

Curriculum Design and Planning: Using Postmodern Curriculum Approaches

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Theoretical Framework

The purpose of this paper is to model the use of post-modern curricular design as a means of challenging oppressive educational experiences. We argue that postmodern curriculum design offers appropriate tools and ideas to address a wide range of topics related to educational equity and justice (Slattery, 2013). In this piece, we demonstrate our argument through an application of postmodern curriculum design as an approach to deconstruct campus violence. Conversations about normalcy, identity, and violence in the context of education have taken a lead position in postmodern research and theory, which provide rich sources of theoretical guidance for such a curriculum. Guiding our approach to teaching is the belief that “teaching is perhaps better described as an attitude that is oriented toward ‘making the familiar strange’ and, in particular, of challenging what tends to be taken-for-granted as normal” in order to illuminate new possibilities (Davis, Sumara, & Luce-Kapler, 2008, p.180-181). Instead of subject matter experts dictating the bottom line, teachers serve as facilitators and participants in the process of discovering new insights. An additional element in our theoretical conceptualization of teaching is teaching as more than simply imparting, “‘inert knowledge:’ knowledge that connected or reacted with nothing in their lives,” and instead, enacting teaching as a rhythmic process to present information that is “‘meaningfully introduced and thoroughly learned and reflected on by students” (Walker & Soltis, 1997, p. 44). As the subject facilitating curricular decisions, teachers ultimately embody curriculum through the pedagogical choices they employ that either support or trouble the familiar as well as foster connection to lived experiences.

Further, we have decided not to situate the course in one defined academic discipline based in the postmodern commitment to disrupt knowledge dichotomies and traditionally constructed disciplinary boundaries (Slattery, 2013). Instead, the course will have an interdisciplinary orientation through peace studies in order to resist positivistic tendencies toward fixed categorization, to expand the potential for multiple interpretive (hermeneutics) possibilities, and

to assist our students in viewing the world and common topics through new and diverse lenses (Slattery, 2013).

We will enact postmodern curricular approaches in order to “deconstruct modern constructions of race, gender, identity, and ethnicity based on Enlightenment notions of reason and to expose the ways that this construction perpetuates unjust power relations and violence against minority people” (Slattery, 2013, p. 194). A critical approach will be employed to, as Cowhey (2006) describes, “listen to and affirm a minority voice that challenges the status quo. Instead of forcing assimilation and acceptance of dominant culture, it reexamines cultural assumptions and values and considers their larger ramifications” (p. 13). As another layer, we will employ Queer theory to “critically examine processes of normalization and reproductions of power relationships, and complicate understandings of presumed binary categories” (Shlasko, 2005, p.125). Queer theory will be critically important as we explore identity based violence and question conceptions and existence of identity categories overall. We will use a queer lens to illuminate ways modern, fixed categories of identity set the stage for violent acts. Queer theory and queer pedagogy also call for an understanding of the limits of knowledge in order to “exceed their own readings, to stop reading straight” (Britzman, 1998, p. 226). By deconstructing binary understandings of modern identity, we seek to develop a queer understanding of identities that moves beyond the easily digestible, fixed labels often presented on campus and enforced by institutional reactions. While critical social theories allow us to trouble inequitable, violent social systems, Queer Theory extends this analysis through questioning normalcy, boundaries, and naming. Taken together, these lenses honor postmodern approaches to dynamic, subversive, and situated learning grounded in each learner’s lived experience.

Finally, we conceptualize curriculum through a perspective of *currere*: “curriculum [as] a verb, and activity, or...an inward journey,” (Slattery, 2013, p.66), and we invite learners to be participants in experiences that call upon their own autobiographies to inform their contributions and knowing in the classroom. In this process, learners will loop between the past and present examining past experiences with special attention to elements of schooling and education with the intent to bring these observations into the present. Indeed, we “enter the past, live in it, observe ourselves functioning in the past, but not succumb to it... [we] regress to the past, but always with an eye toward a return to the present and to the next step, the progressive moment (Slattery, 2013, p. 67). The focus on autobiography, an element of Afro-Centric curriculum orientations (Watkins, 1993), encourages exploration of personal knowledge, emotion, and myths to make connections to new thoughts as storytelling is a natural form of human communication and meaning-making. Ultimately, “the curriculum contains traditional knowledge, but as curriculum, it must be seen as knowledge in relation to the learner and as something separate from the teaching-learning process” (Walker & Soltis, 1997, p. 45). The emphasis of the curriculum is not a final destination of information to be consumed and mastered; it is to immerse oneself as a learner in the entirety of the process to develop new knowledge and understandings of identity, normalcy, and school violence. In this way, the structure of the course allows the internal experience to guide external understandings and meaning making.

The authors are drawn to this content through their personal and professional experiences, and we would like to recognize our positionality within this work. Both authors have worked professionally in higher education and student affairs and are engaged in issues of equity. We are drawn to work on violence specifically by our commitment to developing more just, loving educational environment for all students. We understand who we are is inseparable from the vantages, blind spots, and lived experiences we bring to this work. As both authors identify with

a number of privileged identities including white, able-bodied, formally educated, and cisgender, we were intentional in seeking out resources that challenge the dominant narratives with which we align. With our identities, privileges and perspectives in mind, we have sought to develop a curriculum plan that speaks from the margins by incorporating sources reflecting voices of individuals marginalized in US America. While never separate from our lived experiences, we offer a curriculum plan that has been developed critically and conscientiously as best as possible.

Purpose

The purpose of this curriculum is to take up the charge for postmodern curriculum to:

Aggressively and consistently include lessons and experiences that will ameliorate the divisions and hatred we face in the world today. We must address the continuing ignorance, greed, and bigotry that perpetuate sexism, racism, heterosexism, and ethnic divisions; everything we teach is incomplete if we do not constantly foreground issues of prejudice and violence in our schools and society (Slattery, 2013, p. 150).

Through this proposed curriculum, learners will investigate how their autobiographies are shaped by history, culture, and society, and likewise how they shape history, culture and society. They will have opportunities to interrogate external influences on these experiences to make meaning and conceptualize their own personal journey in order to take ownership as the authors of their own autobiographies, who make choices that either subvert or perpetuate violence. Slattery (2013) holds “we must begin with the autobiographical and the ‘intuition of duration’ and then support and encourage individuals to make connections to broader concepts” (p. 290) thus supporting a postmodern re-visioning of curriculum that “rejects hierarchical, authoritarian, patriarchal, and hegemonic ideologies, as well as models of curriculum committed exclusively to educational outcomes outside process and context” (p. 290). Investigating these choices of subverting or supporting violence turns toward activism as an additional route of meaning making and reflection. Cowhey (2006) notes “the most important skill that can and must be developed through activism is critical thinking...a sense of social justice, a sense of fairness and equity that begins with personal and community experience and extends globally and historically” (p. 103). The purpose of a subversive, justice-oriented curriculum is to interrogate the personal journey as a source of knowledge about school violence with the hope of moving toward engaged activism for peace.

Rationale & Vision

In America, we live in a culture and time of pervasive violence. From military involvement in foreign wars to individuals carrying assault rifles into public venues, violence has taken root as an undergirding force in the cultural outlook on conflict resolution, self-expression, and authority. In its invasiveness, violence manifests itself daily in the systemic or structural as well as the interpersonal levels of the lived experience. While these violent acts of the lived experience take place in a multitude of contexts, one of the most prominent and most publicized environments for violence in recent years is educational spaces. However, the violence manifested on campuses

today is deeply connected to histories of exclusion, marginalization, and silencing within higher education. While outside the scope of this article to address in full, the history of violence in higher education is rooted in the colonizing history of schooling (Cobb, 2000; Cowhey, 2006; Spring, 2012). From discriminatory campus policies, mass shootings, sexual violence, and bullying; violence manifests itself across all levels of education. It is so frequent in educational settings that conversations about violent events occurring are no longer a question of ‘if’ but ‘when.’

As a telling example within the higher education context, violence’s prominence in the college experience is evidenced by the growing necessity of administrators and security authorities to create, train, and implement active shooter response plans with staff and students. Another case in point, campuses have to designate campus security authorities who are obligated to report information regarding a variety of violent crimes including rape, homicide, and arson in compliance with the Clery Act. Despite the number of conversations that take place regarding how to respond to and report violent events on college campuses, there are fewer conversations occurring in higher education that seek to understand why violence is continuing to occur in our educational settings at all. As violence continues to leave its imprint on campuses across the country, it is a pivotal point in time to engage faculty, staff, students, community members, and administrators in critical conversations uncovering the reasons that foster campuses as environments for violence as well as crafting a foundation for peace.

One vehicle for beginning the examination of the causes of violence in schools is through development and implementation of a curriculum experience that blends conversations of normalcy, identity, and violence. Incorporating transparent conversations about different dimensions of identity is central to exploring the systemic causes of violence and resisting the normalization of violence enacted against various social groups. Slattery (2013) poignantly observes "by ignoring race, gender, sexual identity, and ethnicity as integral to education, modern curriculum development models have actually contributed to the frustration, anger, and violence that threaten to destroy civilization" (p. 193). This curriculum plan seeks to speak back to these violent outcomes of modern curriculum by creating space for specific attention on identity and violence. Rather than being left to the null curriculum, it is imperative for college curriculum to include proactive, critical, conversations that deconstruct violent acts by interrogating the systems at play while subverting the normalization of campus violence. Currently, popular campus curriculum regarding violence focuses on reactionary measures such as how to defend against, survive, or process violent experiences, which normalizes a process of treating the symptoms of violence, such as an armed attack, rather than working to conceptualize the precipitating conditions and causes. Additionally, a curriculum that explores campuses as an environment for interpersonal violence also holds the promise of moving toward campuses as centers for peace and justice. A modern preoccupation with constructed ideals of normalcy in identity and behavior serve as support for conditions of violence on campus, so that violence on campus manifests as a border between what is socially constructed as normal against those attributes or behaviors constructed as deviation. It is prudent to "re-emphasize normal in discussions of development does not mean ‘universal’ or even ‘in general.’ Here normal means ‘on average, for the subjects examined.’ There is a big difference" (Davis et al., 2008, p. 50). In looking at events that have occurred recently on college campuses, violence regularly occurs against those perceived as atypical in some way, as was the case with Rutgers student Tyler Clementi, or as a result of internalized feelings of being abnormal in some way, such as Elliot Rodger in Isla Vista, California. As violence continues to impact more and more campuses, higher education must adopt a curriculum that focuses on deconstructing modern ideals of individual ‘normalcy’ in order to subvert the systematic

normalization of campus violence, resist the overwhelming tide of violent dehumanization, and turn toward a climate of peace.

Design and Platform

In designing this curriculum plan, we draw on multiple curriculum design models. Following Henderson and Hawthorne (2000), the curriculum design is the framework guiding the overall picture of the content, classroom, assessment, and communication with stakeholders. Our approach to curriculum design aligns with a transformative approach, which seeks to scaffold information together intentionally while engaging other stakeholders involved in the design process (Henderson & Hawthorne, 2000). Additionally, our curriculum design utilizes Eisner's (2002) suggested dimensions of curriculum planning to fully flush out detailed aspects of the plan including: goals, content, learning opportunities, modes of presentation, and evaluation procedures. These areas are addressed separately in the following sections. Finally, our design employs a webbed approach (Appendix A) to curriculum integration in which "a fertile theme is webbed to curriculum contents and disciplines; subjects use the theme to sift out appropriate concepts, topics, and ideas" (Beare, 1997, p. xv).

Goals

In continuing this curriculum development, we offer goals that expand the purpose for the proposed course. Eisner (2002) describes goals as "statements of intent, midway in generality between aims and objectives. Goals describe the purposes held for a course or school program" (p. 135). The following goals provide guiding aspirations for a curriculum of deconstructing the normalization of violence on college campuses:

- Students will explore and deconstruct manifestations and causes of violence in campus, national, and global contexts.
- Students will interrogate their autobiography for places of violence in their lived experience.
- Students will relate their personal knowledge of violence to the experiences of others in diverse contexts.
- Students will develop strategies for engaged activism to promote peace and justice.

Assumptions

- Students learn through embodied teaching and learning, which supports holistic experiences and active engagement with content.
- Students can frame truth through an exploration of multiple perspectives and personal beliefs recognizing that "knowledge and truth are contested, constructed, tentative, and emerging. This is not a denial of truth or historical facts; rather, postmodernism contends that truth with a small 't' rather than a capital 'T' is a more appropriate understanding" (Slattery, 2013, p. 128).
- Students can develop new insights and ideas through discussion and dissent.
- Students care about initiating social change through personal activism.

Curriculum Vision and Flow

Content

This curriculum is intended for an interdisciplinary 15-week academic course. Our plan aims to address the theme of campuses as sites that normalize violence by crossing academic borders. The proposed learning activities pull from several academic disciplines such as history, gender and sexuality studies, sociology, peace and conflict studies, critical media studies, and multicultural studies. From archival research to current event analysis, our curriculum provides an opportunity to contextualize violence from multiple standpoints.

Standards

In order to provide facilitators with common criteria and direction for the program, we directly link our course goals to standards at the national level. Those considering developing a curriculum should map their outcomes to campus specific curricular student learning outcomes, quality enhancement plan, or other guiding criteria. In addition to campus-based standards, the Council for the Advancement of Standards in Higher Education (CAS) offers a framework of six learning domains, each with multiple outcome dimensions, for holistic development with college students. The six learning domains include: knowledge acquisition, construction, integration and application; cognitive complexity; intrapersonal development interpersonal development; humanitarian and civic engagement; and practical competence (CAS, 2009, p. 26-27). Considering the CAS framework, we have identified the following groupings of standards related to the curriculum:

- Goal 1: Students will explore and deconstruct manifestations and causes of violence in campus, national, and global contexts
 - CAS Domain: Humanitarianism & Civic Engagement
 - Dimension: Global perspective understands and analyzes the interconnectedness of societies worldwide; demonstrates effective stewardship of human, economic, and environmental resources (CAS, 2009, p. 27)
- Goal 2: Students will interrogate their autobiography for places of violence in their lived experience
 - CAS Domain: Cognitive Complexity
 - Dimension: Creativity integrates mental, emotional, and creative processes for increased insight; formulates a new approach to a particular problem (CAS, 2009, p. 26).
- Goal 3: Students will relate their personal knowledge of violence to the experiences of others in diverse contexts
 - CAS Domain: Cognitive Complexity
 - Dimension: Effective reasoning uses complex information from a variety of sources including personal experience and observation to form a decision or opinion; is open to new ideas and perspectives. (CAS, 2009, p. 26).

- CAS Domain: Knowledge acquisition
 - Dimension: Connecting knowledge to other knowledge, ideas, and experience uses multiple sources of information and their synthesis to solve problems; knows how to access diverse sources of information such as the internet, text observations, and data bases (CAS, 2009, p. 26).
- Goal 4: Students will develop strategies for engaged activism to promote peace and justice
 - CAS Domain: Interpersonal development:
 - Dimension: Interdependence seek help from others when needed and offers assistance to others; shares a group or organizational goal and works with others to achieve it; learns from the contributions and involvement of others (CAS, 2009, p. 27).
 - Dimension: Effective Leadership demonstrates skill in guiding and assisting a group, organization, or community in meeting its goals; identifies and understands the dynamics of a group; exhibits democratic principles as a leader or group member; communicates a vision, mission, or purpose that encourages commitment and action in others (CAS, 2009, p. 27)

Organizers and Themes

Aligned with the curriculum development model guiding our work, we utilized a central organizer expanded by related sub-organizers. Henderson and Hawthorne (2000) explain "in essence, organizers are topics, themes, problems, and issues that carry the content" (p. 94).

Organizer. How has violence been normalized on college campuses?

Sub-organizers, themes, problems, and issues. In order to explore the organizing question listed above, we have selected identity-based sub-organizers as the lens through which to explore manifestations of violence in schools. Guiding topics will include:

- Gender and Sexuality-based violence: How do dichotomous understandings of "normal" gender expression or sexuality set the stage for violence on campus?
- Racially Motivated Violence: How do perceptions of racial identity inform interpersonal interactions?
- Campus Gun Violence: Law, Policy, Events, & Response: What are the implications of North Carolina gun laws for gun violence on campus?
- Religion and Violence: How do religious systems either promote or hinder equitable, just climates on campus?
- Mental Health and Violence: How does mental health intersect with conversations about violence? Consider stigmas associated with seeking professional support as well as structural access barriers.
- Culture of Violence: How is violence woven into our culture across areas like ability, the environment, and US American imperialism and militarism?

Key characteristics of classroom

Curriculum includes not only the content to be explored but also the physical environment in which exploration takes place: "curriculum planning also means creating an environment in which participants learn subject matter, become full human beings, and treat one another with dignity, respect, and caring" (Henderson & Hawthorne, 2000, p. 105). Henderson and Hawthorne (2000) provide further clarification about the physical environment as curriculum planning because the environment is "composed of the physical artifacts and human culture of the classroom and school" (p. 105) and "that deciding how to physically arrange the classroom is curriculum planning. Selecting materials, particularly textbooks and computer programs, is curriculum planning" (p. 105). We offer the following considerations:

- Movable tables and chairs for instructors to set up the classroom
- Windows and natural light
- Space outside for large group simulations & experiences
- Internet access and smart devices including comprehensive AV systems
- Classroom located in the residence hall where students reside
- Flexibility for learners to determine individual optimal learning conditions
- Supportive environment where learners/facilitators aim to understand how best to engage with one another in ways that promote deeper learning and understanding for each participant
- Encouragement of mistakes because "we all have to feel safe enough in our classroom to make mistakes without fear or shame, or else we'd never take risks, and we all know that you have to take a lot of risks to learn" (Cowhey, 2006, p. 48).
- Mutually constructed expectations for engagement and dialogue

Stakeholder Engagement

In transformative curriculum development, inclusion of multiple stakeholders is imperative in developing an experience that is interesting, dynamic, and rich. We recognize that the term 'stakeholder' has strong connections to market-based terminology; however, we employ the term following the precedent of Henderson and Hawthorne's (2000) approach to transformative curriculum design and planning. In the higher education context of curriculum development, stakeholders include a wide variety of constituencies ranging from K-12 educators, college faculty and staff, government administrators, current and former students, as well as community members. Stakeholders offer valuable feedback on content, readings, learning activities, or other previously unconsidered opportunities.

Overview of Assessment

Within the context of postmodern curriculum development, assessment is not confined to static scales of informational items absorbed during the program. Instead, we "want to know what students have learned. But transformative educators also seek insight about what students can do with what they know as well as how they are becoming active agents of their own learning" (Henderson & Hawthorne, 2000, p. 87). Situated within this perspective of assessment, the primary vehicle for assessing student learning and course goals will be an ongoing aesthetic representation of autobiography through a lifeline. To gauge changes in learnings and acquired knowledge, students will engage in ongoing reflection with their initial lifeline, incorporating new

understandings of how campuses normalize violence. Content may include brief definitions, perspectives and existing knowledge on experiences. In initiating their lifeline, participants will respond to the organizing question: How have campuses normalized violence in everyday life?

Following the final class period, students will respond again to the organizing question now integrating various dialogues and insights from the duration of the course. By identifying a socially responsible way to respond to violence in their lived experiences, students will be asked to address: What have you done and what can you continue to do with what you know?

Students who desire another option for facilitators to assess course goals may elect to submit a proposal outlining a preferred form of expression. Eisner (2002) captures the importance of encouraging fluid forms of expression because "what the teacher wants to do is to help children recognize that ideas can be expressed in different ways and that they can have a choice in the way in which they choose to express what they know" (p. 127-128). Additional forms of expression many include but are not limited to: creating a documentary, writing a play, organizing a special event, maintaining a journal, etc.

Finally, all participants will maintain other work completed during sessions in a comprehensive portfolio, which will serve as foundational materials as they continue on their journey to explore the normalization of violence and become more engaged activists even beyond the scope of the semester. Facilitators will review these final submissions for evidence that the four course goals have been effectively demonstrated.

Proposed Learning Experiences

Our proposed curriculum includes readings, activities, content, and experiences used to explore the ways in which violence is normalized on college campuses. The activities and assignments reflect a commitment to the postmodern "emergence of more media, arts, and visual culture, cultural studies, reflective journals, public pedagogy, portfolios, place-based learning, and autobiographical methodologies...[because] we can no longer remain ahistorical, detached, impersonal, and 'behaviorally objective'" (Slattery, 2013, p. 74). In addition to a webbed model of integrated curriculum design (Appendix A), a full draft of the proposed lesson plans is available (Appendix B).

Limitations, Future Directions, and Conclusions

Our curriculum plan seeks to offer one way in which to begin proactive, subversive analysis of the ways in which college campuses normalize violence. However, we recognize the limitations in our project. First, we recognize the violence carried out through language--most poignantly, the word 'curriculum.' From Native American students during colonization (Cobb, 2000) to many othered identity groups throughout US American history (Nasaw, 1979), curriculum has been employed to overtly strip various populations of their histories, identities, and ways of knowing. In addition to overt uses of curriculum to attack marginalized populations, both hidden (Cobb, 2000) and null curricula convey messages about normalcy, compliance, and appropriate behavior. While we are aware of the violent, historical implications the word carries, we employ the word curriculum with care, critical analysis, and contentiousness for marginalized and silenced perspectives. Second, we are aware of the difficult logistics of proposing courses for

undergraduate study including finding an appropriate academic department to house the course. Through the interdisciplinary nature of our course, we hope to develop a high degree of flexibility for this course to fit in any number of academic departments such as peace and conflict studies or gender studies; however, we recognize available departments may be limited based on campus size, type, and politics. Finally, our plan explores violence through various identities that are presented as discrete categories every two weeks. We selected this format to provide a flexible structure for intensely interwoven content. Both authors understand the complex, interconnected ways in which various identities intersect and overlap, and this understanding is important for a potential course facilitator. Even though each week centers a different focal identity, the content builds upon itself in as an integrated curriculum web laces the topics with one another. While we acknowledge the shortcomings found in this curriculum plan, we also hold potential for even further plan development.

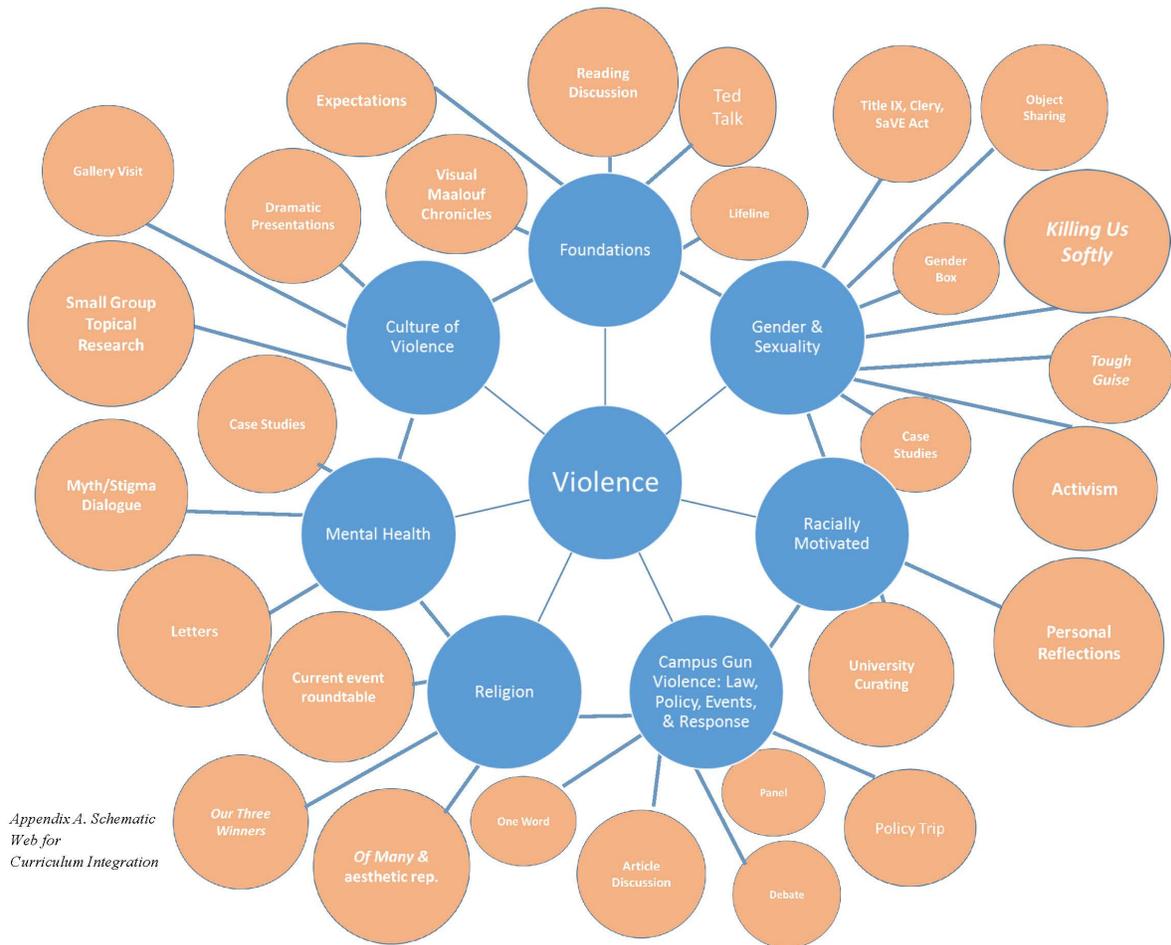
We would also like to offer future directions for this curriculum plan. In this piece, we have focused on curriculum planning as an experience taking place within an academic classroom; however, we affirm that learning can take place across many institutional settings such as those typically associated with student life. One potential direction is pairing the course with a residential living-learning experience. In a living-learning model, students are housed together on-campus based on shared interests and also take complementary coursework together in the related area. Integrating this curriculum plan, a living-learning model might include students across academic majors and years who are interested in peace, justice, and activism. A living-learning model would bring residence life professionals into the folds of curriculum planning and create space for development of additional co-curricular experiences that complement the course topics and expand upon explorations of peace and violence. Co-curricular experiences could include attending local activism opportunities, community justice resources, or local peacemaker events. Further planning of this project would involve collaboration residence life professionals as well as the course instructor in order to develop an integrated curricular and co-curricular experience for the students enrolled in the living and learning community and thereby taking this course. These stakeholders would also work with relevant student and academic affairs offices on campus for various community training and planning exercises. Finally, residence life and other campus professionals become partners in curriculum evaluation through options such as online written feedback or small focus group sessions with all participants asking questions co-created with instructors to obtain feedback on participant experience. By bridging the academic with the lived experience, partnering with campus life professionals is a compelling option for postmodern curriculum planning. Grounded in limitations of our current plan as well as hopeful directions for future work, we conclude by reasserting the need for new approaches to curriculum about the intersections of violence, normalcy, and college campuses. This justice-oriented curriculum aims to develop critical analysis of the ways in which colleges and universities reinforce various expectations about normalcy, and how the border between societal conventions of normalcy and deviance are places of violent action. Rather than reactively waiting for violent acts to occur, this curriculum seeks to begin proactive conversations about violence in hopes to move toward a new reliance on peace. Ultimately, our curriculum design represents only one of many ways in which to take up postmodern curriculum theory, planning, and practice.

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Appendix A

Schematic Web for Curriculum Integration



Appendix B Comprehensive Curriculum Guides

Week	Topic	Class	Overview/Assignments/Activities
1-2	Setting the Foundation		
		1	<ul style="list-style-type: none"> Students will complete life-line posters to share about important experiences in their lives and develop critical community with one another.
		2	<ul style="list-style-type: none"> Dialogue in preparation for first reflection around “what does violence look/feel like?” “what is violence?” “how do campuses normalize violence?” Each student has 3 minutes to share their life-line. Facilitators will encourage participants to use dialogue, activities, insights from subsequent classes to add experiences of violence and opportunities for activism in their lived experience to this visual representation. At the end of the semester, students who agree can submit their works for display in the campus gallery TED Talk: “A Realistic Vision for World Peace” by Jody Williams. Write a brief reaction to her assertion: “I don’t believe in the hope of change unless we take action to make it so.” http://www.ted.com/talks/jody_williams_a_realistic_vision_for_world_peace
		3	<ul style="list-style-type: none"> Integrating reflections on lifeline projects and Ted Talk, course participants will con-construct expectations for the learning community Discussion on course reading: Maalouf (2000) “In the name of identity: Violence and the need to belong” pp. Intro-83 <ul style="list-style-type: none"> What does the phrase Maalouf (2000) “identity cannot be compartmentalized” (p.2) mean to you? What paradoxes (p. 17) do you experience in your identity? What is the interplay between religion, nationality, and identity? (p. 52-72).
	After situating learners’ definition of and initial engagements with	4	<ul style="list-style-type: none"> Discussion of course reading: Maalouf (2000) “In the name of identity: Violence and the need to belong” (p. 83-115), and Leonard (2003)

	<p>conversations about violence, we will turn toward conceptualizing violence across history with particular attention to the history of violence in the U.S. This focus is critical because “usually history is taught from the perspective of powerful white men” (Cowhey, 2006); instead, we seek to “try turning history around, telling the story from the perspective of other groups whose voices we usually don’t hear” (Cowhey, 2006, p. 125)</p>		<ul style="list-style-type: none"> • Participants collaborate to create a visual representation of the historical conflicts Maalouf (2000) and Leonard (2003) chronicle • Students will analyze the visuals for trends, themes, omissions, or commonalities between conflicts • Students will articulate connections between historical conflicts and the present with particular attention to their own identities and experiences
3-4	<p>Gender and Sexuality-Based Violence</p>		<p>Explicitly addressing the gendered and sexually-based aspects of violence aligns with a postmodern approach to curriculum development since “the deconstruction of traditional master narratives related to race, gender, identity, and ethnicity and the emergence of autobiographical, phenomenological, and post-structural analyses are integral to postmodern curriculum scholarship” (Slattery, 2013, p.186). Additionally, Slattery (2013) emphasizes pressure to adhere to expected gender norms continues due to the tangible and intangible benefits of compliance, such as physical safety from harm as well as increased financial wealth.</p>
		5	<ul style="list-style-type: none"> • In order to engage in a conversation about how society has dichotomized gender expression, such as gendered housing assignments on campus, students will participate in the “Box” activity. A “Woman” box and a “Man” box will be displayed. Inside the box, students will share words used to describe how each is depicted in

			<p>U.S. culture. Outside the box, students will share words used towards people who do not fit the expected expression. A debrief will explore students' observations: how these "boxes" perpetuate gender binaries; the breadth of gender expression including genderqueer, gender fluid, and non-gender conforming individuals and connected acts of violence.</p> <ul style="list-style-type: none"> • Sex And Gender Are Actually The Same Thing (but bear with me...) Androgynuity • Oh Joy Sex Toy: How I Realized I'm Asexual Bitch Media • Through the lens of responses from group debrief, participants will then watch excerpts from Jean Kilbourne's <i>Killing Us Softly</i>. • Students will have 10 minutes at the conclusion of class to reflect upon the ways they exist in the world as a gendered being
		6	<ul style="list-style-type: none"> • Students will explore the prevalence of sexual assault on college campuses against a variety of gendered bodies • Sexual Assault Response Advocate & Representative from a community partner organization will discuss "what we know" about the causes of violence and prevention efforts • Students will learn and discuss the merit & effectiveness of the Clery Act, Campus SaVE Act, Title IX, and specific university protocols for response. • Potential Case study: UCSB (misogyny)
	Queer theory provides a powerful tool for unraveling gender- and sexuality-based standards "whether we understand queer theory as deconstructive subversion of identity categories or a deliberate transgressive	7	<ul style="list-style-type: none"> • Read <i>Queer Theologies</i> prior to class • Share an object that represents their "queerness" in the context of "non-normative expression of gender and sexuality" (adapted from Dr. Silvia Bettez) • Watch Jackson Katz's <i>Tough Guise</i> and engage in group discussions around the following prompts: <ul style="list-style-type: none"> ○ What are your initial reactions to the video? Are there parts that are particularly troubling to you and your understandings of "normalcy?" ○ What are "men" expected to be and do?

	identity, it is important to remember that the explosion of understandings of gender and sexuality in the entire global community renders modern normative categories obsolete” (Slattery, 2013, p. 169).		<ul style="list-style-type: none"> ○ How do these expectations hurt all people? ○ How do these expectations perpetuate violence against those who do not subscribe to these standards of normalcy? ● Potential case studies: Rutgers (Tyler Clementi), fraternity hazing, violence/murder of transwomen
		8	<ul style="list-style-type: none"> ● Athletics/Violence in Sports <ul style="list-style-type: none"> ○ Penn State ○ Missouri proposed law to prohibit student athlete protest ○ Professional Sports (conceptions of masculinity in football, hockey, wrestling, etc) ● Exploring opportunities for activism to change the culture <ul style="list-style-type: none"> ○ Example: Target’s gender neutral toy aisles ○ http://www.ted.com/talks/mekenna_pope_want_to_be_an_activist_start_with_your_toys ○ Assignment: Use considerations from weeks 3&4 to be a critical consumer of media and culture. Choose one opportunity for activism in which you can engage, and share it with the class next week.
5-6	Racially Motivated Violence		
		9	<ul style="list-style-type: none"> ● Personal reflections of race-based violence on campus beginning with a short free write leading to a large group discussion of: <ul style="list-style-type: none"> ○ Daily microaggressions (by other people or the campus environment itself) ○ Incidents of bias of hate (e.g. vandalism, physical violence, disparate policy impact, etc.) ○ Campus activism (local or national)

			<ul style="list-style-type: none"> ○ National movements like BLM, Latinx ● Assign groups for historical curating project- of the home campus or other institutions with deep racial history
		10	<ul style="list-style-type: none"> ● Work time to attend university archives or otherwise research the institution assigned to contextualize present day events
		11	<ul style="list-style-type: none"> ● Presentations
		12	<ul style="list-style-type: none"> ● Presentations & Debrief: what does this mean for us?
7-8	Campus Gun Violence: Law, Policy, Events, & Response		
		13	<ul style="list-style-type: none"> ● Introduction: one word share out-“When you hear the words ‘gun’ and ‘campus,’ what comes to mind? ● Small Groups to review one of the articles below, discuss the prompt or other questions among one another, and report out a summary of the article and their dialogue with the class <ul style="list-style-type: none"> ○ <u>Map of school violence incidents since Newtown</u> ○ <u>If it's a school week in America, odds are there will be a school shooting</u> ○ <u>U.S. Gun Violence compared to the world</u> ○ <u>10 most violent acts on a college campus</u> ○ <u>Campus Shootings in 2015</u> ○ <u>Open Carry Texas</u> ○ <u>College Campus Shootings in 2015</u> ● Questions for small groups: <ul style="list-style-type: none"> ○ What are your initial reactions to what you saw/read? ○ Have we normalized violence in schools? ○ What do you believe causes gun violence in schools? ○ How do we prevent such devastating instances? ● Questions for large group <ul style="list-style-type: none"> ○ Are there pervasive themes between the articles? ○ What is your response to the content others shared about their article/visual?

			<ul style="list-style-type: none"> ○ Did the articles evoke an emotional response? ○ What contributes to gun violence in schools? ○ How do we prevent such instances? ● What is one word that captures your feelings as we close class today?
		14	<ul style="list-style-type: none"> ● Campus Emergency Management Staff/Committee <ul style="list-style-type: none"> ○ Guests share current campus policies/protocols related to active shooter and other emergencies ○ Guests address how their planning is proactive or reactive in nature, and the effects of such an approach. ○ Participants offer questions in response to what they have heard
		15	<ul style="list-style-type: none"> ● Participants visit legislature to meet with a panel of government and municipality stakeholders including judges, police officers, lawyers, and lawmakers to learn multiple perspectives on state gun laws and national trends in gun ownership/violence
		16	<ul style="list-style-type: none"> ● As “debates are a good way to bring children inside history;” informed by prior class content, course participants will engage in a debate after selecting one of the following statements about guns, gun ownership, and gun use (Cowhey, 2006, p, 135). Conventional notions of debate, which can stifle speech and modes of engagement will be challenged through a more open model of debate engagement <ul style="list-style-type: none"> ○ Question 1: Those not in law enforcement should be allowed to carry guns on campus a source of security ○ Question 2: The state’s gun laws are sufficient to prevent campus violence ○ Question 3: class creates a prompt from which to debate if neither 1 nor 2 is chosen.
9-10	Religion & Violence		
		17	<ul style="list-style-type: none"> ● Work collaboratively to research, compare, analyze, and critique the events surrounding the high-profile killing of Deah Barakat, Yusor Abu-Salha, and Razan Abu-Salha, three Muslim

			<p>students attending public universities in North Carolina:</p> <ul style="list-style-type: none"> ○ Who were Deah, Yusor, and Razan? ○ What were the precipitating events leading to their death? Historically? Nationally? Locally? ○ How was the shooting reported by the media? By the police? By their colleges? ○ What was the response by the local community? Religious community? Campus community? ○ What was the role of religious identity in their murder? ○ How would you respond to the quote “we can say that Islam as a signifier of something foreign played a significant part in Hick’s [shooter’s] view. This view of Islam as the threatening ‘other’ was present in American culture since the founding of the country” (Rashid as cited in Knight, 2015, p. 14).
		18	<ul style="list-style-type: none"> ● Participants will watch Linda G. Mills and Chelsea Clinton’s documentary <i>Of Many</i> (2014) ● Create aesthetic representation (collage, painting, sculpture, dance, video, etc.) of their reactions to the film to share with the class ● The aesthetic responses should convey participant’s responses to the following questions <ul style="list-style-type: none"> ○ What three words capture the spirit of the film for you? ○ How does the film represent interfaith dialogue? ○ How might ideas from the film challenge religious violence on campus?
	In our curriculum, it is crucial to include spaces for participants to drive curriculum content rather than prescribing all that will be included in advance of the course	19	<ul style="list-style-type: none"> ● Current issues roundtable- students will find one news article/current event that speaks to them regarding the intersections of religion, violence, and college campuses ● In small groups, each student will present their article to group members and discuss: <ul style="list-style-type: none"> ○ Why was the article selected? ○ How is the course theme of college campuses normalizing violence reflected?

			<ul style="list-style-type: none"> ○ How does religion intersect with this overall theme?
		20	<ul style="list-style-type: none"> ● Roundtable continued ● Large group debrief around themes from small groups <ul style="list-style-type: none"> ○ How does history connect to violence against various religious systems? ○ How do religious systems create ideals of normalcy? How do these impact individuals? Campus climate? ○ How might individuals' religious identities intersect with other aspects of identity in violent or nonviolent ways (e.g. purity culture, oppressive gender roles, sexual identity)? ● Note: if an additional day for the roundtable is not needed, a potential community visit to a local Society of Friends' meeting and conversation with community members about the role of nonviolence and peace in the Quaker tradition could be planned.
11-12	Mental Health and Violence		
		21	<ul style="list-style-type: none"> ● Considering prior discussions, think about the questions: "for whom is violence the said to be the result of untreated mental illness and for whom is violence assumed to be an inherent part of their identity?" and "who comes to mind when you hear the words 'thug,' 'terrorist,' and 'lone wolf?'" Students will free write or draw their reactions & pair share with a partner ● With their partner, participants will read Butler (2015), "Shooters of color are called 'terrorists' and 'thugs.' Why are white shooters called 'mentally ill'?" In pairs, they will consider the following questions: <ul style="list-style-type: none"> ○ How does this subject connect to previous weeks' content? ○ What identity intersections are at play? ○ What does this mean for college campuses? Individual college students? ● Partners will share their analysis with the class to identify commonalities and disconnects in their observations. For the next course meeting, participants should consider the questions through personal reflection and research:

			<ul style="list-style-type: none"> ○ How is mental illness used to justify violent acts? ○ Why might this be used? ○ Is it an accurate justification?
	Myths about mental health and violence	22	<ul style="list-style-type: none"> ● Building on the previous course meetings, participants will begin by sharing their reflections on the questions: <ul style="list-style-type: none"> ○ How is mental illness used to justify violent acts? ○ Why might this be used? ○ Is it an accurate justification? ● The rest of the course meeting will focus on facilitated dialogue about students' responses, research, and reactions to address the myth of mental illness as a cause for violence (Essing, 2014)
	Campus Professional Panel	23	<ul style="list-style-type: none"> ● Professionals from a variety of campus perspectives will join class. Potential participants may include campus counselors, dean of students staff, student affairs professionals, wellness professionals, or other members of campus engaged in student wellbeing ● Guests share current campus climate, picture, and protocols related to mental health on campus particular addressing related current events, stigma around mental illness and violence, intersections with identities, and realities about access as well as treatment ● Participants offer questions around what they have heard
		24	<ul style="list-style-type: none"> ● Students will write to a related organization (media, government, special interest group, etc.) regarding mental health stigmatization
13-14	Culture of Violence		
		25	<ul style="list-style-type: none"> ● Participants will work in small groups on a topic of interest not yet covered in the semester. Potential options might include: economic violence, environmental violence, US American Imperialism and Militarization, campus as sites of protest, ability-based violence, campus equity offices, or other related area. Small groups will work together to write a play to be performed for the community about the selected area of interest
		26	<ul style="list-style-type: none"> ● Small group work on plays of selected topic

		27 & 28	<ul style="list-style-type: none"> • Dramatic Presentations
15	Course Wrap-Up and Final Thoughts		
		29	<ul style="list-style-type: none"> • Class gallery exhibit at University Art Gallery of final Lifeline
		30	<ul style="list-style-type: none"> • Discussion on final course reading: “In the name of identity: Violence and the need to belong” (p. 121-164). <ul style="list-style-type: none"> ○ How do we “tame the panther: of identity in a time of globalization?” ○ What do we do from here? What are our limitations or gaps in knowledge?

