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What Can SoTL Learn When We Look Beyond Our Walls: Co-Creation in Feminist Pedagogy

ABSTRACT

While SoTL has solidified into a more well-defined field, scholarship on teaching and learning has continued in a range of disciplinary sites. This discipline-based work has not always been fully integrated into the SoTL field. In an attempt to combat this research siloing, this narrative literature review examines co-creation practices in publications about feminist pedagogy. Looking across six feminist journals from 2016 through 2023, the review finds many examples of whole-class co-creation in the curriculum which fall into four broad categories: co-creation of knowledge through discussion, co-creation of knowledge through student work, co-creation of assessment through ungrading, and co-creation of the classroom environment itself. Ultimately, the review finds that whole-class co-creation can be accomplished through a series of small practices, while still maintaining some of the valuable benefits to students found in wider pedagogical partnership literature. More broadly, however, the review calls for more attention to scholarship that may not self-identify as SoTL but which can offer invaluable lessons to the field nonetheless, such as disciplinary-based research and writing about teaching.

KEYWORDS

co-creation, feminist pedagogy, transfer, cross-disciplinary

INTRODUCTION

The Scholarship of Teaching and Learning (SoTL) is considered a relatively young field. Its foundations are attributed to Ernest Boyer's 1990 report, *Scholarship Reconsidered*, in which Boyer identified four types of scholarship in an attempt to diversify how we understand the kinds of research academics can produce. Scholarship of teaching was named as one of those four types, and Boyer proposed it could further innovation in teaching, improve student learning, and reinforce instructor knowledge about pedagogy. However, scholarship in teaching existed long before Boyer's naming of it—particularly disciplinarily-specific forms of examining pedagogy (McKinney 2004). McKinney (2004) for example, identified scholars in her home discipline of sociology who were advocating for studies of teaching and pedagogy in the 1980s. Additionally, the journal *Teaching History* has been in publication since 1976, and *Physics Education* has been in publication since 1966—to name just a few examples. Still, in McKinney's (2004) review of the field, she suggested, "there has been increasing concern about the lack of knowledge and insufficient use of such knowledge for teaching and learning in higher education disciplines" (5). This frustration was echoed by McMurtrie (2022, 2023) 20 years later regarding the persistent lack of institutional support for SoTL or the use of SoTL by instructors.

Over the last few decades, researchers have identified specific barriers to SoTL's access and use by instructors. In 2004, McKinney suggested that learning from SoTL is "fragmented and not adequately shared" and in 2015, she concluded this remained true, stating that "The more things

change, the more they stay the same" (1). In 2012, Bloch-Schulman concluded that work in philosophy pedagogy was "transfer unfriendly" because the authors failed to provide enough context for their teaching for others to adapt suggestions to their own teaching environments. McMurtrie (2022) suggested disciplinary differences in teaching contexts and work focused at the individual classroom level could make learning from SoTL difficult. Once again, the strength and height of disciplinary walls prevent the spread of valuable learning, innovation, and opportunities for collaboration. However, this barrier need not be the downfall of transdisciplinary learning and SoTL.

As Chick, Nowell, and Lenart (2019) highlighted, newcomers to SoTL come from across the academy and bring with them significant disciplinary expertise. Leaning on that disciplinary foundation, scholars could be more intentionally bringing discipline-based pedagogical work into the SoTL conversation and vice versa. For example, my own position straddling women's and gender studies (WGS) and SoTL allows me to translate between and across these two specific fields of research. My experiences among these two fields have reinforced the overlapping goals of feminist pedagogical approaches and the growing pedagogical partnership movement in SoTL—a movement with significant implications for an increasingly partisan, politicized, and diverse higher educational context. However, I was surprised to find few texts explicitly linking SoTL, feminist pedagogy, and the co-creation practices they hold in common.

This article is a narrative literature review of work in feminist pedagogy from 2016–2023 with the intention of introducing SoTL scholars from a range of disciplinary backgrounds to the learning found in feminist pedagogy about co-creation. I focus specifically on what pedagogical partnership in SoTL can gain from feminist theorizing and practices of co-creation with students. I begin with a review of some key questions being grappled with in students as partners or pedagogical partnership work and then review why feminist pedagogy may be well positioned to respond to these questions. I describe my methods of review and analysis before sharing the recommendations from feminist pedagogy. I hope this work can serve as a model for scholars in other fields, who may find themselves particularly well positioned to help translate the rich scholarship and learning found about teaching within their own fields for adaptation in the larger academic community.

Students as partners in SoTL

Since 2014, a field of research and practice within SoTL referred to variously as "students as partners," "student-faculty partnership," "student-staff partnership," or "pedagogical partnership" has grown rapidly (Cook-Sather et al. 2018; Mercer-Mapstone et al. 2017). In a foundational piece for this field, Cook-Sather, Bovill, and Felten (2014) defined pedagogical partnerships as "a collaborative, reciprocal process through which all participants have the opportunity to contribute equally, although not necessarily in the same ways, to curricular or pedagogical conceptualization, decision-making, implementation, investigation, or analysis" (7). Pedagogical partnerships are frequently framed as an equity-building intervention in higher education, advancing gender equity (Acai, Mercer-Mapstone, and Guitman 2019; Mercer-Mapstone and Mercer 2017), racial equity (Cook-Sather and Seay 2021; Islam 2023), epistemic justice (de Bie et al. 2019), and inclusion writ large (O'Shea 2018).

A systematic review of pedagogical partnership found that the majority of these kinds of activities "took place outside of the graded curriculum" (Mercer-Mapstone et al. 2017, 10), such as in co-research structures or student consultant models. Indeed, Mercer-Mapstone and Marie's (2019) resource for "Scaling up Partnership" lists examples such as co-teaching, disciplinary or pedagogical co-research, co-creation of curricular resources, or co-review in programmatic or curricular assessment processes. These are all largely imagined as activities students engage in outside of, and in addition to, their academic responsibilities—a phenomenon which echoes the co-curricular focus of

many student success efforts (McMurtrie 2023) and has negative implications for already marginalized students' engagement in partnership opportunities. Scholars of pedagogical partnership have long lamented the limits that this kind of co-curricular partnership places on inclusive participation (Marquis et al. 2018; Matthews, Groenendijk, and Chunduri 2017; Mercer-Mapstone, Islam, and Reid 2021). As I reflected in a blog post about scaling up partnership, "in one-to-one partnerships, there will always be more students" (Abbot 2019, para. 1). In response to this challenge, Bovill (2020) advocated for whole-class co-creation embedded into the curriculum, offering examples that reminded me of the learning and teaching experiences that characterize many feminist classroom environments.

Feminist pedagogy and co-creation

Feminist pedagogy, meanwhile, has centered co-creation since its earliest incarnations. Since the first women's studies programs were founded in the 1970s, feminists have explored ways of translating feminist theory into pedagogical practice (Hassel and Nelson 2012). Numerous definitions for feminist pedagogy exist—so much so that McCusker (2017) reflected that "although attempts at a definition of feminist pedagogy have been made, a neat statement on what it is has not been possible" (446). Feminist pedagogy does have some common themes, however. Feminist pedagogues are attentive to the needs of the classroom community and critically embrace the complex wholeness of those who make up that community (Mohanty 2003; Shrewsbury 1987). Feminist pedagogues do not view the classroom as separate from society, meaning learning should be in conversation with social movements, current events, and community needs (Crawley, Lewis, and Mayberry 2008; McCusker 2017). Feminist pedagogy similarly values the experiential knowledge students bring and seeks to foster connections between and across student knowledge and course content (Hassel and Nelson 2012; Shrewsbury 1987). As bell hooks (1994) wrote, "we all bring to the classroom experiential knowledge" that can "enhance our learning experience" (84).

This third theme builds on a core tenet of feminist theory itself, which is the value and legitimacy of experiential knowledge. Black and intersectional feminists advanced the recognition that their identities and experiences informed the development of a consciousness distinct from that of dominant groups (Anzaldúa 1987). They have asserted that this consciousness could be a source of resistance and, ultimately, a solution to oppressive institutions (Anzaldúa 1987; Combahee River Collective 1977/2012).

Many feminist pedagogues have translated this validation into practices of co-construction within the feminist classroom (Chick and Hassel 2009; Ellsworth 1989). In work on feminist pedagogy written prior to 2013, co-creation was mentioned frequently as a course ethos but rarely described in practice. Most scholars addressed co-creation in the context of co-constructing knowledge through in-person or online class discussions (Chick and Hassel 2009; Lai and Lu 2009; Maher and Hoon 2008). For example, Maher and Hoon (2008) described their experiences teaching collaboratively online across national borders from their respective universities in Australia and Singapore. Their students brought their cultural perspectives on women's experiences of the patriarchy into conversation via online discussion boards—teaching each other about the importance of cultural and historical context when analyzing issues related to gender and society. They and others (Chick and Hassel 2009; Lai and Lu 2009) encouraged feminist instructors to invite students to make explicit connections to experiential and prior class learning in these discussion sites.

Breaking the silos between feminist pedagogy and pedagogical partnership

While much of the scholarship on pedagogical partnership cites hooks' (1994) influential text, *Teaching to Transgress* (Bovill 2020; Cook-Sather, Bovill, and Felten 2014), very few cite any other

feminist theorists or works in feminist pedagogy. In a systematic review of the theories applied in partnership literature, Matthews et al. (2019) found that just one used feminist theory: Mercer-Mapstone and Mercer's (2017) "A dialogue between partnership and feminism." Since Matthews et al.'s (2019) review, only a few authors have added works to the short list of those linking partnership and feminist theories. For example, Guitman, Acai, and Mercer-Mapstone (2020) referred to Chandra Mohanty's (1988) work critiquing universalist assumptions about the nature of "women's experiences." They used her work as a lens to examine how power is present in partnerships, and they argued for embracing "relational diversity" to create counterspaces where individuals can critically examine and redistribute power. More recently, Sekyra and Lewe (2022) wrote a reflective essay on the ways Donna Haraway's (1988) theory of situated knowledge informed their approach to critical self-reflection and mutual learning in their pedagogical partnership.

Despite this movement forward, I found no works that reference writing on feminist pedagogy outside of hooks' work. Scholars in the field of students as partners now call for expanded access to partnered activities and co-creation, especially whole-class approaches to co-creation, while feminist pedagogy has been practiced and written about in a parallel but entirely separate realm of scholarly conversation. As feminist pedagogues continue to grapple with the challenges and opportunities that co-creation presents, they have not yet connected with the theorizing and learning done in the SoTL and pedagogical partnership landscape. The siloing of these two fields of study has implications for their development. If indeed the classroom is "the most radical space of possibility" (hooks 1994, 12) in the academy, then feminist pedagogues could benefit from the breadth and depth of research now available in pedagogical partnership, offering frameworks, structures, advice, and evidence-based justification for the benefits of these practices. Likewise, scholars in pedagogical partnership could benefit from the long history of feminist pedagogues practicing whole-class co-creation as an enactment of their feminist values.

METHODS

This review of scholarship in feminist pedagogy uses literature review as a methodology. Literature review as methodology is distinct from the kind of literature review a scholar might prepare as a part of their manuscript framing. Healey and Healey (2023) argued that reviews for research should be "largely forward-looking, setting the scene and justification for the research you are presenting" (5) whereas a review of research is "largely backward-looking, summarizing the key features of what we already know about a topic" (5). This article provides the latter, establishing an argument about the practices of co-creation in feminist pedagogy thus far.

Freestanding literature reviews provide a particularly valuable contribution to SoTL by synthesizing research which is often widely dispersed across many sources and scholarly conversations (Healey, Matthews, and Cook-Sather 2020). Healey and Healey (2023) suggested two types of freestanding reviews: systematic literature reviews and narrative literature reviews. While Shaffril, Samsuddin, and Samah (2021) argued systematic reviews heavily focus on "impact, validity, and causality" to ensure "the robustness" of that evidence (1320), narrative literature reviews in contrast are intended to provide a map of a field of research and "tell a story based on themes identified" in the literature (Healey and Healey 2023, 8). Because they approach literature more openly, narrative reviews are better suited to "critically assess" previous research, which is essential for making an argument about topics that warrant further research (Boell and Cecez-Kecmanovic 2015, 164). And a more narrative approach to review seemed the most appropriate way to analyze feminist pedagogy, which is predominantly written as scholarly personal narrative (Ng and Carney 2017), meaning the works themselves are oriented around themes, theories, and stories rather than

outcomes or measures. A narrative, rather than systematic review process, allowed me to respect the nuances of these narratives while leaving space for scholarly interpretation.

Finally, this review is not intended to be a scoping review (Chick, Nowell, and Lenart 2019) of feminist pedagogy. While scoping reviews provide an invaluable depth of knowledge about a field or topic, I wanted to seek literature using a more direct sampling approach both to maintain feasibility as an independent scholar, and to address a gap which Chick, Nowell, and Lenart acknowledge about their own scoping review process for SoTL: its exclusion of discipline-based education research that does not self-identify as SoTL (nor, in most of these cases, as co-creation).

Criteria for inclusion

My initial research question broadly asked what theories and practices constituted recent feminist pedagogy. While I first planned to review works from the last decade (2013–2023), for the sake of maintaining a reasonable scope of review as an individual scholar, I limited my focus to articles published between 2016 and 2023. Because of my broad initial question, I felt that limiting works to those on teaching during and beyond the (first) Trump presidency could be a useful way to identify common practices within a context of shared political pressure and possible constraint. As my focus narrowed to examine co-creation practices more specifically, this context was less pressing but still relevant—co-creation is a risky practice in a political context that actively questions the value of higher education, and some instructors have been denied tenure and faced public ridicule for facilitating co-created courses with students (Goldthree and Bahng 2016).

Rather than conduct broad database searches, I selected six journals as my sources for articles: *Feminist Pedagogy* (2021–2023), *Feminist Formations* (2016–2023), *Feminist Teacher* (2016–2018), *Hypatia* (2016–2023), *Gender and Education* (2016–2023), and *Radical Teacher* (2016–2023). I selected these journals because of their regular publication of works on teaching and their grounding in feminist theories (among others). *Hypatia*, which is the journal for feminism and philosophy, has published the fewest works on pedagogy, but I included it for its publication of several works that are integral to my recent thinking about feminist pedagogy (e.g., Wolf 2017).

In *Feminist Pedagogy* and *Feminist Teacher*, two journals explicitly focused on feminist teaching, I reviewed all articles published within the established timeframe. For *Gender and Education* and *Radical Teacher,* which each include works from a broader range of theoretical foundations than just feminism, I selected articles that matched the search terms “feminist teaching,” or “feminist pedagogy.” For *Hypatia* and *Feminist Formations,* which are each explicitly situated in feminism but not necessarily explicitly about teaching, I selected articles that matched the search terms “pedagogy,” or “teaching.” I note that since the journal *Feminist Pedagogy* was launched in 2021, I did not have any data prior to that date, and the journal *Feminist Teacher* ended its run in 2018, so I did not have any data past that date. I saved all articles, in total 135, in a Zotero folder for organizing and later review.

From this initial collection, I further narrowed articles to include only those exploring formal post-secondary teaching examples (i.e., undergraduate, graduate, and adult education), excluding works in the K–12 context and those in adult learning contexts that are wholly co-curricular in nature (e.g., quilting classes offered within a community). This excluded several works in *Gender and Education* and *Feminist Pedagogy* specifically. To appropriately answer my research question, articles needed to situate their work in feminist theory, citing specific informing theories or other works in feminist pedagogy. This meant book reviews, purely reflective writing, lesson plans, and more creative works published in these journals were excluded. This excluded several works from *Feminist*

Pedagogy and *Radical Teacher* in particular, which each publish lesson plans, syllabi, and creative works in addition to articles.

Despite McCusker's (2017) critique of US dominance in feminist writing, including and particularly about feminist pedagogy, I found it useful to narrow my review to those in a US or Canadian context in order to avoid missing critical geopolitical and historical context that might inform pedagogical practices in regions and cultures from which I lack familiarity. This excluded a number of sources from *Gender and Education*, which more commonly featured studies from outside of North America. However, as a scholar situated within the US myself, I hoped my shared context would allow better interpretation of works. A step for future research would be to either take a more transnational approach to review or to conduct analysis focused on a different regional context, such as the Global South, East Asia, or an even more geographically specific area. Altogether, 100 articles remained which met these criteria (see Appendix A for the complete bibliography of these works). See Table 1 for a summary of included articles by year of publication and Table 2 for a summary of the journals from which the included articles were sourced.

Table 1. Distribution over time

Year	#
2016	12
2017	12
2018	12
2019	5
2020	11
2021	9
2022	13
2023	26

Table 2. Distribution across sources

Source	#
Feminist Formations	24
Feminist Pedagogy	31
Feminist Teacher	20
Gender and Education	2
Hypatia	6
Radical Teacher	17
Total	100

Review process

In spring 2023, I conducted a pilot review of 29 articles from *Feminist Pedagogy, Radical Teacher,* and *Hypatia*. As mentioned, because my initial research question more broadly focused on

the methods and theories of feminist pedagogy in recent years, I did not restrict articles to only those that discussed co-creation. This initial review reinforced the significance of this theme in feminist pedagogy. After this pilot process, I decided to expand my scope of review, resulting in the 100 articles ultimately included (see Appendix A) which I reviewed in fall 2023 and spring 2024. After identifying additional possible articles for inclusion, I read and annotated articles, tracking article metadata (year of publication, source), noting author pronouns and the types of feminist theory(ies) applied, and submitting summarizing annotations to a Google Form that I created to organize my materials. These submissions populated a spreadsheet which allowed me to look across articles and more quickly assess common topics and themes. As I narrowed my focus to the co-creation practices described by feminist pedagogues, I discovered I needed an alternative way to sort these articles, since my spreadsheet did not differentiate between articles discussing co-creation and those that did not. I used a digital concept mapping tool (Coggle) to create a mind-map of the various subtopics in co-creation that I identified through a second review of all 100 articles. Using this tool, I listed articles attributable to each of those subtopics (a total of 55 from that initial 100). I share those results narratively below.

RESULTS

Shared teaching contexts

First, to provide background on the teaching contexts in which feminist pedagogues were practicing co-creation, I review the disciplinary, institutional, and course types represented by these works. By design, the works included in my review all shared a US/Canadian higher educational context. A majority of the authors based their works in women's and gender studies (WGS) courses or programs, even though I did not restrict the disciplinary context of teaching in my review. I hoped to see more works beyond WGS, as Spitzer-Hanks (2016) critiqued the trend he observed of assuming feminist pedagogy required feminist content. Some valuable exceptions to this trend included examples from archival studies (Carden et al. 2016), political science (Henderson 2023), sociology (Hess and Macomber 2021; Leyser-Whalen and Monteblanco 2023), STEM classes and labs (Caro-Diaz et al. 2023; Eggleston and Kimmel 2023; Mikucki and Fozo 2023), medical education (Prakash and Bartz 2023), and teacher education (Moore 2022; Sabzalian, Jacob, and Weiser-Nieto 2023). These examples described feminist pedagogical approaches but did not all include explicitly feminist or gender-focused content. In addition to these, two works described community-based learning that involved explicit student participation in the #BlackLivesMatter movement (Goldthree and Bahng 2016; Snyder and González 2021).

Most articles described undergraduate classes in four-year colleges and universities, but some described teaching in community colleges (Ismael, Lazzaro, and Ishihara 2021; Moore 2016) and some focused on graduate courses (Smith et al. 2017; Strings 2021). In several other community-embedded or community-engaged examples, authors explored applications of feminist pedagogy in continuing education classes for senior citizens (Felman 2017), in leadership classes linking college students with middle and high school students (Rutstein-Riley and Ziergiebel 2018), and in college classes based in or partnered with prisons (Goldman, Mwango, and Reitenauer 2018; Hanrahan, Dewitt, and Brasher 2016; Moore 2016).

Co-creation

As I read, I looked for ways instructors (and, on occasion, students) described examples or practices of co-creation in their pedagogical experiences. These examples tended to fall into one of four overarching categories: the co-creation of knowledge through discussion; the co-creation of

knowledge through authentic assessment of student learning; the co-creation of assessment itself through ungrading practices; and finally, the co-creation of the learning environment writ large. These categories roughly echo themes identified by Cook-Sather, Bovill, and Felten (2014) in their work on students as partners. Cook-Sather and her colleagues suggested partnership between individual instructors and the students in their classes could look like the co-design of specific elements of the course (including assignments); the revision of the course overall in response to student feedback; and/or the co-design of how students' learning would be assessed. However, the role of students' situated knowledge and the co-construction of content was more prominent in the examples of feminist pedagogy that I reviewed than it was in the examples Cook-Sather, Bovill, and Felten (2014) shared. In the following sections, I provide examples of each of these themes.

The co-creation of knowledge through discussion

The first way many feminist pedagogues raised the topic of co-creation in some form related to interpretation of course topics through class discussions. Feminist instructors described seeking to facilitate sites of deep student engagement and analysis of course ideas, as well as elicit their experiences and prior knowledge to further their collective analysis and learning. Feminist instructors offered examples of this kind of co-creation in both in-person and online (synchronous and asynchronous) courses (Brown 2022; Comeforo 2022; Diaz 2016; Kolmar 2018). In one in-person example, Fairchild (2017) wrote about her experience teaching returning women students (ages 30–48) in a community college context. She described sharing her own experiences as a returning student as well as incorporating texts related to age in order to facilitate students' sharing about their experiences, helping post-traditional students in her classes feel seen. Through explicit invitation in class, instructors encouraged students to speak to their disciplinary backgrounds (Kolmar 2018), prior educational and life experiences (Diaz 2016; Fuller and Russo 2016; Varner 2021), personal interests and passions (Gold 2016; Goldman, Mwango, and Reitenauer 2018), and family and community knowledge (Brant 2023; Kolmar 2018; Sabzalian, Jacob, and Weiser-Nieto 2023).

In online examples, feminist pedagogues embraced the opportunity for the multiple simultaneous conversations made possible by digital technology such as chat functions, shared online documents, and blogging or other web-posting spaces (Bailey 2017; Bonnet, Herakova, and Karim 2023; Hart and Colonna 2021). For example, Comeforo (2022) reflected on the ways teaching over Zoom facilitated their efforts to decenter authority through practices such as allowing students to share their screens and facilitating breakout rooms without instructor surveillance. They found the chat to be a particularly rich space for students to "excavate experiential knowledge" and lead parallel discussions. And they appreciated the ways renaming possibilities over Zoom allowed them to experiment with using a gender-neutral moniker ("KC") and they/them pronouns for the first time. This "radical honesty" allowed them and their students to co-create a "safe space for each other" (2).

The co-creation of knowledge through authentic assessment of student learning

From this centering of knowledge co-construction, feminist pedagogues described numerous examples of authentic assessment of students' learning. Authentic assessment has been embraced in SoTL as a meaningful opportunity to engage students in application of the skills and knowledge gained during a course (Jopp 2020). Some, like Jopp (2020), have specified that such application should occur in the "real world," but Fletcher and Cambre (2009) explicitly reject the "artificial constructs of the academic and 'real world' as separate entities" (112) and instead argue simply that knowledge production can and should be shared beyond the classroom. This is a resonant concept within feminist pedagogy, as scholars argue for the development of a critical consciousness and the

breaking down of the false academic-real barrier, viewing both as essential components of both feminist praxis and feminist teaching (Crawley, Lewis, and Mayberry 2008).

Examples of this kind of implicated or authentic assessment in my review included instructors and students co-creating activist approaches as they contributed to social movements (Goldthree and Bahng 2016; Snyder and González 2021); developing shared learning resources on topics related to gender and sexuality (Bonnet, Herakova, and Karim 2023; Hart and Colonna 2021; Shankar 2018); growing a radical lesbian archive and curating showings with works from the archive (Carden et al. 2016); and interviewing a close relative or friend about their history, experiences, or perspectives (Scharrón-Del Rio 2017; Small 2023). Several of the examples centered creative and artistic projects in which students collaboratively and independently created multimedia works such as zines (Rodríguez 2019; Scheper 2023), documentaries (Hess and Macomber 2021), fiber artwork and crafting (Hensel, Drake, and Young 2017), and performance art pieces (Shankar 2018; Thomas 2017). Finally, a couple of the works focused on student authorship, asking students to collaboratively produce writing "that could have an impact beyond our class" (Duncan 2023, 2; also, Przybylo 2019; Savonick 2019).

This last example—the public sharing of student writing—offers a classroom-based praxis of what Mercer-Mapstone et al. (2017) called for in SoTL: growing student (co)authorship and publication about their own learning experiences and knowledge. Multiple feminist pedagogues offered examples of this kind of praxis. Savonick (2019) advocated for the publication of student writing from a feminist perspective, arguing that doing so is a crucial part of the genealogy of feminist pedagogy. She described redesigning her culminating assessment for students as a digital project, which challenged students to "take what they learn and share it with a public audience" (66). These works took the form of published poetry, peer-reviewed journal articles, public blog posts, and digital resources. Taking this idea a step further, Przybylo (2019) collaborated with her students to co-found an open access journal, *Intersectional Apocalypse*. Together, they examined how to make a more feminist, inclusive, and equitable publishing model while grappling with the challenges inherent to an unpaid labor structure across editors, reviewers, and authors.

The co-creation of assessment itself through ungrading practices

Some feminist instructors took a co-created approach to their development of the assessment criteria for students' work. These examples featured students' self-grading through reflective writing or dialogue with their instructor. Feminist pedagogues have critiqued grades due to their role as a form of surveillance and disciplinary control over both students—as a threat to achieve the desired behavior—and instructors—as a controlling mechanism punishing those who give "too many" A's (Alonso, Bejarano and Soderling 2021). Alonso Bejarano and Soderling (2021) critiqued the way grades become a barrier to students' and instructors' ability to form more genuine relationships. Davis (2020) also highlighted how challenging it can be to assess work that is deeply vulnerable about students' experiences of their identities. Feminist instructors have therefore sought alternatives to traditional grading practices that could be more dialogically determined with students rather than for them.

In one example of self-grading, Reitenauer (2017) explicitly framed her classes as co-created and used self-grading as a means to "inspire" students "to claim every aspect of their learning" (61). To facilitate this, Reitenauer met with every one of her students at the mid-point of the semester to improve the quality of her relationship with each of them. At the end of the semester, she assigned a reflective essay in which students followed a series of prompts to "consider the work they produced, the impacts they made . . . in our learning community, what they learned through both their individual and collaborative work, and how they [would] take and apply that learning in new settings" (62). She also asked students to "claim their grade" for the course. Reitenauer warned students that she would

require a meeting if she significantly disagreed with their assigned grade or felt it did not align with their other reflections. She concluded that there was a paradox in her retaining power over grading "simply by virtue of my position relative to theirs within this institution," but added that "what I *can* and do choose to do with that power . . . is to use it to negotiate this terrain with them in ways that are fundamentally relational, rather than bureaucratic and transactional" (Reitenauer 2017, 62, emphasis her own). Eggleston and Kimmel (2023), Furgerson (2023), and Leslie (2022) all used a similar process, each requiring end-of-term meetings with students to discuss an appropriate final grade following a semester of detailed feedback on their work.

Despite their overlaps in form, however, feminist pedagogues do not agree about best practices for ungrading. Alonso Bejerano and Soderling (2021) were highly critical of self-grading, which they argued transfers "the imperative for surveillance from instructor to student" (217) and can have unequal impacts on students who are already marginalized in higher education and may therefore be most negatively affected by an "internalized gaze" (217) of surveillance. Alonso Bejerano and Soderling admitted to not having a clear answer to questions about what to do instead but suggested nongraded feedback is a useful starting place and can be done in small ways such as "the nod that indicates 'go on' as a student is attempting to verbalize a challenging thought" or "a long conversation during office hours" (225). They concluded by asking what kinds of assessment could prompt "speaking *with* our students" (226; emphasis their own). This goal reinforces those in pedagogical partnership scholarship who suggest open dialogue is a key practice and benefit of pedagogical co-creation (Abbot and Cook-Sather 2020).

The co-creation of the learning environment writ large

Several feminist pedagogues expanded beyond grading to ask: what kinds of learning environments can prompt speaking with our students? Several shared examples of co-constructing elements of the classroom environment. These included co-creating classroom expectations around attendance, naming, and interaction (Beauchamp 2018; Jones 2017; Lamantia et al., 2016; Strings 2021; Strings and Nasir 2022); sharing responsibility for classroom management (Jones 2017); revising course content and framing in response to student feedback (McNamara 2022; Rosa and Pinto 2023); and co-developing and co-teaching whole courses (Bonnet, Herakova, and Karim 2023; Herakova, Babb, and Roberge 2023; Smith et al. 2017). In one particularly unique example, Caro-Diaz et al. (2023) described how Caro-Diaz (lab primary investigator and professor) collaborated with four student research assistants to examine their marine research lab and shift the lab's culture to be more inclusive and equitable using Black feminist and intersectional lenses. Together, they renamed the lab to remove Caro-Diaz's name, indicating their collective ownership over the lab and its research; opened research meetings to include topics about personal wellbeing and life beyond the lab; participated in a retreat to strengthen their collective relationships and discuss mentorship needs; and more intentionally used one-on-one meeting times with Caro-Diaz to discuss personal challenges and goals. Multiple group members concluded that these efforts fostered a "safe space" where "the work and efforts of each of the group members [were] recognized" (2). This example echoes key elements of Cook-Sather, Bovill, and Felten's (2014) definition for partnership since all partners were able to contribute "equally, although not necessarily in the same ways" (6) to the decision-making and investigation in this particular learning environment.

SoTL co-creation

Finally, several articles not only described pedagogical co-creation, but were also co-written with students from the described course. These include, for example, Smith et al.'s (2017) essay about

an "embodied rhetorics" class co-designed by Smith (academic) and Manthey (doctoral student intern and co-instructor), which they collaboratively examined alongside five of the 17 graduate students in the class. In another example, Carden et al. (2016) discussed a class centered on a co-created critical archival project in lesbian history, co-written by Carden (graduate teaching assistant), Vaught (academic), and four of the six undergraduate students enrolled in the course. In total, 10 articles in my review (10%) were co-authored by a combination of students and academics.

DISCUSSION

What can we learn from this review? While not every example I have included may rise to the intense, intentional, relational practice of partnership as defined by Cook-Sather, Bovill, and Felten (2014), all examples provide steps toward fostering more meaningful student-instructor relationships and establishing the classroom as a site in which students are offered respect and trust and can therefore reciprocate that respect and trust. One conclusion I draw from these works is the power of small approaches to co-creation. Many articles offered examples of centering student knowledge in discussions and assessments. These practices alone might not appear significant, but for some students, this recognition might have been one of the first times they experienced their knowledge legitimized. For example, in an Indigenous education program, Sabzalian, Jacob, and Weiser-Nieto (2023) described how they encouraged students to "recognize that the 'teachers' in their families and communities are important knowledge keepers, and the students themselves are important in this circle of relations because they are learners and sharers of this important knowledge" (205). Weiser-Nieto, a former student in the program, asserted how practices like this helped her to feel "powerful" as an indigenous student on a predominantly white campus: "our program was where I could fully and authentically be myself" (Sabzalian, Jacob, and Weiser-Nieto 2023, 203). In other words, some of the benefits of partnership—namely its capacity to value students' knowledge and cultivate their confidence (de Bie et al. 2019)—may carry over into these whole-class contexts of co-creation.

Throughout this review, I have noted many creative and inspiring examples of co-creation that exist across recent works in feminist pedagogy which never use the language of "co-creation" at all. The use of other terminology means that scholars looking for "whole-class co-creation" or "students as partners" sources would be unlikely to stumble across these examples. Additionally, SoTL scholars may hesitate to embrace some of these works due to their focus on the instructional experience rather than on students' learning. However, given the countless studies reiterating the efficacy of these kinds of relational, active, and authentic teaching practices, the body of scholarship in feminist pedagogy can and should still serve as inspiration for whole-class co-creation practices.

At the same time, these examples of co-creation are not often the sole focus of feminist pedagogy articles, which means that additional details about teaching context and specific pedagogical techniques to facilitate co-creation and foster conducive classroom environments for these practices are not always described. Thick descriptions of co-creation practices in feminist classrooms—especially examples of how feminist pedagogues navigate the challenges of co-creation at this scale—would enhance the transfer of these practices to other classroom contexts (Bloch-Schulman 2012).

Even after my review, I found few works across the scholarly conversations in pedagogical partnership, SoTL, and feminist pedagogy that reference one another explicitly. This highlights the lack of transfer across bodies of scholarship that are well aligned in their goals and practices. Indeed, this lack of transfer was apparent even when some works did, in fact, share language (i.e., "co-creation"). There are possibilities, however, for dismantling the high walls that develop between

different scholarly bodies of thought and for distilling context-specific research to be more widely applicable, beginning with this article.

CONCLUSION

Ultimately, these findings should make clear the immense value of expanding our narrow linguistic and disciplinary framing through reading widely and keeping an open mind when reviewing practices and theories that resonate with our own topics of interest—even if they do not include the references or specific language one might expect based on our own research contexts. One approach may be to spend time broadly defining the elements of a concept about which you are interested—for example, co-creation—and using that broad definition to seek examples that describe the concept even if they use different terms to describe it. The implications of this more open approach not only include access to important parallel conversations happening in many other disciplines, but also access to and amplification of important scholarship happening in historically marginalized sites in academia, including but not limited to, works from scholars across the Global South (Guzmán-Valenzuela 2017). As Chick, Nowell, and Lenart (2019) noted in defining the scope of their own SoTL review, some languages do not have a translation for SoTL. Excluding these works in some SoTL reviews may be necessary for maintaining a reasonable boundary for the reviewing scholars, but continued exclusion will only reinforce dominant voices who share a common language, to the exclusion of invaluable counterstories, other knowledges, and other voices. We must move from a space of seeking what specific term or reference is not present to a space of recognizing what is. We can start by leveraging our disciplinary insights beyond SoTL in order to identify works in our fields which explore teaching and learning but use different terms to do so. Doing so will require a major intellectual shift, but I believe the possibilities for inspiration, learning, and further co-creation of knowledge are worth the effort.

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