A Pedagogy of Inclusion for All Students: Three Small Steps Forward to Achieve Socially Just Education for All

Dawna Lisa Buchanan

University of Central Missouri

U. S. A.

HeeGyoung Song

University of Missouri - Kansas City

U. S. A.

ABSTRACT: This article chronicles the findings of two university professors who wanted to support cultural awareness and competence in their teacher education students at both pre-service and graduate levels. Many of their students did not understand the concept of social justice as it applies to classroom practice. The authors propose a model for first approaching the topic of culturally inclusive pedagogy that begins with self-awareness; progresses to understanding and valuing others; and advances as action in the educational setting to support equity for all. This is not a comprehensive model, but addresses beginning steps for creating an inclusive, diverse classroom community.

KEYWORDS: pedagogy, inclusion, equity, hypocognition

"It is important that students bring a certain ragamuffin, bare-foot irreverence to their studies; they are not here to worship what is known but to question it."

Bronowski (1973, p. 360)

Preservice and practicing teachers play a crucial role in influencing and shaping future global citizens in their classrooms. Without meaningful and authentic teaching experience, many novice teachers may not have the adequate

skills or resources to address the development of global citizenship in students in the school community, let alone the attitudes and strategies that will equip them to be successful contributors to the larger society. Equally important, these same teachers are often not prepared, individually, to be members of the global community themselves.

Well-trained teachers have received training and continue to invest time and efforts purposefully and intentionally in developing their knowledge and skills and finding resources for all students to be fully engaged in learning. We believe that teachers in the classroom in K-12 settings need to utilize inclusive social practices and activities for all students. We borrow the term "*a pedagogy of inclusion*" as an empowering force encouraging all learners to use their cultural, linguistic, and intellectual capital to achieve their personal and professional goals. These goals include fighting off a lack of confirmation of the reality of their lived experiences due to racial/ethnic, economic, social, linguistic, and cultural backgrounds (Spratt & Florian, 2015).

We rely on Andreasen's (2014) description that,

The impetus behind inclusion is to honor every student's ability by providing multiple opportunities to be involved, ensuring their involvement is purposeful and their efforts are validated. It is imperative that everyone has the opportunity to engage in authentic learning and receive encouragement when mistakes are made—without the fear of being reprimanded. Students learn valuable lessons when they acquire an understanding of what to do or not to do and why their choice was correct or incorrect. Providing a pathway for every cherished child to meet their potential is the goal of inclusion. (p. xviii)

A pressing challenge for most novice teachers is how to develop the ability to perceive the rich funds of knowledge their students bring with them into the classroom, and then how to build on these abilities to enhance student learning and confidence.

Introduction

Two university professors, both originally from countries other than the United States, found themselves teaching in the US Midwest. Buchanan, a white woman, came originally from Canada, where she taught K–12, special needs and exceptional children, and worked in theater, journalism, and libraries in addition to teaching at the university level. A professor of literacy, she is committed to issues of diversity, inclusion, and multicultural experiences, particularly as they apply to teachers and the children in their classrooms. Song, who hails from South Korea, is dedicated to working with young English learners, immigrant children, and

practicing teachers who are completing graduate work in effective practice with children and their families from diverse backgrounds.

The two professors worked with predominantly white, middle class, English speaking, young, Christian females, and a few males who had similar backgrounds in preservice teacher education programs. They also worked with graduate students from the same region, many of whom, while having more years of teaching experience, were also limited by resources and opportunities. A large number of these candidates had little exposure to diverse populations, international travel, or formal instruction in another language, nor had they studied the literature, religions, culture, or history of countries (or regions) and peoples beyond those in which they were born and raised. In addition, they were generally unaware of their own cultural backgrounds and worldviews, and the kinds of beliefs and values they were bringing with them into their work as teachers. This was often a stumbling block for them in terms of getting to know the rich potential of their students who brought their talents/gifts, interests, and curiosity to their learning environments (Gay, 2010).

The capital children bring to the classroom is described in different words: Bourdieu (1981/2003) calls it *cultural capital,* Bernstein (1975) and Heath (1983) call it *linguistic capital,* Moll et al. (2005) call it *funds of knowledge*, and Gay (2010) calls it *cultural references*. Gardner (2011) refers to *frames of mind,* which include *multiple intelligences*. Teachers bring this knowledge with them, too, when they enter the work of building relationships and learning environments for and with children. We should be asking many questions. What are the best ways to help beginning teachers be open to "seeing" the young people they are responsible for teaching? How can they explore the impact their own cultural and experiential backgrounds have on creating meaningful connections to students? How should teacher educators mentor novice teachers into an appreciation for and an understanding of the value and power of inclusive pedagogy? In what ways can new teachers approach unknown/unfamiliar territory with curiosity, confidence, and respect?

Without guidance, prescriptive curriculum can turn a mandate for culturally sensitive pedagogy into defensive reactions, or even aggression and hostility. Rather than confirm misinformation or reinforce bias and anxiety, teacher educators will want to seek approaches that invite teachers to listen, look, and engage with students who may be different from themselves instead of insisting that they conform to "politically correct" agendas. It is one thing to tell someone to "include everyone," but to actually act on that advice requires information about "everyone," cultural competence in the classroom, and the possibilities that there may be more than one way to achieve stated aims. Participants must be allowed to challenge tradition, knowledge, and world views and ask questions as they venture into new ways of learning and seeing people, customs, and things different from their own.

One example of this might be the encounter between a white, English-speaking teacher and an African American child who enters the classroom using African American Vernacular English (AAVE). There is great debate on whether

the child should be encouraged to abandon their original language form in favor of a more "academic" one, taught to code switch between the two forms depending on circumstances, or be allowed to choose when they want to use either form depending on their own judgment. Adiche (2009) warns us that if we only hear one story about a people, we will miss almost everything of importance. Similar observations have been made of bilingual and multilingual learners who come to school with rich linguistic and cultural capital that help them develop English language skills and content knowledge (Schmidt & Lazar, 2011)**.**

Review of the Literature

Audre Lorde (1984) noted that

…we have no patterns for relating across our human differences as equals... certainly there are very real differences between us... but it is not those differences between us that are separating us. It is rather our refusal to recognize those differences, and to examine the distortions which result from our misnaming them and their effects upon human behavior and expectation. (p. 115)

If we are to begin by recognizing differences, then we may next want to evaluate any misconceptions that we hold, consciously or otherwise, about them. One way to do this is, of course, to build relationships and learn about differences and similarities among diverse cultures, races/ethnicities, and language groups. Teachers might best begin by considering their own heritages, since these are foundational to their world views and their perspectives about students, learning, and instructional practices. Herrera (2016) writes that, "The journey toward becoming a more effective teacher of culturally and linguistically diverse [CLD] students begins with the intent to raise our own awareness of how the uniqueness and individuality of each learner can factor into student learning…" (p. 16). She encourages teachers to implement a biopsychosocial model, which, she suggests, "can best be understood by thinking about the many facets of our own lives" (p. 17).

Building relationships is fundamental in social, emotional, psychological, and mental development. One of the guiding principles of the Reggio Emilio approach (Gardner, 1998) is to build relationships with children, parents, community members, and teachers with sustainable plans for communication. Gardner (1998) emphasizes the importance of providing children with one hundred ways to share their thinking of the world around them. This is a way we can celebrate the infinite amount of potential each child possesses and value how each child views and experiences the community in which they live.

Critically reflecting our social practices as teachers-educators-researchers in the field of education and in a larger society, we agree with Gardner's critical analysis of practices in American public education:

> In America, we pride ourselves on being focused on children, and yet we do not pay sufficient attention to what they are actually expressing. We call for cooperative learning among children, yet we rarely have sustained cooperation at the level of teacher and administrator. We call for artistic works, but we rarely fashion environments that can truly support and inspire them. We call for parental involvement, but are loathe to share ownership, responsibility, and credit with parents. We recognize the need for community, but we so often crystalize immediately into interest groups. We hail the discovery method, but we do not have the confidence to allow children to follow their own noses and hunches. We call for debate, but often spurn it; we call for listening, but we prefer to talk; we are affluent, but we do not safeguard those resources that can allow us to remain so and to foster the affluence of others. (Gardner, 1998, p. xvii)

We explored the kinds of connections between the development of literacy behavior among different linguistic and cultural groups and the development of mental/intellectual/academic processes. We learned that one of the linguistic challenges in a diverse community is that fiction - regardless of genre - is rule-bound by conventions and themes as diverse as the many cultures from which it arises. Stephens and McCallum (1998) observe that folk and fairy tales,

> serve to initiate children into aspects of a social heritage, transmitting many of a culture's central values and assumptions and a body of shared allusions and experiences. [These offer] ...a cultural inheritance subject to social conditioning… [and] implicit and usually invisible ideologies, systems, and assumptions. (p. 3)

It is clear that having diverse fiction representing, at the very minimum, the people working in the classroom together, can be beneficial in creating an appreciation of the various cultures represented and also acknowledging individuals from those cultures (Heathfield, 2021).

However, nonfiction can also be a very effective resource for finding common ground in the classroom. Although we may all have a different word for "dog," we almost all, regardless of culture or race, share a conception of the animal itself. It is shared knowledge, and once we identify the entity as a dog, we can move forward to understanding something about it. As we become better at comprehending nuances, we can move into richer and more detailed understandings.

Wu and Dunning (2018) offer another reason to use different genres with students. They write:

> Hypocognition is about the absence of things. It is hard to recognize precisely because it is invisible. To recognize hypocognition requires a departure from the reassuring familiarity of our own culture to gain a grasp of the unknown and the missing. After all, it is difficult to see the culture we inhabit from only within. Consider this: how well can you discern different shades of blue? If you speak Russian, Greek, Turkish, Korean, or Japanese, your chances are much better than if you speak English. The

former groups have two distinctive linguistic representations of blue. In Russian, for example, dark blue (*sinii*) and light blue (*goluboi*) are as distinct as red and pink. But in English, we know blue as a single concept. The deprivation of finer-grained color concepts poses a great perceptual disadvantage. English speakers more easily confuse blue shades, not because we have poorer vision, but because we lack the more granular distinctions in the language we speak. (p. 2)

We used nonfiction texts working with multilingual and multicultural learners and shared the effectiveness of using these texts with practicing teachers. Nonfiction texts are powerful literacy resources because they include authentic and informative stories and current events that are relevant to all learners' present lives and the pasts of their lived experiences.

Increasingly, students arriving to the US from different countries have a vested interest in nonfiction, informational text, and speech about what is going on in the world around them. If they are immigrants or refugees, they may be concerned about their access to citizenship, to health care, and to job opportunities – if not for themselves, then for their families. They may want to be informed about the politics of their new country. They may share, with most Americans, a concern for the environment, living conditions, and opportunities for education and wealth accumulation. They will want to know about racism, about the pragmatics of conversation in different forums (business, street, the arts, etc.), and how to acclimate without losing the treasures of their birth languages and cultures.

What does inclusive pedagogy look like? We referred to the basic principles articulated by Chickering and Gamson (1987). They are paraphrased here:

- *Strong contact between students and teachers*
- *Students engaging in reciprocity and collaboration*
- *Engaging in learning with an active stance*
- *Giving each other prompt feedback*
- *Paying attention to the focus for each task*
- *Holding clear, high quality expectations for one another*
- *Respecting and valuing the differences, experiences and styles of learning*

This article does not pretend to be a comprehensive study on how to achieve perfect equity or social justice. It is a pragmatic offering of three steps to encourage novice teachers to be open to entering a global community by bringing themselves and their students forward through critical thinking, appreciation, respect, action, and reflection.

Step One: Metacognition and Awareness of Self

Chick (2013) notes that, to think about one's own thinking, one must first be aware of what is confusing in any given situation in order to identify a direction for exploration. She recommends creating a "classroom culture grounded in metacognition" (p. 116). But first steps require the teacher or teachers to understand themselves and know who they are culturally. Here Wu and Dunning (2018) add another consideration:

> And who are most likely to fall prey to hypercognition? Experts. Experts who are confined by their own expertise. Experts who overuse the constricted set of concepts salient in their own profession while neglecting a broader array of equally valid concepts. (p. 4)

In an attempt to get teachers "started" with an awareness of what they might not "know" they did not "know," the authors invited undergraduate and graduate students to participate in activities that focused on their beliefs, attitudes, and understandings of their own culture.

Buchanan: Undergraduate and Graduate Students in the U.S.

Dr. Buchanan invited undergraduate students in a children's literature class to complete a cultural autobiography adapted from the work of Herrera (2016). The assignment asks students to tell how they were named by their families at birth; which cultural traditions are observed in their family; and what experiences they have had with people from different ethnicities, races, religions, languages, or cultures. Of three course activities intended to alert students to global issues and engagement, this was the first step to prepare them for the work of developing short lessons on a theme selected from the United Nations Sustainable Goals (2015). Dr. Buchanan chose these goals as a resource since the topics are relevant to the entire citizenry of the world. She thought it might prompt an awareness of and curiosity about global issues, such as clean water, education for all, caring for the environment, and zero hunger. In the third phase, students created a video about their favorite picture books to share with elementary students in Spain. Dr. Buchanan had a colleague teaching in Spain who was able to connect Spanish fourth graders with the pre-service teacher class. The idea for making the video was to exhibit the importance of children's literature to teachers and students alike as an enjoyable, shared experience. Some of the books students selected were related to the topics of sustainable goals. The results were informative.

The American undergraduate students abhorred the cultural autobiography assignment. Some perceived it as intrusive, and as the teacher "snooping" or seeking information that was "none of her business." They shrugged off self-reflection as a redundancy, a phrase they were hearing in almost all their pre-service teacher education classes, but that held little meaning for them. In the

professor's final teaching evaluations from students, most student remarks were very negative – including phrases such as *"I won't be using children's literature in my classes – I am going to teach math"* and *"What did I learn how to do in this class? I learned how to do too much homework!"*

The second activity required undergraduates to develop three short lessons based on the themes they selected from the UN website on sustainable development goals. This was a demanding assignment since, for many of them, this was the first time they had been asked to design a lesson meeting required standards, which are mandated by the state department of education. These differ slightly from state to state in the United States and are sequenced into small elements for teachers to address in their curricula. For example, fourth grade literacy standards include having students develop understanding of vocabulary by learning the meaning of root words from Latin, Greek, and other languages, using context to help understand new or unfamiliar words, and using figurative language appropriately. Students also needed to include a range of diverse resources appropriate for the grade or age level and create an appropriate assignment to assess the lesson's success and student achievement. The level of effort required was substantial. Students worked hard during in-class instruction focused on this project and in independent study sessions.

When students were asked to evaluate the course and rank which assignments were the most meaningful, the majority of respondents indicated that they liked developing the *Sustainable Development Goals Lessons* – the assignment that was most rigorous in the course. They chose one of the topics from the Sustainable Goals from the United Nations website (explained above) and one or two of the state learning standards. Using one of the goals as the theme, the undergraduate pre-service teachers selected materials and activities to support learning on their selections. The majority of resources students implemented were nonfiction, informational genres, but some fiction, poetry, and picture books added depth to their lessons.

The third activity was built around connecting preservice teachers with elementary students in Spain. A session with professional staff at the university was scheduled and students were given an opportunity to collaborate with the Spanish children to:

- Rehearse and then perform a shared choral read aloud (*How to Read a Story*, Messner, 2015).

- Create an individual clip in the video, sharing a favorite children's book and a reason why Spanish pupils might enjoy it.

- Invite students to respond via video or email.

Respondents reported great satisfaction in the preparation of their video. Only one student had to miss the video session but she chipped in with a video she made herself, which the professional university videographer working with Dr. Buchanan then inserted into the final footage. This was sent electronically to the fourth-grade class in Spain; the undergraduate students were delighted when the children wrote

letters back to them. A concluding activity was a seminar in which the colleague who had been teaching in Spain returned on a visit to the university and shared posters, prints, photographs, and stories about her time there. All the undergraduate students attended and lingered after the formal presentation, asking questions, and thanking the guest.

Regarding graduate students, Dr. Buchanan asked these students in an advanced course on literacy education to complete a cultural autobiography, adapted from Herrera's (2016) and Christensen's (2018) resources. A secondary activity, meant to connect to the first, asked the graduate candidates to develop a culturally responsive literacy unit (CRU) based on the United Nation's Sustainable Development goals (2015). The graduate candidates, who were already practicing teachers, reported that they found writing the cultural autobiography (basically the same one as the undergraduates completed) to be a gratifying and enlightening experience. Few of them had ever before considered their cultural background to be of interest, but once they began to explore it, they turned to the second activity with enthusiasm and the subsequent CRUs were diverse, inclusive, and met both formal learning goals established by the state standards and literacy goals set by the teachers. The latter were determined based on the teachers' perceptions of their own students' literacy needs. They implemented a wide range of texts, both fictional and informational, as part of their teaching resources for the units.

Fortified with funds of knowledge gained from such intercultural experiences, graduate students may now be able to move along the continuum towards a more reflective practice and the awareness that there is more to learn. It may not surprise readers that experience is still the great teacher. Undergraduates, in contrast to graduate students, still need direct contact with culturally diverse learners if the experiences are to be meaningful for them. Our findings, while admittedly anecdotal, suggest that there are developmental stages in self-awareness that may be "skipped" by the least experienced practitioners (in this case, the undergraduates) in favor of the community goal (the lesson plans), while more experienced candidates used the self-reflective activity to develop a more personal connection to the subsequent curriculum design. As Wu and Dunning (2018) suggest,

> Perhaps we can start to gain insights into these blind spots by adding the notion of hypocognition to our cognitive arsenal. It will not cure our fallibility, but it might just invite us to seek out our personal unknowns and lead us to a wiser and more enriched life. (p. 5)

Based on this information, we recommend that teacher educators may want to begin addressing awareness of our and our students' own cultural backgrounds early in the teacher education program.

Song: Graduate Students in the U.S.A.

Dr. Song's activities differed from those Dr. Buchanan gave to students. She implemented pre- and post-surveys to students who took the *Cultural Diversity and English Learner* course she was teaching online. The course supports learning and understanding of English learners and their language development. Most

graduate students (roughly 90%) in the class were white females; there were two Asian Americans, one Hispanic student, and two African Americans. Approximately 50 students were given a Language Learning Autobiography assignment similar to the one assigned in Buchanan's course. This one was designed to ascertain the level of experiences they had with diverse populations, but it also asked them to consider their attitudes and strategies for positive interactions with English learners. The intention was to help them become more aware of their own culture and language learning experience.

For most of the students, English was their first language. About a third of the students learned Spanish as a second language. A few students learned German or French as their second language. The Asian American students were bilingual in terms of oral language, not written. They could speak their home language, but they could not read texts in their home language.

Dr. Song developed the survey to learn more about her students and what they were bringing to the content she was offering them in the course. She wanted to be reciprocal with them or at least make adaptations for future students, based on what she could learn from them about values, attitudes, and approaches in their work as teachers with English learners.

Students reported that they had never honestly thought about their own cultural and linguistic heritage until they were given the opportunity to complete the language learning autobiography project. Three examples follow:

- *I wish I could say that I have a fascinating language story, but I do not. My whole family only speaks English. My first remembrance of an interaction with another language was my daycare teacher, Ms. J.*

- *As a child I was mostly exposed to English as my first language until I became older. My parents' first and only language is English, and so that was the only language I was exposed to growing up. Because my parents spoke only English to me that was the only language I was exposed to as a child. I did not have any friends that spoke another language aside from English and was not exposed to another language in school until I was much older. My extended family as well as my grandparents only ever spoke English to me since that was their first language.*

- *I did not ever put much thought in learning language and all of the different rules and differences until college. My family is also all English speakers, but I was around my family's peers who spoke a different language but never really comprehended it much.*

However, many graduate students indicated that they were willing to learn Spanish to effectively communicate with Spanish-speaking parents in urban schools:

- *As a future educator planning on teaching in the Urban School, I feel that I should learn Spanish. I want to be able to communicate and build positive relationships with their families.*

- *My future goal is to become more fluent in Spanish. I have this goal for myself because I want to be able to communicate easier with people outside*

of my culture. Becoming more knowledgeable about a language and a culture than my own will help better myself, I believe.

- *My goal as a teacher is being able to incorporate different languages and cultures in my classroom!*

The students wanted to be open to learning about people who have different thoughts, opinions, and backgrounds - and were willing to learn ways to work with English learners, as their comments attest:

- *[I want to] use words that I do know or use hand signals.*

- *I am always open to listen to people's opinions even if they differ from mine. I will admit that I sometimes have trouble accepting their opinions if it greatly differs from mine. However, I think it is important to teach students how to listen to other's opinions and how to have a discussion about their differences.*

However, most students wanted to have the help of Spanish translators to communicate with parents of Spanish-speaking children. Few schools have Spanish translators available for teachers, ELs, and parents of English learners. Typically, a Spanish translator travels from one school to another on a rotational basis. There are not enough translators to support every teacher or every English learner. Thus, the best way to solve these problems is to offer courses in teacher education programs that help practicing teachers develop effective ways of teaching and working with English learners and diverse student populations.

Step Two: Awareness of Students and their Lived Experiences

In her study on preservice teachers and how they define themselves culturally, Davila (2013) observed that unexamined views and assumptions can influence teachers in ways that shape their perspectives about who is and who is not "American" (p. 261). The majority of her participants were white females (58). There were only two men in the study out of a total of 67 participants (they were both white). There were two Asian women and one female each representing seven other races/cultures. Davila focused on whether or not (and how) prospective teachers used Garza's (1996) *In my Family/En mi familia* in the classroom. She found that the participants were willing to use the story as a way of fostering cultural awareness, but that there was an assumption that, "persons of Mexican heritage might be *like* Americans, but they are *not* Americans [italics in original]. Uncritical, unconscious, and unreflective, this "like us but not us" perspective is consistent with… narratives that permeate dominant American discourses" (p. 270). The United States is a nation of immigrants. As each successive wave of new citizens arrived, there was backlash: against the Chinese, Italians, and Irish who built canals and railroads, against African Americans who were enslaved and built the agricultural economy of the South and (later) the factories in the North (Zinn, 1980/2003). Muslims and Jews have experienced racist push back and Asian Americans are currently experiencing hate crimes.

Dr. Song is originally from South Korea. She lives in two worlds: the U.S. during the day, teaching elementary students in an American school, and South Korea at night, when she goes home and communicates virtually with her family in South Korea. Her lived experiences in South Korea enrich her elementary-aged students who learn English as a second or additional language in an urban public school. She also teaches American graduate students who are teaching K-12 students. They are earning advanced degrees to be more effective practitioners. Her core principles are examples of a pedagogy of inclusion. She gets to know her students. She embraces, appreciates, and values the linguistic, cultural, and social capitals that her students bring to the classroom, empowering them to use their lived experiences to guide them to achieve their hopes and dreams. Dr. Song believes that her lived experiences as a Korean immigrant have shaped and reshaped her identity, helped her to develop practices that work for all students, and transformed her understandings and social experiences into embracing and cultivating much more inclusive, engaging, and empowering pedagogy for all students as a transformative intellectual (Giroux, 1988).

Step Three: Towards a Global Community

Aiming for a global community is a broad goal. One must start simply, with smaller goals, in order to build and develop the ability to read a more complex understanding of the world. Believing that family/school connection was a strong place to begin this work, the authors collaborated on a family literacy project at the elementary public school where Dr. Song teaches. They wrote a small grant to purchase nonfiction materials from *Scholastic* and *Time* magazines, which Dr. Song used directly in her English language instruction with children grades K-5. At an initial meeting, families were introduced to the teachers and invited to take new books donated by the university where both authors teach. Follow-up interviews were conducted with the children about their home literacy practices. When Dr. Song finished with one set of non-fiction materials, she sent them home with her students to be shared by their families.

Later, conferences with the students and their families were held to explore whether or not the nonfiction materials were being utilized at home to enhance English literacy. In some cases, they were but the authors also discovered that they were working with at least two gifted children who had not been identified and were not being served – possibly due to their immigrant status. The students in Dr. Song's classes welcomed the nonfiction materials and commented on how the "news" impacted them directly, especially in terms of immigration laws and procedures, as well as issues like global warming, animal life, nutrition, and health and wellness. These are topics that are urgent to the global community.

To further her experience in global education, Dr. Buchanan designed a course with another colleague on the topic of Spain's impact on world literature. She would have been working in Spain with students from several different countries, but during the first week, the COVID-19 virus became a world-wide

pandemic, and she had to return home to the US. The course was finished online, but out of context of the global setting.

We propose that teachers need a more integrated and unified perspective of knowing and doing, moving forward as global citizens in a global community. Dirkx (2012) states that "transformative learning suggests not only change in what we know or are able to do but also a dramatic shift in how we come to know and how we understand ourselves in relation to the broader world" (p.116). In a similar way, O'Sullivan et al. (2002) see transformation as an equally conspicuous movement, whereby it "involves experiencing a deep, structural shift in the basic premises of thought, feelings, and actions. It is a shift of consciousness that dramatically alters our way of being in the world" (p. 11).

Recommendations

We see this structural shift requiring teachers and teacher educators to be more global and inclusive as dialectic and developmental. Each individual possesses the transformative perspective we can achieve where individuals see the world in new ways with a new capacity for exploring and embracing broader ideas, feelings, and beliefs. As Taylor and Cranton (2012) suggest, "This is a consciousness with a specific focus that reflects a change from the competitive, individualist ethics and systems of capitalism to the collective, interdependent, and cooperative ethics and systems of democratic socialism" (p. 557).

Before we can move out of the realm of knowing only about ourselves to knowing more about others, we need to be aware of understanding that we do not even *know* what we do not know. We need to find a way to challenge ourselves and others to journey into the unknown, joined in the effort to learn about the "other" – people who may seem different from ourselves but who share our common humanity and the desire for happiness and health that beckon us all. We may wish to approach this work with a "ragamuffin" boldness – to question what our first cultures and communities have ingrained in us in order to see beyond them.

As Gay (2010) writes, "teaching is most effective when ecological factors, such as prior experience, community settings, cultural backgrounds, and ethnic identities of teachers and students, are included in its implementation" (p 22). Teachers should combat the attitude of "cultural blindness" by implementing the pedagogy of inclusion (Andreasen, 2014). And when this happens,

> The role of teacher educator changes. Once they have shared the responsibility for teaching, listening to one another's suggestions, and going into the classrooms to implement those suggestions, trust among the team members increases. The shift is away from a dependence on the teacher educator toward interdependence resulting in a shift from teaching in isolation to teaching collectively. (Moran, 1998, p. 414).

In this process, the teacher educator becomes the reflective practitioner, doing research and practice simultaneously. Schön (1983) calls this "reflection-in-action." In the reflective conversation,

> the practitioner's effort to solve the reframed problem yields new discoveries which call for new reflection-in-action. The process spirals through stages of appreciation, action, and reappreciation. The unique and uncertain situation comes to be understood through the attempt to change it, and [is] changed through the attempt to understand it. (p 132)

The process sounds easy, doesn't it? It is not. Sharing power and changing reflection-on-action to reflection-in-action is daunting and radical. Traditional teachers in the United States (and elsewhere) are not accustomed to sharing control in teaching and learning. To share and to change, in a true effort to value everyone's potential, takes courage, stamina, and belief – honoring the idea of inclusion so that we can act on it and make a change for a richer society that values the contributions of all members. We suggest that teacher educators take the lead by offering these three beginning steps: metacognition and awareness of self; awareness of students and their lived experiences; and finally, a dedication to the work of becoming a global community.

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Author Contact

Dawna Lisa Buchanan, buchanan@ucmo.edu

HeeGyoung Song, songhe@umkc.edu