have internalized, intentionally or unintentionally, throughout their lifetime. People do not always know why or how they know what they know. For this activity, participants will reflect on their past to uncover what they currently think to be true.

Instructions: Consider the following question—During each stage of my life, where and from whom did you learn about or were exposed to [**insert social identity here (e.g., Black, queer, Jewish)**] people?



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CHAPTER 4

Uncovering (w)hiteness: Developing a Critically-Informed Exercise for Higher Education Professionals

Jaime Miller and Laura Parson

In this chapter, we present findings of a study that sought to uncover whiteness[1] in the structures of higher education by exploring how white practitioners describe and conceptualize their work with Indigenous and minoritized students in the context of Critical (w)hiteness Studies (CWS). Then, we apply these findings in a training exercise for Higher Education and Student Affairs (HESA) professionals that can be applied to conversations with faculty, staff, and administrators in higher education with the purpose of revealing whiteness in both structures and practice. A goal of CWS is to "reveal the invisible structures that produce and reproduce white supremacy and privilege" (Applebaum, 2016, p. 2). Aligned with the goals of CWS, our efforts in this study, this chapter, and in the training exercise are to recognize and make visible the systems that uphold whiteness (Applebaum, 2016). Recognizing the goals of CWS while acknowledging our common, privileged identities as

[1] We have made an editorial decision not to capitalize the "w" in white and whiteness as a way to linguistically highlight identities often ignored, overlooked, or neglected in conversations about higher education where the "student," "professor," or "administrator" is assumed to be white.

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L. Parson and C. C. Ozaki (eds.), *Teaching and Learning for Social Justice and Equity in Higher Education*,
https://doi.org/10.1007/978-3-030-81143-3_4

white women and authors, this chapter and resulting training example focus on the primary goal of revealing whiteness among HESA educators' practice.

Literature in the field of higher education has a habit of focusing on students, but to disrupt the systems and structures in higher education efforts must be made with people who uphold and sustain the practices and beliefs of higher education: the faculty, staff, advisors, trustees, administrators, and other stakeholders of the institution (Cabrera et al., 2017). Specifically, Cabrera et al. (2017) argues:

> more research on allyship needs to incorporate faculty, staff, administration, and trustees into their analyses. The vast majority of the research on social justice allies, racial justice allies, racism, and (w)hite privilege focuses only on students. A huge gap in the literature exists in which students are placed under the microscope and development critiqued, yet members of the campus community in positions of influence are not included or worse, it is believed that they do not need to be pushed about issues of (w)hiteness and ally development. (p. 93)

This chapter shifts attention to educators, including us as the authors, and creates space to uncover whiteness in the systems in which we practice and the understanding we bring to our work. While the resulting training exercise in this chapter does not come close to illustrating the work necessary to develop educators who operate as racial justice allies (a process that is lasting, collaborative, and difficult) in higher education, it does showcase an approach to initiating the necessary work of educators to participate in what Applebaum (2016) calls "critical self-reflection" (p. 3) and assists in addressing a gap in both research and practice. If we forgo this work as educators—be it as an individual, faculty member, advisor, staff, administrator—we undermine necessary efforts to address the structures and practices in higher education that perpetuate white supremacy.

Sharing (Present) Standpoint

Cabrera et al. (2017) discuss the dilemma of trusting the stories and perceptions of white people in the work to reveal whiteness. Similarly, we ask ourselves how trustworthy our own (white) perceptions are in this work and the (white) understandings of the participants' stories shared in this chapter. We acknowledge the barriers to make visible the systems that privilege the identities we and the participants hold. We are unable to move beyond whiteness and are forever entangled with it (see Demby, 2016; Yancy, 2017; Yancy & Butler, 2015). Barriers to achieving the goals of CWS include the challenge for white people to see themselves as racialized persons (Yancy & Butler, 2015) and to understand their role in perpetuating white supremacy (Matias et al., 2014). Additional barriers include the available tools that enable and protect whiteness (Picower, 2009).

In addition to the many barriers to meeting the goals of CWS, scholars recognize the necessity for people to make lasting, reflective, and collaborative efforts in this work. Warren (2001) described this work as "a project in process, always becoming, always in need of another step" (p. 466). Applebaum (2016) states the essential role of "critical self-reflection" (p. 3). More so, Cabrera et al. (2017) offered that "the process of self-inspection is difficult and can be a lonely journey" (p. 91), while encouraging allyship and connection with others during this work. These acknowledgments—of both barriers and necessary efforts—do not serve as an excuse for when we make mistakes in this chapter, in our practice, and in our work in higher education. We hold privilege and this reality means—among other things—that our understandings will be faulty, incomplete, and require more work, always.[2] Having said that, being white does not excuse us from the conversation. Yancy (2017) offers "antiracist whites must not flee from this ambiguity, but continue to undo white racism even as it repositions them as privileged" (p. 223). Through discussions together while writing this chapter and in our efforts to interrogate our own positionalities, understandings, and practices, we are striving to "do whiteness differently" (Warren, 2001, p. 465).

Recognizing this effort toward self-interrogation, feedback will be welcomed, seen, and incorporated. As participants in this continuing work, we *choose* (making visible the privilege the authors have of choice) to accept feedback, incorporate it, and bring our new understandings with us as we work to reveal the systems that privilege us. This effort to be self-critical and inquisitive is positioned to make whiteness visible in our own practice and in the structures in which we participate. We acknowledge we will make (and have already made) mistakes. Still, we believe that if white educators, including ourselves, do not participate in the process of revealing whiteness then those systems and structures, including those embedded in our work in higher education, will continue to oppress and marginalize Black, Indigenous, and People of Color (BIPOC): students, staff, faculty, and administrators. The tension we feel is palpable as we write this chapter: acknowledging the significant limitations we have in this work while acknowledging the necessity of it.

[2] This work is not an effort to project ourselves—nor the participants of this study—as good. The desire to illustrate white people as good is described as a "predictable discursive practice" (Matias et al., 2014, p. 300) in the work to reveal whiteness. To showcase how this practice that can be so expected, we had initial conversations while writing this chapter about the desire to explain the role of the participants in the study; to share the efforts the participants are making in their positions as higher education educators or community leaders that seem informed, even antiracist. But, recognizing how this desire is rooted in white exceptionalism (Thompson, 2003) while also acknowledging our need to challenge the binary of good/bad white people (see Cabrera et al., 2017; Marx & Pennington, 2003), and disentangle goodness from antiracism (Marx & Pennington, 2003), we chose instead to disavow that initial desire and recognize it as racist. As is shared later in the chapter, Applebaum (2016) offers "even good intentions must be interrogated for their implications in the maintenance of white supremacy" (p. 17). Recognizing that, we sit with this constant need to question and problematize our ideas and actions in this chapter and in our work in higher education.

Cabrera (2012) offers that "working through whiteness is not an end met, but a continual process engaged" (p. 397). With this understanding in mind, our goal in this chapter is to reveal the understandings of educators that are rooted in whiteness with the incorporation of interviews conducted with white educators who work with students from marginalized communities. Next, informed by that analysis and CWS literature, we offer one approach to urge ongoing discussions among educators with the steady purpose of revealing these invisible structures. Finally, we connect readers to examples of existing work of educators who identify as BIPOC to assist in the necessary disruption of systems, structures, and practices in higher education.

Defining (w)hiteness and Critical (w)hiteness Studies (CWS)

Definitions of whiteness vary widely, but their differences have been helpful as we consider the components of CWS to identify and explore in higher education. First, Roediger (1994) wrote "not merely that whiteness is oppressive and false; it is that whiteness is nothing but oppressive and false" (p. 13). Second, Delgado and Stefancic (2017) defined whiteness as a "quality pertaining to Euro-American or Caucasian people or traditions" (p. 186). Third, Frankenberg (1993) offers multiple layers of whiteness to showcase how it benefits from structural advantages but also a perspective that white people have of themselves, and also nameless culture or practice. Finally, in summarizing the work of Cheryl Harris, Applebaum (2016) offers:

> Cheryl Harris suggests that whiteness is best understood as a form of property rights that is systematically protected by social institutions such as law. Thus whiteness involves a culturally, socially, politically, and institutionally produced and reproduced system of institutional processes and individual practices that benefit white people while simultaneously marginalizing others. (p. 3)

This listing of these definitions of whiteness offers context to the concept itself but especially demonstrates how whiteness extends beyond a question of skin color or individual and instead embodies larger themes of domination, oppression, and marginalization. These understandings of whiteness can be promoted, enabled, and esteemed by all people; for example, internalized whiteness has been observed in teacher candidates (see Matias & Mackey, 2016). Nonetheless, the training exercise we designed in this chapter focuses on urging white educators—staff, faculty, and administrators—to uncover whiteness in their practices and connect them to resources to support the necessity of disrupting whiteness in both practices and structures.

Extending beyond the definition of whiteness, Critical (w)hiteness Studies (CWS) provides "a framework to deconstruct how whites accumulate racial privilege" (Matias & Mackey, 2016, p. 34). With the goal of uncovering

whiteness to then unsettle it (Applebaum, 2016), CWS provides an opportunity to reveal and make known the systems and structures—often invisible (Ahmed, 2007; Matias et al., 2014) and normalized (Annamma et al., 2017; Applebaum, 2016; Matias et al., 2014; Yancy, 2008, 2017; Yancy & Butler, 2015, n.p.),—to be shown. CWS has five core theoretical components (as summarized in Cabrera et al., 2017). These components are: (1) whiteness as colorblindness, (2) whiteness as epistemologies of ignorance, (3) whiteness as ontological expansiveness, (4) whiteness as property, and (5) whiteness as assumed racial comfort (or racial safety).

- **whiteness as colorblindness**—Also called color-evasiveness (see Annamma et al., 2017), this is an effort to maintain systems and structures by neglecting the concept of race altogether when considering organizations, systems, and policies. When issues arise, efforts are made to attribute the marginalization of people to reasons beyond (or instead of) racism (as summarized by Cabrera et al., 2017). To more clearly illuminate ways that colorblindness can be enacted, Bonilla-Silva (2006) offers four frames that can be overlapping and are used to inform colorblindness: abstract liberalism, naturalization, cultural racism, and minimization of racism.
- **whiteness as epistemologies of ignorance**—Balanced between the inability for white people to understand the experience of systematic racism and the assurance white people often have in believing they do, in fact, know about the effects of racism in this concept (as summarized by Cabrera et al., 2017).
- **whiteness as ontological expansiveness**—The assumption that all space (not just physical) is available to white people (as summarized by Cabrera et al., 2017).
- **whiteness as property**—Rooted in the legal writings of Harris (1993), this concept reflects an understanding that property–the use of, the allocation of, and the right to–are fixed to the concept of whiteness (as summarized by Cabrera et al., 2017).
- **whiteness as assumed racial comfort (or racial safety)**—Pulling on the understandings of microaggressions and the role language plays in marginalizing BIPOC, this concept commands solace for white people. Yet, this creates a paradox; racial justice cannot be achieved without revealing, then also disrupting, systems and practices that privilege white people (as summarized by Cabrera et al., 2017).

Butler offered in an interview that "whiteness is not an abstraction; its claim to dominance is fortified through daily acts which may not seem racist because they are considered normal" (Yancy & Butler, 2015, n.p.). Due to the normality (Annamma et al., 2017; Applebaum, 2016; Yancy, 2017, Yancy, 2008; Yancy & Butler, 2015, n.p.), neutrality (Bergerson, 2003), invisibility

(Ahmed, 2007; Matias et al., 2014), naturalization (Bonilla-Silva & Dietrich, 2011), and ambiguity (Yancy, 2017) of whiteness, the work to realize the goals of CWS—specifically to make whiteness visible—is extremely difficult (Applebaum, 2016).

The difficulty is even more prominent for white people (Applebaum, 2016; Yancy & Butler, 2015) and requires ongoing efforts (Ahmed, 2007; Warren, 2001; Yancy, 2008; as summarized by Applebaum, 2016). Those who incorporate CWS into their work and scholarship need to be committed to changing the approach, continuously, to reflect the variability and fluidity of whiteness (Applebaum, 2016). Specifically, Applebaum (2016) offers:

> CWS has developed under the belief that we must be continually vigilant about the ways that progressive projects, even the progressive project of CWS, can be complicit with what they attempt to disrupt. Even good intentions must be interrogated for their implications in the maintenance of white supremacy. This means that CWS will continue to evolve…. (p. 17)

As we consider CWS and the five concepts, it is critical to recall the self-examination that is necessary to reveal the systems and structures informed in whiteness, ongoing.

Revealing (w)hiteness in HESA Professional's Perspectives and Practices

To inform the proposed training approach, we explored conversations with white educators who work with Indigenous and minoritized peoples through the lens of CWS to understand ways whiteness was implicated in their work. The data analyzed was collected as a part of a larger project, which sought to identify the competencies of HESA professionals by centering Indigenous and minoritized knowledges, needs, and perspectives in order to design a HESA curriculum. Data collection sought to understand what minoritized students needed from higher education and how higher education could better serve them by speaking to members of higher education communities across the United States. This study was funded by an American Institutes for Research (AIR) grant to validate the DA-CBE model, a decolonizing approach to competency-based curriculum design (see Parson & Weise, 2020). As a part of data collection for that project, we spoke to white educators who worked with and/or supported Indigenous and minoritized students and their learning.

One of the competencies identified through data collection and analysis was the need for higher education practitioners to understand how power and privilege interact in higher education and society to reify whiteness, and/or the values of white American culture. In order to develop curriculum to provide training and education to help practitioners to develop that competency, we revisited the data collected from white practitioners to better understand how

whiteness was implicated in their perceptions and practices. To do that, we incorporated CWS as a lens to reveal whiteness considering the concepts of whiteness outlined previously. We reviewed interviews with white practitioners guided by two primary questions: 1) What assumptions do white educators bring with them to their work with students? 2) What systems and structures are educators working within that are informed in whiteness? These questions, once explored, assisted us in making visible the assumptions educators may have that are rooted in whiteness and to uncover whiteness in the systems and structures that educators navigate in higher education.

This chapter describes themes of whiteness uncovered in their responses. The training exercise included in this chapter is intended to be included in the HESA curriculum is the aim of the larger project and can be incorporated into graduate programs for higher education and student affairs. It is also designed so that it could be part of a professional development program for HESA professionals. However, we caution that our proposed training exercise should not be a stand-alone initiative. This, especially when considering the necessary adjustments toward a competency-based curriculum in graduate programs for higher educational professionals.

Data Collection and Analysis

Prior to designing this training exercise, we reviewed transcripts of interviews and focus groups that Laura conducted during the 2019–2020 academic year with education professionals and community leaders who work with Indigenous and minoritized college students in higher education, particularly in areas with recognized Indigenous communities. Recognizing the guiding questions outlined in this chapter, we examined 16 white participants' interviews and incorporated CWS to frame our analysis. The interviews were transcribed and compiled. Then, we considered our questions to guide a pre-coding phase (see Saldaña, 2016), and we wrote analytical memos and journaled to aid in our own reflexivity and to support trustworthiness during the research process. For the initial review of the corpus, various coding methods were considered as a result of thinking about the participants, the pre-coding process, and the goals of the study. Through discussion, we chose to participate in an exploratory approach to pre-coding, which resulted in identified themes. Then, for the purposes of this chapter, we incorporated CWS to provide a lens by which to examine the coding results. We independently reviewed the full corpus and then participated again in peer debriefing and discussion to support research trustworthiness. Themes were developed independently, then examined as a research team.

With the acknowledgment of the "mutually reinforcing" five concepts of CWS (Cabrera et al., 2017, p. 27), we sought to uncover and describe whiteness in educators' practice and understandings. While by no means complete, these resulting examples of whiteness serve as a primer for discussion and dialogue among training participants and as a foundation for the developed

training related to whiteness in higher education. Next, we briefly discuss our findings organized by the questions that guided our analysis. It felt reductionistic to isolate participant quotes in our reporting of the findings, so we have chosen to discuss select participants individually to illustrate how their responses illustrate whiteness instead of organizing findings into themes of whiteness.

What Assumptions Do (w)hite Educators Bring with Them to Their Work with Students?

Analysis of interview and focus group data illustrated how participants brought several assumptions rooted in concepts of whiteness, most notably whiteness as property, epistemologies of ignorance, and ontological expansiveness.

Monroe

First, Monroe, a student affairs administrator, demonstrated assumptions related to both his role and approaches in white educational spaces (see Cabrera et al., 2017). He classified his work with students from marginalized communities as compassionate. He also shared in his interview that he often plainly tells students that he values them and that they are included.

> So, I think part of the compassion is just listening, listening to them, give them a little silence. And they'll fill it. And I think it's good for them to talk. And to, I guess, to be known to be like somebody listening to – really, I don't know.

Monroe's decision to be an includer, reflects an assumption related to whiteness as property which describes the right to *exclude*. He brings forward an awareness that higher education is white space (see Cabrera et al., 2017) and that BIPOC are not welcomed without, perhaps, (white) includers bringing them into the space. In illustrating himself this way, Monroe wants to demonstrate benevolence (see Applebaum, 2016) in his work in higher education. Related to ontological expansiveness, white people see all spaces as available to them, so when Monroe offers "they'll fill it" he is applying that assumption of whiteness to students he works with from marginalized communities. Finally, exuding confidence, Monroe discussed his approaches to working with students with little question or doubt. This sureness contrasted with his statement "I don't know" at the end of the statement above showcases a level of unawareness, illustrated by whiteness as the epistemology of ignorance; both in the certainty in his practice and the disclosure of not knowing.

Rhoda

Also illustrating an epistemology of ignorance, Rhoda, who worked at a university museum, described an internal and external dilemma about how to best serve students from marginalized communities:

> Well, you know, I constantly go back and forth on and this partially is from my former boss. We talked about this a lot, you know, is it better to create a place where all the [Indigenous] students can come together? Or is it better to integrate them? So how do you isolate versus integrated now and what's better for the students to learn the new system.

Rhoda's statement connected to whiteness as colorblindness, epistemologies of ignorance, and ontological expansiveness as she shared her indecision related to designating and allocating space at the college for students from marginalized communities. First, Rhoda minimized race and the racist experiences of students (a frame associated within colorblindness, see Bonilla-Silva, 2011) in her response. She offered that it has been discussed "a lot", but offered no decisions or actions made from the dialogues. Epistemologies of ignorance help promote whiteness by helping "the contours of contemporary systematic racism to remain uninterrogated and therefore remain in place" (Cabrera et al., 2017, p. 21). Rhoda disclosed her lack of knowledge related to the needs of the students she works with, exemplifying this concept. The underlying assumption held in this statement is whiteness as ontological expansiveness: the access white people have to all spaces, which is an assumption not shared when applied to BIPOC.

Kristie

Further, Kristie, a librarian, showcased the ways that the five concepts of CWS do not operate within silos and how the concepts are "mutually reinforcing" (Cabrera et al., 2017, p. 27).

> I think some people are just too timid. They just don't realize that they've got a voice at the table and can speak up and be heard it just think, oh, everything's fine. I'm fine. I'm fine, where I am. With this little teeny offering, but if they would speak up and say, Yes, I would like to do, you know, I like to do more with what I've caught it I'm not satisfied with my little teeny offering. I could, I could have a bigger voice at the table, but for whatever reason, maybe they're an introvert or, or for whatever reason, sometimes people are just too shy to tell what their needs are, in some cases.

In this excerpt, Kristie applied each of the concepts of whiteness: whiteness as assumed racial comfort or safety, property, colorblindness, epistemologies of ignorance, and ontological expansiveness. First, Kristie illustrated the comfort and safety she experiences and is guaranteed because of her whiteness. She applied those same understandings of comfort to students from marginalized communities when she attributes timidness as a reason why she has not heard BIPOC share their needs. Second, her comments related to timidness reflect whiteness as epistemologies of ignorance. Her attribution to student timidness operates as a cover for examining the racist experiences of students from marginalized communities, effectively distracting from the work that is needed to uncover whiteness. Third, Kristie applied an understanding of

whiteness as property, specifically the right to and use of property inherent within this concept, when she references the use of the proverbial table. Her comment exemplifies an understanding of whiteness as property; that property is controlled by, used by, and enjoyed by those who benefit from and ascribe to whiteness. Finally, Kristie applied whiteness as colorblindness, and the frames that inform the concept (see Bonilla-Silva, 2006), to minimize the racist experiences of students and ignore the policies and systems that propel and protect the oppressive forces of whiteness. Further, she incorporated cultural racism to attribute students' shyness for why students from marginalized communities are silenced in higher education.

Marlene

Similarly, Marlene, a professor, demonstrated the concepts of whiteness as colorblindness, ontological expansiveness, and assumed racial comfort.

> People would not be happy to hear me say this. But, I think that it would be good if the people working in sort of determining what Indigenous approaches are and Indigenous ways of understanding and knowing would…sometimes it seems like there's an 'anything goes' kind of perspective… I think it would be very good if they would come up with sit down and really come up with some sort of way of defining this. That would help them both interact with the broader academic community, and also with, with their students, and with with all of our students, because right now, it's kind of all over the place. Which is a little strange.

In this excerpt, Marlene applied whiteness as colorblindness, specifically frames of naturalization and cultural racism (see Bonilla-Silva, 2006), in thinking about why BIPOC were not connecting "with the broader academic community." First, her emphasis on the value of formalized (written) materials reflects whiteness as ontological expansiveness in educational spaces. Specifically, Marlene used terms like "strange" and "anything goes" to describe Indigenous ways of knowing. Her comments exemplify the role language plays to marginalize BIPOC and comfort white people. Further, her comments related to the "broader" educational community reflect her understandings of whiteness as ontological expansiveness as she discusses how Indigenous knowledge should change in order to access space that is not available for those who are not affixed to, and privileged by, whiteness. Similarly, the term "broader" illustrates the role of language in affirming whiteness. Marlene's comments marginalize the ways of knowing of students from Indigenous communities.

What Systems and Structures Are Educators Working Within That Are Informed in (w)hiteness?

In response to the second research question, analysis of interview and focus group data suggested that participants operated within specific structures and systems that were informed in concepts of whiteness.

Lanford

First, Lanford, a professor, describes educational policies and practices that are informed in whiteness:

> We've had to be careful, to be flexible on, you know, due dates, timelines, the sort of stuff, because if you don't, it's not going to change it. …we have to change ourselves to adapt to their expectations to some degree, so that we can, you know, compromise in a way that it's a win-win situation for both the institution and the students, of course.

His comments reflect a structure that maintains whiteness as ontological expansiveness in educational practice and whiteness as property in the right to curriculum and program design. The language applied in the use of "compromise" and "win–win" serves as a microaggression and others the students from marginalized communities.

Sawyer

Second, Sawyer, a museum educator, exemplified the concepts of whiteness as colorblindness and assumed racial comfort/safety in her story related to program coordination and design in higher education. While referring to the work of colleagues who are BIPOC, Sawyer emphasized the weight carried by her coworkers and the exhaustion they feel in operating in white systems and structures in the service of students from marginalized communities.

> They've done incredible work. They also talked a lot about the fact that they're tired, like they've worked really hard. And they're exhausted and that was a big thing that that's a big thing that's come up in a lot of these conversations is a labor of this work is like an emotional labor at a point that is found like I mean, I even just had a staff person, leave…she's a person of color and she's like, I can't take [it], this is too hard.

When Sawyer offered details related to the individual experience of colleagues, she did not describe the hegemonic forces that were creating this exhaustion among her colleagues. Her decision to minimize the racist experiences that cause this exhaustion is rooted in the racial ideology of colorblindness (or color-evasiveness, see Annamma et al., 2017). The concept of whiteness as colorblindness enabled Sawyer to also demonstrate whiteness as epistemologies of ignorance because while she was able to see symptoms of the struggle her colleagues are experiencing, she remained unaware—or unwilling

to discuss—the structures that oppress them. The fortification of whiteness comes as the priority in educational structures that exist, actively marginalizing, endangering, and—to Sawyer's observations—exhausting people held outside of whiteness. In this interview, Sawyer is protected by structures and systems of whiteness and is not, herself, exhausted. Whiteness can operate comfortably and safely in educational spaces. Her well-being in contrast to her colleagues is exemplified by the concept of whiteness as assumed racial comfort and safety.

Training Exercise to Reveal (w)hiteness

Informed by the findings from the study summarized above, this Training Exercise seeks to make visible the structures in higher education and the understandings of practitioners that are informed in whiteness. This training approach addresses a gap in scholarship and practice in higher education by focusing on the practices of administrators, faculty, and staff as opposed to exclusively examining students (Cabrera et al., 2017). As a result of participating in this exercise, participants will be able to:

- Recall the five concepts of whiteness (as summarized in Cabrera et al., 2017)
- Categorize interview vignettes, informed in the concepts of whiteness
- Identify examples of whiteness in own practice and within structures of higher education
- List action steps necessary to develop a practice of "critical self-reflection" (Applebaum, 2016, p. 3).

The intended participants for this training approach are primarily white educators in higher education, including administrators, faculty, staff, and advisors. This exercise is limited in that it is only one approach; we offer it to generate more informed efforts to expose whiteness in the practices and structures of higher education. This approach includes a pre-training exercise, a half-day workshop, and a post-training review, but the work to uncover whiteness should be approached, ongoing, in many ways beyond this single example. Recognizing this chapter and the resulting training are situated within COVID-19, these approaches may be facilitated virtually or in person.

Pre-Training Exercise Learning Objectives

As a result of this three-part pre-training exercise, participants will be able to recall the five concepts of whiteness (as summarized in Cabrera et al., 2017).

Pre-Training Exercise—Participants are asked to (1) read an article, (2) read an excerpt from a monograph, and (3) complete a pre-training quiz:

1. Read "Critical Whiteness Studies" article found in the *Oxford Research Encyclopedia of Education* (Applebaum, 2016)
2. Read "Whiteness in Higher Education: Core Concepts and Overview" (pp. 16–28) in the monograph, *Whiteness in Higher Education: The Invisible Missing Link in Diversity and Racial Analyses*
3. Complete a Pre-Training Quiz.

Pre-Training Quiz
First Page:

1. Prior to the pre-training readings, what level of familiarity did you have with the term "whiteness"?

   (a) Not at all familiar
   (b) Slightly familiar
   (c) Somewhat familiar
   (d) Moderately familiar
   (e) Extremely familiar

2. Which of the following are concepts of whiteness (see Cabrera et al., 2017)?

   (a) whiteness as property
   (b) whiteness as ontological expansiveness
   (c) whiteness as epistemologies of ignorance
   (d) whiteness as colorblindness
   (e) whiteness as assumed racial comfort/safety
   (f) All of the Above

Next page: the two questions below will be shared with all participants at the training to support an activity. Please use your own words and do not refer back to the readings.

3. In Cabrera et al. (2017) the five concepts of whiteness are described as "mutually reinforcing" (p. 27). In your own words, describe what this means to you.
4. Please define each of the outlined concepts of whiteness in your own words:

   (a) whiteness as property
   (b) whiteness as ontological expansiveness
   (c) whiteness as epistemologies of ignorance
   (d) whiteness as colorblindness
   (e) whiteness as assumed racial comfort/safety

Next Page:

5. What initial questions do you have about whiteness?

Training Exercise Learning Objectives

As a result of this training exercise, participants will be able to:

- Categorize interview vignettes, informed in the concepts of whiteness
- Identify examples of whiteness in own practice and within structures of higher education
- List action steps necessary to develop a practice of "critical self-reflection" (Applebaum, 2016, p. 3).

Training Exercise—Participants will contribute to five activities over a 3-hours training.

1. **Community standards**
2. **Working Definitions**
3. **Vignettes**
4. **Personal Narrative**
5. **Personal Action Plan**

1. Community standards

Participants will be asked to review a pre-set template of common community standards when engaging in conversations related to whiteness. The facilitator will ask participants to discuss a standard that stands out to them, ask a clarifying question about a standard, and propose a new standard or an amendment to a current standard. Through discussion, the participants will be asked to uphold these standards and to hold each other accountable for meeting these community standards. The facilitator emphasizes that a typical response to the work to reveal whiteness and to examine own practices includes feelings of fragility (DiAngelo, 2011), emotionality (Matias, 2016), and aggravation (Cabrera et al., 2017).

2. Working Definitions Activity

Participants are asked to take 3–5 minutes to review the responses from the Pre-Training Quiz submissions (question #2 and #3). After time, participants are placed in pairs. In pairs, the participants are asked to discuss their general learnings from the pre-training exercise (readings and quiz) and then, specifically, discuss the five concepts of whiteness. In discussing the concepts of

whiteness, participants are asked to create a working definition for each that aligns with or/also deviates from the Pre-Training Quiz submissions. The pairs are offered up to 10 minutes to complete this task. As discussion and effort among the pairs wane, participants are asked to share out their definitions and to listen to each pair. The facilitator offers 3–5 minutes for the pairs to revisit their original definitions and determine if they would like to adjust their definitions now that they have heard all working definitions.

3. **Vignettes**

Participants are assigned a vignette, at random, from the interview. The facilitator asks participants to gather based on having the same vignette, explaining that there are four possible options. Group size is ideally three participants, but up to four total. It is possible for multiple groups to have the same vignette. In small groups, participants are asked to read the vignette and discuss where whiteness may be uncovered or revealed, informed in both the Pre-Training Exercise and the Working Definitions Activity. The facilitator emphasizes how the concepts of whiteness can interrelate and can be "mutually reinforcing" (Cabrera et al., 2017, p. 27) and encourages participants to consider these concepts deeply and fully. Small groups are allocated up to 15 minutes for this process and then asked to share out an example of whiteness in the structures or understandings shared in the vignette.

4. **Personal Narrative**

The facilitator asks participants to consider their own work in higher education, the structures and systems that inform their practice, and their own understandings related to their efforts as educators. Participants are asked to write a personal narrative that makes whiteness visible with the systems they operate within and/also the understandings they maintain. To offer more guidance, the facilitator may offer that participants can consider conversations among colleagues, policies they uphold, the setting of their institution, the structure of the organization, the process in which change occurs, how programs are funded, where power and authority resides, etc. Participants are given 30 minutes to compose a personal narrative. Guiding questions in this activity echo the questions we brought to the interviews: *In considering whiteness, what assumptions do I bring to my work? What systems and structures am I operating within that are informed in whiteness?* The facilitator calls time or extends, as desired, and asks any willing participants to share an example from their own practice or offer a thought they are exploring as a result of this activity. Through discussion, the facilitator helps guide participants' thinking from a single occurrence, to considering their full practice and associated structures and systems.

5. **Personal Action Plan**

The facilitator asks participants to consider what Applebaum (2016) means by "critical self-reflection" (p. 3), which she offers "is one of the most important lessons to be learned from CWS". Participants are asked:

- How would you define "critical-self-reflection?"
- How did your efforts during the training today align or deviate from "critical self-reflection?"
- From your perspective, what ingredients are needed to foster "critical self-reflection?"
- What would it look like for you to maintain a practice of "critical self-reflection?"

Participants are asked to take up to 20 minutes to formalize action steps that they can take, informed in the discussion prompted by the questions above. These resulting action steps form a Personal Action Plan. After time, participants are encouraged to share out their action steps and asked to consider this time an opportunity to generate peer accountability and feedback. The facilitator recommends the following in the context of participants' formalized Personal Action Plans:

- Allyship—the relationships needed among educators to uncover whiteness in our own practices, understandings, and systems (see Cabrera et al., 2017).
- Supplemental Readings—Reading the work of BIPOC authors to inform white educators on the ways to trouble and disrupt whiteness, mitigating the forces of whiteness.

Select Supplemental Readings:

Alexander, M. (2012). *The New Jim Crow*. The New Press.
Johnson, T. (2020, June 11). When black people are in pain, white people just join book clubs. *The Washington Post*. https://www.washingtonpost.com/outlook/white-antiracist-allyship-book-clubs/2020/06/11/9edcc766-abf5-11ea-94d2-d7bc43b26bf9_story.html
Kendi, I. X. (2019). *How to be an antiracist*. Penguin Random House LLC.
Oluo, I. (2018). *So you want to talk about race*. Hachette Book Group, Inc.
Saad, L. F. (2020). *Me and white supremacy: Combat racism, change the world, and become a good ancestor*. Soucebooks.

Finally, the facilitator stresses that making whiteness visible is only one action in the process of creating inclusive and equitable spaces in higher education. While essential and ongoing, this process is not the only effort that is needed. Participating in ongoing inquiry to make whiteness visible in both structures and practices in higher education is not a solution to racism, but is a necessary and ongoing effort to address the hegemonic forces of whiteness.

Post-Training Exercise Learning Objectives

As a result of this post-training exercise, participants will:

- Identify examples of whiteness in own practice and within structures of higher education
- Evaluate own practice of "critical self-reflection" (Applebaum, 2016, p. 3)

Post-training exercise—Six weeks after the training, participants are asked to complete a post-training self-review.

Post-Training Self-Review

1. In your own words, what did you learn as a result of this training exercise?
2. Have you taken any actions as a result of the learning from this training? If so, please describe below.
3. Where have you uncovered whiteness since the training? What did this process look like for you?
4. Have there been barriers to your efforts to uncover whiteness? If so, name them in the space below.
5. Have there been barriers to your efforts to participate in "critical self-reflection?" If so, name them in the space below.
6. Has this training informed new or different approaches in your observed (and/also invisible) systems or practices? Why or why not?
7. Recognizing the established outcomes of the training, please use the space below to provide feedback on it and offer a suggestion for future training.
8. How would you like to connect with colleagues from the training exercise in the future, if at all?

Closing

Informed in CWS, the goal of this chapter was to outline curriculum that aims to help participants make whiteness visible in systems in higher education and among educators' practice. We applied learnings from interviews with white educators—analyzed through our current understandings of CWS—to

create a training exercise to assist educators in the ongoing work to uncover the invisible forces of whiteness in higher education structures and educators' practices. The training exercise is one approach to consider in the process of uncovering whiteness with structures and understandings in higher education. With the focus on administrators, faculty, staff, and advisors, particularly white people who serve in these roles in higher education, we strive to show an example of one way to facilitate conversation around the necessary work to examine structures and systems, informed in CWS. This training does not serve as a one-time initiative, but must instead be part of a greater effort to reveal whiteness in the structures and practices of higher education. Training exercises can be incorporated into human resource curriculum, faculty and staff development efforts, higher education administration and student affairs master's program curriculum, and educators' performance goals, but the work to participate in rigorous self-examination (Applebaum, 2016) and engage in allyship (Cabrera et al., 2017) must be applied ongoing. This work may be supported in ways including self-study inquiry groups (see LaBoskey, 2004; Schnellert et al., 2019) and/also The Circle Way (Saad, 2020).

By offering an approach that can encourage questioning of our own practices and urge an examination of the structures educators navigate in higher education, we hope to increase dialogue among faculty, staff, and administrators related to whiteness and stir educators to participate in the struggle to reveal whiteness. Just as we invite participants in the training exercise to examine their own practices and the structures of higher education with the concepts of CWS, we urge readers to identify the hegemonic forces of whiteness in their own practice and existing systems.

Finally, we conclude with a shared recognition that the work is ongoing, and, more important, an acknowledgment that the next steps should not be guided by us or, indeed, any white folx. We do not recommend practices for addressing systematic racism in this chapter. This decision is not because we do not want to participate in the work to mitigate racism, but is instead rooted in the acknowledgment that we are not fit for the task. Instead, we choose (again, acknowledging our privilege of choice) to be responsive to the work of BIPOC and to center the voices already engaged in this struggle. By looking to the work of BIPOC scholars and educators, we ask administrators, faculty, staff, and advisors to take informed action to trouble and disrupt current systems and practices in higher education.

Appendix: Vignettes*

*Adapted from Interview Transcripts

1. Conrad

Math is one of the major problems for students. Yeah. I was talking to a teacher at one of the schools…she was supposed to be teaching algebra. She said, you know, they're just not…I'm really teaching pre-algebra.

A lot of what we teach is decontextualized. A student from an Indigenous community asked, "*why are we learning chemistry*?" I would have answered that question: "I want to go to college." Well, you know, most of those students out there, their parents didn't go to college and they didn't have that.

So, the instructor really adjusted how he taught chemistry. Then, the insructor got in trouble for that because he was not using the textbook fully. Another teacher flunked most of his class, they just weren't ready for algebra II. You know, I can teach them algebra I or II, and they're not ready for it. But again, if you teach them pre-algebra, and the transcript says algebra…you know, you have expectations, right?

We have this sort of approach where you take a test on a computer. They take a computerized test, you know, so supposedly, it's an individualized program and what their level lines at and start there. But, I've gotten feedback—negative feedback from students, non-minority students—that you know, you're sort of working there individually. There are some graduate students that are there around to help but everybody's on their own computer. So, you don't have any, you know, you don't have a group. But I know family members who say it was the study groups that helped them learn most.

2. Madeline

I think probably it is harder to define the challenges around talking about student persistence. I think a lot of minoritized groups are underprepared for college, in terms of just academic preparation. A lot of those students are coming from lower socioeconomic backgrounds.

Often students coming from public school settings are dealing with an entirely different set of funding for schools. I've noticed, you know, not to make my students who are often sort of—or especially—unprepared things like writing at a college level.

You know, I've talked to some of my students several times. And we're sort of talking about their schooling experiences. A couple of them had to move in with extended family to go to better school districts so they've had that disruptive experience of jumping around from school-to-school and even missing school for a while. I've actually had at least one student who is ESL and, I think, it is an incredible thing and also notable that he can write in English. It's really a struggle for him.

I think the invisibility thing matters as much too. I think that that feeling of not having a community some students have said to me—it upsets me that that's a struggle for them. They're really used to having people know who they are and to come into our small town or a set of extended family networks, and you don't have that many students in general struggle with that in a huge school.

3. Gail

So, I had one student who was an adult undergraduate student. They're all adults, but she was older. She grew up not speaking English. And she has excellent English. But when you're thrown into a liberal studies humanities already a new class, and it's moving at a turbo pace—it's challenging, right?

So, because she is a mature student who has been through a lot in her life—she was able to really talk with that faculty member and say, "*this is how I'm feeling here, and you know, it's just moving so fast*". And so, we were able to work it out, but it made me think more about those intensives.

And, you know, we must cover this amount of material and it doesn't leave a lot of room for ramping up. Because she's done a lot of work with cultural training, I asked the student to do a training for all our faculty and staff.

And, you know, I always go back and forth like sometimes you got to have the outsider come in and tell exactly what you know, but I thought, "*she's a student. She's heard it all she's done this professionally too. The faculty will be respectful.*"

She talked about her student experience. I think faculty heard it in a different way. She pointed out things…like, '*we all know each other and we're small community. Everybody feels like they know everybody else. When you start a class and don't have people introduce themselves, I feel like I'm not seen*'. And so, you know, faculty who thought we don't need to go through this routine because you're all our majors and we don't need to do that… it gave some people pause.

4. Rosanne

I remember being invited to the party for an affinity group that I'm affiliated with as part of my job. I was invited to a fundraiser that they had. And I love, love Mexican food. It was late and I was like, I don't know what—like culturally—like, who goes first for food. Like, what's the protocol? And I asked—so, I asked the person who had invited me—the one person there that I knew. I said "*I don't want to sound rude, but I also don't want to be disrespectful. How does this work?*" And this man said to me, "*I don't think I have ever been asked by a white person how things are done*."

Yeah, so ask questions. And I think sometimes when white people don't ask questions becausethey don't know what the appropriate action is and they don't want to offend…so they're not going to ask. I think sometimes when white people don't ask questions, it makes it appear that they don't care about people from Indigenous or minoritized communities. Like, "*they're not interested in us. They're writing us off.*"

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CHAPTER 5

The Pervasive Whiteness of Service-Learning: The Case for Pedagogies of Humility

Lauren Irwin and Zak Foste

Key Terms and Definitions

Service-learning: Service-learning refers to initiatives that link academic and service experiences. While the service experience can take varying forms (e.g., short term immersion over spring break, weekly visits to a service site, etc.), students' service experiences are meant to both facilitate their learning in class while fostering other outcomes including cultural competence, awareness of power and privilege, civic engagement, and stereotype reduction. Service experiences are offered in diverse formats across postsecondary education institutions, but they commonly engage college students in service experiences with the intent to facilitate student learning and address community needs. These programs are this chapter's focus.

Service-learner: We use the term service-learner to refer to the postsecondary students who participate in service-learning experiences (Brewster, 2019). We use the terms student and service-learner interchangeably.

Community member: In the context of service-learning programs, we use the term community member to refer to both members of the community and non-profit organizations who liaise with the university to coordinate service experiences and those who are the intended beneficiaries of the service experiences—at times they are one and the same.

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L. Parson and C. C. Ozaki (eds.), *Teaching and Learning for Social Justice and Equity in Higher Education*,
https://doi.org/10.1007/978-3-030-81143-3_5

Whiteness: Whiteness represents habits, discourses, ideologies, and structures that maintain the asymmetrical power relations that disproportionately benefit white people (Ahmed, 2007; Cabrera et al., 2017; Owen, 2007). Whiteness represents violence, dehumanization, and domination and refers to more than just white people or white racial identity (Leonardo, 2009). We position whiteness as a form of domination constructed in support of colonial and imperial efforts. The social construction of race—and ongoing efforts to preserve white domination—is deeply intertwined with settler colonialism, anti-Blackness, capitalism, patriarchy, and more (Harris, 1993; Montagu, 1997; Wolfe, 2016). Specifically, Cabrera et al. (2017) detailed three features of whiteness as discourse: "a) an unwillingness to name the contours of systemic racism, b) avoidance of identifying with a racial experience or minority group, and c) minimization of the U.S. history of racism" (p. 18). Yet, beyond patterns of communication, whiteness as an ideology is linked to individualism, color evasiveness, and meritocracy (Lewis, 2004). Cumulatively, whiteness interconnects across and between levels of social organization and interaction to ensure the continued privilege, normalization, and domination of white people, practices, and habits. The fallacy of white supremacy structures the lives of all who engage in the social structure (Bonilla-Silva, 2001), devaluing and marginalizing the people, practices, habits, and ways of being that deviate from whiteness.

Introduction

Service experiences have become an essential, if not venerated, practice across many postsecondary institutions. A breadth of higher education and student affairs literature has demonstrated positive outcomes associated with service-learning participation (Astin & Sax, 1998; Astin et al., 2000; Bowman et al., 2010; Eyler, 2002; Eyler & Giles, 1999; Jones & Abes, 2003; Rhoads, 1997), constituting the "canon" of service-learning pedagogy (Jones et al., 2011, p. 28). As such, service-learning is designated as one of eleven high-impact practices (Kuh et al., 2017) that has meaningful effects on student success. Thus, service-learning has become an important pedagogical practice for social justice, civic engagement, and diversity education (Jones et al., 2011).

However, studies consistently noted that white students, particularly white women, comprised the largest demographic of service-learning participants (Endres & Gould, 2009; Gillbride-Brown, 2008; Green, 2003; Jones et al., 2011; Mitchell et al., 2012). While data from the National Survey of Student Engagement (2020) show that Students of Color are engaging with service-learning at higher rates, much of service-learning research is based on white students' experiences and does not critically interrogate the whiteness of service-learning participants or pedagogy (Gillbride-Brown, 2008; Mitchell et al., 2012). By continually affirming whiteness, service-learning programs perpetuate existing oppressive structures and contribute to white students'

arrested racial development by failing to critically engage systems, discourses, ideologies, and habits of whiteness (Cabrera, 2019).

The pervasive whiteness of service-learning is the central concern of this chapter. Here, we critically center whiteness with the intent to deconstruct it as a system of domination and dehumanization (Leonardo, 2009). In short, we question for whom service-learning is highly effective (Kilgo et al., 2019) and argue that traditional approaches to service-learning inherently marginalize many students while reifying white students as those most capable of serving (Green, 2003; Mitchell et al., 2012).

Positionality

Both authors are white scholars. Our paths to and through the academy are a result of racialized systems predicated on settler colonial and white supremacist logics (Patton, 2016; Stein, 2018). Thus, situating and making sense of our own subjectivities in relation to this writing is paradoxical and messy. Commonly, we and other white scholars name the ways we are complicit in racism, because we are. However, these discursive moves are in some ways meant to imply that we are "better" than those who do not name their complicity (Ahmed, 2004; Applebaum, 2010). In fact, our whiteness—and the power it confers—is deeply connected to the work we do, including our theorizing about service-learning. We write about whiteness to envision better practices and structures, while also grappling with the "impossibility of our racial innocence" (Thompson, 1998, p. 524). Yancy (2015) asked white scholars in the title of his edited volume, "what does it mean to be a white problem?" This question has guided our writing, personal grapplings, and responsibilities as white scholars. Ultimately, we seek to practice humility in the ongoing process of unlearning and acting against whiteness' oppressive conditioning. Thus, throughout this chapter, we name and propose pedagogical and intrapersonal practices that center complicity and trouble notions of benevolence—to mirror reflexive practices we continue to engage in and to highlight the need for humility, among students, educators, and scholars.

In this chapter, we assume a critical standpoint, recognizing both the widespread utilization of service-learning and its inherent connection to multiple power asymmetries, including whiteness. We also recognize that service-learning will endure, so we use this chapter to center critical reflexivity and humility. Further, we recognize that white students continue to comprise a meaningful portion of service-learners. It is from this recognition that we write this chapter with white and other privileged service-learners in mind. Before true efforts toward justice and community—core aims of critical and justice-oriented service-learning approaches—can be realized, white people need to grapple with whiteness' realities and develop the humility needed to recognize and address white supremacy.

In what follows, we detail critical service-learning approaches and critical whiteness pedagogy as worthy but incomplete approaches to service-learning.

We offer pedagogies of humility (Aarnued, 2015) as a possibility for disrupting whiteness and building a path toward carrying out the practices critical and justice-oriented service-learning approaches envision. For service-learning to be an effective pedagogical tool, it must encourage students to critically reflect on their racial locations and become "cognizant of how their 'gazes' might be imbued with power" (Camacho, 2004, p. 31). We use language of racial location, rather than identity, to underscore how white students are situated in a racial hierarchy vis-a-vis People of Color and systems of white supremacy (Foste & Jones, 2020). Finally, we offer sample activities and discuss implications for practice.

Critical Service-Learning

Broadly, service-learning experiences engage service-learners in service as a way to contribute to local communities and facilitate student learning and development. In many ways, the aims of service-learning programs mirror critical pedagogical practices (Gillbride-Brown, 2008). Criticalpedagogy recognizes that education frequently reproduces societal inequities while also having liberatory potential (Bowles & Gintis, 1976; Freire, 1996; Gillbride-Brown, 2008; Giroux, 1983). Working collaboratively in communities for social change is an ideal form of critical and service-learning pedagogy.

Within service-learning scholarship, a number of scholars have detailed critical and justice-oriented approaches to service-learning in order to address existing power inequities by cultivating authentic relationships and redistributing power (Butin, 2003, 2007, 2010; Mitchell, 2007, 2008; Rhoads, 1997; Verjee, 2010, 2012). Critical and justice-oriented service-learning programs embrace and center the messiness of social justice work (Butin, 2007). Rather than designing experiences around a predetermined endpoint, service-learning should provide possibilities to unsettle service-learners' epistemic privilege by challenging boundaries and binaries (Butin, 2007). Such an approach destabilizes service-learning's assumed benevolence. Given the cemented power asymmetries present in such experiences, it is dangerous to assume that all parties benefit or benefit equally from service (Butin, 2003).

An obvious power differential exists among service-learners and community members, thus critical reflexivity is central to critical service-learning (Mitchell, 2008; Rice & Pollack, 2000; Rosenberger, 2000). The ability to serve is a privilege in the sense that the service-learner can often leave the service and community context (King, 2004). Regardless of a service-learner's identities, by engaging in service-learning experiences, service-learners are empowered to provide services, skills, time, and knowledge. Thus, service-learners are empowered through the relational construction of service experiences. Critical service-learning experiences strive to cultivate critical consciousness (Butin, 2007; King, 2004; Mitchell, 2007, 2008; Rice & Pollack, 2000; Rosenberger, 2000). However, scholars recognize that service-learning participation, even with reflection, does not guarantee students will experience transformative

learning (Jones et al., 2011; Mitchell, 2007). While service experiences may make oppressive systems more visible to privileged students, students may also use reflection to confirm their previously held beliefs and biases—especially if deficit views are not challenged (King, 2004).

Authentic and collaborative relationships among all parties is a cornerstone of critical service-learning approaches (Mitchell, 2007, 2008). Collaborative approaches to service-learning avoid allowing those with power, often service-learners and university staff, to name problems and solutions, cementing power asymmetries (Rosenberger, 2000). As such, exploring one's subjectivities, epistemologies, and assumptions are central to relationship building and learning. Such a focus on service-learning participants' self-reflexivity is even more important, given the whiteness of service-learning participants and practitioners (Gillbride-Brown, 2008; Green, 2003; Mitchell et al., 2012; Verjee & Butterwick, 2014). Thus, service-learning programs offer an important site for individual identity development (Donahue & Mitchell, 2010; Jones & Abes, 2004; Jones et al., 2011). Jones et al. (2005), advocate for a critical developmental approach to "open up the possibility for anti-oppressive change" (p. 21). Critical whiteness pedagogy is one avenue for addressing oppression and power in service-learning.

Critical Whiteness Pedagogy

Within the umbrella of critical pedagogy, a number of scholars have contributed to the development of critical whiteness pedagogy (CWP), centering racism and white supremacy, rather than class (Allen, 2004), as the primary problems facing society. CWP seeks to illuminate the history and processes that have created whiteness as a form of power and domination (Kincheloe, 1999; Mitchell et al., 2012) by drawing on Critical Race Theory (Delgado & Stefancic, 2012) and Critical Whiteness Studies (Leonardo, 2009). Here, whiteness is more than a racial identity. Focusing on whiteness' history illuminates how whiteness was and has continuously been ascribed power through violence and domination (Harris, 1993). Whiteness was constructed to justify the murder of Indigenous peoples and enslavement of Black peoples (Harris, 1993; Wolfe, 2016). Race systematically categorized humanity, constructing notions of worthiness and humanity in relation to proximity to whiteness (Jung, 2015; Montagu, 1997). Thus, any exploration of whiteness and racism, in theory and practice, must recognize the ways whiteness is deeply interconnected to multiple forms of domination (Delgado & Stefancic, 2012).

Numerous scholars have described how higher education institutions preserve and reproduce whiteness through their structures, demographics, pedagogies, and practices (Ahmed, 2012; Cabrera et al., 2017; Gusa, 2010; hooks, 2003, 2014; Patton, 2016). Service-learning programs can also reproduce whiteness (Mitchell et al., 2012). Thus, CWP seeks to expose whiteness

for the oppressive, violent force it is. However, in summarizing CWP's aims, we also illuminate its shortcomings.

Paradoxically, given CWP's focus on illuminating whiteness as terror and violence—operationalized through discourse and ideology (Cabrera et al., 2017; Kincheloe, 1999; Rodriguez, 2000)—many scholars focus on helping white people develop a healthy white identity (Allen, 2004; Nichols, 2010; Yeung et al., 2013). Here is where we disagree with CWP projects. We do not see whiteness as worthy or possible of existing in a healthy state (Thompson, 2003). Whiteness is inherently false, oppressive, and violent (Roediger, 1994). Arguing that white people can develop a healthy or anti-racist white identity preserves whiteness by offering a developmental endpoint that white people can reach to secure their 'good white person' status (Thompson, 2003). Further, hooks (2003) reminds us that explanations and critical theory alone will not facilitate humanization and true community, responsibility is the first step toward communal love. Thus, rather than facilitating moves to white racial innocence, service-learning must prioritize responsibility (Foste, 2019; Thompson, 2003).

Whiteness' continued existence as a socially constructed position of domination and privilege makes the aims of critical service-learning impossible. Whiteness largely prohibits the possibility for loving, authentic relationships among service-learners and community members. Investments in whiteness choke efforts to redistribute power. White people cling to whiteness out of fear, not love (Matias & Allen, 2013). The possibility of abolishing or challenging whiteness threatens white people's relationships with one another and our comfort and belonging in institutions and systems that were designed for and around us. As a result of our commitments to whiteness, we often do not have what it takes to "facilitate projects of humanization because we are more likely to have disdain or pity, certainly not love, for [P]eople of [C]olor" (Allen, 2004, p. 125). In the current social structure, organized in service of white domination, white people often cannot engage in real love, because that love is structured by white—and often patriarchal—understandings of loyalty and humanity. Recognizing this, service-learning practitioners, researchers, and participants must come to see whiteness as both damage and damaging (Stein, 2018). By truly grappling with whiteness' dehumanizing nature, white people will likely reach an identity crisis of who we are or could be in absence of whiteness (Matias & Allen, 2013). This crisis is not resolved, but rather averted, by developing a healthy white identity. Thus, rather than offering strategies to develop a healthy white identity through service-learning pedagogies, we center self-critique and humility as essential practices (Yancy, 2018).

Pedagogies of Humility

One of whiteness' many functions is serving as an interpretive filter through which white people understand the racial world (Helms, 2008). That is,

whiteness is a location from which white people understand both themselves and Communities of Color (Frankenberg, 1993). What is especially troubling is the epistemic authority whiteness imparts on white individuals (Leonardo, 2009; Mills, 1997). As we have noted, whiteness cannot be understood outside of its violent and oppressive nature. Tracing whiteness' history requires considering how such conditioning facilitates white people's misunderstanding of the racial world (Applebaum, 2010; Leonardo, 2009, 2013). White people are actively ignorant of the very systems and conditions we have created, maintained, and reproduced. Further, we typically bring a sense of epistemic certainty to discussions of race: that our way of knowing the world is a complete, accurate, and objective understanding. Such certainty allows us to easily dismiss the multiple ways racism manifests to limit the life chances of Communities of Color. This epistemic authority is reinforced through white student's authorized institutional roles as service-learners (Butin, 2007). In turn, this certainty protects us from considering our own complicity in larger systems and structures of white supremacy (Applebaum, 2010).

If service-learning programs intend to critically engage white students around racism and white supremacy, they must foreground humility and uncertainty. Aarneud (2015) described pedagogies of humility as those that challenge white people to consider "the limitations of knowing and a willingness to stay within the space of uncertainty" (p. 106). A central aspect of humility is "a recalculation of the scale of self-importance" (Aarneud, 2015, p. 108). In our experience, traditional service-learning approaches are often at odds with such an approach. White students enter community settings with an inflated sense of self-importance and of their ability to meaningfully contribute. In our own time engaging with students in service-learning contexts, we have frequently witnessed such attitudes. With little knowledge of the communities in which they enter, and often with social and physical distance between themselves and community members, it is not uncommon for white students to engage in service sites with an inflated sense of self-importance. Because the communities, and the oppressive systems that contextualize them, are sometimes new to service-learners, they desire to be seen as good white people. Rarely do they consider whiteness' historical and contemporary violence in such communities. In many ways, white students embody the terror that seeks to stifle Communities of Color, be it redlining, employment discrimination, or policing. However, our white students frequently entered into these spaces desiring to be seen as good, enlightened white folks who are different from other, less progressive whites (Sullivan, 2014).

Pedagogies of humility require white students to recognize their limited significance in community members' lives, especially early on in their service-learning experiences. It is important service-learners decenter themselves and recognize their often fleeting presence and limited impact at service sites. Foregrounding humility questions service-learner's inherent need to be seen as good and morally virtuous individuals who have come to "help" Communities

of Color. To anchor service-learning within a framework of humility, it is critical educators facilitate racial literacy by emphasizing historical and structural oppression. Such analysis is often lost in favor of interpersonal analyses that reduce racism and white supremacy to good whites versus bad whites (Sullivan, 2014; Thompson, 2003). It is no surprise, then, that under such conditions white students often enter community service-learning programs desiring to be seen in a racially desirable light. In short, white service-learners often use their proximity to Communities of Color, the same communities that have historically been constructed as other, as a means of signaling their goodness (Leong, 2013). By emphasizing structural and historical analyses, educators might then create conditions in which white students understand themselves through the experiences of People of Color, and as embedded within and complicit in ongoing violence and domination. We desire to move students from saving to humility and complicity.

To understand oneself through People of Color's experiences represents a significant task for all white people (hooks, 1997; Yancy, 2018). Given that whiteness is intertwined with individualism, exposing white students to the ways Communities of Color understand whiteness provides a useful context for making meaning of their experiences. Consistent with Aarnued's (2015) call to embrace uncertainty and the limitations of our knowing, such an approach requires that white students enter into the ways People of Color experience whiteness in the broader trajectory of white supremacy in U.S. history. To do so requires that white service-learners seriously engage, both cognitively and affectively, with People of Color's stories that whiteness has sought to erase.

We also believe that engaging white students from a pedagogy of humility requires educators to release attachments to linear, developmental models that imply straightforward movement towards increasing racial awareness (Foste & Irwin, 2020). We are drawn to pedagogies of humility because they call into question our assumed epistemic authority about the nature of the racial world and white peoples' place in it. Educators often rely on developmental models that assume more content knowledge about racism will result in anti-racist action and systems. Pedagogies of humility (Aarnued, 2015) challenges our desire for forward progress or assumed points of arrival. Pedagogies of humility should not immobilize us but rather foreground notions of cognitive and emotional uncertainty.

Implications for Practice

In envisioning pedagogical practices for service-learning, we continually returned to the notion of crisis. Yancy's (2012, 2015) work exploring and pedagogically engaging whiteness challenges notions of self-mastery or self-possession for white people, as whiteness' insidious nature keeps white people from fully understanding themselves and whiteness in a world structured by race (Yancy & del Guadalupe Davidson, 2014). Consistent with pedagogies of humility (Aarnued, 2015), it is important to create spaces,

not for self-mastery, but for crises (Yancy, 2015; Yancy & del Guadalupe Davidson, 2014). We envision service-learning as one site of crisis, sparking an iterative process of self-reflection. Thus, we offer discussion and reflection questions, designed to facilitate humility, self-reflection, and crisis through service-learning (Appendix).

We recognize service-learning programs have limited time with service-learners—an academic term or a limited number of assignments or sessions. Thus, we offer activities and questions that can be adapted to diverse formats. Given the importance of reflection as a pedagogical tool, we encourage service-learning practitioners to structure and facilitate reflection so service-learners cannot distance themselves from these processes. Said differently, rather than simply focusing on learning about the service context or site, the community members service-learners work with, or the skills service-learners are developing, reflection opportunities must ask service-learners to focus on themselves. By focusing on their own (mis)understandings, experiences, feelings, and perceptions, service-learners can recalculate the scale of their own importance (Aanerud, 2015).

Pedagogies of Humility in Practice

First, we urge service-learning practitioners to engage in an assessment of their program: marketing and educational materials, lesson plans, staffing, and more. In this audit, consider how materials and tools frame service-learners and community members. Are students told they will be helping and fixing or that they will be collaborating? Are service experiences marketed as valuable for students' resumés? We encourage programs to center mutuality and collaboration, not just in marketing but in practice. How is the university-community relationship constructed? Rather than talking about the campus and community as separate entities, whenever possible, programs should detail the university campus as active and embedded within the community. We detail this recommendation to challenge community-university binaries and divides while recognizing that campuses do actively shape communities, often in negative ways (i.e., gentrification). An important practical step in centering humility is to critically consider and alter how service-learners and campuses are empowered, even before students engage in service.

Second, we believe reflection is the most important aspect of students' engagement. We offer Activity 1 as an option for self-reflection (Appendix). The goal is to unpack students' familiarity and pre-existing beliefs about service, their role, and the service site. Likely, such reflection will uncover misunderstandings of local communities. This is an important moment of crisis—highlighting areas for students to develop greater knowledge and embrace the discomfort of not knowing. We encourage practitioners to remind students that the goal is not expertise but to question and reevaluate their own understandings of themselves and their social positioning.

After such reflection and dialogue, we believe programs should center important histories and information about the communities and/or service sites. Rather than focusing only on logistics and facts (i.e. operating hours, how many people a site engages, etc.), center the structures of oppression and domination that historically and contemporarily shape service and histories of resistance and organizing. Whenever possible, center non-white and non-university experts. Can community leaders share this information—in person, through video, or some other format? As a service-learning practitioner, this is an important moment to further legitimize community members' expertise and to compensate them for their labor. Expertise comes from history and longevity in the community, community relationships, organizing skills, diverse language abilities, and more (Yosso, 2005).

Further, we offer two additional strategies. First, Ozias and Pasque (2019) found that critical geography provided a powerful tool for exploring connections between place, space, and power in university-community collaborations. By connecting systems of power and place, service-learning practitioners can use current and historical maps to trace redlining, university property accumulation, local school funding, and more. Often, libraries, research centers, non-profit organizations, and local newspapers are important resources for community maps and information. Second, while it is important to trace historical and contemporary violence, it is essential that the resistance and activism of People of Color and multiply marginalized peoples are centered. UCLA's Million Dollar Hoods (2020) project illuminates connections between policing, poverty, and incarceration in Communities of Color across Los Angeles and Black Lives Matter's Los Angeles chapter (2020) is and continues to advocate for decriminalizing Blackness and poverty while affirming Black lives. Such approaches are essential for validating and amplifying the communities' agency, creativity, and resistance. Showcasing local organizing centers humanity while also highlighting possibilities for change.

Finally, dialogue is an important tool for both reflection and meaning-making. While dialogue can occur in structured and unstructured ways, we offer affinity groups (Appendix) as one option. We offer affinity groups to ensure that Students of Color are not asked or expected to teach white students about racism. This is not to say that other asymmetries (i.e. gender, social class, etc.) do not exist within affinity groups. However, in centering whiteness as the problem, white students are implicated and required to engage differently than Students of Color. However, the facilitators' skills and presence can constrain the efficacy of dialogue. Thus, those leading dialogue, whether practitioners, community members, or other leaders, are encouraged to practice and role model humility while also needing to be well versed in both content knowledge and actions of white resistance (i.e., crying, playing devil's advocate). While we cannot prepare you for everything, we cannot overemphasize the importance of your role in role modeling and guiding privileged and white students.

Conclusions

Embodying and facilitating the pedagogies, practices, and feelings we trace in this chapter is easier said than done. Rather than positioning this chapter as a solution, we offer one avenue for challenging whiteness through complicity and humility. We affirm critical service-learning's goals—desiring collaboration and authentic relationships, transformative learning, and justice for all involved. However, we recognize that such liberatory desires are still organized by structures and institutions that are racialized in support of white domination (Bonilla-Silva, 2001; Patton, 2016). Service-learning programs and participants do not exist beyond these realities.

We do not imagine that service-learning programs alone will abolish or transform whiteness on a structural level. However, by focusing on service-learners and their embeddedness and complicity within systems of domination, service-learning education can facilitate crises. Pedagogies of humility can also occur in other curricular and co-curricular spaces. While the connections to programs like InterGroup Dialogues are more obvious, we envision that various student leader trainings (i.e. Resident Assistants, Peer Mentors) can consider the degree of epistemic authority student leaders are imbued with through their roles. This is especially important for privileged students, who may use their leadership positions as confirmation of their knowledge and authority rather than as opportunities to support others while learning about their inherently particular perspectives.

Humility, as a practice and feeling, offers one avenue for deeper personal understanding and humanization. Service-learning, as structured through pedagogies of humility, can lay bare the hypocrisies of meritocracy and whiteness—forcing a reevaluation of white students' notions of self and others (Aanerud, 2015). While these reevaluations may be painful and embarrassing, they can spur greater self-awareness and accountability (Newell, 2015). Ultimately, whiteness continues to be a problem and white people are an integral part of this problem and solution. Thus, we both affirm the need for critical service-learning approaches and recognize whiteness' pervasive nature. By unequivocally naming and interrogating whiteness, we believe pedagogies of humility can facilitate the type of vulnerability and practice needed for more just service-learning experiences.

Appendix: Sample Activities

Individual and Group Reflection

Description: We have provided sample individual and group reflection activities and prompts. We envision these prompts and activities as useful tools for students' pre-service orientation or as activities early on in their service-learning experience. We sought to leave question formatting and framing relatively broad, to be adaptable to diverse institutional, programmatic, and

service contexts. Finally, it is our hope that by focusing on reflection activities and discussions that largely center on the service-learners, these activities can begin to engage service-learners in pedagogies and processes of humility.

Learning Outcomes:

As a result of engaging in these reflective activities, participants will:

- Identify their own biases and knowledge about the service site, service activities, and service recipients;
- Investigate their own relationship to the service site/activity; and,
- Explore their own complicity with the forms of domination and systems that necessitate service in the first place.

Reflective Questions and Activities

Activity 1: Self-Reflection

Encourage students to journal/reflect individually on some or all of the following questions. These questions are meant for students to begin to identify their assumptions about the service context and identify their feelings associated with engaging in service.

- Have you ever used or visited [insert service context] before? In what context?
- When you think about [service context], what comes to mind? Who do you envision uses or visits [service context]? Why does [service site] exist? What purpose does [service context] serve?
- How do you feel about serving at [service context]? What do you think this experience will be like?

  Focus on the feelings you anticipate/expect to feel before serving, while at the service site, and on your way home from service.

- Do you expect to work with or encounter other people who look like you at [service context]? Share more.
- Who do you think benefits from your service at [service context]? Why do you think that?

Activity 2: Processing in Affinity Groups

After time for individual reflection, we envision affinity groups as a space for students to more deeply examine their positionalities and subjectivities in relation to the service context. For privileged students, these discussions should begin to help students identify the power, privilege, and complicity they hold in this space.

- Break students up into racial affinity groups, or other identity-based affinity groups as appropriate. Ideally, a staff member/facilitator will be present in each affinity group.
- Encourage students to share, first in pairs and then to the larger group their answers to the reflection questions they engaged with in Activity 1. Encourage students to speak from their own experience as much as possible, using 'I' statements.
- The facilitator's goal is to allow students to explore connections and divergences among their experiences and to raise awareness of students' positionalities to the service site and activities—especially in the context of racial and other forms of domination and oppression.
- Additional debrief/reflection questions to pose in dialogue:
  - Tell me more about that/Tell me how you came to believe that?
  - What are you feeling?
  - Why do you anticipate encountering (or not) other folks who are like you at [service context]?
    - As much as possible, connect students' responses to systems of power and domination.
      - For example, if a student offers that they mostly anticipate poor people will use a food bank. You are encouraged to affirm that assertion (when appropriate) and reframe their answer as "people experiencing poverty may use a food bank, because of wealth inequality and poverty, not because being poor is their fault."
      - Identifying racism and other forms of domination as the reason for inequality and disenfranchisement, rather than individual traits, is an important way to challenge potential deficit perspectives service-learners may carry.
  - Tell me more about the reasons people may use [service context]?
    - In order to challenge deficit framings and offer strengths and resources, offer positive reasons somebody may utilize services or engage with the service context: to provide resources for their family, to increase their own learning, etc. Identifying and accessing resources demonstrates a significant degree of personal responsibility and resourcefulness. Potentially, this community resource arose from the work and organizing of local advocates. Highlight, when appropriate, this history of the service site to center the ways community members seek to support one another's livelihoods.
  - In what ways are you connected to or complicit in [service need/service context]?
    - This is likely an important space for the facilitators to share some of their own personal reflections and narratives related to the service site and racism, or poverty, or other/multiple forms of domination.

- Some people at the service site—and beyond—may view you as part of the problem/reason why this service exists? What are your reactions to hearing that?
  - In what ways could this be true?

Suggestions for Further Reading

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CHAPTER 6

Facilitating Liberatory Relationships for Women of Color in Academia Through Mentorship

Kim McAloney and Jenesis Long

Key Terms and Definitions

Liberationships: Mutually beneficial relationships that empower all parties to reach their personally-defined goals while addressing systemic barriers.

Liberation: Critical transformation that can only happen after one can name systemic level oppressions (Harro, 2018).

Mentorship: A relationship in which a more experienced person teaches what a lesser experienced person needs to know generally tied to career advancement (Alarcón & Bettez, 2017) usually including role modeling, psychosocial function, and professional development (Grant & Ghee, 2015).

Mutual relationships: Relationships in which those involved bring their whole selves, are responsible for their own choices, and share knowledge and learning (hooks, 1998).

Transformative learning: Learning that makes a person shift their epistemology or "how" they know (Snipes & LePeau, 2017).

In this chapter we share about the history of Women of Color in higher education, the pervasive marginalization of their presence and perspectives, and the need for liberatory relationships. Liberatory relationships can take the form of mentorship through intentional use of critical teaching pedagogy; critical

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L. Parson and C. C. Ozaki (eds.), *Teaching and Learning for Social Justice and Equity in Higher Education*,
https://doi.org/10.1007/978-3-030-81143-3_6

pedagogies support the development of transformative mentorship relationships that acknowledge power and provide opportunities for conversations that situate the individual within systems of oppression to learn and develop through so that persistence in higher education can be achieved with the least amount of marginalization (hooks, 1998; Rendón, 2009; Snipes & LePeau, 2017). We highlight ethnographic research we conducted on the mentoring relationships between three Women of Color (two of whom authored this chapter) spanning 19 years to give more language to the unique, transformational, and liberatory aspects of these relationships. By approaching mentorship through critical pedagogies, mentoring relationships have developed into spaces of transformative learning, liberation and as sites as resistance to systemic power imbalances and inequities at a predominantly white institution.

In this chapter, we outline the core themes and valuable attributes necessary for the success of these relationships that emerged from this original research study. We present in detail the theoretical *Liberatory Mentorship for Women of Color* model liberatory mentorship model that we use to describe such relationships; we present the model with reflection questions to help readers prepare for the implementation of this research-based approach to improve student experiences. The final component of the chapter includes guidance for how to intentionally facilitate such partnerships using the recently developed model with considerations for program administrators, mentors, and mentees.

Liberatory Mentorship

While there is much research about "mentorship," the term is unsettling for each of us and does not adequately describe our relationships with other Women of Color that have helped to sustain our work in higher education (McAloney & Long, 2018). Therefore, we embarked on a research study to gain insight into the uniqueness of our relationships, to identify characteristics about our relationships, and name the multigenerational liberatory mentorship experiences that we have (McAloney & Long, 2018). Our experiences as Women of Color attending, working at, and resisting from the margins a historically white institution as well as our pedagogical notions of education have deeply connected us and shaped our development (McAloney & Long, 2018; Squire et al., 2016).

An important component of self-development is transformative learning (Snipes & LePeau, 2017). Liberatory personal development for people with oppressed identities (i.e. Women of Color) can only take place through mentorships that situate the individual within societal systems of power and oppression (Harro, 2018). This development can come through liberatory notions of education, mentorship relationships, learning partnerships, education spaces in which both parties can be co-constructors of knowledge, and reflection (Friere, 1970; hooks, 1998; Rendón, 2009; Snipes & LePeau, 2017).

We offer this work to document and explore mentorship relationships that can be counter-narrative to historical notions of mentorship with hopes to influence the thinking as mentorship relationships are facilitated, formed, and strengthened. Considering ourselves and our relationships as the sites of our research, we sought to "reconceptualize our narratives of interpretation" about our mentoring relationships (Sawyer & Norris, 2013, p. 3). As the researchers' deep, impactful relationships have transitioned and grown into the depth to what they are now, we explored our relationships, how they changed over time, the impact of our relationships on our lives, and what we name the type of relationships we have. We sought to examine our individual relationships, group affiliations, and institutional structures that impact our relationships (Sawyer & Norris, 2013). This experience offers a model counter-narrative to current mentorship models and their inherent maintenance of white supremacy.

History of Women of Color in Higher Education

At historically white institutions, Women of Color can be isolated, alienated, and experience social marginalization and feelings of invisibility (Enomoto et al., 2000; Thomas & Hollenshead, 2002). Sotello Viernes Turner (2002) stated that working in higher education institutions is a lived contradiction with ambiguous empowerment, tokenization, and constantly being defined out and not in. Ambiguous empowerment is when Women of Color are placed in situations where their authority is limited, and, then in addressing these situations, are drained of their energy (Sotello Viernes Turner, 2002). This tokenization and being defined by others is taxing (Enomoto et al., 2000; Sotello Viernes Turner, 2002; Thomas & Hollenshead, 2002).

Microaggressions, when happening at work, can lead to high rates of depression, isolation, and absenteeism, which often results in reprimanding, negative performance evaluations, and even dismissal (Torino et al., 2019). One's mental and physical well-being can also be influenced by microaggressions in the following ways: higher rates of depression, anxiety, trauma, alcohol abuse, eating disorders, self-constructs such as achievement aspirations, pain, and fatigue (Torino et al., 2019). Furthermore, these negative personal impacts can lower a Woman of Color's ability to achieve salary increases and promotion at work (Torino et al., 2019). Existing in a predominantly white-man-dominated administration and society poses unique challenges to a Woman of Color's self-esteem and career productivity (Enomoto et al., 2000; Torino et al., 2019).

Given this reality for Women of Color working within higher education, "emerging scholars and practitioners who intend to excel in their respective professions have the opportunity to make connections and learn how to successfully maneuver within their areas of specialization" (Enomoto et al., 2000; Patton & Harper, 2003, p. 67). One way to make these connections and gain these critical lessons is through mentorship. Sotello Viernes Turner (2002) states that mentorship is a key component for "individual and group

success and progress" (p. 84) and that mentors can help address power and power relationships within the institution: "we can define ourselves in and claim unambiguous empowerment, creating discourses that address our realities, affirm our intellectual contributions, and seriously examine our worlds" (Sotello Viernes Turner, 2002, p. 89).

Early definitions of mentoring state that mentors guide, teach, and counsel (Enomoto et al., 2000; Patton & Harper, 2003, p. 68). Mentoring is the cornerstone to success from which comes student-faculty relationships built on humanness, a desire to create hybrid identities, and engage in praxis (Snipes & LePeau, 2017) propelled by "trust, integrity, opportunity, and understanding" (Patton & Harper, 2003, p. 68). All of this make mentoring one of the "salient factors in academic and career success" in higher education (Patton & Harper, 2003, p. 67) as "individual views or horizons for (be)coming scholars were expanded through the learning partnership" (Snipes & LePeau, 2017, p. 593). For Women of Color,

> participating in mentoring relationships with someone who looks like them, who has similar personal, professional, and scholarly interests and is developed to their holistic experience and personal success as a graduate student in their chosen field, is keenly important for African American women and other Students of Color. (Patton & Harper, 2003, p. 68)

The mentor needs to have a belief in the protégé caring about their success, engage with a relationship of care, and both parties need to have mutual respect and perceive the relationship as mutually beneficial or reciprocal (Enomoto et al., 2000).

Liberatory relationships can take the form of mentorship through intentional use of critical teaching pedagogy, which supports the development of transformative mentorship relationships that acknowledge power and create opportunities for conversations that situate the individual within systems of oppression to learn and develop through so that persistence in higher education can be achieved with the least amount of marginalization (hooks, 1998; Rendón, 2009; Snipes & LePeau, 2017). Liberatory relationships are necessary for Women of Color given our history in higher education. Liberatory relationships position mentors as educators and facilitators. Throughout this chapter, we will use the term educator. Whether one is tenure-track faculty, student affairs practitioners, or academic affairs staff, we all have roles as educators with students and one another.

Approaching Mentorship Through Critical Pedagogy

Mentorship is a form of teaching and passing along knowledge (Sotello Viernes Turner, 2002). With this definition of mentorship as teaching, this literature review will begin with liberatory teaching pedagogies to set up

a standpoint of Women of Color mentorship coming from community of colorways of knowing.

Teaching pedagogies that have been developed that center the student, position the educator as a co-learner, and hold community and reflection as key components (hooks, 1998; Rendón, 2009). Sentipensante pedagogy (Rendón, 2009) and engaged pedagogy (hooks, 1998) center educators and Students of Color, first generation, and other communities historically denied access to higher edaction. As work with students is reimagined, intentional educators can use tools of liberation to rupture the status quo and create transformative experiences for students.

Much of mentorship work with students, which can be approached in a way that engages the whole student, is liberatory and, at its core, is justice work. Such scholars as Friere (1970), hooks (1998), and Rendón (2009) discuss liberatory pedagogies in the context of the classroom, but not other teaching forms. Rendón (2009) describes sentipensante pedagogy as integrating sensing and thinking into our learning, connecting to ways that people have learned for centuries. This liberatory learning approach is a union of sensing and thinking and engages intuition, subjectiveness, contemplation, human community, humanism, and personal development (Rendón, 2009). Hooks (1998) suggests that through engaged pedagogy, educating so any person can learn is "the practice of freedom" (p. 13) and is essential for an individual's most deep learning. Educators are called to be healers and teach students how to "live in the world" (hooks, p. 15). Engaged pedagogy asks educators to be vulnerable, share, and to "make their teaching practices a site of resistance" (hooks, 1998, p. 21).

Both Rendón (2009) and Hooks' (1998) work centers individuals and the learning community, and asks educators to provide and create spaces that are liberatory and transformative through engaging with students as whole beings who bring knowledge that the entire learning community, including faculty, can learn from. Knowing this, our research provides a way to approach mentorship relationships as teaching spaces where both individuals are able to bring their full selves, experience deep learning, and liberate their work in higher education. Engaged pedagogy and sentipensante pedagogy provide opportunities for liberatory mentorship.

Engaged Pedagogy

Engaged pedagogy calls on educators, mentors, to work toward self-actualization (hooks, 1998). This is an acknowledgment that mentors are still learning and are continuing to actively engage in their own growth. With this work toward self-actualization, the educator and students engage in building a learning community together (hooks, 1998). This learning community and experience is modeled by the educator, mentor, and needs the buy-in from the mentee (hooks, 1998). Third, engaged pedagogy provides that the mentor

and mentee engage in a relationship in which they hold one another's humanness central within their relationship (hooks, 1998). Finally, engaged pedagogy allows for students to bring their whole selves to the work (hooks, 1998). This opens the possibilities for mentees to bring their whole selves, their lived experiences, and knowledge to the mentorship relationship.

Sentipensante Pedagogy

Similar to engaged pedagogy, sentipensante pedagogy calls on educators and learners, mentors and mentees, to bring their whole selves to the mentorship relationship (Rendón, 2009). Using sentipensante pedagogy in mentorship includes fostering critical awareness, working with diverse ways of knowing and being, and engaging about creating change as compassionate beings that help mentees:

- Find purpose, voice, and self-worth
- Recognize social inequalities and taking action
- View themselves as capable and contributors
- Dismantle negative beliefs they may have of themselves (Rendón, 2009).

Critical and liberatory pedagogies are frameworks we can utilize in multiple areas of our work, like mentorship, because we are educators. These pedagogies offer us ways of thriving in higher education based on ways in which many minoritized communities have been operating for centuries and were the theories through which we explored our mentorship relationships.

Methods

In 2017, we (Kim and Jenesis), as well as the additional person in our mentorship triad, began to reflect that our mentorship relationships were different than we had experienced with others. The opportunity to explore these mentorship relationships presented itself as Kim was tasked with a research assignment in an ethnography methods class. Given this opportunity, the three of us decided to engage in a duo ethnography (Sawyer & Norris, 2013) to research what it is about our relationships that make them unique and sustainable. The research questions for this study were: What is unique about our relationships that began as student-faculty and are now colleague-colleague? What components of our relationship are mentorship and what components are different from mentorship? How do we describe the shifting dynamics/positions within our relationships?

Population

We are Women of Color who work in higher education and have earned graduate degrees. We come from low socioeconomic backgrounds, rural communities, and were first-generation college students. Each of us engaged in mentorship relationships with one another individually, and it was after Jenesis started working as a higher education professional that the three of us began to also work together as a group. Between the three of us, we have 19 years of mentorship experience with one another at the time of the study. Adding each of our years of service together, we have worked in higher education for over 50 years. We have worked in advising, dean of students work, teaching, and in units that support students historically denied access to higher education.

The present study was conducted after we had worked together for almost 20 years. Jenesis and Kim were both undergraduate students when we had our first mentoring relationships; we all met because of the NASPA Undergraduate Fellows Program (NUFP) which facilitated our formal mentorship relationships. The relationships continued through Jenesis and Kim's master's programs and then through Kim's doctoral program. Through our schooling experiences, we served for one another as internship supervisors, advisors, and on Honors thesis and/or graduate committees. In our work lives and in various combinations, we have taught together, served on committees, presented on campus, regionally and nationally, led conferences, and published.

Data Collection

We engaged in five video-recorded, semi-structured open conversations (Schensul & LeCompte, 2012). Four interviews discussed our relationships, how the mentorships came to be, describing the shifting dynamics of the relationships, and discussing how the relationships are a unique type of mentorship. Each interview began and ended with reflection about how each participant's thinking may have shifted or deepened throughout the conversation. In the fifth interview, we engaged in a conversation about our pre- and post-interview reflections. We had guiding questions for each conversation with sub-questions to guide follow-up conversation.

Analytic Methods

We transcribed and coded through thematic coding (Gall et al., 2007). We engaged with theming the data individually and then met to discuss themes we each found. This allowed us to deepen and strengthen our understanding of the data and the codes we developed. For member checking, throughout the analysis process, we met in our mentorship triad to share our in-progress

findings in order to ensure our themes were accurate representations of our mentorship relationships.

Liberatory Mentorship for Women of Color

The Liberatory Mentorship for Women of Color Model describes three aspects of mentorship–who, what, and why (Fig. 6.1).

Who

The first layer of the model is identified as who and has three shared attributes: acknowledge power, shared identity, and desire for growth. Acknowledging power is the willingness and ability to engage around how socially oppressed identities play out in our relationships as we have made a space in which we can evaluate ourselves and reflect with one another in ways that situate the experiences within the everyday experiences we have. Secondly, there is a shared understanding we have because of our overlapping shared identities as Women of Color, educators, and each coming from a low-income background. Because of these shared identities, similar questions and concerns have arisen as we navigate our work as well as shifts in our personal and professional roles. For example, we had shifts in our socioeconomic class as we moved from student to career professional and again as we advanced through our career. We were able to connect with one another about the ways we viewed ourselves through this shift and how we related during and through these

Fig. 6.1 The liberatory mentorship for Women of Color model (McAloney & Long, 2018)

shifts with those closest to us. Third, we all share the specific value of a desire for being our best selves and continually growing. This desire for growth is evident by our interest in working as educators, our pursuit of knowledge, and this research project. This desire for growth has kept us engaged, humble, and honest with ourselves about the areas of our lives, professionally and personally, that we need support and in which we want to develop. These three foundational attributes of acknowledging (individual and systemic) power, having a shared identity, and a shared desire for growth have been foundational to our relationship allowing for both depth and complexity.

How

The second layer of the model is identified as how and describes how we connect within our relationships: reciprocity, reflection, and resistance. The first approach, reciprocity, is shown through investment, authenticity, and trust. Each of us show up as our whole selves and we are each invested in the relationship with one another. This authenticity and investment build trust and are the foundation for reciprocity and allow for the relationships to be beneficial for all those involved in the relationship. The second foundational approach is reflection. It is through reflection that we connect with one another's experiences through our shared identity and caucusing as well as our shared desire for growth. Reflection is both a function of the relationship as well as a tool used within it. The third and final approach is resistance to systems of oppression. This requires us to have an awareness and acknowledgment of our social identities as well as how our identities are positioned within the academy and our desire to do our work thoughtfully and with intentionality.

The academy was not designed for us. What does it mean to be Women of Color from low-income backgrounds working within a system built and maintained for elite, white men? This resistance space is a way for us to not only support one another, but to encourage us to make changes and shifts within the academy that will benefit those coming after us. While the need for mentorship of Women of Color is clear for survival, being within these margins of the institutions, Women of Color can build communities of resistance. Thomas and Hollenshead (2002) quote bell hooks writing about the margins as a place one stays in "clings to even, because it nourishes one's capacity to resist. It offers to one the possibility of radical perspective from which to see and create, to imagine alternatives, new worlds" (p. 167) and "a location of radical openness and possibility" (p. 166). Reciprocity, reflection, and resistance allow our relationships to get stronger and allow us to connect with our purposeful work within the academy.

Why

The third and final layer of the model is why we continue to cultivate our relationships. From these relationships, we each grow, are validated, and have increased work productivity. Throughout this research, there was an acknowledgment of growth that each participant experienced because of the mentorship relationships she was engaged with the others. This growth was in both personal and professional areas of our lives and as the relationship evolved and deepened, this new growth showed up through new ways of thinking and behaving. Second, validation of ourselves, our experiences, and how we understood the world was another outcome of the mentorship relationships. Specifically, this validation supported us through toxic relationships and navigating the imposter syndrome and bureaucracy within our historically white institution. Each of us, the participants, share similar values and desires about why we work in higher education specifically. This increases our work productivity through engaging together on meaningful work projects. An example of this is this research examining the nature of our relationships and the development of this model. Through our relationships and the nature of our relationships, we are consistently challenging and supporting one another to further the work we are passionate about both personally and professionally.

Finally, this model has multiple connected and interconnected circles. This emulates the cyclical nature of our relationships that are ever changing and growing. This model offers a way to analyze the complexity of mentorship relationships and encourage others to consider how they engage, why they engage, and who they are engaged with in terms of mentoring. Given this model and our understanding of our unique form of mentorship we would like to offer "liberationships" as a way to name and describe these relationships. We define liberationships as mutually beneficial relationships that empower all parties to reach their personally-defined goals while addressing systemic barriers.

Conclusion

We offer this chapter to document and explore our relationships as a counter-narrative to historical notions of mentorship. This duo ethnography research on three multigenerational relationships spanning 19 years between three Women of Color to provide more language to the unique, transformational, and liberatory aspects of these relationships. Through approaching mentorship with critical pedagogies, such as engaged pedagogy (hooks, 1998) and sentipensante pedagogy (Rendón, 2009), these relationships have developed into spaces of transformative learning, liberation and as sites as resistance to the systemic power and inequities at a historically white institution that we call liberationships. Again, liberationships are mutually beneficial relationships that empower all parties to reach their personally-defined goals while addressing systemic barriers. It is these liberationships that allow us to bring our whole

selves to work, engage in meaningful relationships, and sustain ourselves as Women of Color in higher education. We hope that the theoretical model of *Liberatory Mentorship for Women of Color* can be used to describe such relationships that currently exist, and inspire new relationships to enhance their approach. The following artifact can be copied for personal reflection and group dialogue.

Appendix: Facilitating Liberationships Questions

For current mentors and mentees to better understand the *Liberatory Mentorship Women of Color* model, consider the following questions to further expand your understanding of how your own experiences fit within the model.

Reflection process to engage with the "who" layer of the model: Brainstorm a list about your past mentorship experiences. Were their shared values represented in your relationships? If so, which? What identities were most salient for you in these relationships? And, how do you know? Were you and those you were in relationship with able and willing to engage in conversations about individual and systemic power? If so, how was this demonstrated? Was a shared desire for growth demonstrated? If so, how?

Reflection process to engage with the "how" layer of the model: What are your beliefs about the roles and expectations of mentors and mentees? How should vulnerability and reflection show up in mentorship relationships? How are boundaries set in mentorship relationships? What qualities/characteristics move a relationship from student/faculty to colleague? Has resistance shown up in your past mentorship relationships? If so, how?

Reflection process to engage with the "why" layer of the model: What personal growth are you most interested in prioritizing at this time? What areas of your identity do you feel could benefit from increased validation? What work/passion projects would you like to see increased productivity in? Who might you want to develop a mentorship relationship with to reach your goals? How do you find a balance between your desire for work productivity, and your need for personal growth and validation?

For program administrators, mentors, and mentees looking to intentionally facilitate relationships using the *Liberatory Mentorship Women of Color* model, consider the following reflection questions:

Program Administrators

- Who will be invited to participate and how?
- What kind of orientation/training process will you provide?
- How will biases be mitigated and addressed?
- Who will mentors and mentees refer questions or concerns to?
- What are the outcomes you will measure? *(Possibilities: number of contacts, self-reported feelings of belongingness and support, number of referral to resources, written reflections about experience)*

Mentors

- What makes you want to be a mentor and to who?
- Who do you want to mentor and why?
- What does being a mentor mean to you?
- What areas do I focus on most when talking with my mentees?
- What is problematic about the term mentorship?
- What boundaries do you need in the relationship for it to succeed? *(Consider time, topics of conversations, frequency of contacts, communication channels)*

Mentees

- What do you hope to gain from your mentorship experience?
- Who do you wish to be mentored by and why?
- What will you need to feel supported by your mentor?
- What boundaries do you need in the relationship for it to succeed? *(Consider time, topics of conversations, frequency of contacts, communication channels)*

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CHAPTER 7

Facilitating Major Choice with and Without Typology Assessments: An Action Research Project in an Introduction to Business Classroom

Stephanie Morawo and Laura Parson

Research suggests that student confidence in their choice of major, especially when it is made early in their undergraduate career, is positively related to student retention and persistence (Cuseo, 2010; Shaw & Barbuti, 2010). As such, institutions of higher education have a vested interest in helping students to make major choices early in their college careers. One method for helping students to determine which career, and therefore college major, they should choose are typology assessments. Typology assessments, also known as personality, strengths, or interest inventories, are used for a variety of reasons including major exploration and career counseling within higher education (Gibby & Zickar, 2008). The use of typologies to guide major choice, especially in business, is built on research that suggests that students pursuing business majors have specific personality traits that mimic conventional stereotypes of a successful businessperson (Noël et al., 2003).

However, the use of typology assessments to aid students in academic and vocational choice is problematic, especially as those typologies are reductionistic and replicate societal inequities. In this chapter, we review the use of typologies as a tool to direct major choice through a critical lens. Second, we discuss the results of an action research project in an introductory business

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L. Parson and C. C. Ozaki (eds.), *Teaching and Learning for Social Justice and Equity in Higher Education*,
https://doi.org/10.1007/978-3-030-81143-3_7

classroom that implemented and assessed student experiences with alternative activities to help students identify career and major interests. Finally, we conclude with recommendations for instructional activities that can help students make a major choice.

Typologies Assessment and Their Use in Business Education

Typology assessments, also known as personality tests or strengths/interest inventories, are used in a variety of contexts within higher education including major exploration, career counseling, and instructional methods. Specifically, academic advising and career counseling services often use typology assessments to help students to determine major and career options. Often occurring in tandem with degree specific academic advising programs, these assessments have also been used within the higher education classroom such as first-year undergraduate introduction or survey courses that are designed to introduce the field and career options to students new to or considering the program. The use of typologies is not limited to higher education, however, and the roots of their creation and use begin in the military.

Background

The first typology assessment, the Woodsworth Personal Data Sheet, was developed and used in 1917 during World War I. The assessment was used to identify soldiers who were more likely to have a mental break when faced with attacks from the enemy (Gibby & Zickar, 2008). Although the first assessment was not created and used until 1917, there were many philosophers and theorists who studied personality and temperament before that time to understand differences between individuals and groups. For example, Galen and Galton believed that temperament was influenced by bodily fluids, while Franz Joseph Gall believed personality differences were based on the shape of the skull (Gibby & Zickar, 2008).

After the 1920s, psychologists like Goddard, Terman, and Thorndike developed assessments to measure differences in intelligence, achievement, and sensory skills (Gibby & Zickar, 2008). These assessments were used to predict performance and readiness for the military. Other psychologists, such as Bingham and Scott, created assessments that sought to categorize an individual's readiness for industry.

The first multidimensional measure of personality was developed by Robert Bernreuter in 1931, the Bernreuter Personality Inventory (BPI). Other inventories followed including the Humm-Wadsworth Temperament Scale (HWTS) by Humm and Wadsworth in 1934, the Bell Adjustment Inventory by Bell in 1938, and the Guilford-Martin Personality Inventory of Factors by Guilford and Martin in 1943. Development of personality tests continued in the

1940s and 1950s, leading to the Minnesota Multiphasic Personality Inventory (MMPI), the Sixteen Personality Factor Questionnaire (16PF), and the Myers-Briggs Type Indicator (MBTI). These personality tests began to measure personality for a broader range of purposes and contexts instead of being limited to psychological purposes. The MMPI, 16PF, and the MBTI have been revised since their creation and are widely used in many different contexts, including business, education, and Facebook personality tests (Gibby & Zickar, 2008). Assessments that measure personality, strengths, and interests are used in modern contexts to assign types based on strengths, abilities, or interests. The most popular and widely used of these assessments are the Myers–Briggs Type Indicator (MBTI), StrengthsQuest, the Big Five-Factor Model, and the Strong Interest Inventory (SII).

Within higher education, the typology assessments used mostly with first-year undergraduate students, specifically business students are given the MBTI, StrengthsQuest, and the Strong Interest Inventory. The use of these typologies is premised on the assumption that business majors exhibit different personality traits than students in other majors and that the personality traits of business majors are directly related to their intended vocations (Noël et al., 2003). SII, MBTI, and StrengthsQuest are often used to guide business majors to their specific major choice, such as accounting or marketing, and to connect them to their future vocation. These assessments are used in career counseling and academic advising of business majors, including first-year undergraduate classrooms, where they are used to introduce students to their individual skills and interests related to academic major and future vocation. Specifically, the MBTI and StrengthsQuest are used to help students to start to identify personal values and strengths. Once students have identified values and strengths, the SII is used to connect the individual to their academic major. Next, we explore the background, advantages, and limitations of these popular assessments and their use within higher education contexts specifically with use of these assessments with major and vocational advisement and pedagogical practices within the business classroom.

Myers-Briggs Type Indicator (MBTI)

The Myers-Briggs Type Indicator (MBTI) is a self-report assessment designed to measure how individuals perceive the world around them and make decisions. The assessment was created by a mother and daughter, Katherine Cook Briggs and Isabel Briggs Myers, and was (loosely) based on the work of Carl Jung (The Myers & Briggs Foundation, 2014). Each item of the MBTI is compared to four dimensions: Extroversion/Introversion (EI)—evaluates the individual's attitude about the world; Sensing/Intuition (SN)—preference between facts or senses; Thinking/Feeling (TF)—evaluating the decision-making process; and Judgment/Perception (JP)—the time used to make decisions (Capraro & Capraro, 2002). Different combination of these four dimensions comprises 16 different personality types. In higher education,

MBTI is a common tool in career services and human resources units (Capraro & Capraro, 2002).

The use of MBTI has been supported by some researchers in its use and application in education (Capraro & Capraro, 2002). Reliability tests indicate that the MBTI is more reliable for adults 20 years and older and for high-achieving students (Capraro & Capraro, 2002). Capraro and Capraro's (2002) test/retest of MBTI's reliability suggested consistency over time, yet there were some reports of preference changes across time; those preference changes were often limited to one dimension area. Further, researchers have used construct validity to compare the MBTI to other typology assessments; those results indicated that the items of the assessment correlated with the dimensions of the test suggesting that MBTI's questions measure what they aim to measure for the population studied (Boag, 2015).

However, much more of the scholarly literature has found significant limitations in the use and application of the MBTI, leading to the conclusion that there is not enough evidence to support the use of the tests (Moutafi et al, 2003; Pulver & Kelly, 2008; Stein & Swan, 2019). Specifically, criticism of the MBTI includes concerns that it does not adequately align with Carl Jung's theories and that there is a general lack of validity and consistency across genders (Capraro & Capraro, 2002; Stein & Swan, 2019). For example, Capraro and Capraro (2002) found that the final dimension of thinking and feeling is biased in its measurement when applied to men and women. Further, Stein and Swan (2019) found the MBTI to falter in its validity and described the MBTI as an unsuitable framework for understanding personality. Additionally, research suggests that the use of the MBTI to assist major choice is not founded in research. For example, Pulver and Kelly (2008) examined the incremental validity of MBTI as a predictor of academic major choice for undecided students and found that the MBTI was not highly effective in identifying compatible majors or careers and did not enhance the prediction of academic group membership. Overall, research suggests that the MBTI is not consistently reliable nor valid. Moreover, the literature has failed to address how this assessment is influenced by other factors such as age and gender and how the MBTI accounts for fair measurement of individuals from all ethnicities or races. These findings suggest that students should not use the MBTI process to guide major choice.

StrengthsQuest

StrengthsQuest, also known as Clifton Strengths or StrengthsFinder, is a tool that is used across higher education and industry for leadership programing, advising, and team-development. StrengthsQuest purports to measure an individual's "talents," which are organized into themes that group similar talents. Talents represent thoughts, feelings, or behaviors (Hodges & Harter, 2005). According to StrengthsQuest, everyone has talents within the 34 themes; however, the assessment reports an individual's top five talents (referred to

as themes) or strengths. The 34 themes are within four main categories: Executing, Influencing, Relationship Building, and Strategic Thinking (Tapia-Fuselier, 2019). StrengthsQuest is often used to provide awareness of one's strengths as they relate to individual values, skills, and emotions. StrengthsQuest is premised on the assumption that one's strengths, once identified, can help individuals to be more successful as they balance their academic, employment, and family responsibilities (Hodges & Harter, 2005).

The StrengthsQuest assessment is rooted in strengths development theory developed by Clifton and Anderson; the theory seeks to identify and help individuals develop their positive attributes (e.g., to study what was "right" with people instead of what may be wrong; Hodges & Harter, 2005). Within the theory, an individual's development is organized according to three stages: individual identification of talents, acceptance of those talents through self-reflection, and a change in behavior. Robertson (2018) highlighted the benefits of the use of positive psychology techniques like those promoted through use of the StrengthsQuest assessment along with career counseling and coaching. Current research postulates that the StrengthsQuest assessment has an impact on desired student outcomes such as confidence, relational growth, and academic success (Robertson, 2018). As such, StrengthsQuest has been used in higher education by career counselors, academic advisors, and instructors.

Hodges and Harter (2005) conducted construct validity to evaluate the consistency and stability of the StrengthsQuest assessment and found that the structure of the StrengthsQuest assessment was stable across cultures, ages, and genders and, in test–retest for reliability, the assessment met accepted standards for reliability. Further, Hodges and Harter (2005) reported that there was a significant correlation between this assessment and the five-factor model (which will be discussed later in this chapter). However, much of the research validating StengthsQuest has been conducted by Gallup or Clifton. As such, research is needed that critically evaluates this assessment outside of those who created or profit from the assessment (Tapia-Fuselier & Irwin, 2019).

Critics of the StrengthsQuest assessment caution that the use of strengths assessments, specifically StrengthsQuest, cannot offer precise occupational recommendations: "Positive psychology may enrich a technically eclectic approach to career development and provide a fruitful focus on well-being, but it is not well placed to provide a comprehensive, integrative and ethical foundation for practice" (Robertson, 2018, p. 250). Further, Tapia-Fuselier and Irwin (2019) critically evaluated StrengthsQuest through the lens of critical whiteness and outlined the following critiques: (1) Clifton's work with positive psychology is not a global concept. Positive psychology is based on Western traditions and practices; (2) life experiences will have an impact on one's strengths; and (3) the grouping of similar traits into categorized themes holds a neoliberal outlook (Tapia-Fuselier & Irwin, 2019).

To address their critiques, Tapia-Fuselier and Irwin (2019) deconstructed and reconstructed StrengthsQuest through critical whiteness. Within the

critical whiteness lens, the authors used three concepts to examine StrengthsQuest—color evasiveness, normalization, and solipsism. First, the authors critically analyzed the assumption that the StrengthsFinder was relevant for all people, an assumption that is linked to color evasiveness, or when individuals refuse to see or address race (Tapia-Fuselier & Irwin, 2019). The lens of critical whiteness, specifically color evasiveness, uncovers how the assessment does not consider the influence that culture and life experiences have on individual talents nor does it consider barriers that individuals may face through their lived experiences based on race, gender, ability, or sexual identity. Second, the authors explored how the StrengthsQuest assessment worked to normalize whiteness, specifically how the identification of specific "talents" characterize white experiences while failing to acknowledge other identities. By specifically exploring how whiteness is presented as universal, the authors uncovered how the StrengthsQuest assessment was created without consideration of race, other identities, or life experiences. Finally, the way in which the assessment was administered and reviewed with students did not allow for a challenge of the results; as a result, to participate in the StrengthsQuest process, participants are required to align with the prescribed neoliberal structure that focuses on individual accountability for their own development. Tapia-Fuselier and Irwin (2019) suggested that if the StrengthsQuest tool continued to be used, facilitators of the tool must engage in a critical dialogue with participants (e.g., students) that identifies and describes the limitations of the tool as one way to challenge the normalization of whiteness inherent in the use of the tool and shed some light on the lived identities and experiences of marginalized individuals. Further, it is up to the facilitators to create a space where students can critically examine the tool and help students make sense of what the assessment results mean for them (Tapia-Fuselier & Irwin, 2019).

Holland Career Theory/Strong Interest Inventory Assessment

Holland's Career Theory (Holland, 1959), created by John Holland, is based on six general occupational themes (GOT): Realistic, Investigative, Artistic, Social, Enterprising, and Conventional, and three main concepts: individual, their environment, and their interactions with their environment (Pike, 2006). Each GOT is linked to specific environments and specific occupational interests. Holland's Career Theory, through the Strong Interest Inventory Assessment (SII), is often used in advising in higher education and K-12 environments to help students identify potential careers and select a college major. Holland's theory assumes that students select majors related to their personality type, academic majors support the development of relevant skills and interests, and students are more likely to succeed in an environment that reinforces their personality type (Pike, 2006). The use of the SII is assumed to assess the interaction of interests, environment, and personality to recommend a professional environment fit. Gary Pike's (2006) study evaluated the influence of Holland's theory on interests, academic major choice, and

college expectations. His results found a strong correlation between student expectations and their major choice.

Critics of Holland's theory ask how interests develop, how student experiences influence interests and academic environments, and if there are differences according to race and gender that would impact the applicability of the SII in practice (Pike, 2006). Evaluation of career development has found, generally, that there are no theoretical models of career development that are relevant to all populations; assessment tools that were standardized for white individuals may not be representative of other populations (Fouad, 2002). For example, Fouad (2002) explored vocational interests among members of the same racial group who differed in age, educational level, and professional attainment—the sample included African American, Asian American, European American, Hispanic/Latino American, and American Indian persons—and found that there were major in-group differences in interests within sex differences. Further, Fouad and Mohler (2004) found that race and ethnicity have an important impact on occupational choice due to the over and under-representation of certain populations in specific occupations and the disparity in pay. For example, some populations have overrepresentation in blue-collar versus white-collar positions.

Specific to the SII, Fouad (2002) explored the use of the SII and concluded that differences within ethnic groups by sex and age were greater than differences between ethnic groups (Fouad, 2002). Reinforcing those findings, Fouad and Mohler (2004) studied the cultural validity of the SII with five racial/ethnic groups and found that there were minimal differences based on racial/ethnic group membership but more meaningful group differences based on gender (Fouad & Mohler, 2004, p. 423). The research and this study continue to show support for the use of SII with diverse groups (Fouad & Mohler, 2004, p. 425):

> Group differences in differentiation and consistency were also examined and found little meaningful differences based on ethnicity. This can be interpreted as meaning that Holland's model seems to hold up well when comparing ethnic groups to Caucasian samples, and similar predictions can be made about results that are consistent or differentiated. (Fouad & Mohler, 2004, p. 437)

Exploring the impact of gender on the validity of the SII, Einarsdóttir and Rounds (2009) explored gender bias and its influence on gender difference in relation to the General Occupation Themes (GOT) and Basic Interest Scales of the Strong Interest Inventory (SII). The study highlighted that gendered opportunity structures and stereotyping of the job market differently influences the interest traits for women and men. Results showed that women and men with the same level of interest or trait being measured by the GOT's tended to respond differently to sex-stereotyped items. Einarsdóttir and Rounds (2009) concluded that there is extensive gender-related item bias in the SII. Overall, while Holland's theory has been examined and

re-examined over several decades and it is the only theory that links interests and environmental fit, there is evidence of gender bias which limits its usefulness in the higher education environment. Because the Holland's theory and the Strong Interest Inventory assessment do allow for students to consider experiences and expectations, it might be viewed reasonable to use the SII as long as results and a discussion of the limitations of the tools are presented to students.

The Big Five-Factor Model

Robert McCrae and Paul Costa developed the Big Five model of personality, also known as the five-factor model, which is applied in psychology as a model of the five broad dimensions of personality (Feyter et al., 2012). The five-factor model measures agreeableness, conscientiousness, emotional stability, extraversion, and openness through self-report questionnaires. Research seems to have formed a consensus that all personality traits can be represented within these broad five traits (Lounsbury et al., 2009). According to Lounsbury et al. (2009), this five-factor model has been found reliable and valid across a variety of criteria including academic success, job performance and satisfaction, career achievement, and satisfaction in life. The Big Five-Factor model has also been used to connect self-efficacy and academic motivation. In a study conducted by Feyter et al. (2012), they determined that personality factors were more significant in relation to academic achievement than academic motivation. The study further concluded that there is a direct relationship between self-efficacy and academic performance (Feyter et al., 2012). These results along with the research conducted with the Big Five model suggest that personality does have an impact on student success and is something that needs to be regularly measured in a critical way.

Typology assessments are widely used in higher education and they are believed to hold value in major choice and vocational planning. However, the limitations of these tests are reflected in their inability to consider past experiences, gender, and cultural background. Next, we discuss the limitations more broadly and highlight key areas of concern.

Limitations of Typology Assessments

Overall, despite some research that has found validity of these measures across cultures, several factors indicate caution with their use. First, these assessments "type" students, which does not acknowledge or value the unique experiences and diversity of students. Additionally, these assessments are limited in their capacity to provide opportunities for self-reflection where students are able to reflect on the meaning of their experiences and the development of reflective habits (Patton et al., 2016). Further, this "typing" is reductionistic and lacks the nuance of real experience. Specifically, these assessments are seeking to

measure an attribute or trait. Traits are defined as individual temperaments—individual thoughts, feelings, and actions—as defined, yet these cannot be fully observed, only behavior can be observed (Boag, 2015). In typology assessments, these qualitative traits are assigned numbers on a scale to attempt to quantitatively measure the traits. Yet, this approach reduces one's traits to a number using definitions that lack, at best, the nuance of individual differences. At worst, those process reduces traits according to definitions based in white, western, and often gendered notions of values, goodness, ethics, and morals.

Second, research has shown that typology assessments are lacking reliability and predictive validity (Lester et al., 2020). Typology assessments are based on self-assessment of personal behavior and characteristics, which impacts the reliability and validity of the assessments. Even with an established form of measurement, the assessment cannot always yield the same results because personality traits and the observable behavior of individuals are constantly changing. Specifically, research suggests that the MBTI and StrengthsQuest inventories have limitations regarding their validity and reliability to measure what they intended to measure consistently.

Further, and of particular relevance to this chapter, these typologies are limited in their ability to prescribe a baseline of traits that apply across cultures, religions, genders, and sexual identities (Tapia-Fuselier & Irwin, 2019). Especially considering the SII, racial groups differ in their representation in occupations, which can affect the results of these assessments (Fouad, 2002): "It is important for practitioners to be cognizant of commonly occurring preferences and interests based on ethnic group membership as well as levels of acculturation and perceptions of opportunity relating to the world of work" (Fouad & Mohler, 2004, p. 438). Although Holland's theory and broadly the General Occupational themes and the Big Five-Factor model have been widely accepted across psychology research, even these theories have limitations regarding how they apply to individual experiences across cultures. These assessments do not consider the influence of sex-role socialization and gender-based barriers regarding occupational opportunities. These assessments also misrepresent the gender roles within the descriptions of traits or interests. For example, the Realistic General Occupation Theme (GOT) is narrowly defined, listing manual labor such as tools and machines operated by men and not considering the experiences women have with this theme in the forms of making clothes, or cooking (Einarsdóttir & Rounds, 2009).

Finally, typology assessments are an inequitable educational practice focused on and created for the traditional "ideal" student (Parson & Ozaki, 2017), white cisgender heterosexual men, usually described as being between the ages of 18–23, middle to upper middle class, and identifying as Christian. Typologies were originally created for white men in the military and later evolved for use in vocational settings that are increasingly devoid of a diverse population of workers (Gibby & Zickar, 2008). The use of these assessments as an educational practice excludes Students of Color such as African American and

Latino students, women students, students with low socioeconomic status, transfer students, online learners, students with families, and working students (Harper, 2009; Hernandez et al., 2013; Robinson & Hullinger, 2008; Stewart & Nicolazzo, 2018). All the typology theories and assessments presented in this chapter are all limited in their ability to prescribe a baseline of traits that apply across cultures, religions, genders, and sexual identities and their ability to consider the sex-role and gender-related barriers in the world of work.

Students do need guidance selecting major and setting vocational goals, but the use of typology assessments and career inventories, a common method, is often problematic. Therefore, we suggest that instructors and practitioners need to rethink their practices to help students find their identity, establish their goals, and plan for their future. Our goal, in this chapter, is to provide alternative instructional activities that can help students to expand their worldview, make decisions, and identify their values, skills, and feelings. In that vein, we conducted an action research study in an introductory business course to develop, implement, and assess different instructional activities and tools to help students choose a business major. In this action research study, we also included and assessed the use of the MBTI and SII to understand how students perceived their use in the classroom, and because those assessments were a part of the curriculum required for the course. In addition, we hoped to be able to compare student perceptions of the additional interventions explored in this study in order to provide context to if and how the other interventions were or were not successful in helping students with their major choice. After reviewing the study and findings, we conclude with recommendations for future activities to guide student major choice that does replicate the concerns about reliability and validity of the typology assessments discussed previously.

The Action Research Study

The action research study was part of Stephanie's Certificate in College/University Teaching, supervised by Laura who also taught the Practicum course where the action research study was the required final project. In this chapter, we report on the portion of the data that informs understanding of how students experienced the classroom activities designed to help them identify their major or solidify their major choice. These interventions were designed, in part, to identify alternatives or supplements to typology assessments to help students choose a major in response to research that suggests that the use of typology assessments are neither accurate nor just means to guide students in their major choice.

The action research project was conducted with a business professional development course designed for first-year business students within a College of Business at SU. At this institution, all first-year business students enter the College of Business as pre-business students completing university requirements without an official declared business major. These pre-business students

are required to take the introductory professional development course modeled after the eight career readiness competencies developed by the National Association of Colleges and Employers (NACE). The eight competencies cover topics including career management, professionalism, critical thinking skills, and teamwork. Typology assessments were used as a pedagogical tool in the course to guide major choice within the College of Business. After completing this course and 30 credit hours, pre-business students are eligible to declare their specific major within the business college (e.g., accounting, marketing).

As an advisor in the College of Business, Stephanie has found that students often choose one of the College of Business majors for various reasons without much direction or exposure to the major options. When students are unsure of their major choice a pattern begins of students changing their major often, which research suggests leads to problems with retention and matriculation (Arcidiacono et al., 2010). The six-year graduation rate within the College of Business at the Southeastern University (pseudonym, referred to as SU), where this study took place is 75%; the institutional graduation rate as of Fall 2018 was 78%. Self-report results from graduation exit surveys show that students change their major while at attending the SU around three times. Although there are many extrinsic (e.g., finding a job) and intrinsic (e.g., accomplishment of personal goals) components that affect retention and matriculation, an Office of Institutional Research report shows that major change is one of the components affecting retention and matriculation at the University (SU Website). Similarly, students change their business major often within the College of Business. An in-house report within the Office of Academic Advising shows business students changed their major 2–3 times between sophomore and junior year. Major change influences retention and matriculation because a major change means that requirements for graduation change prolonging graduation, then influencing other factors such as financial stability and motivation to finish (Arcidiacono et al., 2010).

The first-year professional development/introduction to business course was designed, in part, to respond to this problem to help students declare a major with confidence, yet many much of that instruction relied on the use of typology assessments that we suggest are problematic. Therefore, we sought to develop and redesign instructional activities in that course to help students to feel confident in their selection of major choice in ways that addressed criticisms of the use of business typologies in the business classroom. Specifically, we sought to understand how students perceived the usefulness of four instructional activities in helping them pick a major in order to make recommendations for alternatives to typologies in guiding major choice.

Procedures

Stephanie, the course instructor, added content to the course curriculum in the form of four intervention activities designed to help students feel more confidence in their major choice. Data for this study includes student responses to a post-intervention survey, which gathered data from Fall 2019 students to evaluate the impact of the intervention. The post-intervention survey given to students asked them to identify which of the four assignments within the overall intervention helped them to build confidence in their major choice. The survey consisted of 10 questions and was administered on the Learning Management System (LMS). Students also participated in focus groups where they provided more information about their perceptions of each of the interventions. Finally, data included the post-activity written reflections students conducted after each intervention. While the larger study collected more data, we report here just on the data that informs understanding of how students experienced each intervention and how it influenced their confidence in their major choice.

Sample

The sample for this study consisted of 58 first semester, first-year business students in the College of Business at SU between the ages of 18 and 19 (19 women and 39 men). The majority of students identified as white, and two men students who identified as Asian. All students in the sample were notified of the study and were told that their participation was voluntary. Students were able to choose to participate in the surveys and focus groups in this study. Students were also able to opt out of their course assignments being used for data collection.

Interventions

For the first intervention, the majors research project and presentation, students were randomly assigned to eight small groups of six to seven students in each group. Each group was assigned one of the eight College of Business majors. Each group was asked to work as a team to research the degree requirements for each major and the vocational opportunities for each major. Students were told they could use any resource, the library, the internet, even people, to gather information. Each group was also asked to take the information that they found and make a three to four-minute presentation that they were asked to deliver in-class. Students were told to be creative with their presentation and were instructed to give a definition of each major, describe the degree requirements for each major, and the vocational opportunities for each major.

The second intervention was attendance at the majors fair. The majors fair is an event that is hosted by the Office of Academic Advising. The event is

held in the College of Business. At the event, there are tables set up that represent each of the eight College of Business majors. At each table, there is a banner with the specific major title, and pamphlets for students to pick up that detail the major degree requirements and the vocational opportunities for each major. Each table has two representatives, the academic advisor for that specific major and the program champion for that specific major. The program champion is a faculty member within the major department who teaches the professional development course for the specified major. They also work with employers in their role and approve academic credit for student internships in the specified major. Students enter the event and have their student ID scanned to track attendance. Then students are given a card with a map of the event. On the map students are able to locate what tables represent each major. Students are then able to visit any and as many tables as they like. Students can take the pamphlet that is offered and are able to ask questions about the major and vocational options to the academic advisor and program champion at the table. The event was a three-hour event. Students were asked to complete a written reflection on what they learned from attending the event.

The third intervention, the program champion interview, required students to meet with and interview the program champion for the business major they were interested in or a business major they want to know more about. Students were given a template with seven interview questions to ask the program champion of their choice. Students were given the contact information for each program champion and were expected to contact one program champion to ask for an interview. All program champions were asked to participate in this assignment for the students for this one section of the business professional development course. All program champions agreed to participate. Students were asked to record the responses of the program champion and write a reflection on what they learned from the interview.

Finally, the fourth intervention revised the previous course curriculum's use of the SII and MBTI to include a written reflection. The College of Business contracted with the third-party vendor to make the SII assessment available for use in the business professional development courses. Students were asked to complete the assessments, record their results, and complete a written reflection on their thoughts on the results and how the results coincided with their major choice.

Data Analysis

Survey responses, written reflections, and focus group responses were recorded into an excel spreadsheet. Stephanie conducted the initial rounds of data analysis of the qualitative data, organizing responses according to the four interventions. Each data point was reviewed to provide an understanding of how beneficial each assignment was to students, therefore how beneficial the intervention as a whole was in increasing confidence in major choice. Through structural coding, those responses were aggregated and reported to

Laura, who reviewed the analysis, and conducted an initial review of the data. The responses were evaluated holistically to identify themes across responses and salient quotes that represented those themes. Laura also counted positive responses to the question "which activity was most helpful to you in informing your major choice" to provide an understanding of which intervention students felt was most helpful. Finally, salient quotes were pulled from the data by Stephanie and Laura to illustrate why the interventions that students indicated were helpful were described as such by students.

Findings

The post-intervention survey had a 95% response rate and revealed that students responded positively to each assignment. Similarly, students written reflection responses completed after each intervention was mainly positive. However, responses showed that students had a more positive response to the majors fair, program champion, and strong interest inventory assignments. Students revealed that the first intervention, the majors research assignment, did not answer all of their questions about the majors and did not advance previous knowledge that they had about the majors. The most positive responses were for the majors fair (20), program champion (19), and strong interest inventory (20). The Major Presentations activity had the fewest number of positive responses at five. The Myers-Briggs Typology had 15 positive responses. Four responses were for assorted other activities that helped students to choose a major, and one student left their response field black. We focus on student responses to the majors fair, program champion, and strong interest inventory in our findings.

Majors Fair

For the second assignment the Majors Fair event, student responses were very positive. 20 students indicated that the Majors Fair helped them to decide on a major because they were able to learn about each of the Business school majors and ask specific questions. For example, one student explained:

> Going to the Majors Fair was an experience that benefitted me personally as I am a student that genuinely has no idea what major I'd like to pursue. I have an incredibly clear (and specific) career goal, but I'm not sure how to apply it to my studies. By attending the majors fair, I was introduced to all the different majors that are offered, as well as generally what I'd expect to be studying, what kind of end goals and careers I could expect to pursue, the type of personality and people skills I'd have to have, and I was also given an idea of what classes I'd take inside of all of these majors. (Focus group response)

This undecided student appreciated the structure of the Majors Fair that exposed them to the different majors within the college; however, information for a wide variety of majors also helped to reinforce the decisions made by those who had already selected a major:

> Going into the Majors Fair, I already had an idea of what major I wanted to declare, but I think by going and learning more about the major I'm interested in just solidified my decision . . . There are so many amazing majors within the College of Business, and I'm very glad that there are events available for Freshmen, like me, to learn about all of the majors that are available so that we can choose the major that will fit our personalities, strengths, and professional goals the best! (Focus group response)

The fair provided useful information for students who were undeclared and those who had decided on a major because of the variety and opportunity to ask questions. More preparation to ask those questions would have been helpful for students, so we will adjust that aspect of the intervention in future courses.

Program Champion

The Program Champion intervention was reported as very helpful by students (20/54 said program champion was most useful). The opportunity to speak with an expert on the field and ask them questions was cited as the reason why this intervention was so helpful. Survey respondents explained: "The program champion interview helped me to rule out a major that I was on the fence about" and "the interview with the Program Champion was a big part in confirming I wanted to continue to major in accounting." Feedback also suggested that students would have liked to have had more time with the program champion, would have liked to have spoken to multiple program champions, and some wanted more flexibility to create their own interview questions. We incorporated these suggestions into the intervention as it was implemented in the next course iteration.

Strong Interest Inventory

Finally, 20 students found the SII to be helpful in impacting their major choice because they felt like the SII introduced them to interests that they may not have previously realized and reinforced what they already thought about themselves; most agreed with the overall results of the assessment.

> I am so excited that I am an ECS. I feel like this is the best type for a business student. Conventional is the "C." I love organization, managing, investigating, and data. So true. Organizing gives me pure joy. It makes my heart skip a beat, which makes me sound like a nerd, but it is just so satisfying. I think this fits me 100%. The test says my number one interest is management. Wow, I feel

> like this test knows me better than myself. I am not surprised by any of these results. (Focus group response)

However, some students noted that while the interests may have resonated with them, the recommended careers were not what they had anticipated:

> I think my SII code is both accurate and inaccurate in ways because I am very entrepreneurial and social, but not very artistic. My interest areas and personal style scales preferences are very accurate to what I like and my personality, except for maybe the fact that I "prefer to learn through lectures and books". The part of my results I mostly don't agree with is that I got "bartender" and "paralegal" as my top two strong occupations. I still feel very solid in my major's choice of Management with Entrepreneurship, because I believe it will help me the most in the career idea and goal I set for myself two years ago. This test has actually opened my eyes to a whole "artistic" side of me I never realized before and has also solidified personal styles and preferences of my own. (Focus group response)

While this student expressed how the SII's results informed her understanding of her interests, she pushed back against the recommended careers, choosing instead to allow her own career goals to direct her major choice. The written reflection allowed students to process their results and present the opportunity to question the results and recommendations that did not resonate with their goals or interests.

Discussion

Overall, the results to all of the interventions except for the majors research assignment were positive (and even the majors research project did not have negative reviews, it just had fewer positive responses as an activity that helped them to choose a major). The aspects of the interventions that students found helpful were the opportunities to interact one-on-one and in small group settings with a professional in the field. The importance of personal communication indicates the importance of a personal connection, communication, and learning about the career from someone with real-world experience who could explain both the career and the educational journey to achieve that career. Even for students who had already decided on a major, exposure to a variety of career choices helped them to feel confident in their major choice, which literature suggests is key to persistence (Shaw & Barbuti, 2010).

Responses to the SII and MBTI, while largely positive, suggested that students found the SII and MBTI as confirming what they knew about themselves; when the results agreed with what students knew about themselves, they found the assessments helpful. Most importantly, however, these findings show that there are viable and useful alternatives to typologies in helping students select a major or career; these interventions were also successful in guiding major choice in ways that provide more opportunities for discussion,

reflection, questioning, and critical evaluation about interest and fit. Not only were the results of the typology assessments questioned by some students, the results presented to students were also not the only viable option for major choice.

Yet, there were clear limitations to this study especially in light of our goal to find alternatives to typologies through a critical lens. First, Stephanie was limited in the type and size of the adjustments that she could make to the course curriculum; with limited instruction time and set number of learning objectives that were required by the college, the option to provide a more nuanced discussion about each topic was limited. In the future, Stephanie plans to use an Identity Wheel (see https://sites.lsa.umich.edu/inclusive-teaching/social-identity-wheel/) to help students begin to think about their positionality and the relationship between power and privilege as it interacts with major choice and typology recommendations. These limitations also limit the usefulness of our recommended interventions, and future research needs to be conducted on the effectiveness of the revised interventions (see the Appendix) to specifically address these interventions to typologies as assignments that provide a critical alternative to typology assessments.

Similarly, while students had the opportunity to reflect on each intervention after completion, those interventions did not specifically prompt students to consider how race, ethnicity, culture, or gender may have impacted their experiences completing the project. Indeed, as the student whose results recommended that she become a bartender or paralegal showed, there is a clear gap between interests and what those interests mean for one's career options. This response aligns with Pulver and Kelly's (2008) evaluation of the appropriate uses of the MBTI and SII:

> To increase self-understanding;
>
> To enhance understanding of decision-making processes and preference;
>
> To improve communications within families and groups; and
>
> To promote understanding of the appeal of academic and career options indicated as congruent by interest measures. (p. 453)

Pulver and Kelly (2008) discourage the use of personality and trait assessments to identify academic and career options because they do not allow students to think critically about themselves and their worldview.

Recommendations

After review of the literature and taking into account student feedback from their experiences using the typologies in the introduction to business classroom, we do not recommend the use of typology assessments. This includes their use in academic advising, career planning, or pedagogical practice within higher education. However, if, like in Stephanie's case, the assessments are

a part of a curriculum where revision opportunities are limited, we recommend including clear discussions about criticisms of the tool, the limitations of interest inventories to recommend career choices, and the nature of these assessments as rooted in existing narratives of race, gender, class, and the "ideal worker." If using StrengthsQuest, we recommend following Tapia-Fuselier and Irwin's (2019) recommendations for the use of that tool through a critical lens.

While we have discussed three alternative interventions to typologies to guide major choice in the chapter, we do not view these interventions are revolutionary or even exemplary examples. Indeed, as we discussed, these interventions did not ostensibly discuss the ramifications of race, ethnicity, gender, or class on career and major choice. Yet, these interventions or others provide opportunities for alternatives to the use of typologies; they also are structured in ways that allow for discussion and reflection that can trouble and problematize the pressure for students to choose a major so early in their academic careers. To that end, we recommend that the following questions be used to spur discussion and reflection both prior to and during the process of guiding students to choose a major:

Initial Discussion/Reflection Questions:

1. What is the relationship between major choice and your desired career?
2. Why does the university want you to choose a major now instead of in your junior or senior year of college?
3. What are the consequences of a choosing the "wrong" major or changing your major later in your academic career?
4. What will help you to feel confident in your major decision?

It is important to frame these discussions within the literature about the relationship between confidence in major choice and persistence. We also recommend a conversation about the neoliberal university and related pressures on students to graduate within four years as they relate to the ways that institutions are deemed successful that do not necessarily correlate to individual student success (e.g., students can be successful even if they do not graduate in four years).

Reflection Questions about the Influence Race, Ethnicity, Culture, Gender, and Class on Major Recommendations:

1. Thinking about the people who you are closest to, do you see themes in their career and major choices? How have their choices impacted or not impacted your decision about which career to pursue?

   (a) Were they limited in their career decisions? If so, how and why?

2. Thinking about the careers that you are most interested in, what do you know about who has typically held that role and/or holds leadership

positions in that role. What does that tell you about the recommendations they might give about how to be successful?

(a) How will you know if their recommendations are related to the career requirements (e.g., skills, knowledge, attitudes) or their identities and/or privileges (e.g., access to forms of social capital, values, beliefs)?

These questions should be introduced as written reflection questions along with instruction about social identity and power and privilege.

Discussion Questions for during/after Major Choice Activities:

1. What aspects of privilege and access to power may have influenced the information you received today about the skills, knowledge, and attitudes necessary to be successful in this career?
2. Did the recommendations you received for what your career or major choice should be aligned with your interests, passions, and goals? What did you agree with about the recommendations? What did you disagree with?

If the instructor is comfortable, we recommend this discussion occurs with a conversation about who has typically gone into each career and how that might influence the ways that the career was presented. We view presenting the opportunity for students to disagree with recommendations as critical to this process to show them that the information provided was a perspective and a universal understanding of that career and what it takes to be successful.

Conclusion

Altogether, we hope this review of typologies and discussion of potential alternatives expands your view of what is possible in discussions about major and career choice outside of the use of typologies. Troubling the use of typologies is important not just because there are better ways to help students make major decisions but because limiting major choice to conversations about interests and skills without problematizing how those discussions are limited to information provided by those who have historically been in these roles and are in power can limit who chooses those career paths in the future. Therefore, the decision to declare major is important on a personal level, and it also has the potential to expand who goes in to which major, diversifying each field.

Appendix: Intervention Assignment Descriptions

Majors Fair

Purpose: The purpose of this assignment is to expose students to the majors offered by the College of Business. This event will allow you to explore majors you are interested in or may have never considered, connect with advisors, and ask questions about the majors.
Knowledge: Successful completion of this assignment will help you gain the following knowledge related to academic majors in the College of Business:

1. Knowledge of the majors offered by the College of Business
2. Knowledge of which majors are aligned with your interests and goals
3. Knowledge of how certain majors relate to your career path.

Task: To complete this assignment students will:

1. Register for/attend the Majors Fair: If we cannot verify your attendance, you risk losing all points for this assignment
2. Compose a well-written reflection (350-word minimum) on your experience using these questions:
    - What did you gain/learn from this experience?
    - What unique people/groups did you engage with? What did you gain/learn from the interaction?
    - Which majors were most interesting to you? Why?
    - Which majors were least interesting to you? Why?
    - Thinking about the major you were *most* interested in: How might one's identity have influenced the information you received about the career options and what one needed to do to be successful?
    - Thinking about the major you were *least* interested in: How might one's identity have influenced the information you received about the career options and what one needed to do to be successful?
    - How did this event influence your thinking about which major would be the best for you? Why?
    - What is the relationship between this event and your professional development, career path, and/or College of Business journey?
    - What would you still like to know before you can feel confident in declaring a major?
3. Submit your reflection on LMS.

Program Champion Interview

Students will use the entire term to set up an interview with a Program Champion of the major they are interested in. Students will ask the Program

Champion the following questions and submit the interview answers to Canvas:

1. What are some jobs/careers I could do with this major?
2. What kinds of jobs have students gotten in this field after graduating from our institution with this degree?
3. How can I align my interests with my career goals in this field?
4. What types of problems does this career try to solve?
5. What are the biggest personal and professional challenges to working in this field? How are those challenges impacted by one's gender, race, class, sexuality, or ethnicity?
6. What makes/made you excited to go to work every day when you worked in this field?

Submit the responses to each question and then provide a 1-page reflective essay that responds to the following questions: (1) Is this a major that will allow you to accomplish your career goals? Why or why not? (2) What excites you about this major? (3) What challenges do you anticipate you'll encounter if you choose this major? (4) What aspects of privilege and access to power may have influenced the information you received today about the skills, knowledge, and attitudes necessary to be successful in this career?

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CHAPTER 8

A Twenty-First-Century Teach-In for Inclusion and Justice: Co-curriculum at the Intersections of Scholarship, Activism, and Civic Engagement

Pat Somers and Wilson C. Chen

The Benedictine University Teach-In is where scholarship, activism, civic engagement, and engaged learning meet within a full-day program closely tied to our university's Mission and Vision and our BenU Student Learning Outcomes.

—The Teach-In Planning Committee.

The Teach-In was a chance for our students to see how multiple disciplines study a problem and have a constructive dialogue—interdisciplinary studies in action. It also was a showcase for the mission elements in the Gen Ed Curriculum: the Benedictine value of hospitality and dialogue, and our obligation as individuals and as a university to work for human dignity and the common good.

—Chris Fletcher, Theologian and Former Director of General Education at Benedictine University.

Over the last decade the assault of the daily headlines provides evidence of both the subtle and overt violence enacted against minoritized groups. In reviewing some of the more glaring incidents, many faculty at our university felt the urgent need to create accessible, visible institutional platforms to respond and engage in committed dialogue, particularly when a number of events on our own campus affected marginalized students. While it is

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L. Parson and C. C. Ozaki (eds.), *Teaching and Learning for Social Justice and Equity in Higher Education*,
https://doi.org/10.1007/978-3-030-81143-3_8

difficult to gauge the impact of local and national events on our students' sense of safety and inclusion, there were few established campus spaces where sharing collective anxieties, emotions, and questions could lead to the sorts of learning experiences that liberal arts universities take pride in cultivating. Faculty leaders ultimately insisted that something more was demanded than sympathetic email messages from university administration or brief moments of classroom silence or discussion. Writing after the white nationalist rally in Charlottesville, Virginia, Milner (2017) expressed concern that educators would return to their classrooms and ignore the structural realities that maintain racial injustice rather than "work to explicitly help students heal and work toward building strategies to pursue justice themselves" (p. 86). Motivated by a similar concern, faculty members created the Benedictine University Teach-In, now an annual, all-campus event, as a way for that healing and pursuit of justice to begin.

While the "teach-in" as a form of student activism has its roots in the social upheaval of the 1960s and early 1970s and was historically tied to anti-establishment movements on US college campuses (Shalins, 2017), the Benedictine University Teach-In, by contrast, is a strategically *institutionalized learning platform*. Even as its content draws from the grassroots energy of students, staff, and faculty—often responding to emergent and ongoing crises in our communities—the design of the Teach-In is closely tied to the university's co-curricular structures and undergraduate student learning goals. If the former allows for the necessary dynamism and relevance each year, then arguably the latter ensures its sustainability within conventional university structures in a fairly passive suburban environment more recognized for its consumerism than its social activism.[1]

This chapter endeavors to accomplish the following: (1) to describe the mechanics of this co-curricular structure, focusing not on all of its specific details, but rather, on its features with the most universal significance; (2) to explain the value of strategically moving beyond a one-off grassroots event to the creation of a permanent co-curricular structure within the university that is mission-centric and designed to cultivate intellectual, activist, and cross-disciplinary work in response to urgent as well as long-standing social issues; and (3) to contextualize this pedagogical, co-curricular work within broader educational discourses that inform teaching for inclusion, diversity, and equity in the liberal arts—namely, social justice education/critical pedagogy, twenty-first-century institutional efforts to revitalize liberal education, and theories of intersectionality that have emerged prominently in the academy in the past several decades. Hence, after first introducing the mechanics and structure of the Teach-In, the discussion that follows demonstrates how organizers have linked the yearly Teach-In program directly to the university's

[1] Benedictine University is located in Lisle, Illinois, and is about 28 miles west of Chicago.

formal curriculum, the general education learning goals, and university hallmarks rooted in the Benedictine intellectual tradition. Mission-centric and general education-focused, the Teach-In also relies on two influential academic discourses that have shaped general education curricular reform efforts in recent decades and that co-exist in a kind of productive tension. The first is early twenty-first-century academic literature on the importance and relevance of liberal arts education in our rapidly changing, globalized world. This literature is perhaps best exemplified by the efforts of the Association of American Colleges and Universities (AAC&U) (n.d.) to reinvigorate a liberal arts core learning experience while also preparing twenty-first-century students to engage real-world social issues and real-world professional demands and aspirations. The second discourse comes from intersectional frameworks developed by US Women of Color theorists and activists whose growing influence in the academy in the late twentieth and early twenty-first centuries fundamentally shaped the practice of multiculturalism. Working at the conjunction of these two powerful influences has been central in our efforts to develop the Teach-In as a sustainable, dynamic co-curricular structure responsive to our changing student body.

The Curriculum of the Day

While the extensive preparation, planning, and reflection involved make the Teach-In a year-long learning experience, the Teach-In program itself is designed to be the "curriculum of the day" with programming spanning 12 continuous hours. Themes have included racism, immigration/exclusion, environmental justice, gender inequality, racialized incarceration policies, equity and access, and antiracism and public health. For each of the first five years, the Teach-In drew about 1,000 students, faculty, and staff participants on a campus with an undergraduate enrollment of approximately 2,700. Rather than being the result of marketing strategies, the Teach-In's success in reaching such a broad audience comes from its integration with the university's learning goals, mission and vision, and curricular/co-curricular structures—importantly, from the support at all levels ranging from administration to student organizations.

Morning and afternoon keynote addresses by prominent academic speakers and social activists are each followed by 10–12 concurrent sessions with topics related to the theme/s of the year. Concurrent sessions range in size from 10–100 participants and are facilitated by faculty, staff, student groups, outside speakers, or a combination of these. The concurrent sessions have been prime opportunities for faculty/staff mentoring of students and for the cultivation of student leadership, often beginning nearly 6 months prior to the event and continuing with many subsequent opportunities in the months following the Teach-In. During lunch the programming has varied to include invited speakers, performance poetry, an activism fair with representatives from community and campus groups, and an activism workshop. While the daytime

programming is reserved for members of the campus community, the evening program is open to the public and has included film screenings and discussions, and artistic performances with social justice themes. See Appendix 1 for the 2020 Teach-In Program.

A Co-curricular, Mission-Centric Teach-In

To create a catalyst for equitable and inclusive environments both in and out of the classroom, the Teach-In was designed as a *co-curricular experience* that might bring about transformation at the level of participant experiences and potentially at the level of institutional reform. Much of the early success of the Teach-In was the result of having made a persuasive argument for its value to the total university experience through integrating scholarship, activism, and civic engagement in the co-curriculum and by demonstrating to faculty that the Teach-In directly advances university learning outcomes, rather than simply being an "add-on" or "extra" (as in the more traditionally recognized but often peripheral "extra-curricular" activities associated with student culture). As defined by the organizers, *the co-curriculum* refers to structured learning experiences that complement the content/themes/skills taught in the formal academic curriculum, and by intention the co-curriculum explicitly advances the university's established learning goals. While the co-curriculum is generally distinct from the formal curriculum, these distinctions are easily blurred when learning experiences are truly integrative.[2] The Teach-In has been directly mapped to four of the university-wide learning outcomes that were endorsed by the Faculty Assembly in 2015: *Global Awareness and Cultural Competence*, *Civic Engagement and Social Responsibility*, *Stewardship*, and *Personal Development*. See Appendix 2 for Mapping to Student Learning Outcomes.

In contrast to the fiery protests that characterized teach-ins during the 1960s and 70s, this faculty-led organizing effort has promoted an academic environment within our institution that would build and sustain a space for students, faculty, and staff to participate in difficult but critically important dialogues across differences concerning issues of race; immigration policy; LGBTQ issues; religious discrimination; demographic disparities between our student body, faculty, and administration; and emergent areas of social concern. The Teach-In program, in addition to being linked to the university's formal curriculum, is built upon key university hallmarks rooted in the Benedictine intellectual tradition: personal transformation, listening/hearkening, stewardship, hospitality (including an openness to being transformed by the other), and serving the common good and respecting the individual. It is

[2] Familiar examples of co-curricular activities, programs, and experiences may include student journalism, artistic/musical endeavors, cross-cultural projects, mock trials, debate competitions, student government, science/engineering teams and competitions, internships, community involvement projects, entrepreneurial experiences and innovation, etc.

further anchored to the institution's mission and vision: to be an inclusive academic community dedicated to teaching and learning, scholarship and service, truth and justice. Hence, it was not entirely surprising that the Teach-In was formally endorsed with overwhelming support in two Faculty Assembly votes, and subsequently approved by the Offices of the President and the Provost. These endorsements have been critical to its sustainability, especially in a time of tight budgets. Also critical to the success of the Teach-In is the active partnership between the academic/curricular side of the university (led by faculty, academic staff, and librarians) and the Student Life side of the university (from which we have "buy in" from the senior administrative leadership on down to the student affairs officers, who work closely with student leaders, student government, and student clubs). While not entirely grassroots, this approach, with its institutional commitments, has firmly secured the Teach-In within the university culture and given it greater permanence as a sustainable and measurable learning experience within the structures of the institution.

Social Justice Education

There is considerable consensus among educators on the role of social justice education in modern society. Educators recognize that classrooms are potential "laboratories for a more just society" (Au et al., 2007, p. x) and that "the alternative to critical teaching for social justice is to surrender to a system that … will never serve the common good" (Bigelow et al., 2001, p. 4). Malott and Portfilio (2011) argued that education should create a more just world and "help teachers increase the complexity of their thinking for global social justice" (p. *li*). Similarly, Giroux (2004) proposed that when education is functioning as it should, it is contextual and responsive to the "tensions and contradictions of the broader society" equipping students with the knowledge and skills to address the problems in the social environments where they live their lives (p. 51). In order to restore health to a society, our educational institutions must prepare students for action designed to "remedy social injustice, and improve the economic, political, and cultural living conditions of its members" (Halx, 2010, p. 520), which may only be realized when education is relevant and relatable to students' lives and equips them to enter today's workforce characterized by increasing diversity and complexity. Similarly, Ross (2014) claimed that a key aim of social justice education was "to facilitate diverse student interactions and encourage democratic citizenship skills" (p. 871).

Social justice education, according to Freire, is also linked to critical pedagogy. One of Freire's (2000) most significant contributions to the discourse on critical pedagogy is that an analysis of oppression must include the multiple interrelationships among factors of race, gender, class, culture, language, and ethnicity. As he argued, teaching from a social justice perspective should result in the learner's ability to critique and then take action to address structural

problems within the very institutions, including their schools, that create and maintain systems of social power. Historically our educational systems have granted power to some and denied it to others based upon hierarchies of race, class, sex, gender identity, sexual orientation, ability status, and other categories into which we hyphenate an individual's identities.

Despite growing research on the need for a shift in the focus of education, there is a lack of literature describing *how* social justice pedagogies can be mapped to the explicit curriculum, and as a result there remains a discordance between the theories students are learning in the classroom and the application of those theories to their lived experiences (Breunig, 2016). Certainly, some of our faculty identified deficits in students' preparation to address evidence of accelerating social discord and injustice, and faculty in some disciplines readily saw the pedagogical links between content areas and social justice concerns, but for other faculty the integration or even the relevance of social justice to their disciplines was less clear. Thus, revisioning the goal of a liberal arts education from the pursuit of knowledge for its own sake to the acquisition of knowledge applicable to the workforce, and the life skills needed upon leaving the academy, is a shift of emphasis resisted by some traditionalists who urge caution when such innovation is suggested (Freeland, 2009). Part of the task facing us as organizers has included encouraging faculty to consider creative ways to map each year's social justice themes to their course-specific student learning outcomes. This kind of interdisciplinarity was not always within the reach or interest of our faculty, a challenge not unique to our institution. Derek Bok (1990), then President of Harvard University, observed that where "multidisciplinary inquiry" was needed, "faculty are often ill-equipped to undertake [it]" (p. 47).

What Is Needed in Liberal Education Today?

In response to the needs of a century characterized by increased globalization and demand for intercultural discourse and cooperation, in 2005 the American Association of Colleges and Universities (AAC&U) launched a national initiative entitled "Liberal Education and America's Promise" (LEAP), with particular focus on students who have been least served in higher education. The LEAP project was one of the central curricular forces behind our university's comprehensive general education reform implemented in 2014–2015, and it was within this broader intellectual context that the Teach-In was developed. In her introduction to Kuh's (2008) findings, Schneider summarized the learning outcomes identified by the LEAP initiative to include "global knowledge, self-direction, writing, critical thinking, adaptability, self-knowledge, oral communication, quantitative reasoning, social responsibility, intercultural skills, ethical judgment, and teamwork" (p. 5). In addition, LEAP recognized that addressing these learning objectives would be "challenging" and extend the coursework subject matter beyond the explicit curriculum (Sandeen,

2012, p. 82). Engaging feedback from hundreds of colleges and universities, Kuh (2008) analyzed recommendations from the business community and from accrediting boards to arrive at what were deemed the twenty-first-century essential learning outcomes for students in higher education. As expected, these learning outcomes included intellectual and practical skills; taking personal and social responsibility; knowledge of human cultures and the physical and natural world; and the ability to integrate and apply what they have learned across disciplines. The general education learning goals that emerged from our university's comprehensive general education reform—in addition to drawing directly from our institutional history, mission, and vision—relied heavily on these AAC&U studies and on the LEAP initiative in particular. See Appendix 3 for the Benedictine University Student Learning Outcomes.

In examining how those learning outcomes could be realized, Kuh (2008) identified ten high-impact practices (HIPs) that share a common focus of helping students not only gain discipline-specific knowledge, but also capture the essential *meaning* of what they are learning. From among the HIPs the Teach-In incorporates the following: *common intellectual experiences, learning communities, diversity/global learning, and opportunities for service learning/community-based learning*. The evidence points to the benefits of HIPs in fostering student engagement, as well as helping students cultivate the knowledge and tools that will serve them as they enter the workforce as global citizens (McNair & Albertine, 2012). A question of priority on our campus, and among many observing the changing terrain in higher education, is how to address the low rate of enrollment and persistence among traditionally underserved groups—African-American, Latino, Native American students and those with disabilities (Kuh et al., 2007). Kuh (2016) more recently noted that student retention is largely a function of student engagement and a corollary concept: goal realization—that is, students persist because they see the link between what they are learning and what they hope to be doing in the real world. To encourage students to see the "link" and to expand the Teach-In experience, organizers encourage faculty to incorporate suggested written assignments (related to the keynote addresses and the concurrent sessions) designed to help students recognize that the disciplines they are studying could be applied directly to issues of racial, economic, religious, sexual, and other forms of injustice. These assignments, once anonymized, have also become part of the ongoing assessment of whether the learning outcomes of the Teach-In are being met.

While *all* students benefit from their faculty and institutions incorporating HIP learning strategies (Kuh, 2008), AAC&U has urged educators to note that the value of "equitable access" (McNair & Albertine, 2012) produces greater benefits for students from traditionally underserved populations. Brownell and Swaner (2009) similarly found support for the value of student engagement in HIPs and underscored the importance of examining outcomes *particularly for underserved student populations.* Unfortunately,

these students, often first-generation and African-American, are also less likely to engage in HIPs (Kuh, 2008).

Emphasizing that learning is "complex and relational," Hodkinson (2005, p. 109) noted that learning results from the reciprocal interplay of multiple variables. While accepting the view that formal schooling takes place in a "macro-institutional" environment, Hodkinson nevertheless underscored the influence of the "wider social, economic, political and historical contexts" and the value of what he calls "informal learning" (p. 109). It is this kind of deep "relational" engagement in learning, when it is integrated with social issues affecting students' identities, particularly as members of minoritized groups, that co-curricular experiences such as the Teach-In can provide.

Multiculturalism, Religious Diversity, and Intersectionality

Unquestionably, in the multicultural era of the late twentieth and early twenty-first centuries, the affirmative expression of racial and ethnic identity has been central for members of marginalized groups, but for many in the academy today, especially at faith-based institutions, religious identity is also increasingly in the forefront. As an academic community inspired by the Catholic intellectual tradition, the social teaching of the Church, and the *Rule of St. Benedict*, our campus has a long history of commitment to interfaith dialogue, and the structures of the Teach-In reference and build upon this history. At both curricular and co-curricular levels, our university culture recognizes the importance of faith identity and understanding the religious plurality represented on our campus. In 2018, 71% of our students self-identified as 45% Catholic, 19% Muslim, and 7% other Christian. Comparative data made available by the Higher Education Research Institute (HERI) and Cooperative Institutional Research Program (CIRP) and cited by the Association of Catholic Colleges and Universities (ACCU) suggest that we are one of the most religiously diverse Catholic universities in the nation (ACCU, 2018; Stolzenberg et al., 2019). Some of the remaining religiously unidentified (29%) likely belong to the largest growing young adult group on the religious "landscape"—those claiming no affiliation (Pew Research Center, 2014). According to 2018 US Census data, the national racial demographics of undergraduate students were 52.9% non-Hispanic white, 20.9% Hispanic, 15.1% black, and 7.6% Asian. By comparison, in fall 2018 Benedictine's undergraduate racial make-up was 31% non-Hispanic white, 11% Hispanic, 7% black, 10% Asian, and 38% "unknown" (U.S. Department of Education, 2018). This diversity, however, is far from being mirrored in our faculty, staff, and administration.

Over the last decade, in connection with the university's co-curricular priorities and the evolution of the Teach-In, our broader university discourse on faith identities and religious pluralism has been greatly influenced by the work of the Interfaith Youth Core (IFYC) and its founder, Eboo Patel (2018b), an influential scholar-activist who has lauded the growing number of social

justice initiatives often part of the first-year college experience, incorporated into general education requirements, and required training for campus leaders. Nevertheless, he has decried as "educational malpractice" the absence of attention to the centrality of religious diversity, particularly when it has become such a prominent part of the national and global discourse (Patel, 2018b, para. 5). Indeed, Patel offers a persuasive critique of US multiculturalism's shortcomings in engaging questions of faith identities, religious conflict, and religious pluralism, and his discussion is especially pointed when examining prevailing multicultural discourses at public universities in the late twentieth century (Patel, 2007, 2012, 2018a). As a faith-based institution with a long history of interreligious engagement, our university has embraced Patel's work on religious pluralism as connected with our institutional mission, as evident in the university's high-profile partnership with the IFYC. Moreover—and of particular relevance to how the Teach-In is conceptualized—a close examination of IFYC's growing body of literature, and the recent work of prominent scholars examining religious identity in the context of ethnic/racial studies (Chan-Malik, 2018; Rana, 2011), shows the increasing influence of *intersectional frameworks* on the discourse of religious pluralism in the US. As further explained below, this conjunction of discourses—between interreligious dialogue and intersectional approaches to identity, community, and struggle—has provided one of the intellectual foundations for our campus Teach-In.

Organizers of the Teach-In explicitly made "intersectionality" one of its conceptual foundations and purposefully tackled questions of faith identity within this broader intersectional framework that informs all programming decisions and provides an inclusive, coalitional framework for planning. While the *concept* of intersectionality has a long history, the term itself is a more recent addition to the glossary of social justice (Cooper, 2017; The Combahee River Collective, 1986; Crenshaw, 2005; hooks, 1994). As defined in the Teach-In literature, an intersectional approach emphasizes the ways in which different social forces combine, interact, overlap, and converge in the experiences of individuals and groups. These social forces may be related to race, ethnicity, religion, class, gender, sexuality, ability status, national/citizenship status, among other factors. An intersectional approach illuminates how these multiple social forces position/shape individuals and groups, and just as importantly how different groups and struggles share points in common. As organizers, we have refined and established this operational definition over the last five years, but the ongoing process of conceptualizing the Teach-In in this way continues to challenge our university community while creating a series of learning opportunities for students and also for faculty and staff, many of whom still find intersectional approaches novel and default to simpler, more limited identity markers as their dominant lenses.

Leading explicitly with intersectional language and foregrounding faith/religion as one key identity marker, the Teach-In utilizes this framework to insist on greater awareness of the borders and boundaries that

constitute individual subjectivities, while also motivating organizers and participants to move across boundaries to forge new alliances. This encourages all to re-vision what it means "to belong" and to be "in community" as it relates to the Catholic and Benedictine traditions of our university. While the particular confluence of ideologies, faiths, worldviews, and identities on our campus calls out for intersectional approaches to social issues, organizers continue to confront rigid frameworks and categories of experience that are still quite prevalent in social justice and multicultural programming. Angela Davis (2016) has helpfully recontextualized intersectionality within "movements and collectives" and foregrounded the "essential histories of activism" behind the emergence of this concept (p. 18). As Davis observed, "There were those of us who by virtue of our experience... recognized that we had to figure out a way to bring these issues [race, gender, sexuality, imperialism, class, etc.] together. They weren't separate in our bodies, but also they are not separate in terms of struggles" (p. 198). The Teach-In organizers share Davis's emphasis on "the intersectionality of struggles" (p. 19)—that is, her emphasis on the challenges and opportunities of bringing together the many different social justice struggles that are too easily compartmentalized when relying on strictly bound, traditional identity descriptors. Admittedly, accepting this concept theoretically does not always mean embracing it concretely given a campus history (which is part of our national history) in which different "groups" have felt they were in competition for resources and, in many cases, were coming out of experiences of trauma or marginalization that had never been adequately addressed. In light of this history, some found the insistence on coalitions and the emphasis on intersections to be a "watering down" or flattening out of the issues most salient to certain groups. Hence, in developing the Teach-In the organizers have had to negotiate (not always successfully) across a variety of fissures and sensitive fault lines. Now, after having hosted highly successful Teach-Ins on different but clearly intersecting themes over the past five years, this emphasis on coalitions and intersections meets with less resistance on our campus.

At the same time, as organizers we maintain that "identity," which understandably is often a key focus for US college students, need not be in conflict with this emphasis on intersectional, coalitional struggle. Indeed Keeanga-Yamahtta Taylor (2017), in tracing the intellectual genealogy of intersectional concepts within the broader US Women of Color movement, has reminded us of the formative work on "identity politics" of the Combahee River Collective (CRC) in the 1970s. Paying tribute to the enormous contributions to feminist and anti-racist work by this collective and recognizing their continuing influence on twenty-first-century political movements like Black Lives Matter, Taylor observed that the CRC introduced to the wider world the term "interlocking oppression" as well as "identity politics," terms that are

multifaceted and not narrowly constructed.[3] While not always recognized, these theorists and activists—by building on, expanding, and also critiquing the limitations of both the Civil Rights and Black Power movements—created counter-hegemonic institutional discourses that, over time, have been selectively absorbed into broad university discourses about diversity, inclusion, and equity.

Audre Lorde's (1984) vision of solidarity and difference has also helped to inspire the emphasis on coalitions and alliances in moving the Teach-In forward from one year to the next. Lorde insisted on proliferating identity categories that matter in order to make liberation movements more inclusive. Identifying as "Black, Lesbian, Feminist," addressing "fractures" in the black community, affirming new possibilities for alliances and coalitions, insisting on both internal and external change/critique (p. 134), and pushing activists to move beyond "single-issue" struggle (p. 138), Lorde has provided a template for social justice dialogue with thematic and interdisciplinary breadth as well as critical linkages across social issues. The thematic development of the Teach-In these past five years, along with the concomitant layered and intersecting issues raised in this platform, has borne out at least some of Lorde's vision for social justice dialogue, as evidenced by such linked organizing themes as "Race/Racism," "Movement/Migration," "Inequality," "Environmental Justice," "Sustainability," "Inclusivity," "Access and Equity," and "Public Health."

While it has been liberating and transformative for organizers to theorize our campus Teach-In activities in light of the still understudied intellectual tradition of the US Women of Color movement of the late twentieth century, this sort of self-education is also a rigorous, ongoing process that is galvanized, supported, and maintained by faculty development experiences (seminars, workshops, faculty/staff learning communities, co-curricular programs, etc.) that are highly dependent upon funding sources that have been inconsistent over the years. Having spent long stretches of their careers at a teaching-focused, Catholic liberal arts university that has not historically placed itself at the forefront of inclusion and diversity education, our faculty and staff admit to significant gaps in their knowledge and understanding of these issues. Multiculturalism and social justice can be construed narrowly or more expansively and coalitionally, and our campus debates over priorities in programming and services continue to be vigorous yet productive. And to reiterate, a recent institutional history in which certain populations have not only felt marginalized vis-à-vis dominant structures but also "passed over" or ignored in favor of the concerns of other minoritized groups (in what is perceived as a political competition over resources) has produced a collective cultural memory that

[3] Interlocking oppression, as Taylor explains, is at the heart of the meaning of intersectionality: "The Combahee women did not coin the phrase 'intersectionality'—Kimberlé Crenshaw did that in 1989—but the CRC did articulate the analysis that animates the meaning of intersectionality, the idea that multiple oppressions reinforce each other to create new categories of suffering" (p. 4).

does not easily lend itself to coalition, despite our aspirations. Our hope, as authors of this chapter, for social justice co-curriculum going forward is that with careful planning, ongoing education in the form of structured learning for faculty/staff/students, and "listening and hearkening" (in the Benedictine tradition) to the voices of our many marginalized populations, we continue to improve upon a broad-based, intersectional, coalitional, and sustainable Teach-In model.

Inclusion vs. "Indoctrination"

Given the current political climate, attempts to incorporate a "social justice" focus into a university experience can spark debate over potential "liberal indoctrination" and further polarize faculty, academic officers, student life staff, students, and other stakeholders (Flaherty, 2016). Aware of these concerns, organizers situate the Teach-In within a broad conceptual framework emphasizing critical pedagogy, which encourages an expansion of intellectual perspectives rather than a narrowing. In his *President's Report to the Board of Overseers of Harvard University*, then President Derek Bok (1989) opened his comments with a question that might well be posed today: "What kinds of people do we wish to entrust with official power over our lives?" (p. 1). Although he was addressing the preparation of students for public service, which he viewed as inadequate at the time, the question could similarly be asked today by those involved in preparing students to take their places at *all* levels of civic involvement. Who determines the curriculum, and who creates the co-curriculum that enriches, complements, and expands the curriculum, certainly should be a concern for those directly involved in education and for all citizens who will be indirectly affected by it.

The term "social justice" was coined by the nineteenth-century Jesuit philosopher, Luigi Taparelli d'Azeglio, whose aim was to create an explicitly Catholic and conservative theory of society (Burke, 2010). Observing the way the term is now bandied about on university campuses, and increasingly finding its way into syllabi, new course descriptions, and concentrations, Zimmerman (2019) recently noted that social justice is actually "a vastly more complicated—and contested—concept than our universities typically acknowledge. But those differences rarely—if ever—appear in our coursework about the topic, where one set of viewpoints is privileged, and the rest are denigrated or simply ignored" (Zimmerman, para.10).

In a polemical take on the constricting influence of the academic left on American universities, Horowitz (2007), in his *Academic Bill of Rights,* warned faculty to refrain from "taking unfair advantage of the student's immaturity by indoctrinating him with the teacher's own opinions before the student has had an opportunity fairly to examine other opinions upon the matters in question, and before he has sufficient knowledge and ripeness of judgment to be entitled to form any definitive opinion of his own" (p. 27). However, conditioning/learning begins early in children's lives. Prior to their

exposure to any formal education, children receive implicit messages and meanings that convey the prevailing social norms related to gender roles, racial boundaries, status hierarchies, etc. (Greenwald & Banaji, 1995; Rudman, 2004). Upon entering school, learners become explicitly inculcated in the systems of thought, values, and the histories that have been constructed by the dominant culture, a culture which sustains hegemony and marginalizes members of non-dominant groups (Deckman et al., 2018; Yasso, 2002). Thus, rather than functioning as "indoctrination," the Teach-In strives to undo the restrictions of thought that may have already been imposed, sometimes purposefully and sometimes not.

Sutrop (2015) has persuasively argued that value-free education is a myth. Education is relational, with the traditional roles of teacher and student having unequally apportioned power. Teachers and administrators, themselves having been educated within systems that maintain and reproduce monocultural ethnocentric values, determine educational practices and policies, decide what the curricula contain and what is excluded. Thus, it is not that social justice education is promoting a particular political, philosophical, or social agenda, but rather it may challenge ones that are already in place. In arguing for the value of "critical pedagogy" in efforts to democratize the classroom, Freedman (2007) addressed the issue of indoctrination when students participate in learning environments characterized by wide discrepancy in power between the teacher and the student, a dynamic observed in a majority of traditional classrooms. He argued that critical pedagogy is a more democratic form of education and suggested that, in the absence of significant educational reform, classrooms could move toward democratization by including competing perspectives on social justice issues and training students in a methodology that allows them to analyze the competing views with a focus on the multiple underlying causes of social inequalities. One of the strengths of the Teach-In structure has been the emphasis on coalition-building to break down social and status hierarchies within our institution. Perhaps this effort is most vividly demonstrated by the co-facilitation of concurrent sessions by students, staff, and faculty members. This shared responsibility elevates and equalizes roles, and allows space for voices and perspectives that are often muted.

Reductive answers are inadequate for the complexity and diversity of today's social questions. Rather, education must equip learners with the skills to tolerate ambiguity and uncertainty, "to deal with differences and contradictions" and "to think and act in a more integrated way, taking into account the manifold interconnections and interrelations between positions or ideas that may appear contradictory, but that may sometimes only superficially be so" (Organization for Economic Cooperation and Development, 2005, p. 9). The ability to examine problems from multiple perspectives, to hold tensions between seemingly conflicting positions without bias and self-interest—these are the foundation of social justice in education. It has been central to the design of the Teach-In that conflicting viewpoints and voices be given

space to engage in civil dialogue. Although it is not always easy to provide a well-balanced program representing a diversity of perspectives, this type of multi-dimensional and multidisciplinary planning is foundational to our efforts. Interestingly, one of the most effective responses to critics who point out ideological gaps or missing perspectives in the Teach-In program is to encourage those individuals to sponsor sessions that address those gaps.

As organizers and educators, we recognize the hazard of preferring single perspectives over careful analysis of competing viewpoints, understanding that examining "facts" can often lead to dispelling myths and misinformation. Rather than indoctrination, social justice education is inclusive of a wider range of perspectives and voices. It recognizes that the very nature of education is revolutionary and seeks to free learners from restrictive systems of thought through fostering self-reflection and critical analysis (Bell, 2007; Freire, 2000; Ross, 2014).

Initiatives and Reforms Stemming from the Teach-In

Over the past five years the Teach-In has helped shape a culture of justice and inclusion on our campus, in part because it has galvanized support and created community across all four of our colleges and their departments, along with the areas that fall under student life. The Teach-In has become an annual rallying point made possible through its decentralization of leadership and the collaboration of many faculty, staff, and an increasing number of undergraduate and graduate students. New alliances have formed across disciplines and programs resulting in the weakening of rigid status hierarchies. The planning and execution of an event involving 1,000 participants is undertaken by staff and faculty who voluntarily do this work in addition to their regular duties, often without additional compensation or release time. For those directly involved in the planning (which can range between 25 and 40 individuals), it has required the development of effective and efficient communication processes, the cultivation of leadership and organizational skills, the creation of safe spaces to challenge long-held biases and adopt broader ways of thinking and problem-solving, and a willingness to put aside individual interests for the sake of the common good. Hence, in addition to mentoring student leadership, the Teach-In is clearly a platform for professional development and leadership among faculty and staff as well as creating mentoring opportunities across all strata.

Since the first Teach-In in 2017, many initiatives, observable and measurable, have taken root and created various avenues for institutional reform. More difficult to assess are the changes in attitude and behavior played out in residence halls, dining halls, classrooms, and on the playing field. We have used an assessment process that includes an online survey sent to all registrants following the Teach-In, and a narrative reflection prompt that is distributed to students via faculty whose classes have participated. In examining several years of feedback data, our assessment team has been able to identify the types of

programming that attendees deem most "impactful," as well as identify needs regarding campus resources, student leadership development, and faculty/staff professional development. Our intention moving forward is to expand our assessment process to track attitudinal and behavioral changes over time.

Diversity Training

Feedback received after the first Teach-In was striking in that both staff and students identified a need for more diversity training on our campus—frequently described as both a moral imperative and a professional development need. Consequently, within a year, an ad hoc committee of staff and faculty developed our first Safe Space Ally Training Program to help create a safe and inclusive campus environment for our LGBTQ+ population. After researching such programs at other universities, both Catholic and secular, we invited the diversity office of St. Norbert's College to facilitate the first training session and to help us design our own training program going forward. The Safe Space Ally Program has been so well received that our campus now has over 60 trained allies, as well as trainers from our own campus, and these numbers continue to grow. Safe Space Allies include deans, program directors, senior administrative leadership, the chief mission officer, faculty members across disciplines, and a wide representation of staff members. With our university's fairly conservative history on LGBTQ+ issues, this is a truly new and welcome program on our campus, and many trainings are filled to capacity. From the beginning of this initiative there has also been a clear desire to develop training around other diversity issues—e.g., on ethnic, racial, and cultural competence; on support for undocumented students—and with additional resources such programs may be possible in the near future.

BenTalks

BenTalks are monthly gatherings that are student friendly, often student initiated, and typically involve collaboration with faculty and staff. By design, they include representatives from both the student life and academic/faculty areas of the university. BenTalks create opportunities for dialogue around sensitive social and political issues facing our campus and often our national and global communities, and they can also be scheduled in response to recent critical and controversial events. Student Life staff ensure that the talks are engaging, dynamic, and student friendly; faculty assist in keeping the discussions historically grounded and intellectually responsible. This healthy tension, created by seeking a balance between student life and academics, has fostered an atmosphere where vulnerability in sharing personal experiences and depth of exploration have become the norm. Our wide range of topics have included: Connecting Across Prison Walls; Cultural Appropriation; First-Generation Students; Code-switching, Accents and Linguistic Stereotypes; Gun Control; Faith Issues in America; Racial Epithets and Other Demeaning Language; Taking the Knee; Trump's America; Xenophobia and

Islamophobia; White Nationalism; Being Transgender in Higher Ed; DACA and Dreamers; Emotional Support Animals on Campus; and Universities and Sexual Assault.

New Justice-Themed Learning Communities

The Teach-In has fueled a desire among students for additional opportunities for continued learning and deeper engagement with inclusion, diversity, and justice issues. This has productively placed pressure on established curricular and co-curricular structures. An existing academic structure within the General Education Program allows faculty and staff to create semester-long, transcripted "Learning Communities" (LCOMs) in which students participate in guided learning experiences that are cross-disciplinary and integrate knowledge and lived experiences from within and outside the classroom, and between different classes. The intellectual energy generated by the Teach-In has led to the creation of more justice-themed LCOMs facilitated by faculty and staff and with specific student interests in mind. For instance, the university has recently begun offering an LCOM entitled, "Dialogue for Change—Facing Racism in a Diverse Nation." Modeled after Study Circles Aurora (2020) and Everyday Democracy's Dialogue to Change (2017), this one-credit course attempts to address the complex issue of racism in the US in an egalitarian, collaborative way. Not only do the participants establish trust and respect for one another through weekly meetings over the course of a semester, but they also have an opportunity to propose specific recommendations for action at the conclusion of the semester. As a second example of a justice-themed LCOM, each year now the university offers a one-credit structured learning experience dedicated to the themes of the annual Teach-In. Students prepare for the Teach-In many weeks in advance by reading and discussing critical texts related to the Teach-In themes and speakers, and they reflect extensively on the Teach-In sessions after the program. Led by an experienced faculty member, this LCOM enables a deeper, lengthier engagement with these social justice themes.

Committee on Inclusion and Diversity

Following the second Teach-In (2018), the University President impaneled the first Committee on Inclusion and Diversity in our institutional history and identified "inclusion and diversity" as one of the university's priorities going forward. After receiving a considerable pool of nominations, the President appointed a group of faculty and staff representing diverse constituencies and established a mission-centric vision and charge for this committee. The committee was given the following responsibilities: (1) create statements and policies on inclusion and diversity that would provide guidance for the university; (2) examine and address emerging social and cultural issues within the context of Catholic/Benedictine traditions; (3) establish a Center for Inclusion

and Diversity; (4) sustain the Teach-In; and (5) investigate external funding sources for additional social justice initiatives.

Hate-Bias Training

The work of hate-bias response teams on college campuses has been debated in the institutional policy literature with strong arguments coming from both ends of the spectrum. Nevertheless, following several incidents on our campus that drew attention to the absence of a systematic process for managing such incidents, the Committee on Inclusion and Diversity created a proposal for such a process and also sponsored a full-day hate-bias training workshop facilitated by the Research and Resource Center for Campus Climate at the University of Wisconsin-La Crosse. Our university's hate-bias response process is currently being formalized, and now has support at all levels of the university.

Proposal of a Center for Inclusion, Diversity, and Social Justice

For years before the formation of the Committee on Inclusion and Diversity, the idea of a Center for Inclusion, Diversity, and Social Justice had been discussed by a core group of faculty and staff. The Center was envisioned as serving a dual function: a place with robust student services and resources, and also a rigorous academic component that would emphasize teaching and research, particularly interdisciplinary and discipline-specific scholarship around issues of diversity, inclusion, and justice. The design of the Center would advance our university mission, serve our under-resourced student populations, and support underrepresented faculty and staff. It was hoped that such a Center could coordinate all of the inclusion, diversity, and equity programs on campus, including the Teach-In. This expansive vision of a Center has not yet been fulfilled, although the university has taken steps in this direction. Notably, in 2020 the university appointed a Director of Diversity, Equity, and Inclusion—the first in university history. Our hope is that this appointment will accelerate the process of developing the Center, assist in the coordination of social justice work on our campus, sustain those initiatives currently in place, and extend the scope of our work in addressing social injustices.

Conclusion

The Benedictine University Teach-In represents a new pedagogical approach to social justice teaching. It grew in response to pressing social issues occurring on a local, national, and global scale, and also directly responded to issues on our own campus. Our strategy in design and planning was to move beyond a one-time grassroots event and to create a permanent structure within the university to cultivate intellectual, activist, and cross-disciplinary work, as well

as to encourage institutional reform. The Teach-In draws heavily from research calling for a re-visioning of the liberal arts core learning experience to better prepare students for real-world social issues and an increasingly diverse workplace, and it builds on the transformative intersectional frameworks conceptualized by US Women of Color theorists and activists. Moreover, the Teach-in is rooted in our university's mission, vision, and Benedictine hallmarks, and closely aligned with our university-wide student learning outcomes. Supported by these academic discourses central to our university, the Teach-In exists alongside the curriculum, at the edges of it, supporting and enhancing (and potentially challenging) the curriculum, and bridging traditional pedagogy and active learning.

Formally endorsed by faculty and administration, the Teach-In has become an annual focal event consistently drawing 1,000 participants each year. It depends upon collaboration across colleges, disciplines, and programs, and the contribution of time and talent from a wide range of faculty, staff, and students. In the past five years we have witnessed the beginning of significant institutional change, including the development of university resources and spaces to address inclusion and equity issues on campus, diversity training, hate-bias training, the proposal of three policy statements (welcoming members of the LGBTQ+ community, extending hospitality to members of all religious traditions, and a statement against racism and acts of hate and bias), and regularly scheduled dialogues around social justice issues. There are many indications that the Teach-In has contributed to broader conversations regarding institutional reform including diversification of faculty and administration, faculty and staff implicit bias training, stronger retention of minority students, and most recently the development and approval of a new minor in African American Studies. In response to the COVID-19 pandemic the 2021 Teach-In moved to a virtual format to address the timely theme of "Antiracism, Public Health, and Working Toward the Common Good" with programming focusing on the impact of racism on health outcomes, conflicts and coalitions between Communities of Color, prison abolition, LGBTQ+ intersectionality, and storytelling and social justice, among other topics.

For Further Reading

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Appendix 1

TEACH-IN ON SOCIAL JUSTICE

MONDAY, MARCH 2, 2020

ben.edu/teachin #BenUTeachin

2020 Theme: Equity & Access in a Hospitable World

8:00-8:30a Check-In/Registration (Goodwin Hall)

9:00-10:15a Morning Keynote: "Convicted & Condemned: The Politics of Prisoner Reentry" Dr. Keesha Middlemass (Howard University)

10:30-11:45a Concurrent Session Topics

- "In Her Shoes": On Gender-Based Violence
- Film & Social Change: Depicting Disabilities
- Racism & Inequity: Next Steps?
- Catholic Social Teaching on Equity & Access
- Atheists: Surprising Allies for the Common Good
- Student Leadership for Equity & the Common Good
- Ex-Offenders: Access Denied
- LGBTQ+ Access & Equity in Higher Ed
- Mosque Controversies, Public Policy & Prejudice
- Library Equity Walk: Walking in the Shoes of Another
- Inclusive Classroom Practices

12:00-12:30p Mass at St. Benedict Chapel

12:00-1:20p Lunch or #CancelSlacktivism Workshop (+Lunch)

1:30-2:45p Afternoon Keynote: "Disability Inclusion: Social Justice in Sport" Mr. Eli A. Wolff (Director, Power of Sport Lab)

3:00-4:15p Concurrent Session Topics

- Labor & the "Gig" Economy: Are Unions Making a Comeback?
- 21st-Century Literacies
- Generational Wealth & Systemic Oppression
- Sustainability: Making the Planet Hospitable for All
- A History of the Fight for Equity & Access
- Sports, Inclusion, and Universal Design
- Minority Entrepreneurs & Economic Empowerment
- Refugees Seeking Safety
- Labor Trafficking in Our Communities
- Dialogues Across Difference: How to Talk with Someone Not Like You

7:00-9:30p Evening Program: "Same God" Film Screening/Q&A with Dr. Larycia Hawkins & Director Linda Midgett

In 2015, Dr. Larycia Hawkins—a professor at an evangelical college—posted a photo of herself wearing a hijab on Facebook, accompanied by these words: "I love my Muslim neighbor because s/he deserves love by virtue of her/his human dignity....we worship the same God." The controversy over her actions—and her employer's response to them—exposed deep rifts among Christians over race, Islam, religious freedom, and politics. Join us for a screening and discussion of the acclaimed 2018 film *Same God*, which explores the firestorm that erupted around these events and traces its effects on Dr. Hawkins's life.

Appendix 2

2020 Teach-In on Social Justice: Equity and Access in a Hospitable World
Proposed Teach-In Learning Outcomes for Students, Staff, and Faculty

1. Participants will use the Teach-In as inspiration for the life-long process of social awakening by demonstrating greater awareness and understanding in the following areas:

A. Equity: refers to fair and just treatment for individuals and groups that have historically been subject to injustice. Equity is reflected in policies, practices and processes that recognize that we live in a world where everyone has not been afforded the same advantages of resources and treatment.
B. Access: refers to ensuring availability of resources, opportunities, and services. This involves removing barriers to resources as well as understanding the particular challenges pertaining to various forms of disenfranchisement, ability/disability, socioeconomic conditions.
C. Hospitality: refers to welcoming all people, showing support for the "other," regardless of diverse identities and backgrounds, and nurturing the generous and responsible sharing of gifts. This calls us to create an environment, both socially and physically, that is life-giving for all.

Maps to Benedictine Learning Outcomes 6 and 7 below

2. Participants will learn how to apply basic concepts from Catholic Social Teaching on "human dignity" and the "common good" to questions of equity, access, and hospitality, and will also explore how different faith traditions engage these questions. Individuals will better understand their roles as capable citizens and as agents of change in a society in need of healing from the effects of social injustice. **Maps to Benedictine Learning Outcomes 7, 8, and 9 below**

3. Participants will engage in self-reflection and examination of their personal values and beliefs through written work, dialogue, and ongoing learning following the Teach-In. All are encouraged to engage in ongoing self-assessment and to develop and model a balanced, ethical and moral life. **Maps to Benedictine Learning Outcome 9 below**

From Benedictine University Learning Outcomes for All Students

6) Global Awareness and Cultural Competence: Demonstrate understanding of global society, cultural diversity, mutual relationships, the interdependence of and need for solidarity between peoples and nations and recognize and effectively negotiate cultural boundaries and communicate across cultures.

7) Civic Engagement and Social Responsibility: Participate in civic and community affairs, practice ethical and moral decision-making, understand the Catholic principle of "common good" as more than the sum of individual preferences, know oneself as a member of the human family with responsibilities in society, and contribute to the work of social justice.

8) Stewardship: Practice the Catholic and Benedictine value of stewardship of time, talent and resources for personal well-being, the common good of local and/or global communities, and for the natural environment.

9) Personal Development: Work independently, take initiative, and follow projects through to completion. Demonstrate effective interpersonal skills when working in a group. Demonstrate personal responsibility, engage in creative expression, engage in spiritual expression and the practice of Benedictine values; pursue life-long intellectual growth and development in the Catholic intellectual tradition, and strive for a life lived in balance.

Appendix 3

BENEDICTINE UNIVERSITY'S UNIVERSITY-WIDE STUDENT LEARNING OUTCOMES

1. **Disciplinary Competence and Skills:** Demonstrate coherent and deep understanding of the content, methodology and practice of at least one discipline, recognize interconnections with other disciplines, and integrate disciplinary knowledge with other disciplines. Demonstrate ability to maintain currency in the field and adaptability to changes in the discipline.
2. **Critical and Creative Thinking Skills:** Apply analytical thought, evaluate arguments and identify key assumptions and implications, recognize bias, analyze arguments from various perspectives, construct coherent arguments, and demonstrate adaptable and creative use of reasoning, logic, and evidence.
3. **Communication Skills:** Communicate effectively orally, in writing, and via a variety of media; tailor message to a variety of audiences.
4. **Information Fluency:** Find, evaluate, interpret, create and disseminate information involving a range of media including print, electronic, oral, aural, and visual, and synthesize and apply information effectively, ethically, and legally. Use current technology effectively to support creative activities and problem-solving.
5. **Analytical Skills:** Interpret and analyze qualitative observations and quantitative data to support valid explanations, models, and/or conclusions.
6. **Global Awareness and Cultural Competence:** Demonstrate understanding of global society, cultural diversity, mutual relationships, the interdependence of and need for solidarity between peoples and nations, and recognize and effectively negotiate cultural boundaries and communicate across cultures.
7. **Civic Engagement and Social Responsibility:** Participate in civic and community affairs, practice ethical and moral decision-making, understand the Catholic principle of "common good" as more than the sum of individual preferences, know oneself as a member of the human family with responsibilities in society, and contribute to the work of social justice.
8. **Stewardship:** Practice the Catholic and Benedictine value of stewardship of time, talent and resources for personal well-being, the common good of local and/or global communities, and for the natural environment.
9. **Personal Development:** Work independently, take initiative, and follow projects through to completion. Demonstrate effective interpersonal skills when working in a group. Demonstrate personal responsibility, engage in creative expression, engage in spiritual expression and the practice of Benedictine values; pursue life-long intellectual growth and development in the Catholic intellectual tradition, and strive for a life lived in balance.

Approved by Faculty Assembly on 22 April 2015.

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CHAPTER 9

An Inclusive Classroom: Ongoing Programs to Develop Faculty Awareness and Knowledge of Teaching Strategies

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Today, a more diverse body of students make up the college population than ever before. Students of Color, first-generation students, LGBTQ+, and students living with disabilities are increasingly a part of higher education institutions (Renn, 2010). Between 1976 and 1999 "the number of minorities enrolled in postsecondary institutions increased by 137%, compared with an increase of only 13% among whites" (Andersen, 2003, p. 5.) The increased diversity on campuses has not translated, however, to students with minoritized[1] identities experiencing inclusivity or equitable outcomes compared to students with privileged identities. Disparate outcomes, including college attendance and graduation across student demographics persists (Carnevale & Strohl, 2013; Melguizo & Kosiewicz, 2013; Perna et al., 2014). The participation of Students of Color has decreased at multiple points across the higher education pipeline, including application, admission, enrollment, persistence, and completion. Moreover, degree completion rates are lower among Black and Hispanic students than white and Asian students (U.S. Department of Planning, 2016).

[1] This term is adapted from and used in the context outlined by Dowd and Bensimon "certain groups acquire minority status through the beliefs and social processes enacted by other groups who place them in a position of the "minority," or other" (Dowd & Bensimon, 2015, p. 8).

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L. Parson and C. C. Ozaki (eds.), *Teaching and Learning for Social Justice and Equity in Higher Education*,
https://doi.org/10.1007/978-3-030-81143-3_9

Increased scrutiny from stakeholders coupled with increased activism from students, has catalyzed institutions to look at how to promote inclusion of diverse students as a way to enhance these students' experiences and outcomes in higher education (Braun et al., 2006; Dowd & Bensimon, 2015; Harper et al., 2009). While individual faculty have explored positive, inclusive, and scholarly teaching methods to support learning, there is a need for institutionalized support of these practices. According to the U.S. Department of Education (2016), students report less discrimination and bias at colleges and universities where they perceive a stronger institutional commitment to diversity. Based on these findings, the U.S. Department of Education (2016) encouraged institutions to develop and facilitate programming to increase the cultural competency of leadership, faculty, staff, and students.

One mechanism that institutions have implemented is to operationalize support for more equitable outcomes in student success through classroom focused programming that focus on creating academically inclusive environments (Lawrie et al., 2017; Thomas, 2016). Some universities across the U.S. have centered their academic inclusion efforts on engaging faculty and instructors in creating inclusive classroom environments and experiences for their students. For example, the University of California at Berkeley instituted a "creating inclusive classrooms" faculty dialogue series. The series consists of learning modules designed and delivered by faculty. The modules focus on a set of topics identified to be most germane to observed, and perceived, instances of inequity at a departmental level. Other institutions have taken an online approach to implement and disseminate their inclusive classroom training (Campus Climate, n.d.). Cornell University (Oullette & Ivanchicova, 2020) and Columbia University (2020) offer MOOC courses (massive open online courses) open to anyone within or outside of their institutions. Modules within the MOOC include understanding one's own identities, understanding students and their identities, exploring inclusivity in terms of pedagogy and curriculum, and developing a strategy to enact action and change.

In this chapter, we provide university context, describe the process used, share the resources developed, and report on the outcomes of a university-wide Inclusive Classroom Program. The program began as a voluntary three-hour training with a pre-learning component in spring 2016. In 2019, student calls for increased professional development and accountability of administration, faculty, and staff led to the once voluntary training becoming mandatory for all faculty and instructors.

Iowa State University

Iowa State University (ISU) is a large decentralized research-extensive land grant university located in Ames, Iowa. In 2018, nearly 35,000 degree-seeking students enrolled. Students originate from all 99 counties in the state of Iowa, each of the 50 states, Guam, Puerto Rico, U.S. Virgin Islands, Washington D.C., and over 115 countries globally. The number of white

students comprise 70% of the total student population, with Black or African American students comprising 2.7%, Asian 3.3%, Hispanic/Latino 5.5%, and international students including 10.5% of the student population (ISU Fact Book, 2018–2019). In 2018, there were 1933 faculty, with the majority, 75.7%, being white (ISU Fact Book, 2018–2019). Seven academic colleges comprise the university including: agriculture and life sciences, business, design, engineering, human sciences, liberal arts and sciences, and veterinary medicine.

Although ISU is a doctoral granting, research-extensive university, it draws heavily from its land grant origins, dating to 1858. The tripartite mission of teaching, research, and extension excellence are central to the institution's mission. Accredited by the Higher Learning Commission (ISU Accreditation & Program Review, 2017), ISU adheres to the guidelines that the education offered by the institution recognizes the human and cultural diversity of the world in which students live and work (Higher Learning Commission, 2017).

Multiple policies exist to support inclusion at ISU. The ISU strategic plan outlines inclusion as one of its four goals to "continue to enhance and cultivate the ISU Experience where faculty, staff, students, and visitors are safe and feel welcomed, supported, included, and valued by the university and each other" (ISU Strategic Plan, 2017). The ISU Policy library includes policies and a definition of discrimination and harassment as well as an Inclusive Language Policy (ISU Policy Library, 2017). Established in 2015, the Office of Diversity and Inclusion includes the Office of Equal Opportunity as well as institutional support for LGBTQ+, Hispanic and Latino Affairs, faculty and staff affinity groups, and grants, awards, and projects to support creating a more diverse and inclusive institution.

Despite positive institutional efforts, there have been several divisive experiences on campus that have led to a need for faculty, staff, and student development in diversity and inclusion. One such incident occurred on September 13, 2015 between ISU students quietly demonstrating presidential candidate Donald Trumps' visit to a football game and a non-student that accosted the group. This incident spurred conversations across the campus regarding diversity and inclusion at Iowa State. In the days and months following the 2016 election of the 45th president of the United States, ISU students experienced several incidents of hate that required senior administration's calls for tolerance, inclusivity and free speech. In support of creating a welcoming environment for all students, the ISU Faculty Senate (2016) released the following resolution:

> The Faculty of the Iowa State University Senate stand united for the ideals of diversity and inclusion at our university. We welcome all students to learn to the best of their abilities on our campus in an environment free from racism, sexism, bigotry, harassment, and oppression. We uphold these ideals ourselves and strongly encourage our colleagues across the university both to uphold these

> ideals and to teach them when appropriate to our students as a way to move human society forward.

In early fall semester 2019, racist and hateful messages, including neo-Nazi messages and racial slurs, were chalked on campus grounds and posted in residence halls. On October 30, 2019, student organizations, including The Pride Alliance, Hillel, Lambda Theta Alpha, Latinx Student Initiatives, and NAACP, took part in a Students Against Racism protest, blocking the main campus road and marching to the President's Office, demanding change (Johnson, 2019). Eight days later, senior administration released a 10-point response committing to measurable actions in response to Students Against Racism's demands. The second action item was: "Starting spring semester 2020, the Center for Excellence in Learning and Teaching will conduct annual training for faculty in each academic department on the importance of, and approaches to, creating an inclusive classroom environment." Other action items included: senior campus leaders completing training on cultural competency and cultural humility; increasing faculty search committee training regarding diversity, equity, and inclusion; and online diversity, equity, and inclusion training for students living in university housing.

Inclusive Classrooms

Academic inclusion is actualized when "all individuals, regardless of exceptionality, are entitled to the opportunity to be included in a regular classroom environment while receiving the supports necessary to facilitate accessibility to both environment and information" (Shyman, 2015). The University of California Berkeley states that inclusion within higher education is "the act of creating environments in which any individual or group can feel welcomed, respected, supported, and valued. An inclusive climate embraces differences and offers respect in words and actions so that all people can fully participate in the University's opportunities" (UC-Berkeley, UC-Berkeley's Strategic Planning Equity, Inclusion, and Diversity, 2015). Building on these definitions, and the contemporary body of pedagogical research, inclusive teaching cultivates a learning environment where all learners are treated equitably, have equal access to learning, and feel supported in their learning.

Empirical research has provided insight into the benefits of inclusive teaching practices on student learning. Inclusive classroom environments are those in which all students are given messages that they belong and can succeed, and research shows that an increased sense of belonging is a significant predictor of student persistence and retention (O'Keeffe, 2013; Walton & Cohen, 2011). Inclusive classroom environments encourage the entirety of students enrolled in the course to engage in their learning. This type of learning environment provides an opportunity for students to engage in critical thinking and discourse as they grapple with methods, theories, and concepts covered in a course (Hurtado, 2007). Winkelmes et al. (2016)

further described that inclusive learning environments are transparent. These learning environments have clear expectations, norms, and beliefs, enhance equity for students, so students know what is expected of them and how they can successfully engage with and complete course content.

Teaching practices and educational environments which lack clear learning outcomes, formal and informal feedback mechanisms, and where students do not receive messages that they can be successful in the course, create barriers to student learning. Numerous studies have shown that these non-inclusive learning environments can create significant barriers for minoritized students (Logel et al., 2009; Sherman et al., 2013; Taylor & Walton, 2011; Walton & Cohen, 2011). Further, students with minoritized identities have the additional burden of managing stereotypes and the pressure of feeling they do not belong in higher education. As a result, the psychosocial and physical health of these students is often adversely impacted. This strain can manifest as lower grade-point averages, lower retention and persistence rates, and decreased physical and mental wellbeing (Smith et al., 2011; Yosso et al., 2009).

Despite the many well-documented benefits that exist to creating inclusive classroom environments, there exist a number of barriers to implementing and realizing inclusion in the classroom. One challenge to fostering inclusive learning environments is that members of the campus community have varying perceptions of the "climate." Members of the community with privileged identities tend to have a more favorable opinion of the campus climate than their counterparts with minoritized identities (Brown, 2004). This issue may be further compounded because campus leadership teams are often comprised of more members with privileged identities. However, there are many examples where institutions of higher education have overcome at least some of these barriers which has resulted in a more inclusive and equitable learning experience for students. When faculty and instructors have the knowledge and preparation "….and accept ownership of the responsibility for teaching in such a way that demonstrates a commitment to the principle of respect for all" (Brown, 2004, p. 30) inclusive learning environments can be achieved.

Center for Excellence in Learning and Teaching (CELT)

In 1993, the Center for Excellence in Learning and Teaching (CELT) at ISU was created out of a partnership between the Faculty Senate and the Senior Vice President and Provost Office. The centrally funded unit has reported to the Office of the Senior Vice President and Provost since its inception. Beginning with a staff of 1.5 FTEs (full-time equivalents), the Center has matured and grown significantly over the past 27 years. In 2020, CELT includes eight full-time staff members, one 0.80FTE staff member, a faculty director with 0.80FTE administrative appointment, and four faculty fellows with 0.5FTE appointments within the center. The mission of CELT is "partnering with educators to advance student-centered learning at ISU" with

sub-goals of supporting, promoting, and enhancing teaching effectiveness and student learning at ISU. The audience for the professional development planning at CELT includes all faculty, staff, graduate assistants and post-docs with teaching responsibilities. CELT offers a variety of programs with varying levels of engagement from one-hour presentations, year-long programs, and learning communities and learning circles on teaching and learning topics. Focal areas of CELT programming, grants, and resources include the scholarship of teaching and learning, teaching effectively with technology, graduate student and post-doc academic development via a Preparing Future Faculty Program, and the inclusive classroom initiative.

The mission statement of the teaching and learning center aligns and connects to the overall mission of the university to "create, share, and apply knowledge to make Iowa and the world a better place." CELT's mission is closely aligned with the 2017–2022 Iowa State University strategic plan which states that ISU offers development programming to assist faculty in making the ISU learning experience an inclusive, reflective experience for all students. Further, CELT's results-oriented mission statement with a guiding set of faculty outcomes is a basis for curricular planning and evaluation. As such, it seemed a perfect starting place for an Inclusive Classroom initiative.

Creating an Inclusive Classroom Training Program at ISU

In 2015, under the direction of the Senior Vice President and Provost, CELT created and facilitated an Inclusive Classroom Task Force. The task force included faculty, graduate, and undergraduate students, and was charged with designing a faculty development program that would help faculty build positive student learning experiences by creating inclusive classrooms. The task force met six times between December 2015 and April 2016 and established the following overarching initiative goals:

- Learn about teaching inclusively and why it is important at Iowa State University.
- Identify an individual's attitudes towards inclusion, determine how it impacts teaching, and develop strategies to be more inclusive.
- Enhance instructional skills that contribute to an inclusive campus environment.
- Become familiar with student support resources at Iowa State University.

Based on feedback from the task force, CELT developed a flipped-learning approach, with online modules developed to prepare participants to actively engage in the later face-to-face workshop. The learning modules included:

- Module 1: ISU policies that are relevant to inclusion
- Module 2: Exploring your inclusive teaching persona

- Module 3: Developing a mindful syllabus and course design
- Module 4: What are micro-aggressions, and how do they impact learning?

The modules were created in the campus learning management system. Each module included three components: reading resources or articles; short video(s); and critical reflection questions. The content in the modules was designed such that the three modules could be completed in approximately two hours.

During the three-hour face-to-face workshop, participants engaged in individual, small group, and full group activities to explore the inclusive classroom, the importance of inclusion to Iowa State University, barriers to inclusion, and strategies to overcome these barriers. Participants then discussed two diversity and inclusion classroom scenarios which focused on addressing microaggressions and navigating student resistance to inclusion. Finally, participants generated an Individual Action Plan for implementing inclusion in their classroom (Appendix A). The inaugural offering of the Inclusive Classroom Workshop, was held on Thursday, April 21, 2016.

Over 400 administrators, faculty, staff, and teaching assistants attended the Inclusive Classroom Workshops between 2016 and 2019. The pre- and post-workshop survey responses revealed two key take-aways: (1) participants valued the content shared during the workshop and how it applied to their teaching; and (2) participants appreciated how the program incorporated open discussion, interactive activities, and personalized action plans. A selection of representative comments from the participants includes:

- "The in-depth discussion was useful—particularly hearing examples from other faculty."
- "There is no 'right' answer or one way to do something. Every situation is unique and needs to be handled as such." And,
- "We can all do more than we currently do. Having all faculty go through the exercise of adding specific changes to a specific course creates the best opportunities to personalize the topic to their work."

Although the Inclusive Classroom Workshop was not an institution-wide mandate, specific colleges and departments reached out to CELT for training such that their faculty and staff could learn together. Feedback from these college and department programs led to the development of additional 1-h stand-along topics. These sessions included: the top 10 tips for creating an accessible course; exploring ways to create a welcoming learning environment; navigating controversial topics in the classroom; and building a mindful and learner-centered syllabus checklist (Appendix B). This syllabus checklist is one of the most downloaded resources from the CELT website.

From Voluntary to Mandatory Training

Beginning in November 2019, CELT was tasked with conducting annual training on the importance of, and approaches to, creating an inclusive classroom environment for faculty in the 56 academic departments of the university. For the departmental annual training, CELT continued to use the flipped-classroom teaching approach consisting of three online learning modules completed before the workshop, and an approximately one hour face-to-face workshop. The goal of this training was to keep the content focused on creating inclusive classrooms and to begin the conversation as broadly as possible. A revised set of learning outcomes were identified for the departmental annual training and included:

- Recognize why teaching inclusively is important.
- Identify course-specific improvements to foster inclusive excellence in the classroom.

The three online modules were designed to be completed in approximately an hour. The content in the modules was developed to provide a broad, foundational understanding of inclusive classrooms, and to establish a common vocabulary that would be used in the face-to-face workshop.

- Module 1: Why teach inclusively?
- This module provided essential readings on the land grant mission of Iowa State University. Faculty were asked to reflect on the importance of inclusion within ISU's teaching and learning environment, particularly as it relates to the institution's land grant mission, strategic plan, and the Principles of Community (a guiding set of principles for faculty, staff, and students).
- Module 2: How implicit bias impacts your teaching.
- The central component of this module was Barnett's (2013) "Unpacking teachers' invisible knapsacks" article. Faculty were also asked to complete at least one of the Implicit Association Tests (Greenwald et al., 1998). In this module faculty reflected on how implicit bias affects their behaviors and assumptions about students. Specifically, they were asked to consider their understanding of a how students' learning behaviors and capability for academic success are tied to students' identities.
- Module 3: Key components of teaching inclusively.
- Faculty were instructed to read pages (153–158 and 180–187) of the article "*Why do student development and course climate matter for student learning*" (Ambrose et al., 2010).

Following each of the modules, participants were asked to reflect and comment on their new understandings or knowledge. In addition to the three

modules, a glossary of terms and ISU resources on inclusion were added to the learning management site.

The face-to-face workshop was offered as either a 60-minute or 90-minute session based on the department's preference. A common set of presentation materials including a PowerPoint slide deck and script was used to deliver the training. The rationale for a common delivery approach was to ensure consistency of information shared with each academic department. To further ensure consistency, the workshops were delivered by a cohort of eight CELT staff who were experienced facilitators and well-versed on inclusive classroom best practices. During the face-to-face workshop, participants applied concepts learned through the online modules via small group discussions and active learning exercises. Because of the time constraints of the workshop focused only on course design, teaching strategies, and evaluation practices (Appendix C).

To situate the inclusive classroom training within a discipline specific context, each department chair identified a departmental facilitator that served as a liaison with CELT in preparing for the training. The departmental facilitator provided subject matter examples and insight on how faculty in their department were practicing inclusive teaching. Departmental facilitators received a $500 professional development stipend as recognition of their commitment to supporting institutional inclusion efforts.

Results

By March 13, 2020, 41 of the 56 academic departments completed the training. On March 23, 2020 in response to the COVID-19 pandemic, the university moved all instruction to a virtual delivery and encouraged employees to work from home to ensure social distancing requirements were met. As a result, the 15 remaining departments will complete the face-to-face workshop in the fall semester 2020.

Informal feedback was collected from participants after they completed the three online modules. Overall the feedback from the online modules was positive and two key themes emerged as being of particular interest and value to participants: (1) the participant's personal reflection about inclusion and inclusive experiences; and (2) learning about new strategies for teaching inclusively.

A selection of representative comments include: "I was once an international student myself, so I can really appreciate an inclusive environment. It is hard enough for students to be away from their family and live in an unfamiliar community. It is even harder if the community is not welcoming and accepting to them. Although Iowa State University takes pride in our land-grant mission, and inclusive principles, it is up to us, the instructors, to actually apply those principles to our everyday teaching practice." And, "I think it is a good idea for me to carefully review my course materials before the semester starts and revise them to make them as inclusive as possible."

And lastly, “I need to diversify my classroom examples. I probably tend to present ‘social norms’ and can make improvements there. I will also try to grade more with rubrics to increase transparency and incorporate evidence into grading criteria.” There were varying degrees of sophistication in participant responses; nonetheless, most instructors shared new ideas related to how they could teach more inclusively.

Following the face-to-face workshop, attendees completed a 4-question self-reflection. Two questions used a Likert-type scale and mapped directly onto one of the learning objectives for the training: (1) Recognize why teaching inclusively is important and (2) Identify course-specific improvements to foster inclusive excellence in the classroom. The other two questions were open-ended and each provided specific writing prompts.

As of March 13, 2020, 1092 faculty participants completed the post-face-to-face workshop reflection. Results from the self-reflection show that the two learning objectives were achieved by an overwhelming majority of respondents. Specifically, 98% of the respondents strongly (89%) or somewhat (9%) agreed to the statement “I recognize why teaching inclusively is important” (Fig. 9.1).

Further, 93% of respondents strongly (56%) or somewhat (37%) agreed to the statement “I have identified course specific improvements to foster inclusive excellence in the classroom” (Fig. 9.2).

The remaining two questions of the post-workshop reflection were an open-ended format. The prompts included, "What was the biggest insight you discovered from the Inclusive Classroom training?" and "What questions do

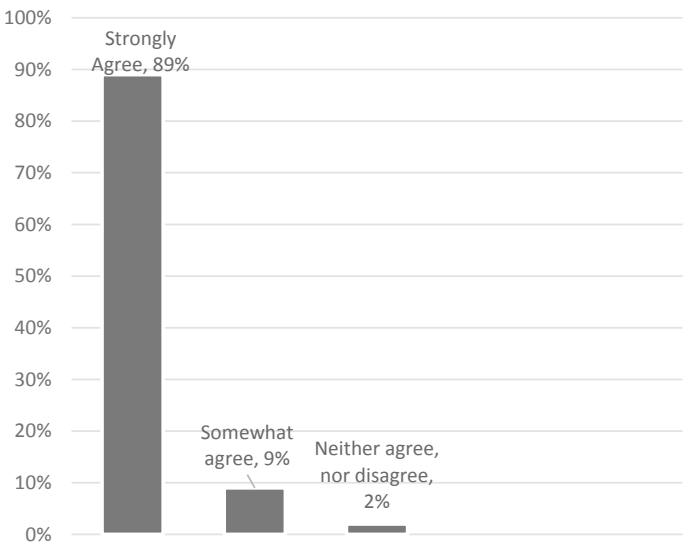

Fig. 9.1 Results to the question “I recognize why teaching inclusively is important”

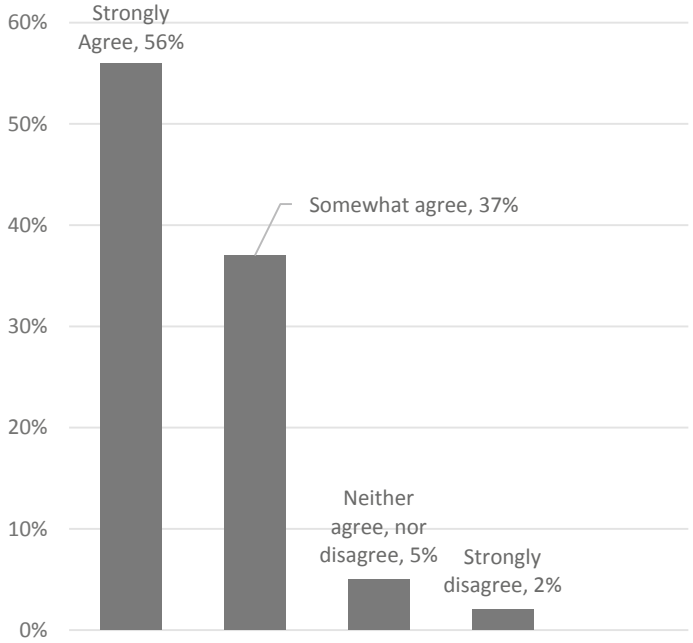

Fig. 9.2 Results to the question "I have identified course specific improvements to foster inclusive excellence in the classroom"

Fig. 9.3 A word cloud based upon responses to the question, "What was the biggest insight you discovered from the Inclusive Classroom training?" The most frequently used words included: student, inclusive, strategy, teaching, idea, and feedback

you have after engaging in the Inclusive Classroom training?" Analysis for both questions was completed using the word cloud reporting feature from Qualtrics. This feature generates a visual representation from the words that appeared most frequently in the responses; the larger sized words represent a higher frequency of use in the responses (Figs. 9.3 and 9.4).

Fig. 9.4 A word cloud based upon responses to the question, "What questions do you have after engaging in the Inclusive Classroom training." The most frequently used words include: large, strategy, group, implement, discussion, best, and lecture.

Overall responses to the open-ended face-to-face self-reflection questions were positive and two key themes emerged as being of particular interest and value to participants: (1) the benefits of learning about this topic in collaboration with their departmental colleagues, and (2) the wealth of resources made available to them through CELT to support their continued work on inclusive teaching. A selection of representative comments from these questions include:

- "Nice to hear how colleagues address some of the issues that we face in our classes";
- "I liked working through the document and thinking about specific examples for implementing them into my courses";
- "I thought I had worked on identifying more inclusion in my classroom. But there is so much more I can work on";
- "I think between the pre-course readings, the class training, and the online CELT resources, I feel like I have a lot of good information at my disposal"; and
- "Good teaching is inclusive teaching."

Additional constructive feedback from participants identified other topics that should be addressed in the training. Specific suggestions included providing additional resources related to: specific class formats, such as large lecture, STEM-focused, or online courses; and how to navigate difficult conversations, student resistance to inclusion, and microaggressions that occur in the classroom face-to-face and online environment.

Other respondents highlighted the length of time allocated for the training; some thought it was too long, others too short, and yet others thought it was length appropriate. For many participants, inclusive teaching and creating an inclusive classroom was a new concept, and left many wanting to spend more time exploring and learning more about this issue. A representative comment that points to this is: "I don't know that I have questions per se, but I would

like to reflect more on the materials in the course and pre-course. I'd like to further digest everything. The course seemed so quick, which was nice in a way, but does leave me feeling like I need to sit with what I've learned and reflect on it further."

An often-stated comment following the departmental training was, "this is the first time we spent time talking about teaching as a department." One hour, in one semester, is not nearly enough time to have meaningful and reflective conversations about inclusive teaching practices or inclusive classrooms. However, it is a starting point.

Next Steps

The Inclusive Classroom Training developed by CELT will continue to be offered in multiple formats across the university. To support the growth and expansion of this training, CELT has formed an Inclusive Classroom Advisory Board with representation from faculty, staff, and graduate and undergraduate students from across campus. This advisory group will serve as a resource and sounding board for the center as it continues to enhance the inclusive classroom training and support materials. Building on campus partnership established over the past five years, other campus units will continue to adapt the training to their specific needs. For example, the student wellness program is using some of the training materials to support student mental health and well-being initiatives.

The Iowa State University campus community values and embraces the importance of creating and sustaining inclusive learning environments. Although the Inclusive Classroom Workshop began as a voluntary program which reached over 400 participants on campus, the program is now an annual mandatory training for ISU faculty. The shared conversations regarding teaching and inclusion strengthen the land-grant mission to "create, share, and apply knowledge to make Iowa and the world a better place." Institutional support, including from senior administration, will continue to be essential to the ongoing effort.

Future research plans will focus on how faculty have applied the knowledge they learned via the training. Identifying which practices and strategies faculty have applied to their courses will help shape future trainings. A future university-wide campus climate survey may also yield insight into changed practices of faculty and instructors, and how that has impacted the student learning experience. Continuing to focus professional development on the benefits of inclusive classrooms has the potential to enhance the achievement of learning outcomes and the academic experience of all students at Iowa State University.

Appendix A

Individual Action Plan for an Inclusive Classroom

Name:

Which course(s)?

Opportunities to Promote Inclusion in My Course:

(i.e., include University Religious Accommodation Policy in my syllabus, discuss student accessibility services throughout the semester and not just on the first day, promote The Green Dot project, etc.)

1.

2.

3.

Barriers and Strategies

In the first column, share the potential barriers towards promoting inclusion in your classroom. In the second column, list the strategies to overcome those barriers.

Potential barriers	Strategies to overcome

Action Plan

Set a few achievable objectives to start. In the first column, share your planned implementation of inclusion in your course/lab/discussion group. Then, share

resources needed in the second column. Finally, determine your timeline in the last column.

Action item	Resources needed	Proposed timeline

My Support Team/Colleagues(s):

Who will help support my efforts to promote inclusion? How will you share your plan with them?

Appendix B

Mindful and Learner-Centered Syllabus Checklist

Use the checklist to determine whether your course syllabus includes these learner-centered components.

Overall Syllabus

- Use positive, welcoming, inviting and inclusive language in your syllabus. Examples: "Late work is eligible for 60% of the original points," or "Attendance will benefit you in several ways," or "You have what it takes to succeed in this course without engaging in academic misconduct. Do not jeopardize the hard work you've put into this course."
- Follow steps to an accessible document using resources on CELT's Accessify Your Course webpage (http://bit.ly/celt-accessify).

Course Information

- Course Title, Course Abbreviation and Number
- Semester and Year (Start Date to End Date)
- Number of Credit Hours
- When and where the course will meet (campus learning space, online, etc.)

Instructor Information

If an instructor has teaching assistant(s) or co-teacher(s) please include similar information.

- Name
- Office Address
- Student Hours (Consider using "Student Hours" instead of "Office Hours" to promote that these times are set aside specifically for students in case they need help outside class). Provide student hours via multiple means of access (your office, phone, e-mail, virtually using webcasting software). Example: Student Hours—T & R 8:30–9:30 a.m. in my office or via Zoom. Individual assistance is always available by appointment. I look forward to seeing you during student hours.
- Telephone Number
- Email Address
- Other Contact Information

Departmental Information

- Name of Department and location of Departmental Office
- Preferred Contact Information for the Department

Course Goals, Learning Outcomes, and Learning Objectives

- To give a basic background and starting point for course design use CELT's Basic Course Design: Aligning Course Objectives with Class Assignments and Your Teaching Approach webpage (http://bit.ly/1TqBeW3).
- Share with students how the course fits into the overall curriculum and what they will leave the course being able to do. Answering the question, "Why is this course useful?" Also, orient students to the discipline if it's an introductory course.
- List 4–5 broad-based learning outcomes that reflect what the students will learn and skills they will develop by successfully completing the course. Provide rationales for assignments, activities, methods, policies, and procedures tied to these learning outcomes.

- Visit CELT's Tips on Writing Course Goals/Learning Outcomes and Measurable Learning Objectives webpage (http://bit.ly/1QvTjzt) as a resource for developing your course.

Describe Course Format

- Specify textbooks and readings by author and editions. When possible, explain connections to the course goals and how the text and readings address them.
- Explain expectations to have completed readings before class sessions and the degree of understanding that you expect (e.g., successfully complete pop quizzes, can discuss concepts, or apply reading information to problem-solving scenarios).
- Describe other course components such as teaching approach, group assignments, individualized consultation, etc.
- Share information from ISU's Library Instructor webpage (http://bit.ly/isulibinstruct) if readings are on course reserves.
- Identify where students can obtain additional equipment, resources, or materials.

Assignments (Papers, Quizzes, Exams, Projects, Etc.)

- Connect multiple means of assessment (exams, quizzes, exercises, projects, papers, etc.) directly to learning outcomes.
- Consider using the Transparency in Learning and Teaching (TiLT) framework by providing the following for each assignment:
  - Purpose: practice skills, expand content knowledge, and benefits for life-long learning.
  - Tasks: clarify steps on what to do and how to do it.
  - Criteria: how to be successful (e.g., checklist, rubric); as well as, examples and strategies for students to improve their work.

How Will Students Be Evaluated?

- Explain clearly how students will be evaluated, and grades assigned. Include components of final grade, weights assigned to each component, grading on a curve or scale, etc.
- Use both summative and formative evaluations (e.g., oral presentations, group work, self-evaluation, peer evaluation).
- Employ periodic feedback mechanisms to monitor learning (e.g., graded and non-graded quizzes, tests, lecture-response systems, tests, reflection papers).
- Provide ways that students can easily calculate or find their grades at any point in the course.

Course Policies

State your policies clearly in the syllabus and discuss them throughout the semester regarding:

- Expectations for attendance, assignments, late assignments, make-up options, extra credit, and examinations.
- Steps to report illness via ISU's Thielen Student Health Center's Class Excuse webpage (http://bit.ly/isu-class-excuse).
- Cheating and plagiarism, learn more from ISU's Office of Student Conduct's webpage (http://bit.ly/isu-academic-misconduct).
- List grading policies regarding incomplete marks, visit the ISU Catalog website (http://catalog.iastate.edu/).
- Make clear a student's course obligations and your obligations to teaching the course.
- Share expected classroom behaviors (examples available on the last page of this checklist).

Course Calendar

- Use the Interfaith Calendar website (http://www.interfaith-calendar.org/) when scheduling projects, presentations, and exams to consider any potential conflicts.
- Provide a course calendar that outlines topics to be covered, reading requirements, assignment due dates, etc. If necessary, revise it and be sure students get an updated version.
- List important dates (or include a link to the ISU Academic Calendar) such as last drop date, registration dates for the next semester, etc. Visit the ISU Academic Calendar website (http://www.registrar.iastate.edu/calendar) for detailed information.
- Note dates and times of any exams scheduled outside of class time. If needed, visit ISU's Online Testing Center website (http://www.testcenter.iastate.edu/).
- Include the date and time of the final exam. Locate the information on the Office of the Registrar's webpage (https://www.registrar.iastate.edu/students/exams).

Additional Learner-Centered Information

- Inform students about sensitive or potentially disturbing information or activities covered in the course.
- Consider adding a link in your Canvas course to ISU's Online Learner Support webpage (http://bit.ly/isuonlinesupport) found in the My Canvas Students at ISU course site (http://bit.ly/mycanvasstudent).

- Estimate student workload. Give students a sense of how much preparation and work the course requires. But be realistic; they don't believe either scare tactics or soft-pedaling. (Remember that yours isn't the only class they're taking.) One way to determine the workload is to use the Rice University Course Workload Estimator web tool (http://cte.rice.edu/workload/).
- Share expectations in your syllabus and discuss them throughout the semester. Include information on how to succeed:
  - Check your Iowa State email regularly
  - Log into Canvas, the campus learning management system, daily
  - Communicate with your instructor and visit during student hours
  - Create a study schedule so that you don't fall behind
  - Successful students will connect with tutors, academic coaches, communication consultants, resources, supplemental instructors, and more via ISU's Academic Success Center website (http://www.asc.dso.iastate.edu/), ISU's Writing and Media Center website (https://www.wmc.dso.iastate.edu/), and ISU's Student Accessibility Services (http://www.sas.dso.iastate.edu).

Recommended Iowa State University Syllabus Statements from Faculty Senate.

- **Statement on Academic Integrity:** To promote integrity and deter dishonest academic work, it may be useful to consider including a statement of expectations and consequences related to academic misconduct in your course syllabus. For statement examples visit the Student Conduct's Academic Misconduct webpage (http://bit.ly/isu-academic-misconduct)
- **Accessibility Statement:** Iowa State University is committed to assuring that all educational activities are free from discrimination and harassment based on disability status. Students requesting accommodations for a documented disability are required to work directly with staff in Student Accessibility Services (SAS) to establish eligibility and learn about related processes before accommodations will be identified. After eligibility is established, SAS staff will create and issue a Notification Letter for each course listing approved reasonable accommodations. This document will be made available to the student and instructor either electronically or in hard-copy every semester. Students and instructors are encouraged to review contents of the Notification Letters as early in the semester as possible to identify a specific, timely plan to deliver/receive the indicated accommodations. Reasonable accommodations are not retroactive in nature and are not intended to be an unfair advantage. Additional information or assistance is available online at www.sas.dso.iastate.edu, by contacting SAS staff by email at accessibility@iastate.edu, or by calling

515-294-7220. Student Accessibility Services is a unit in the Dean of Students Office located at 1076 Student Services Building.

- **Discrimination and Harassment:** Iowa State University does not discriminate on the basis of race, color, age, ethnicity, religion, national origin, pregnancy, sexual orientation, gender identity, genetic information, sex, marital status, disability, or status as a U.S. Veteran. Inquiries regarding non-discrimination policies may be directed to Office of Equal Opportunity, 3410 Beardshear Hall, 515 Morrill Road, Ames, Iowa 50,011, Tel. 515-294-7612, Hotline 515-294-1222, email eoofffice@iastate.edu
- **Religious Accommodations:** Iowa State University welcomes diversity of religious beliefs and practices, recognizing the contributions differing experiences and viewpoints can bring to the community. There may be times when an academic requirement conflicts with religious observances and practices. If that happens, students may request reasonable accommodation for religious practices. In all cases, you must put your request in writing. The instructor will review the situation in an effort to provide a reasonable accommodation when possible to do so without fundamentally altering a course. For students, you should first discuss the conflict and your requested accommodation with your professor at the earliest possible time. You or your instructor may also seek assistance from the Dean of Students Office, website (http://dso.iastate.edu) or via phone 515-294-1020 or the Office of Equal Opportunity, website (https://www.eoc.iastate.edu) or via phone 515-294-7612.
- **Statement on Prep Week:** This class follows the Iowa State University Dead Week policy as noted the ISU Policy Library; as well as Sect. 10.6.4 of the Faculty Handbook. Visit the ISU Policy Library website (http://www.policy.iastate.edu/) for policy wording.

Consider Including These Examples of Inclusive, Professionalism, and Mutual Respect Statements

- Related to ISU's Principles of Community, "Students are responsible for living the tenets established in ISU's Principles of Community: Respect, Purpose, Cooperation, Richness of Diversity, Freedom from discrimination, and the Honest and respectful expression of ideas. Visit ISU's Principles of Community webpage (http://bit.ly/isuprinciple).
- Regarding name, gender identity and/or gender expression, "Class rosters are provided to the instructor with the student's legal name. I will gladly honor your request to address you by an alternate name or gender pronoun. Please advise me of this preference early in the semester so that I may make appropriate changes to my records."
- Promoting student health and wellness, "Iowa State University is committed to proactively facilitating the well-being of all students. We welcome and encourage students to contact the following on-campus

services for assistance regarding their physical, intellectual, occupational, spiritual, environmental, financial, social, and/or emotional needs:

  - Student Wellness call 515-294-1099 or via website (http://studentwellness.iastate.edu);
  - Thielen Student Health Center call 515-294-5801 (24/7 Medical Advice) or via website (http://www.cyclonehealth.org);
  - Student Counseling Services call 515-294-5056 or via website (https://counseling.iastate.edu);
  - Recreation Services call 515-294-4980 or via website (http://recservices.iastate.edu).
  - Students dealing with heightened feelings of sadness or hopelessness, thoughts of harm or suicide, or increased anxiety may contact the ISU Crisis Text Line (Text ISU to 741–741) or contact the ISU Police Department 515-294-4428."

- Fostering a safe community, "Green Dot Project: A green dot is any choice, behavior, word, or attitude that promotes safety for everyone and communicates utter intolerance for power-based personal violence in our Iowa State University community. A green dot is anything you do to make our community safer. What is your Green Dot? Visit the Green Dot—Student Wellness website (http://www.studentwellness.iastate.edu/greendot/)."
- About mutual respect and professionalism, "You are expected to treat your instructor and all other participants in the course with courtesy and respect. Your comments to others should be factual, constructive, and free from harassing statements. You are encouraged to disagree with other students, but such disagreements need to be based upon facts and documentation (rather than prejudices and personalities). It is the instructor's goal to promote an atmosphere of mutual respect in the classroom. Please contact the instructor if you have suggestions for improving the classroom environment. It is preferable if students discuss issues directly with the instructor, however, students may also leave a note in the instructor's mailbox."
- Relevant to the ISU Inclusive Language policy stating, "All university publications and communication, whether oral or written, shall use inclusive language and illustrations. Inclusive language refers to language that makes every attempt to include comprehensively all groups in the community. Whenever possible, selection of academic materials will also reflect efforts to uphold this university policy." Visit the Policy Library's Inclusive Language website (http://www.policy.iastate.edu/policy/language).
- Related to usability, disability, and design, "I am committed to creating a course that is inclusive in its design. If you encounter barriers, please let me know immediately so that we can determine if there is a design adjustment that can be made or if an accommodation might be needed

to overcome the limitations of the design. I am always happy to consider creative solutions as long as they do not compromise the intent of the assessment or learning activity. You are also welcome to contact the Student Accessibility Services via phone 515-294-7220 to begin this conversation or to establish accommodations for this or other courses. I welcome feedback that will assist me in improving the usability and experience for all students."

- Related to University policies, "Students in this course are responsible for being familiar with the University's student rules and policies. Visit the ISU Policy Library website (http://www.policy.iastate.edu/)."

Making Your Syllabus Matter

1. Where will students access your syllabus? How do students know where to locate it within Canvas?

2. What do students see first on your syllabus? How do they know what to do next? Can they follow your instructions?

3. How can students obtain the resources they need to be successful in your course?

4. How do you project an inclusive learning environment?

5. How can your syllabus be used by students with visual, auditory, physical, speech, cognitive, and/or neurological disabilities?

6. How will you know if students have reviewed the syllabus? A low-stakes quiz or assignment? Or, did you hide "hidden gems" in the syllabi as a way to gauge how many students have read your syllabus?

7. How will you make your syllabus matter throughout the course? If you dump the document on students and rarely (or never) refer to it again, you're telling them it doesn't contain any information vital to their success. If you don't treat your syllabus as important, why should they?

Appendix C

Strategies to Create an Inclusive Classroom

Inclusive teaching includes course design, teaching strategies, and evaluation practices that cultivate a learning environment where all are treated equitably, have equal access to learning, and feel supported in their learning. Instructors can implement the strategies in the manner that best suits them, their disciplines, and their students.

Setting Guidelines to Establish a Positive Climate for Learning

The Iowa State University Principles of Community (http://www.iastate.edu/principles) can serve as guidelines to facilitate engagement, to promote inclusivity, and to establish a positive climate for learning.

- **Respect:** We seek to foster an open-minded understanding among individuals, organizations, and groups. We support this understanding through outreach, increasing opportunities for collaboration, formal education programs, and strategies for resolving the disagreement.
- **Purpose:** We are encouraged to be engaged in the university community. Thus, we strive to build a genuine community that promotes the advancement of knowledge, cooperation, and leadership.
- **Cooperation:** We recognize that the mission of the university is enhanced when we work together to achieve the goals of the university. Therefore, we value each member of the Iowa State University community for their insights and efforts, collective and individual, to enhance the quality of campus life.
- **Richness of diversity:** We recognize and cherish the richness of diversity in our university experience. Furthermore, we strive to increase the diversity of ideas, cultures, and experiences throughout the university community.
- **Freedom from discrimination:** We recognize that we must strive to overcome historical and divisive biases in our society. Therefore, we commit ourselves to create and maintain a community in which all can work together in an atmosphere free from discrimination, and to respond appropriately to all acts of discrimination.
- **Honest and respectful expression of ideas:** We affirm the right to and the importance of a free exchange of ideas at Iowa State University within the bounds of courtesy, sensitivity, and respect. We work together to promote awareness of various ideas through education and constructive strategies to consider and engage in honest disagreements.

Opportunities to Promote Inclusion in My Classroom

How might you introduce and utilize the Principles of Community in your classroom?

Self-Reflect on Your Teaching

Reflection is a process that blends experiences with theoretical and practical learning to form new knowledge and create new behaviors and insights. By considering our teaching practices and examining our personal biases, we can build a context for teaching and learning that elevates successful, inclusive practices, and avoids counterproductive practices.

Before the Semester Begins

- Do you reflect on the sources, texts, examples, and metaphors that you will use in the class, ensuring that they are not exclusive to a dominant culture or a certain cultural frame of reference (i.e., all male authors, exclusively popular culture references, etc.)?
- Have you prepared yourself to address diversity issues in class discussions? (Don't assume your discipline is exempt).
- Do you strive to be sensitive and mindful of your students' preferences?

During the Semester

- Do you incorporate diverse student voices/perspectives/examples without stereotyping, spotlighting or tokenizing?
- Do you provide diverse ways of learning the material with formative and summative evaluation?
- Do you use language that promotes a growth mindset? For example, rather than stating, "This course has supplemental instruction (SI) because I know women struggle with math," consider focusing on actions that would help every student, "I invite you all to attend the SI for more practice."
- Do you avoid phrases such as, "It's easy to see…" or "I'm sure the answer is obvious to all…"? Phrases like these can implicitly discourage students who do not understand from asking questions.
- Do you emphasize high standards with verbal assurances that each student can achieve success?
- Do you discuss what support is in place to help each student meet these high standards?

- Do you seek feedback from your students to gain an understanding of their successes and difficulties in your class?
- Do you set expectations, encourage, and hold students accountable for treating each other with respect?

Following the Semester

- Do you think about how to utilize student feedback in the future?
- Do you consider ways to further engage students with the class content, with one another, and with you?

Opportunities to Promote Inclusion in My Classroom

Why is an inclusive classroom important?
What do I currently do to foster an inclusive classroom?

Course Design

It is critical to examine not just the way we teach, but also our prep work before our classes begin. Consider how your learning objectives, activities, and assessments map onto the goals of your course. To give a starting point, use CELT's Basic Course Design page (http://bit.ly/coursealignment).

Syllabus

- Download and consider the use of CELT's Mindful and Learner-Centered Syllabus (PDF) (http://bit.ly/celtsyllabust).
- Review the Interfaith Calendar website (http://www.interfaith-calendar.org/) for world religion sacred dates when scheduling major projects,

presentations, exams, and course events. Example: Students fasting for Ramadan may choose not to participate in end-of-spring-semester celebrations involving food.

Textbooks, Resources, and Presenting Content

- Choose texts from authors of diverse backgrounds. Select content that engages a diversity of ideas and perspectives.
- Discuss contributions made to the field by historically underrepresented groups. Acknowledge the historical and contemporary absences of women and People of Color when applicable.
- Ensure images and illustrations are representative of diverse appearances (e.g., genders, abilities, ages, etc.).
- Examples that come easily to us are often those that come from our own experiences. Avoid assuming your students share that experience. Notice if any of your examples are based on regional knowledge, hobbies favored by one gender, etc.
- Provide access to supporting materials, such as illustrations, glossaries, and necessary background information based on prerequisites required for the course.
- Avoid highly idiomatic language and jargon. While the expressions may add interest, many students may miss an important concept if the phrase is unfamiliar (e.g., "once in a blue moon," "between a rock and a hard place").
- Carefully consider how you use humor in your classes to ensure it degrades no one. Draw on humor and anecdotes that are relevant to the subject and sensitive to the social and cultural diversity of our campus.

Opportunities to Promote Inclusion in My Classroom

In the first column, share your action item related to course design. List your next steps in the second column. Finally, consider sharing your efforts with a colleague, mentor, and/or your department chair/unit leadership.

Action Items for Course Design	**Next steps**

Teaching Strategies

Inclusive teaching strategies refer to approaches that support meaningful and accessible learning for all students, promoting a sense of belonging, and thus encouraging student success.

Building Community

- Consider finding out more about your students using prompts, index cards, or an online survey. Potential questions:
  - Ask their names according to the office of the registrar and if they wish to share preferred alternate names or gender pronouns. Update your attendance and other records with these preferences.
  - Ask how to pronounce students' names phonetically. Work hard to pronounce each correctly. Read the Cult of Pedagogy's "How We Pronounce Student Names, and Why it Matters" web post (http://bit.ly/2NM1r5n).
  - Ask the reasons why they signed up for the course and what they are most looking forward to learning.
  - Ask what their goals are after graduation and how will this course help them achieve their goals.
  - Ask fun questions to help you get to know students. Example: "If a song played when you entered the room, what would that song be?" Be ready when they ask you for your answers to the same questions.

Effective Practice: Instructors who teach large classes have used the data to call on students. This helps instructors build the classroom community by ensuring a broad base of participation and can encourage engagement.

Encourage Active Learning

- Chunk class time into segments, such as 10-min lecture, 10–15 min of students engaged with active learning (discussion, problem-solving, low-stakes assessments), another 10-min lecture, and 5 min of student reflection to enhance engagement. When students feel engaged with the instructor, fellow students, and the subject are more likely to participate in class, feel valued, included, and respected as individuals.
- Encourage full participation while being aware of differences that may influence students' responsiveness. Some students' silence may have been learned in response to negative experiences with participation (e.g., being interrupted) or in some cultures, asking questions is considered a rude interruption of class time. Example: Consider asking students to write their responses rather than verbally report them, consider asking students to share their ideas with a classmate, increase your wait time.

- Invite students to complete projects on self-selected topics to draw on personal interests and relevance. Increase options for assignment format to allow students choice such as oral presentation, research paper, design project.
- Invite students to co-design elements of classroom activities, for example, contribute to exam study guides.
- Treat students as individuals whose identities are complex and unique. Example: Ask open-ended questions to solicit students' reports of their experiences without calling on a single student to speak for their race, gender, culture, etc.

Group Work

- Intentionally create groups, asking students to join together on non-visible characteristics, i.e., birth month.
- When assigning group projects, ask students to rotate roles. The roles should be non-gender specific and of equal contribution. Example: Ensure those female group members are not always given secretarial/note-taking roles.
- Provide multiple checkpoints to present opportunities for individual learning, accountability, and reflection.

Opportunities to Promote Inclusion in My Classroom

In the first column, share your action item related to teaching strategies. List your next steps in the second column. Finally, consider sharing your efforts with a colleague, mentor, and/or your department chair/unit leadership.

Action Item for Teaching Strategies	**Next steps**

Evaluation Practices

All students need clear standards and evaluation criteria, straightforward comments on their work delivered with tact and empathy, and frequent feedback so that they can change their learning strategies or seek additional help.

- Provide frequent opportunities for informal assessment and feedback on progress.

- Share tools such as grading rubrics, in addition to assignment descriptions and criteria to help a diverse community of learners clarify the requirements of an assignment.
- Consider whether the grading system you employ (for example, giving only a couple of high-stakes assignments) might be demotivating for students. Offer multiple lower-stakes opportunities to demonstrate knowledge and encourage students to develop growth mindsets (the belief that they can improve).
- Provide specific, actionable, and timely feedback to help students gauge their progress in the class.

Opportunities to Promote Inclusion in My Classroom

In the first column, share your action item related to evaluation practices. List your next steps in the second column. Finally, consider sharing your efforts with a colleague, mentor, and/or your department chair/unit leadership.

Action Item for Evaluation Practices	Next steps (small or large endeavors)

Student Feedback

Establish processes to receive anonymous feedback on the course climate and student learning. Make sure to review comments and report back to students at the next class session to validate their perspectives and make improvements to the course to enhance student learning. Helpful tips on CELT's Plus/Delta webpage (http://bit.ly/isu-plusdelta).

The Plus/Delta is usually conducted in the first quarter of the class and includes four open-ended questions:

- What is helping me to learn in this class?
- What changes are needed in this course to improve learning?
- What am I doing to improve my learning in the course?
- What do I need to do to improve my learning in this course?

The Critical Incident Questionnaire (Brookfield, 2007) is done periodically and has five questions:

- At what moment in class did you feel most engaged with what was happening?
- At what moment in the class were you most distanced from what was happening?

- What action that anyone (teacher or student) took this week did you find most affirming or helpful?
- What action that anyone took this week did you find most puzzling or confusing?
- What about the class this week surprised you the most? (This could be about your reactions to what went on, something that someone did, or anything else that occurs).

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CHAPTER 10

Adoption of a Cross-Campus Community of Practice for the Implementation of Equity-Focused Faculty Development

Stacey Borboa-Peterson, C. Casey Ozaki, and Anne Kelsch

An Introduction to the Work

Arguably, most college students spend a majority of their time and effort in the classroom and, be it virtual or face-to-face, it serves as an important setting and historical microcosm for the campus culture and norms, often extending as a reflection of the regional society. As such, it is an environment where historical inequities inform the classroom community, macro and microaggressions are engaged, and the biases and prejudices that each classroom member brings are on display. These factors shape, influence, and contribute to the longstanding and historical inequities in achievement and academic success for Students of Color and students from other historically minoritized identities (Cuyjet et al., 2016). Faculty and instructors are key to addressing these inequities in higher education, for is it possible to address and create more equitable and just campuses and student outcomes if the classroom and instructor pedagogy is not critically examined, challenged, and changed? Accepting the premise of this question leads campuses to question and acknowledge if and how they are engaging in faculty and instructor professional development with explicit focus on inclusion and equity in their content, classroom, and teaching practices. A majority of college faculty and instructors come to their roles without training in pedagogy or instruction and, unless their disciplinary or fields of study have a critical or social justice lens embedded in it, having rarely or never

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L. Parson and C. C. Ozaki (eds.), *Teaching and Learning for Social Justice and Equity in Higher Education*,
https://doi.org/10.1007/978-3-030-81143-3_10

been exposed to concepts of diversity, equity, and inclusion let alone reflected on its presence and relationship to their classroom, students, and responsibility (Gordon et al., 2021).

As calls to develop college campuses that ensure academic success for all students continue and expand, the focus on providing equitable campus environments and classrooms specifically is critical. Yet, to bring this environment to fruition, campuses must attend to the support and professional development of the faculty who teach students and shape the academic environments in which they function. Most institutions have student affairs and services designed to expose and engage college students in intercultural knowledge, skills, and activities, as well as identity-based multicultural student services to support minoritized students (Pope et al., 2019). But the resources and units designed to support the intercultural growth and development of faculty are less pervasive. Historically, faculty preparation and professional success in higher education, particularly at research universities, has relied heavily, if not exclusively, on the development of academic expertise and academic reputation. Only in recent decades has there been an effort to prepare and provide faculty with education on teaching practices (Sorcinelli et al., 2006), let alone dispositions and strategies designed to create equitable classrooms that support diverse students. While campus units and literature have long developed around college teaching best practices and diversity, equity, and justice in student success and support, less has addressed the need to marry and explore how to develop equity-focused teaching practices in a college setting.

Efforts to support faculty and instructor professional development are deep and wide, heavily dependent on prior institutional experiences, organizational structure, and campus culture. Communities of practice (CoP), as an organizing and learning tool, is a relatively common strategy for supporting and creating engagement for learning around a topic (Cox, 2005). Yet, when narrowing the focus to the development and implementation of diversity, equity, and inclusion (DEI) work in the classroom environment and for teaching practices specifically, although we might anecdotally expect to find communities of practice described as an approach for learning and organizing work, the scholarship is scant.

Through this chapter, we address this gap by describing and advocating for communities of practice (CoP) as a powerful learning tool for the organization and management of this nexus of faculty development and DEI work. The concept and practice of CoP underscores the collaborative, cross-campus nature of such work in higher education and highlights the critical importance of reflective learning for the participants. This chapter presents the case of one institution's attempt to jump start these efforts and how a CoP formed among the professionals involved in these efforts served as a key vehicle for conceptually and practically making inroads to establishing equity-minded classroom practices.

Communities of Practice

Communities of practice (CoP) is a concept developed in organizational and management studies to understand and explain the role of relationships and social context in the management of learning, innovation, and creativity (Wenger, 1998). Lave and Wenger's (1991) early and seminal writing in this field emphasized CoP as groups of people involved in similar work that utilize the social element of community to socialize new members into the work, culture, and practice of the profession. Practice is doing but understanding doing in a historical and social context allows for the meaning for that doing (Wenger, 1998). The focus on practice is underscored as a "doing" that occurs as a social form of learning and includes the explicit and tacit aspects of a community. Language, procedures, tools, and regulations are made explicit when describing practice and are reflective of the social elements of culture in which practice takes place. In higher education,CoP are often seen as formal organizational structures (e.g., apprenticeships, clinical education, internships, etc.) where students move from novice learner into a profession through measured and purposeful exposure and steps. The focus is on learning as a social process and the role of social engagement into a field or profession's practice and identity. Much of literature on the role of communities of practice in higher education highlights their function and use in the academic and professional preparation of students (e.g., teacher education, medical clinical practice, etc.; Andrew et al., 2008; Champagne, 2019; Sim, 2006). Yet, the case we describe in this chapter is more aligned with later and, arguably, more flexible conceptions of a community of practice.

Unlike Lave and Wenger's (1991) early conception of CoP as a formal approach to the introduction and reproduction of knowledge, practice, and culture in a profession or workplace, Brown and Duguid (1991) suggest that communities of practice can be informally gathered to improvise novel answers and responses to problems when current or "canonical" approaches no longer work. Improvisation and collaboration are critical elements of this approach to CoP, recognizing the central role of "ground up" development of community identity that is often separate or even in rebellion to the institution, for the purpose of creating new solutions. Less hierarchical and more egalitarian, diversity of perspective is critical though individuals tend to hail from the same level within the institution.

As the concept of CoP has evolved over time, the definition has become broader and more inclusive, allowing for multiple types of communities and purposes. In 2002, Wenger, McDermott, and Snyder proposed a definition that, "Groups of people who share a concern, a set of problems, or a passion about a topic, and who deepen their knowledge and expertise in this area by interacting on an ongoing basis" (p. 4). They propose the learning and problem solving is advanced by deliberately bringing together experts in learning-focused communities. Of course, Wenger et al. (2002) acknowledge that CoP are not a panacea to organizational problems and are often limited

by typical organizational and managerial challenges (e.g., resources, politics, policies), as well as a lack of predictability and, at times, wandering. In this chapter, this broader more inclusive conception of CoP is utilized.

Wenger acknowledges that not "everything called a community is a community of practice" (2015, p. 1) and that to be a community of practice intent is required. Wenger argued that three characteristics are needed:

- *The Domain*: The community of practice has an identity defined by a shared domain of interest. Therefore, commitment to the domain implies membership and a shared competence or expertise that distinguishes members from other people.
- *The Community*: Through their commitment and engagement with the domain "members engage in joint activities and discussions, help each other, and share information. They build relationships that enable them to learn from each other" (p. 1). Therefore, relationships are a key criteria to a functioning community of practice.
- *The Practice*: "Members of a community of practice are practitioners. They develop a shared repertoire of resources: experiences, stories, tools, ways of addressing recurring problems—in short, a shared practice. This takes time and sustained interaction" (p. 5).

While the CoPs share these characteristics, there is wide variation in how these communities are shaped, their goals and learning mission, and their practices in higher education. Professional development efforts and practices are one domain where communities of practice have been used to improve college classrooms and faculty teaching.

Communities of Practice in Faculty Development

CoP are frequently utilized in faculty development, either informally or as formally designed and labeled, typically by a teaching or faculty development center. Within faculty development work, Faculty Learning Communities (FLCs) are a type of CoP that is well-defined and researched in terms of structure, format, and effectiveness (Cox, 2005). In CoPs, faculty come together around roles, disciplines, pedagogical approaches, or research interests. With the proliferation of innovative teaching environments, CoPs have also emerged around innovative spaces, for example those teaching in a technology-rich active learning classroom gathering to share methods or conduct research on student learning. CoPs have been utilized by faculty who teach diversity as a content area (e.g., in education, social work, and other disciplines) or cultural competency as a skill (e.g., health professions, social sciences, etc.). In these communities, individuals address a set of goals or problems, collectively deepening their understanding through mutually developed expertise, knowledge,

and learning. These CoPs, collaborative and community-oriented by definition, are typically geared toward innovation rather than maintaining the status quo (Stark & Smith, 2016).

For faculty, the benefits of forming such communities are multiple as they can provide access to a network of experienced and supportive colleagues, the opportunity to expand skills, and an arena for problem-solving, building confidence, and establishing professional identity. For these reasons, colleges and universities often establish CoPs in support of new faculty. Research demonstrates noted success in CoPs acclimatizing novice faculty to both the professoriate and a new institutional culture (Kensington-Miller, 2017). For part-time faculty, CoPs can create much-needed connections while also fostering professional growth. CoPs have several distinct advantages in advancing professional learning for faculty. They require few resources (beyond time), are low-risk, flexible and adaptive. CoPs can arise spontaneously and organically in response to new teaching challenges (see Bolisaniet et al., 2020; Kelly et al., 2020.). When asked, faculty indicate that colleagues, rather than faculty developers, are most consulted when they seek to improve teaching (Stark & Smith, 2016). Therefore, CoPs can be both more appealing and more effective in engaging faculty. To date faculty development literature on CoPs describes them as primarily composed of faculty although often organized and administered by staff in academic support roles.

Costino (2018) describes a promising new model for "equity-minded institutional transformation" that builds on the faculty's primary role in student success and utilizes an identity-based CoP structure. Costino argues a CoP is well designed to facilitate faculty in developing the insight and skills needed to be "successful empowerment agents" in advancing DEI work. Within a CoP, faculty colleagues can support one another through "critically reflecting on one's own position, power, privilege, experiences and beliefs, challenging deficit–minded representations of students, and recognizing, acknowledging, and building from the cultural and community wealth students bring with them to our institutions." (p. 119) This raising of conscience around identity and power differentials is the kind of deep intellectual work needed to serve as a foundation for change.

Communities of Practice in Diversity, Equity, and Inclusion Justice Education

CoP's key principles of open dialogue, welcoming differing levels of participation, and emphasis on community (Wenger et al., 2002) align with many concepts of multicultural education, such as incorporating values, beliefs, histories, and perspectives of people from different backgrounds. This suggests that CoPs are well suited to advance diversity, equity, and inclusion development among professionals. CoPs require actively participating members and each member is valued for their experiences in their practice. The community,

formed by these members, provides space and opportunity for transformative growth and learning.

Supporting DEI learning and growth of college faculty and instructors is critical to creating justice—and equity-oriented teaching and classroom environments but may be an inherent challenge to their values and worldview (Gordon et al., 2021). Exposure to and engagement with different identities, histories, and values is an accepted necessity for developing greater DEI awareness and justice and cultural competence—particularly within the research on DEI development for students (Sensoy & DiAngelo, 2017). Additionally, the literature on DEI institutional-change efforts is explicit in its assertion that if justice—and equity-oriented change—is to occur on a college campus, it requires commitment from leadership, cross-campus involvement, and a systemic effort (Pope et al., 2014).

The accepted role of exposure and engagement with different others, coupled with the appeal of CoP for faculty learning, and the belief that DEI change in college teaching and classrooms requires cross-campus involvement and collaborative orientations, would seem to dictate that CoP would be commonly utilized for faculty and instructor DEI work. Yet, little scholarship exists around communities of practice in relation to diversity, equity, and inclusion in higher education. While little scholarship exists on the specific implications of using CoPs for DEI work, we recognize that the practice and processes of establishing inclusive teaching and learning opportunities and spaces for members of CoPs, regardless of their position within the university, is representative of the type of learning environments we hope to help faculty create and support within their classrooms. When considering a timeline of learning theories, CoP is still relatively new and emerging, but there appears to be promise in utilizing a theory grounded in individual experience, identity, and reflection to do work centered on those very components.

Kelley, Arce-Trigatti, and Garner (2020) utilize CoP as the framework for creating individual and institutional change as it relates to diversity and equity in higher education. This specific CoP employed transformative learning, relying on participants' lived experiences (p. 112); equity literacy, providing space and opportunity to "transform (i.e., eliminate) barriers that exist for marginalized populations in education" (p. 112); and intersectionality, focusing on the multiple identities each individual person holds. Through these theoretical framings, members of this specific CoP came together as practitioners with shared interests around diversity and inclusion, focused on the goal of improving access and equity in higher education.

In 2010, Maggie Potapchuk wrote about the role of CoPs in community racial justice work, focusing on equity in education. Potapchuk provided an analysis of how communities are currently using CoPs to bring individuals together around common interests. In her review of neighborhood CoPs, she shared the components required to form and carry out a successful CoP. It is Potapchuk's belief that CoPs have the ability to change how organizations address racial justice: "If we are to work toward a long-term outcome

of racial justice—and an intermediate outcome of race/ethnicity as no longer an indicator of disparity trends—then our organizations need to be working differently together, exchanging information and data and supporting each other's contribution to the transformative change process for racial justice" (p. 42). Potapchuk believes CoPs are a new way of performing this important work. Regardless of position or status, members of the community come together with a shared interest and learn from one another. The theory, in and of itself, is grounded in inclusive practice.

Communities of practice provide the setting to reflect on individual experiences in relation to a person's identity, and to then share those experiences and knowledge with others, in a space that values diversity of thought, experience, and understanding. Each member of the CoP holds their own identity, and when brought together with the learning community, gains critical consciousness of privileged and marginalized identities and how individual experiences differ from one another. In this way, the structure and practice of CoPs lends itself well to the deep change work at the heart of creating more welcoming learning environments. It is essential for institutions to recognize that this work requires skills, knowledge, and behaviors that many faculty members have not been educated to value as part of their professional growth nor have they been offered the opportunity to acquire them (Costino, 2018).

In this chapter, we add to this emergent literature by describing and examining our experiences as a community of practice working to create professional and faculty development opportunities for faculty and instructors that support and promote more equitable and socially just teaching and classroom environments. Prior work in this area has focused on the pedagogical use of CoPs as a learning community for diversity work as a topic and skill set. In the case we distinguish and contribute our CoP as focusing on belonging and equitable classrooms, as well as a functional approach to DEI work on a mid-sized research university.

The Institutional Context and Case

In 2016, faculty, staff, and administrators from across the University of North Dakota's campus came together to begin the task of writing a university-wide strategic plan. As part of strategic plan 2022, the university established six core values, two of which focused specifically on diversity and inclusivity. Diversity was defined as an understanding and appreciation of diverse people, experiences, and ideas, and inclusivity was defined as creating welcoming, inclusive, and supportive environments for all. The two core values of diversity and inclusion were articulated in goal five of the strategic plan: "Foster a welcoming, safe, and inclusive campus climate."

Shortly following the roll-out of the strategic plan, the university's chief diversity officer departed the institution. State-wide budget cuts resulted in campus restructuring with an emphasis on efficiency and strategy. A diversity office remained within student affairs, with its emphasis placed on supporting

the academic, social, cultural, and financial needs of domestic Students of Color. As part of the reorganization, and to support the strategic plan's diversity goal, this student affairs office created two one-time Faculty Fellow for Inclusive Excellence positions. Both positions were designed to support diversity and inclusion efforts in academic affairs, one specifically in relation to general education requirements and the other to inclusive excellence in curriculum and overall teaching.

In support of the strategic plan's diversity efforts, the university launched a campus climate survey in the spring semester of 2018 with the goal of measuring climate relative to race/ethnicity and sexual violence. Survey results indicated that students reported negative experiences, related to race/ethnicity, within the classroom. These survey results, along with faculty fellow goals, became part of a broader conversation on professional development curriculum designed to address inclusive excellence in curriculum and pedagogy.

A small working group, comprised of a professor/faculty fellow for inclusive excellence, professor/director of faculty development, a student affairs professional in diversity and inclusion, and a graduate research assistant, began cross-divisional collaborations to help foster more inclusive environments and improve the classroom experience for students. The Professor and Director of Faculty Development (Anne) is organizationally situated in the campus unit designed to provide faculty and staff development, teaching support, and overall support for instructional technology. The Faculty Fellow for Inclusive Excellence position (Casey) was situated in the same unit as Anne. While the student affairs professional (Stacey) is the Director of Student Diversity and Inclusion. Casey and Anne were in academic affairs reporting lines, through which the faculty fellow position was created, while Stacey was organizationally situated in student affairs, through which the faculty fellow position was primarily funded. Casey also remained faculty and continued to have much of her position as an Associate Professor in the College of Education and Human Development.

One of the group's first undertaking was to dig deeper into the campus climate survey results. We conducted follow-up focus groups with a variety of student groups, including women in aviation, first-generation students, student feminist organization, an African student organization, an LGBTQ+ student organization, and students who identified as part of any underrepresented group on campus (e.g., gender, sexuality, race, ethnicity, ability, nationality, faith/religion, class/economic, etc.) but not necessarily part of an affinity group. Students were asked to participate and told that information gathered would be used to create more diverse, inclusive, and equitable college environments for all students through improved professional development for faculty and staff around inclusive and effective behaviors and strategies. Other collaborative efforts that took place across the two years that this group worked together included ongoing campus workshops and professional development sessions, consultations with campus units and individual

professionals and faculty, and an intensive week-long summer workshop for faculty.

Approach

In this chapter, we, the authors, use scholarly personal narratives to describe and analyze our individual and collective experiences addressing diversity, equity, and inclusion professional development for faculty at the University of North Dakota. We centralize community, and more specifically the theoretical lens of communities of practice, as a critical element for exploring and understanding the role of CoPs in navigating the challenges of social justice focused organizational change within academic affairs and the classroom.

We adopted this narrative approach and focus on our different stories because as a CoP our individual perspectives, contributions, and development are as key to the function of our CoP as it is to the core values of social justice. To understand and demonstrate why our CoP was instrumental to this work, we lift the veil to show our individual experiences and individual learning as foundational to our collective growth and outcomes. In the following section, we share our stories and then we focus on the collective lessons learned and offering insights and recommendations for our readers.

Narratives

Our CoP from the Perspective of a Faculty Fellow: Casey

As a faculty member for nearly 11 years, my teaching and research focused on a nexus of two areas. First, a need to further understand the impact of student development, identities, and educational inequities on college retention and success. And, secondly, my teaching focused on good college teaching and pedagogy, evolving over time into a critical view of how instruction supports or interrupts student success, particularly among minoritized students (Bensimon, 2007; Perun, 2020). Years of teaching and research were my primary engagement with attempts to create change in the field of higher education and, while I enjoy the work, I knew the impact felt minimal at times. So, when an opportunity arose within the institution to apply what I know to what I can do, I took the chance.

Two years ago, I moved half-time into a Faculty Fellow role for Inclusive Excellence. Faculty Fellow positions were created as roles where faculty assume administrative and other non-faculty positions (e.g., university accreditation, operations in the provost office, advancement of essential studies goals) for a period of time. These positions are often part-time, with the remainder of the contract continuing with faculty responsibilities. In my situation, the institution decided to create a faculty fellow position in order to support and address faculty and staff engagement with diversity, inclusion, and equity in the workplace and classroom. Given my prior research and teaching on this subject, it

seemed that this was an opportunity where what I know could be applied and I had visions of what this role could do and be. I also feel that my identities are critical to my own awareness and critical perspective that have shaped my research and teaching and decision to pursue this role. I identify as multiracial, white, and Asian American; cisgender and heterosexual; middle class from the West coast; and Christian-raised but politically liberal.

I knew enough of the university's culture to know this would be a challenge. A conservative public institution with a predominantly white, heteronormative, Christian-identifying, able-bodied student, staff, and faculty meant that inclusion and equity work on campus was likely to meet some resistance. Entering a position that had only briefly existed in a different form years prior meant starting from the ground up and strategically exploring how to work with this faculty/staff population when there had been limited inclusion and equity professional development provided or established before this. With half of my time and minimal resources, this one-woman operation was in for an uphill climb. Or so I thought. Entering my first year in the role, I was fully prepared to go it on my own and although I hoped to have support, I recognized that those on campus also doing staff and faculty professional development and/or diversity, inclusion, and equity work had full-time jobs. So, I was surprised from the beginning that others were immediately prepared to work with me and to readily jump into this work, despite not having a "diversity" label or directive to work with faculty and staff. A first meeting gathered by my supervisor included staff and faculty professional development folx, the writing center coordinator, another faculty fellow focused on general education, and others. I assumed that others were coming to the meeting to learn of my agenda and what they could do to help—I assumed the responsibility for this effort was solely on me. Instead, this group of primarily women jumped in from that first meeting with a posture and attitude of collaboration, and not long after a shared vision began to develop.

Of this group, a core developed that reflected multiple expertise, roles, and responsibility within the institution, but the faculty fellow for inclusive excellence, faculty development director, and director for student diversity and inclusion quickly shed the presumptions of boundaries around their roles and worked closely to create momentum around diversity, inclusion, and equity professional development for faculty. The shared goal to provide greater awareness and development of equity-minded classroom and teaching practices among faculty and instructors drove the development of our CoP. We shared the intent of serving as a focused community that Wenger (2015) describes, coupled with a common concern or problem (Wenger et al., 2002) on campus that had been inconsistently addressed at best. I quickly recognized the benefit of working with these knowledgeable and experienced women allowed us to draw on our scholarly knowledge, differing skills, and varied roles and placements on campus. I inherently understood that our CoP not only expanded the reach and impact beyond what I could have done solely as a faculty fellow, it allowed for us to address and build more in a shorter time. The

bringing together of our unique perspectives, resources, and positions resulted in unique collaborations and innovative efforts across campus (Stark & Smith, 2016). We purposefully chose to work together but lucked upon a community of practice.

As my colleagues mention, we've collected assessment data on the experiences of minoritized students on campus; developed and provided faculty workshops; and created a strategic plan for campus diversity and inclusion, among other efforts. What began as one position with a big job, turned into a collective of individuals from different roles and areas of campus, drawing on our areas of expertise and experience to support the development of diversity, equity, and inclusion perspectives among faculty. These are many of the outcomes for our work and reflect the flexible learning that we engaged in as a community. But to not acknowledge my own personal and professional growth as a result of our CoP would be inaccurate if not disingenuous.

Our CoP from the Perspective of a Faculty Developer: Anne

I am a social historian by training and brought to my role directing faculty development a solid theoretical understanding of diversity and inclusion. I identify as white, cisgender, heterosexual, and middle class. I am an immigrant, a mother and partner, and a progressive. Prior to undertaking the collaborative work that is the focus of this article, I commonly organized faculty development offerings on diversity as a topic or an approach: for example, sharing pedagogies for teaching diversity as a student learning outcome or helping faculty incorporate more diverse perspectives into a course. In hindsight I recognize that joining this CoP radically shifted my thinking around this work. Rather than seeing diversity and inclusion as an element of faculty development to be covered in sessions, I now think of it as the lens through which I should conduct all of my work. One illustration of this change involves my facilitation of our mentoring program for new tenure track faculty. In the past we would have the cohort of new faculty in the program review data on who our students are and discuss how best to reach our students, offering practical classroom strategies such as paying attention to representation to make diverse students feel more welcome. We still do that but rather than thinking of the topic as addressed in a session, we intentionally discuss aspects of equity and inclusion in each session and address how it relates not just to teaching but to the higher education enterprise more broadly. I bring to the sessions' design the diversity of the group itself, and remind them of their obligation to be informed about how racism, sexism and other biases impact them, their students and colleagues, their discipline and our institution. Each session that focuses on teaching features inclusive pedagogies and the reminder that all students are more successful when faculty are more transparent. Whereas this conversation around best teaching practices always occurred, now it is framed in terms of an ethical imperative to ensure that all students can succeed.

My shift of frame is the direct result of learning from my colleagues within our CoP. I find it useful to categorize this learning as two pronged. On the one hand, my colleague from education brought to our community a wealth of experience teaching about inclusive classrooms and research interest in supporting minoritized students. From her I gained an understanding that took theory directly into practice. She modeled how to have the needed meaningful conversations that could bring the faculty I serve to a better understanding of equity and its value. In my experience many faculty struggle to overcome the conception of equitable practices as "unfair". Helping them better understand how traditional practices favor some students and inclusive practices support all students made it much easier to get the needed buy-in to embrace equity as a classroom goal. Another important modeling was the way in which this colleague brought grace and empathy to these conversations. Even a strictly factual presentation about historical inequity in higher education can be experienced by faculty as accusatory of their own practices. My colleague consistently brought a generosity of spirit, a willingness to self-disclose mistakes and an empathy for others taking on the challenges this work poses. In modeling that acknowledgment, self-compassion, and compassion for others she helped to create a safe space in which others could learn and grow without fear of judgment or of making a mistake.

The second prong of my learning stemmed from a deeper understanding of the experiences minoritized students have on our campus. On a daily basis my colleague from student affairs witnesses the many ways in which institutions of higher education fail to support minoritized students and, in fact, make them feel unwelcome and create barriers to their success. Having gained the trust of those students, my colleague regularly heard about overt bias and discrimination but also about the largely unintentional ways in which faculty behavior negatively impacts the people who have come to their classes to learn—who they are paid to teach. For those willing to listen, hearing about these very real and raw student experiences can have a profound impact. Rarely do most people on a college campus get the insight that these students are willing to share with a trusted advocate, but this colleague shared that gift with our CoP.With that inspiration we conducted focus groups with minoritized students asking them about the ways in which they experience our campus and classrooms. We secured IRB approval so we could share their lived reality with the campus community and generate conversations with faculty that brought insight into the ways in which their classrooms may be much less fair and more unwelcoming than they realize. With her advocacy for students, my colleague fostered both empathy and the desire to empower students to use their voices.

I learned much from this community in terms of evidence-based practice and academic knowledge. But the most profound impact derived from relationships and the ability to engage with colleagues who enacted that knowledge and lived these practices. My desire to emulate their productive approaches in advancing the ethical imperative to do right by all of our students and colleagues was the organic result of multiple conversations and

shared experiences over time. For me the insight the community afforded me was transformative. I felt safe within that community to learn, make mistakes, and grow. This experience has also made clear the value of intentionally modeling this way of engaging, and so a ripple effect from my learning is evident in the way I share these insights with other communities of practice of which I am a part.

Our CoP from Perspective of a Student Affairs Professional: Stacey

I identify as multiracial, a white Latina; cisgender female. I grew up in the rural, upper Midwest in a military family. I was a first-generation college student whose parents saw great value and importance in attaining a four-year degree and were highly encouraging of my completion.

I am a student affairs practitioner by position with high regard and interest in academic affairs and learning and growth that takes place within the classroom. I have long believed that student growth is all-encompassing and that we should do best by viewing them as holistic beings. A student's experiences both inside and outside of the classroom are critical to their overall success.

I entered my position in diversity and equity during a period of transition and assumed the role of an interim director. The work being done in the department was focused primarily on cultural programming, specifically events intended to raise cultural awareness among a predominantly white student body, as well as celebrate the identities within the department's student population. In being selected to assume the role of interim director, I brought with me a strong background in academic success and support, having worked in TRIO with low-income, first-generation students, and in a campus student success center, specifically in the area of first-year transition, study skills, and academic readiness. This background would guide the future mission, vision, and goals of the department.

In my short time as interim, I carried out the remaining plans for the semester and observed the work being done by current staff. When the position opened, I made the decision to apply, and made it very clear to the search committee and all those involved in the search process, that I intended to shift the focus of our work to student support and success—I felt it was critical that the students with whom we worked, had access, and were aware of that access, to all services on campus, from financial aid to housing to student health to the classroom. I coined the phrase "next level services" to describe the kind of support our office provided. Every student on campus has entry to base-level services. They have an assigned advisor. They have financial aid counselors. And for many students, that is all they will ever need, base-level services, but for those students who need a little more, who need "next level services," that is where we do our work. When a student meets with their academic advisor and is given a list of classes to enroll in, but they have forgotten the steps to physically enroll in those classes, that is where we can help. When a student

gets a notification from financial aid that they need to complete the master promissory note, but they don't know how to do that, we can assist.

As a department, we identified all the ways we could provide next-level services to our students. We identified point-people in specific departments with whom we could work regarding student concerns and barriers. We talked about ways to remove certain barriers altogether. But in looking at the whole student, we found that we were struggling to affect changes in academics, specifically in curriculum and pedagogy. Our support of students in the classroom was reactive at best, assisting students through bias incident procedures, after issues had occurred. We needed a way to proactively address equity in the classroom, specifically through equity-based instruction, pedagogy, and overall classroom climate.

My reach, as someone who had spent their entire higher education career in student affairs, was not nearly what it needed to be, in order to effectively make the kind of change I was seeking. The opportunity to join a CoP, bringing together an expert in faculty development and a faculty fellow with extensive scholarship and teaching in the area of diverse, equitable, and inclusive education presented itself. Both individuals not only brought with them great knowledge and expertise, but also a wealth of relationships, connections, and credibility within academic affairs. Together, the three of us worked to better understand the student experience within the classroom, and with the student experience grounding our work, our CoP focused on creating equitable and inclusive classroom learning environments for all students.

For communities of practice the diversity of the individual members and their ability to both individually and collectively learn from one another to address an institutional issue (Wenger et al., 2002). In our narratives we reflect both the range of perspectives and experience that we brought to our CoP, but the ways that our coming together led to generative and collective learning that produced programming and professional development cross-campus in ways that pushed and challenged structural and cultural boundaries. Following are the insights we gleamed and recommendations we suggest for practitioners across our functional areas.

Discussion and Recommendations

CoP and Institutional Boundary Crossing

In advancing DEI work, there is great value in banding together with others in middle administrative positions. Those in mid-level leadership often direct programs, advance concrete institutional benchmarks and hold "rubber meets the road" responsibilities for getting things done on campus. Given the hierarchical nature of academic administration, those at midlevel are often constrained in reaching beyond their units because they report and respond "up" through linear reporting structures. One advantage we found as mid-level leaders in a CoP that crossed the organizational chart was that we met

not only as individuals but also as nodes of connection for normally unrelated units. Reed (2014) describes a CoP as "a network that has permeable boundaries" and we found this to be the case as our relationships drew others into our shared work. For example, when the director of faculty development (situated in our teaching center) began working with the director of student diversity and inclusion (situated in student affairs) this also meant a connection between the coordinator of the university writing program (who does faculty development work through writing across the curriculum) and the senior program coordinator for LGBTQ + and cross-cultural programming (working within the office of student diversity and inclusion). Our conversations led us to gaps in knowledge and skill on the academic side that offered a venue to draw in the student affairs side to share their expertise and insights. For example, we recognized the need for instructors to better support transgender and non-binary students. One result was a session entitled "Pronouns & Gender for Academic Writing, Surveys, & Teaching." With graduate students and faculty often unsure about the proper use of pronouns in research and survey work, the session was well attended. This allowed us to advocate for creating a more inclusive and welcoming educational environment for transgender and gender non-binary students with a group of people who may not normally attend a session focused on equity, diversity or teaching.

People in similar positions but disparate organizational lines often inhabit different ecologies on campus. A CoP that brings together practitioners from academic and student affairs, as well as service units and credit generating units, can create a better understanding of what needs to be done and more organic structures for accomplishing those tasks. When we build community, we can serve as nexus for the concentric circles we engage with on a typical day. This is especially valuable with diversity, equity and inclusion work which is ultimately systemic yet often delivered in disjunctive ways to discrete audiences or units. Middle leadership is a solid place from which to build diverse and inclusive coalitions because of the social capital we can extend to one another through our networks. The community we offer in support of our shared work and the insight we gain into the ways in which our work serves the larger institution strongly benefits the whole.

Learning and CoP

An important insight that requires greater depth of discussion is the role of individual and collective learning through the CoP in DEI organization change efforts. Throughout our narratives we describe the ways that the CoP facilitates and crosses organizational, hierarchical, and systematic lines. Individually, the disposition and openness to learning was a prerequisite for the CoP to be able to function and invoke the benefits in this case. If we had not been prepared to learn from one another, with a willingness to hear, trust, and integrate one another's experiences and perspectives, the CoP would have been a group of people brought together for a purpose but who never develop

a shared goal. According to Wenger (1998), a central component to a CoP's function is mutual engagement where the meaning of practice and action is negotiated between its members. The negotiation and articulation of these is predicated on a shared trust and disposition toward learning from the other members. Although, we probably didn't realize how much we did not know about where one another was coming from, we came to our CoP with a recognition that to create DEI learning experiences for faculty and socially just organizational change we needed the insight and shared work from people across campus.

While our individual learning was foundational, our CoP was only as functional as our collective learning. In creating opportunities for others to learn and develop, we experienced ongoing learning from each other and through the work we were doing. For instance, following a student-focused campus climate survey, our CoP began plans to interview groups of minoritized students in an effort to better understand the quantitative survey results. We leaned heavily on the relationships, experiences, and knowledge of each member of the CoP as we moved forward with the focus group process. Each of us had our own connections with specific faculty and/or staff organization advisors and/or student organization leadership, making the focus group recruitment process much easier, resulting in 52 participants. Through these focus groups, we came to better understand the student experience and together we began to share with one another our knowledge and perspective to improve classroom culture and climate and create more inclusive spaces for students (Appendix). Our CoP facilitated an ability to more broadly recruit student voices and authentically hear those voices for our learning and professional development cross-campus. The next section expands on the importance of student voice and dissemination of what they have to say about their experiences in the classroom at the University of North Dakota.

Student Voices

Another recommendation we would like to share from this work involves the value of bringing student voices to diversity and inclusion conversations that take place among faculty, staff, and administrators. While we recognize that consulting students is well-established as a best practice, we feel that those voices are often not brought to bear in ways that have a direct impact on teaching and our classrooms. The data that we gathered from minoritized students via focus group was the result of interview questions that targeted specifically the direct experiences that made them feel welcome or unwelcome in our learning spaces (Appendix). When we presented that data to faculty, we used direct quotes and asked them to think about how those students might experience their classroom and what they as instructors might do to make those students feel they belong. The power of those very real student encounters ranged greatly, sometimes speaking directly of faculty who brought bias and discrimination to the podium. But more often than not those experiences

were encounters with fellow students in which faculty had done little to create an equitable environment or where faculty had unwittingly placed minoritized students in disadvantaged position. For example, a Student of Color struggling to find anyone who would accept them into a peer study group or always feeling the burden of proving themselves as an outsider in every course. We can read about minoritized students experiencing microaggressions as "a thousand papercuts," but hearing what that looks and feels like in an environment that we have control over and have the responsibility to ensure is a safe space for learning (our own classrooms), makes it clear that our inaction as instructors is a significant factor contributing to how unwelcome diverse students often feel in higher education.

Finally, while the collection and hearing of student voices are important, their power is diminished if not used to create awareness and change. In the ways that the CoP allowed us to reach a broader range of students, it also gave us multiple and more outlets for sharing those voices with faculty and staff. This took the form of workshops that we prepared and gave, in addition to our ability to draw on those voices in our individual work as well.

Future Directions

It is our intent to contribute to the nascent and emerging literature on the use of CoPs as a tool for advancing equity and inclusion that directly impacts the higher education classroom. The CoP structure lends itself to this work in terms of its guiding principles, defining characteristics and motivating factors. Perhaps most importantly CoPs can provide learning spaces that allow us to refocus our efforts by adopting an equity frame no matter where we are situated institutionally. The CoP in this case was used as a mechanism for structurally drawing on cross-campus roles and resources to cross hierarchical and positional boundaries. In particular, faculty with their central role in student success, need to be supported in making that shift. Gordon et al. (2021) note, "Future research on this topic should continue to pursue the connection (or disconnection) between university directives regarding diversity initiatives in the classroom and the institutional supports for faculty via training, preparation, and providing time to ensure faculty can adequately carry out the university's directive in the courses they teach" (p. 9). Institutions need to acknowledge that in order for faculty to fully engage in equity work they need to be provided the means to acquire the necessary skills and dispositions to do it successfully. Costino (2018) argues faculty ultimately need to be "empowerment agents," and "the ability to successfully serve in this capacity (and to integrate this approach in ways that are helpful to marginalized students) requires sensitivity, support, and expertise that faculty members do not necessarily acquire as part of their academic preparation" (p. 119). Through CoPs we can provide faculty with an opportunity for growth that embraces the principles of equity and inclusion in its structures and operating principles as well as its goals.

Appendix: Gathering Student Focus Group Data

A. We invited all students via email to participate in focus groups:

Email Text:

A group of UND faculty and staff are conducting an assessment and research study about the experiences of minority and underrepresented students in the classroom. We are interested in speaking with students who identify as a minority or underrepresented students at UND and are willing to participate in a focus group. This identity may be in one or more identity areas (e.g., gender, sexuality, race, ethnicity, ability, nationality, faith/religion, class/economic, etc.) or within a specific area of campus, such as a department or major. We hope you will be willing to participating in a focus group on this topic in the weeks after spring break.

We are interested in hearing your experiences and voice with the intent of using this information to create more diverse, inclusive, and equitable college environments for all students. This information will also be used to improve professional development for faculty and staff so that they can adopt more inclusive and effective behaviors and strategies.

We are asking you to participate in one focus group that will last approximately 45–60 minutes. It will take place on-campus and in a private location. Also, you will be able to provide a pseudonym (fake name) to ensure that you could not be identified by any information or quotes that we use.

If you are willing to share your perspective and experiences, the link below will allow you to sign up for a focus group. These focus groups will take place at varied days/times, so please sign-up for one that works for you. If you are willing to speak with us, but the established days/times don't work, please indicate that through the sign-up link and we will try to work out an alternative meeting time. If you have any questions, please contact us at ___.

B. We also reached out directly to student organizations that center on identity and invited these groups to participate:

Email Text:

I am working with XXXX on a project designed to better understand the experiences of minority and underrepresented students on campus with UND faculty and staff. We hope to conduct focus groups and interviews with students who are part of identity-based student organizations. This identification may be in one or more identity areas (e.g., gender, race, ethnicity, ability, nationality, etc.) or within a specific area of campus, such as department or major. As an advisor of (student organization) I am

hoping you might help us by connecting us or making an introduction to the student organization's leaders/members.

The purpose of this research study is to learn about and better understand minority student experiences with faculty and staff on campus and, specifically, any experiences where you or your members felt you may have been harassed, discriminated against, belittled, insulted, or treated poorly (intentionally or unintentionally) based on your minority identity. We believe that this information can be used to create more diverse, inclusive, and equitable college environments for students and improve professional development for faculty and staff so that they better understand the effects of discriminatory and inappropriate interactions with minority students and adopt more inclusive and effective behaviors and strategies.

We are only asking to conduct one focus group that would last approximately 30–60 minutes. It would take place at a location and time that is convenient to the group and where they would feel confident that it would be private and not overheard. Also, anyone who participated would be able to provide a pseudonym (fake name) that we would use to identify any information or quotes we use to ensure confidentiality and that you could not be identified. Not all members have to participate—it will be completely voluntary for everyone. Perhaps aligning the focus group with an organization meeting would work.

If conducting a focus group during an organization meeting is not an option, perhaps you or a student leader would be willing to send out an email to the members on our behalf asking for participants in focus groups that are available at a range of times.

We very much appreciate your support and help in making these connections.

Thank you,

C. Focus Group Questions:

1. How long have you been at UND? Major(s)? From the region?
2. As mentioned already, we're interested in speaking with students who identify as a minority student at UND or in a specific major/department. Tell us a little bit about how you identify and what that means to you—in general? At UND?
3. Do you feel like you belong at UND? What makes has made you feel this way (specifically in regard to experiences with faculty and staff)?
4. Describe your experiences (as you feel or see were related to your identity in this area) with faculty at UND.
5. Similarly, describe your experiences (as you feel or see were related to your identity in this area) with staff at UND.
6. How often do you have experiences like this?

7. What would you want faculty and staff to know based on these experiences? How could UND be better at engaging and supporting you…specifically, as someone in a minoritized group at UND.

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CHAPTER 11

Conclusion

Laura Parson and C. Casey Ozaki

Late in 2020, the election of Biden to the US Presidency, with Kamala Harris as the first woman and Woman of Color elected to the office of US Vice President, ushered in a sense of relief for many, relief that came on many fronts—a sense that the new administration would better control the COVID-19 pandemic, a plan for COVID vaccine distributions, hope about what the most diverse cabinet in US history could accomplish (and what it represented), renewed attention on environmental change measures, and concrete plans for racial justice. Yet, the reality of Biden's election was that the US is still deeply divided (our observation; we are not political historians). Biden's nomination was, for most Democrats, a compromise; it was not clear that Biden could or wanted to address racial justice in ways that will truly effect change—will decenter a country built on slavery, nationalism, and whiteness.

And, despite our intent to effect change, this volume and indeed no book can do that on its own, either. Even as we acknowledge the limits of this volume to change racist, gendered, classist, and sexist institutional structures like higher education, we can also acknowledge the limits of this volume that were directly within our control as its editors. There are clear gaps:

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L. Parson and C. C. Ozaki (eds.), *Teaching and Learning for Social Justice and Equity in Higher Education*,
https://doi.org/10.1007/978-3-030-81143-3_11

co-curricular areas in higher education that we did not address, voices and perspectives not included, and the limits created by our biases. Some of those gaps were undoubtedly influenced by the pandemic, especially as they relate to this volume's focus on co-curricular areas, areas that are most often served by student affairs professionals, who were also, often, the authors of chapters in this volume.

Altogether, we argue that within higher education those most affected by the COVID-19 pandemic were student affairs practitioners. While it can be argued that student affairs (SA) professionals were already devalued in higher education in ways that prioritize teaching and research over advising, counseling, and supporting students, during the COVID-19 shutdown, it was often SA professionals that were required to come to campus at great risk to themselves while faculty stayed home in quarantine. It was SA practitioners who were expected to carry out their regular tasks while coordinating COVID alternating work schedules, finding ways to document the work of peers, students, or subordinates working at home, and organizing quarantine housing. This additional work came on top of the added risk to contracting COVID, finding childcare, and the tragic loss of family and friends. SA staff were often overtaxed, overburdened, yet lacked the job stability to speak up without fear of reprisal or penalty.

We were not able to include as many SA voices and perspectives in this volume as we would have liked. More than all of the other volumes combined, we had authors withdraw their chapters, some after submitting a first draft, because of pressures related to COVID. Specifically missing from this volume, for example, are critical perspectives on SoTL for social justice in residence life. Critical perspectives on residence life curriculum is a critical need as there is a push for a "residence life curriculum," yet many of those working to respond to those calls do not have a background in curriculum design and critical pedagogy. While we are proud of and happy with the chapters that appear in this volume, we can also acknowledge that more is needed, and the lack of chapters in this volume that focus on the use of SoTL to promote diversity, equity, and inclusion do not mean that this work is not being done across higher education. Yet, in this volume, we hope that we still provide a path toward a radical reimagination of higher education and resistance with the practical teaching and learning tools to help facilitate a new vision. The higher education institution has a vested role in controlling SA practitioners because they directly interact with, influence, and develop current and future students. Supporting their work and providing developing for them to do (and know how to do) critical work is imperative for the future.

As chapters in this volume highlight, we see the potential for change and the pedagogical tools to begin to effect it. In chapter 7, Morawo and Parson discussed how a critical mindset toward the use of business typologies and finding alternative options can help advisors work to expand student possibilities for what careers are possible. For those who work and support Title IX efforts on campus, Wadley and Nicolazzo discussed how to expand support

for all victims of sexual assault through trans-inclusive curriculum design in Chapter 2. In Chapter 4, Miller and Parson spoke to how administrators and leaders can learn to identify whiteness in order to identify where change is needed. In Chapter 5, Irwin and Foste discussed how service learning opportunities can work to disrupt whiteness and teach students empathy and diversity mindedness. In Chapter 6, McAloney and Long discussed how mentors, through liberatory relationships, can empower Women of Color. In Chapters 8 and 9, the authors provided options for faculty developers to help faculty how to create inclusive classrooms, develop culturally relevant pedagogy, and to identify biases in themselves and the content they choose for them classrooms. And finally, Chapters 3 and 7 discussed how, as institutional workers, we can identify and work to reconstruct the structures that perpetuate marginalization, silencing, and harm.

As authors in this volume discussed how to promote equity, diversity, and social justice in higher education in co-curricular environments, several themes were evident. First, and most notable, was the recognition that higher education is a hostile environment for BIPOC and the resultant acceptance that social justice work has to be done in an environment that is, at best, resistant to change, and at worst, will actively work to subvert it. Indeed, the latter (subversion) is more common and likely than the former (resistance). Additionally, chapter authors focused on the importance of collaboration across campus—including ways that faculty and administration can support and be involved in the work often seen as the sole domain of student affairs practitioners. Additionally, the need to and ways to identify and mitigate whiteness persisted as a call for action across chapters; this highlights the importance for white Higher Education practitioners to start by interrogating themselves and the systems they exist in and benefit from. Yet, while these themes and the strategies discussed include elements of institutional change, on their own, they do not, cannot, remove the need for institutional reconstruction and change.

We conclude this volume for a call for more than what is offered in this volume. Not only are more voices needed and more strategies discussed, we suggest that these interventions on their own will never suffice to change an entire institution built on racism, colonialism, sexism, and classism. Institutional change requires that institutions not be risk averse. It requires radical reimagination. It requires radical hope as a praxis. And it requires accepting that what is left might not resemble higher education as it has looked for centuries and accepting that this is not only okay, but that this is necessary.

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L. Parson and C. C. Ozaki (eds.), *Teaching and Learning for Social Justice and Equity in Higher Education*,
https://doi.org/10.1007/978-3-030-81143-3