ARTICLE

Opportunities Presented by the Forced Occupation of Liminal Space: Underrepresented Faculty Experiences and Perspectives

Ketevan Kupatadze, Department of World Languages and Cultures, Elon University, USA

Contact: kkupatadze@elon.edu

ABSTRACT

In this article I employ the notion of the Third Space as a point of departure in order to expand and complicate our thinking about student-faculty partnerships, with the goal of enquiring into the acceptability of and comfort with such space for faculty who self-identify as underrepresented. I consider the practical and real repercussions for these faculty members of engaging in partnership in the context of a reality that is very much shaped by dominant cultural practices, and racial, social, and cultural hierarchies and divisions, and look at how the concept of the liminal space plays out in their professional lives. The findings presented in the article come out of a qualitative analysis of oral semi-structured interviews with underrepresented faculty.

KEYWORDS

student-faculty partnerships, under-represented faculty, liminal space, third space;

INTRODUCTION

Faculty perspectives on and experiences of respect, equity, inclusiveness and belonging

Student-faculty partnership has been characterized as a pedagogy that is based on and promotes respect (Cook-Sather, Bovill, & Felten, 2014), equity and inclusiveness (Cook-Sather, 2015), and belonging (Colón García, 2017; Matthews et al., 2018). Cook-Sather et al. (2014) consider respect to be one of the founding principles of partnership, next to responsibility and reciprocity. They define respect as an attitude that "entails taking seriously and valuing what someone else or multiple others bring to the encounter. It demands openness and receptivity, it calls for willingness to consider experiences or perspectives that are different from our own, and it often requires a withholding of judgment" (p. 2). Student-faculty partnerships offer both faculty and students an opportunity to exercise such an attitude, cultivating a relationship that is guided by the principle of respect. In fact, researchers have highlighted a heightened sense of respect as one of the outcomes of partnership that students value most (Cook-Sather et al.,

2014; Mercer-Mapstone et al., 2017).

Along with a heightened sense of respect, partnership has been shown to lead to more equity and inclusiveness, especially when it comes to accepting and understanding difference and diversity. In her article titled "Dialogue Across Differences of Position, Perspective, and Identity: Reflective Practice in/on a Student-Faculty Pedagogical Partnership Program," Cook-Sather (2015) has argued that the implementation of collaborative and partnership-based projects in teaching and learning has the potential to develop a more equitable and inclusive environment in which both students and faculty who identify themselves as minorities feel that they belong. Cook-Sather explores the effects of student-faculty partnership on students' and faculty's perception of their own differences and whether this collaboration or partnership could inspire more openness, deeper connection, and empathy (p. 1). In the analysis of faculty and student experiences and voices participating in the SaLT (Students as Learners and Teachers) program at Bryn Mawr College, Cook-Sather notes that the "themes of discerning or recognizing differences, and striving to embrace and learn from differences, rather than reifying them as only divisive, have emerged repeatedly" (p. 6). SaLT had created a space in which difference and diversity became the norm.

Such normalization of difference creates an environment that nurtures an increased sense of belonging and helps build a community. Student-faculty partnerships, through their cultivation of respectful relationships and appreciation of difference and diversity, empower underrepresented students (Colón Garcia, 2017; Cook-Sather, 2015; Curran & Millard, 2016; Healey et al., 2014; Lesnick & Cook-Sather, 2010; Matthews et al., 2018; Mercer-Mapstone et al., 2017). According to Barnett and Felten (2016), students from underrepresented backgrounds can feel "a profound sense of both social and academic non-belonging when they arrive on campus" (pp. 9-10). Engaging in partnership with faculty can counter this sense of non-belonging, as students come to feel valued and needed (Colón García, 2017). Hence, successful partnership has the potential to reduce feelings of *belonging uncertainty*, i.e., "doubt as to whether one will be accepted or rejected by key figures in the social environment" (Cohen & Garcia, 2008, p. 365).

Pedagogical partnerships initiated from the position of liminality

By valuing such aspects of academic and social life as respect, equity, inclusivity, and belonging, partnership-based pedagogy invites participants to occupy a liminal space, "a space that is reciprocal, where teaching and learning is co-conceptualized and co-constructed" (Cook-Sather & Alter, 2011, p. 51). Cook-Sather and Felten (2017) view partnerships as ideal opportunities to construct liminal spaces in higher education. In refusing to adhere to "classifications that normally locate states and positions in cultural space" (p. 181), they allow participants to embrace ambiguity, marginality, and in-betweenness. When someone occupies a liminal space, they are "ambiguous, neither here nor there, betwixt and between all fixed points of pure possibility" (p. 181).

Such notions of liminal space are reminiscent of Homi Bhabha's (1994) concept of the Third Space, which he uses to articulate cultural difference, and which refers to a type of hybrid identity that is enacted in-between and at the intersections of cultures (p. 56). However, it is also important to note here the major difference between Third Spaces and liminal spaces,

particularly because of its relevance to the partnership experiences of underrepresented faculty. Where liminal spaces are conceptualized as the Third Space, they disrupt and negate the "primordial unity or fixity" of the moment of origin of an identity, pointing out its falsity, the deceptiveness of cultural homogeneity and of its static nature (p. 55). Bhabha would suggest that any space that is not liminal is false, fabricated for the purpose of asserting superiority. Hence, liminality, as I understand Bhabha's argument, is everyone's ideal space. Cook-Sather and Felten (2017), while in agreement with Bhabha, take a much more realistic approach, recognizing the strength of dominant cultural narratives. They propose that student-faculty partnerships challenge assumptions that have turned into undisputed and prevailing truths though time and instead cultivate identities that are hybrid, interconnected, interdependent, and changeable (p. 181). They assert that acting on this recognition should be the imperative of teaching and learning, and that faculty and university leadership should foster a liminal space that goes against hegemonic cultural (macro) narratives, as well as institutional (micro) narratives, in order to cultivate more dialogic, egalitarian, and open-ended relationships, as well as to recognize that identities are genuinely fluid, uncertain, and interconnected.

One way of doing this is encouraging underrepresented faculty members to engage in student-faculty partnerships. Studies have documented the benefits, such as increased perceptions of belonging and equity, of involving underrepresented students in pedagogical partnerships (Colón Garcia, 2017; Cook-Sather, 2015; Curran & Millard, 2016; Lesnick & Cook-Sather, 2010; Healey et al., 2014; Matthews et al., 2018; Mercer-Mapstone et al., 2017). The same may be true of teaching faculty who engage in partnership. Once we open up to a hybrid, dialogic identity, the process will become ongoing and the dialogue itself will become transformative (Cook-Sather & Alter, 2011).

The goal of this paper is to inquire into how the faculty who self-identify or are identified as underrepresented experience liminal space created through partnership-based pedagogy. What role does pedagogical partnership play in the development of their social and academic identities? How do they navigate through the relationships that, on the one hand, are born out of the honorable and honest desire for equality and respect for difference and, on the other, have to exist within the current reality of inequality and marginalization? How do the dynamics of equity and inclusion change when faculty self-identify or are identified by the student body as a minority and when a sense of belonging uncertainty (Walton & Cohen, 2007; Cohen & Garcia, 2008) is experienced by faculty members, in a situation in which students are being seen as representatives of dominant identity? And finally, are there support systems in place, or could we develop support systems, that would help underrepresented faculty engage in successful pedagogical partnerships?

METHODS

To address these research questions, I conducted interviews with ten faculty members who taught in the humanities, sciences, communication, and business at a mid-size private liberal arts university in the southeastern United States that places a high emphasis on engaged learning that helps students develop into global citizens who have experience working with diverse populations and are capable of working in transnational environments. Although the

university strives to achieve more diversity, its student body is predominantly white, middle- to upper-class (annual tuition is approximately $35000), and American. Approximately 20% of the students are people of color, and 7% of students are international.

Interviewees were men and women of varying ages, diverse career paths, and different statuses at the university. All self-identified as underrepresented due to various identity traits. One common denominator was that they all self-described as "non-US born" or "international"; some also self-identified as a racial minority and/or non-dominant ethnicity. Because many of the faculty members I interviewed self-identified as underrepresented for multiple reasons (for example, they were simultaneously "non-US born," from a racial and/or ethnic minority, and female), it was impossible for them to pinpoint which particular aspect of their identity prompted which type of response from students. Hence, the perspectives they offer and the experiences they describe cannot be unequivocally classified based on one or another aspect of their identity. Rather, these are shared or common perspectives and experiences of underrepresented teaching faculty.

The interviews were predominantly oral, semi-structured, and, in some cases, with the consent of the participants, audio recorded. Interviews lasted between one and one-and-a-half hours. Faculty members gave free and informed consent to participate in the interviews and were assured anonymity following Institutional Review Board standards. I used an inductive approach to analyzing the qualitative data in order to summarize the findings, find major trends in and between the interviews, and to establish clear connections between the research questions and focus and interview results.

Interview questions

Interview questions focused on faculty members' teaching experiences, as well as their experiences with and/or willingness to engage in pedagogical partnerships with students. Because the university doesn't have an established Students as Partners program, but rather encourages faculty and students to engage in collaborative teaching, as well as promoting pedagogies that encourage students to view themselves as active co-creators or co-developers of their own learning, I interviewed both faculty who have experimented individually with partnership and who have refrained from this pedagogy so far. Among the participants, two faculty members had deliberately partnered with students on teaching and learning projects; two stated that while they were not familiar with students-as-partners pedagogy, they had frequently collaborated with students on developing elements of their courses; and the others had no experience engaging in partnership with students. My aim was to inquire into faculty members' perceptions of the opportunities and constraints of working in partnership for underrepresented faculty. My interview questions (see Appendix) were intended to explore the experiences and perspectives of underrepresented teaching faculty, specifically, to understand the extent to which these faculty members saw academia as a societal model for creating hybrid space building on inclusive and equitable relationships; the role that their identity played in the development of such relationships; and whether they viewed pedagogical partnerships with students as a liminal space that nurtured such relationships.

FINDINGS
Struggle to establish respect and trust and to belong

As I discussed in the introduction, besides reciprocity and responsibility, respect is one of the guiding principles that ground student-faculty partnerships (Cook-Sather et al., 2014). It is, to a large extent, a precondition for developing a trusting and egalitarian relationship between students and faculty members. Furthermore, in order to develop a sense of belonging, one needs to feel respected and trusted. Yet one common thread in all my interviews with the faculty members was their continuous struggle to establish the kind of cultural authority that would evoke and nurture their students' respect and trust. For this reason, some of the faculty I interviewed were apprehensive of engaging in partnership. Others experimented with partnership despite the difficulty of securing respect from students, in the hope of developing deeper and more meaningful relationships in the process.

Many of my interviewees commented that it has been a continuous challenge for them to be viewed as respected members of the hegemonic culture, both macro (national) and micro (institutional) and, as a result, they have had to constantly try to prove themselves as worthy individuals, as well as professionals. Talking about their experience with partnership, one interviewee noted that when they invited students into partnership, students immediately jumped to the conclusion that the invitation was prompted by the faculty member's inability to teach, that is, by their lack of competence. Such an assumption seemed to threaten their position at the university, jeopardize their career, and further students' perception of their inadequacy due to their cultural, ethnic, and gender identity.

Faculty who were born outside the US and taught either their own native language or culture noticed that students had unquestioned trust in their ability to teach the material, but their credibility as professionals and as authority figures was immediately shaken if and when they spoke in English or tried to have a conversation about American culture. Some even noted that they not only felt they immediately lost students' trust, but also perceived resentment and animosity from students. For example, when one interviewee asked students to critically consider some of their own cultural practices, they felt that this antagonized students. "When I try to do this, I notice that I become a threat," they said.

Many of the interviewed faculty members felt that it was very difficult for minority faculty to reach students and invite them to share the liminal space in which they could all accept and nurture diversity. They perceived this was caused by the difficulty in trying to overcome cultural biases. "Students that come and don't have any diversity exposure, they are harder to reach," said one, "especially, for me as a woman, minority of color—there is certain level of distress." This distress, she elaborated, was experienced by both sides: by her in the way students looked at her with distrust, as an outsider; and by students, as they perceived her as a threat. In her perception, students saw her identity as a threat to their sense of Americanness: to their cultural identity, their language, and their whiteness.

Interviewees indicated that the authority of the faculty vis-à-vis the students, which is frequently assumed to be unquestioned, was in fact continuously under scrutiny. For a number of the interviewees, these emotions hindered the development of trust among faculty and students that would form the basis for a successful partnership. For example, the assumed hierarchical relationship between faculty and students was inverted when students exercised

their cultural superiority by commenting on faculty members' accents. Faculty teaching their native language pointed out that their accent gave them an advantage in the classroom: They noticed that their accent gave them credibility when teaching a foreign language, but this very accent would become a source of disadvantage when they wished to discuss anything with students other than their native culture, or if they taught a different subject. Several interviewees commented that their perception was that their worth and competency as professionals was frequently questioned by students, although it was not clear to them which aspect of their identity (their gender, sexuality, race, ethnicity, language, etc.) prompted such lack of respect and trust. "I noticed male students coming up to me and patting me on my shoulder," said a faculty member. "I hate it when this happens. To me it is an assumption of [cultural] superiority from the students' part." While some can understand patting on one's shoulder as a sign of endearment, it was clear that in this particular faculty member's perception, this behavior was a sign of student showing their superiority. Consequently, this developed further mistrust between the faculty member and students.

In general, there was a sense that underrepresented faculty had to make changes to their identity, patterns of behavior, cultural norms, etc. in order to feel some sense of belonging as well as respect. The feeling of belonging uncertainty (Cohen & Garcia, 2018; Walton & Cohen, 2007) that has been discussed in the literature as a concern for underrepresented students as they engage in their communities was similarly present in my conversations with the faculty. One quote especially stood out: "The system is there and it is owned by those who have good grasp of how the system operates, what its rules are and how to be successful within it. I feel that we are invited to this space [to the university, to academia], but only as observers or someone who could 'fit in,' but not integrate. We are told that we are here to contribute, but not to transform." The interviews clearly demonstrated that underrepresented faculty members also continuously struggled with this sense of non-belonging and constantly had to assert the right to belong, while simultaneously recognizing the pushback from the students as they did so.

Whether they tried to adjust their identities to the dominant norms and expectations, or refused to do so and instead maintained their difference, faculty members had to continuously negotiate their place in their relationships with students. Hence, in-betweenness and belonging uncertainty seemed to be the norm for underrepresented faculty members, and quite frequently they involuntarily found themselves in and operated from a position of inferiority. It is important to note here that this position might very well be true for all faculty, or faculty who do not identify as equity seeking and/or underrepresented. But it was the perception of the underrepresented faculty members that their experiences of non-belonging and the lack of respect coming from students were exacerbated by their identities. All of this made partnership a more challenging experiment for underrepresented faculty members, increasing their sense of already being in a more vulnerable and disadvantageous position both in society and in academia. Many of my interviewees were concerned about their future careers and positions in the university if they were to engage in partnership. Their apprehension was caused by the lack of respect that they perceived as coming from students and, as a consequence, the impression students had of their professional incompetence. As a consequence, there was a perception of non-belonging caused by underrepresented faculty

being viewed as the other who is invited to contribute but not allowed to transform, whose identity can be viewed as threatening to the dominant cultural (ethnic, racial, linguistic, etc.) norms and practices.

Teaching from the liminal space as an opportunity to invite change

Despite the aforementioned struggles to establish respect and trust and to belong, many of the interviewees were open to and welcoming of the opportunity to partner with students as they saw the position of liminality—non-belonging and in-betweenness—as potentially advantageous and beneficial for the entire university community. The most attractive element of partnership for these faculty members was its promise to nurture the position of liminality as discussed by Cook-Sather and Felten (2017). Faculty members I interviewed either were engaging or were willing to engage in partnership with students despite their vulnerability in order to have an opportunity to invite them to occupy the liminal space with them. In this space, by developing a respectful, reciprocal, and egalitarian relationship with each other, faculty members and students could negotiate, celebrate, and ultimately turn the diversity in their identities and positions into a norm. "This [our identity as *the other*] places us in a vulnerable position. But, this vulnerability is our strength," said one interviewee. While, according to some, engaging in a dialogue through pedagogical partnerships challenged "all the emotions of students," the fact that the students had to experience the difference through their encounter and collaboration with their professor was a huge advantage. It exposed students, in one faculty member's words, to difference even before the professor did anything.

> "The imbalance for me is the advantage," they said, "[because they see me as different] I can teach things without even opening my mouth. Then when I open my mouth, with my accent you can already guess my foreignness. [I disagree with] the idea that I have to adjust myself to the environment in order to survive. If we keep on adjusting to the environment, we are just surviving. We are not thriving. This is transcending: moving away from tolerance to acceptance and really working together as partners and allies. . . We should not ask them to understand, we should ask them to change."

My findings, based on the feedback from the interviewees, coincide with Cook-Sather's observations and research: Even when faculty express their frustration with the way students, and at times colleagues and administration, have forced them into a space of non-belonging, they emphasize that their strength lies in remaining in that very position and inviting students to experience the same kind of vulnerability by stepping into the space of uncertain or ambivalent belonging. Making diversity normal, in their words, is accepting that our identities are genuinely hybrid and interconnected.

My interviewees saw partnership initiated from the position of liminality as transcendental. Normally, the partnership dynamic between the faculty member, who has traditionally occupied the position of authority vis-à-vis students in higher education, and underrepresented students creates a more equitable space for education, one that honors underrepresented students' voice and agency. In the case of partnership between

underrepresented faculty members, who already perceive their position as liminal, and the student who identifies or is identified as a member of the dominant culture, this dynamic changes. The faculty members I interviewed suggest that the invitation for partnership comes from the liminal space. It is the so-called outsider who offers to share their space rather than asking for an invitation to belong. In a reality in which the spaces of belonging and non-belonging and of dominant and non-dominant identities are clearly, albeit artificially, defined, underrepresented faculty members frequently find themselves fighting for equality. Nonetheless, they embrace the power the liminality gives them and, in the spirit of reconciliation, invite students to partner from this space. So, what does this look like in practice? A faculty member who perceives themselves as underrepresented, who frequently struggles to establish respectful, trusting relationship with students, and who has to continuously prove their worth as a professional, invites one or more students to partner with them on a teaching and learning project. The partnership could entail co-designing or co-redesigning course materials, assignments, content, etc.; attending classes and offering continuous feedback on the process of teaching and learning; co-engaging in the scholarship of teaching and learning; etc. All of this occurs through a process of sustained dialogue on and negotiation of perspectives, needs, interests, and ideas between faculty and students, a process that would encourage mutual respect and trust, acknowledging and working through the differences.

RECOMMENDATIONS
Need for a change in institutional culture: exploring new ways to belong
If student-faculty partnership emphasized belonging as one of its main outcomes, we need to explore further the ways to ensure that underrepresented faculty members, and not only students, develop a better sense of belonging. Speaking about students' sense of belonging, Strayhorn (2012) writes that "[s]atisfying the need to belong leads to positive student outcomes including engagement, achievement, and well-being" (p. 4). He further argues that "[a] sense of belonging is a basic human need that takes on heightened importance in certain social contexts where some individuals are prone to feel unsupported or unwelcome" (p. 4). Also speaking for students, Thomas (2012) notes that "[t]he academic sphere is the most important site for nurturing a student's sense of belonging. The Institution, department, programme and module should all nurture a culture of belonging" (p. 6). Undoubtedly, underrepresented faculty have lived and worked in an environment in which in-betweenness, hybridity, and uncertainty of belonging have been the norms for them. In this research I have only started to explore the voices of those teaching faculty who have experienced, perhaps more acutely, what it means to stand in a liminal space, to be marginalized, to feel apprehensive of voluntarily taking that position and, at times, to go against the hegemonic systems of thought and practices. My intention was to inquire into the meaning and the value of belonging for underrepresented faculty in having positive teaching experiences.

What I discovered is that even when my interviewees said that they could use their involuntary positioning in liminal space to their advantage, they urged that the higher education system and the administration of their university recognize and value their standpoints more, in order for them to be able to engage in more fruitful partnerships. The

faculty members I interviewed spoke of the urgency to be acknowledged and even protected more by the university, for their liminality to be recognized and valued. They felt that their position in liminal space was undervalued by society and by academia to the degree that recognizing it was a matter of protecting their rights, of justice. One faculty member noted: "Sometimes it feels that I am doing what I do for the moral imperative, but I am not supported by the university structures." They thought that although underrepresented students were offered certain protections and guarantees by the administrations of their institution, this was not always the case for underrepresented faculty members. For example, when faculty members take pedagogical risks such as partnering with students, if the partnership proves unsuccessful or problematic and student feedback on teaching is consequently negative, their careers could be jeopardized. According to this interviewee's perception, the administration promoted diversity as a value, but when the diversity of the faculty member was undervalued or implicitly criticized by students, the administration didn't inquire into the reasons behind students' negative feedback, allowing it to negatively affect the faculty member's career. Hence, even when underrepresented faculty thought that being in liminal space gave them an advantage as educators, mentors, and partners, it was not necessarily an advantageous position for their professional careers. Faculty felt vulnerable and worried about their future and professional advancement.

The tension between these two experiences—finding strength in occupying liminal space while simultaneously wanting more recognition and protection from the university in order to have a better sense of belonging—points to a powerful reality: In an ideal world, the liminal space is one where everybody belongs through non-belonging. However, the reality of the higher education system today is that there are still powerful hegemonic discourses, identities, and norms that stand in opposition to and hinder the development of mutual respect and trust among faculty and students, as well as create environments in which some have to continuously struggle to belong while many, willingly or unwillingly, exclude them.

To address this tension, many interviewees suggested that higher education institutions develop better and more structures that would support underrepresented faculty members' involvement in partnership-based pedagogy, challenging the traditionally accepted hierarchies between faculty and students and creating a community that promotes difference and diversity, including spaces on campus that foster interactions based on equality, mutual respect, and reciprocity. One such recommended structure was that of Bryn Mawr and Haverford Colleges' Students as Learners and Teachers (SaLT) program, which is offered by the Teaching and Learning Institute (TLI) and through which both students and faculty seemed to be supported by the institutional culture to pursue pedagogical partnerships (Lesnick & Cook-Sather, 2010). My interviewees felt that it was important for such experimental pedagogy as student-faculty partnerships to become one of the integral parts of institutional practices, since it would help all involved position themselves in the liminal space, addressing some of the challenges faced by underrepresented faculty.

Student-faculty partnerships, as an experimental pedagogy, bring up questions around career advancement and the tenure and promotion process. When they are not part of the shared system of values and objectives, they will work against faculty when attempts are unsuccessful. Even when successful, partnership projects require considerable time

commitment that will take away time from other projects and, once again, put careers in jeopardy. Therefore, if we believe in the potential of student-faculty partnerships to position not only traditionally underrepresented but also dominant cultural identities in a liminal space, and if occupying such space is agreed to be beneficial for our society due to its genuineness, then we need to find ways to more actively and systematically support underrepresented faculty members in their work as they continue to (in)voluntarily occupy the liminal space and invite students to do the same.

CONCLUSION

While their sense of belonging is constantly under question, underrepresented faculty members find power in occupying the liminal space. They believe that due to its openness to hybridity and for its in-betweenness and indeterminate nature, the liminal space is an authentic one. While my interviewees did not wish to change their positions, they did wish that broader community within the higher education system, especially colleagues and administrators, would acknowledge the difficulties and vulnerabilities in occupying such a position and create systems that would protect and support them. In order to have a more complex and complete picture, we had to incorporate more and diverse voices in this ongoing conversation about the power of student-faculty partnership as an experimental and transformative pedagogical practice to foster the liminal space and, consequently, cultivate a more dialogic, open-ended, and non-hierarchical education. Underrepresented faculty wished to see their position in the liminal space not as one of exclusion, but rather as one shared by a wider community, hoping that turning student-faculty partnerships into a more commonly accepted if not mainstream institutional practice, would be beneficial for all involved.

This research has been successfully reviewed according to Elon University's research ethics committee guidelines (The Institutional Review Board).

NOTE ON CONTRIBUTORS

Ketevan Kupatadze *is the Senior Lecturer of Spanish in the Department of World Languages and Cultures at Elon University. She was named Center for Engaged Learning Scholar for years 2017-19 to work on student-faculty partnerships in instructional design and curricular development.*

REFERENCES

Barnett, B., & Felten, P. (Eds.). (2016). *Intersectionality in action : A guide for faculty and campus leaders for creating inclusive classrooms and institutions*(First ed.) [First edition.]. Sterling, Virginia: Stylus Publishing, LLC.

Bhabha, H. (1994). *The Location of Culture*. London: Routledge.

Bovill, C., Cook-Sather, A., Felten, P., Millard, L., & Moore-Cherry, N. (2016). Addressing potential challenges in co-creating learning and teaching: Overcoming resistance, navigating institutional norms and ensuring inclusivity in student-staff partnerships.

Higher Education, *71*(2), 195-208. Retrieved from
https://link.springer.com/article/10.1007/s10734-015-9896-4

Cohen, G. L., & Garcia, J. (2008). Identity, belonging, and achievement: A model, interventions, implications. *Current Directions in Psychological Science*, *17*(6), 365-369.

Colón García, A. (2017). Building a sense of belonging through pedagogical partnership. *Teaching and Learning Together in Higher Education*. *1*(22), 1-5. Retrieved from https://repository.brynmawr.edu/tlthe/vol1/iss22/2

Cook-Sather, A. (2015). Dialogue across differences of position, perspective, and identity: Reflective practice in/on student-faculty pedagogical partnership program. *Teachers College Record*, *117*(2), 1-29. Retrieved from https://repository.brynmawr.edu/cgi/viewcontent.cgi?article=1032&context=edu_pubs

Cook-Sather, A., & Alter, Z. (2011). What is and what can be: How a liminal position can change learning and teaching in higher education. *Anthropology & Education Quarterly*, *42*(1), 37-53. Retrieved from https://repository.brynmawr.edu/cgi/viewcontent.cgi?article=1004&context=edu_pubs

Cook-Sather, A., Bovill, C., & Felten, P. (2014). *Engaging students as partners in learning and teaching: a guide for faculty*. San Francisco, California: Jossey-Bass. Retrieved from http://site.ebrary.com/id/10849246

Cook-Sather, A., & Felten, P. (2017). Ethics of academic leadership: Guiding learning and teaching. In F. Su & M. Wood (Eds.), *Cosmopolitan perspectives on academic leadership in higher education* (pp. 175-191). London: Bloomsbury.

Curran, R., & Millard, L. (2016). A partnership approach to developing student capacity to engage and staff capacity to be engaging: Opportunities for academic developers. *International Journal for Academic Development*, *21*(1), 67–78.

Healey, M., Flint, A., & Harrington, K. (2014). *Engagement through partnership: Students as Partners in learning and teaching in higher education*. York: Higher Education Academy. Retrieved from https://www.heacademy.ac.uk/engagement-through-partnership-students-partners-learning-and-teaching-higher-education

Lesnick, A., & Cook-Sather, A. (2010). Building civic capacity on campus through a radically inclusive teaching and learning initiative. *Innovative Higher Education*, *35*(1), 3-17. Retrieved from https://repository.brynmawr.edu/cgi/viewcontent.cgi?article=1013&context=edu_pubs

Matthews, K.E., Cook-Sather, A., Acai, A., Dvorakova, S.L., Felten, P., Marquis, E., & Mercer-Mapstone, L. (2018). Toward theories of partnership praxis: An analysis of interpretive framing in literature on students as partners in teaching and learning. *Higher Education Research & Development*, *38*(2) 1-14. Retrieved from https://repository.brynmawr.edu/cgi/viewcontent.cgi?article=1040&context=edu_pubs

Mercer-Mapstone, L., Drovakova, S. L., Matthews, K. E., Abbot, S., Cheng, B., Felten, P., & Swaim, K. (2017). A systematic literature review of students as partners in higher education. *International Journal for Students as Partners*, *1*(2), 1–23. Retrieved from https://doi.org/10.15173/ijsap.v1i1.3119

Strayhorn, T. (2012). *College students' sense of belonging*. New York: Routledge.

Thomas, L. (2012). *Building student engagement and belonging in higher education at a time of change: Final report from the What Works? Student Retention & Success programme*. Retrieved from http://www.heacademy.ac.uk/assets/documents/retention/What_works_final_report.pdf

Walton, G. M., & Cohen, G. L. (2007). Question of belonging: Race, social fit, and achievement. *Journal of Personality and Social Psychology*, *92*(1), 82-96.