



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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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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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 be 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, although teaching and learning theories and perspectives have not typically been drawn on in purposeful efforts to address

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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.



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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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 statutes 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