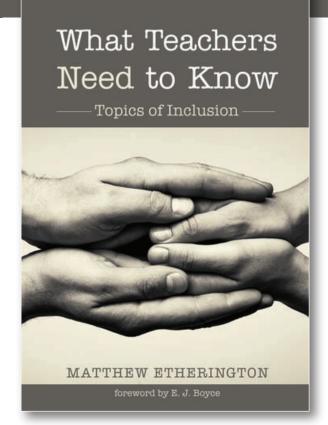# What Teachers Need to Know

Topics in Diversity and Inclusion

EDITED BY
MATTHEW ETHERINGTON

foreword by E. J. Boyce

Every generation has sought to make teaching and learning more inclusive and equitable, but pesky questions always remain, such as, how can teaching and learning be conducted in ways that satisfies and respects everyone? What are the parameters of an inclusive pedagogy? Who defines its principles? How should these principles be taught and by whom? And by what authority shall they be grounded? These types of thorny questions occupy the essence of educators and the authors of this book. This book is about teachers, educators, and topics related to inclusion. Teachers and educators have a lot to know, therefore the topics are broad and relevant to the times. What should teachers know about special needs, religion and spirituality, Aboriginality, the environment, tolerance, and school choice? Although teachers have knowledge of their subject matter, knowledge alone is not sufficient. They must know and understand how people learn. A teacher must also care deeply about who they teach. And this "teacher knowledge" grows and changes over time as teachers become more experienced, informed, skilled, and wiser. At the same time no teacher preparation will be sufficient because there will always be discussions that were never had and knowledge that was never shared. Time has its costs and there is only so much a formal education can prepare someone. This book helps to satisfy a cavity in learning for teachers and educators in general.

Matthew Etherington is an Associate Professor of Education at Trinity Western University, Langley, British Columbia. He is the director of the *Institute of Indigenous Issues and Perspectives.*

"Different perspectives in education are necessary, not to reach some common synthesis, but to make our different 'faith' commitments apparent, especially to those who imagine they represent Reason, pure and simple. This book makes the issues clearer than we've seen them before."

—C. JOHN SOMMERVILLE, Emeritus, University of Florida

WHAT TEACHERS NEED TO KNOW

TOPICS IN DIVERSITY AND INCLUSION

Edited by
Matthew Etherington

Foreword by E. J. Boyce

WHAT TEACHERS NEED TO KNOW
Topics in Diversity and Inclusion

Contents

Contributors

Dr. Jonathan Anuik is an assistant professor in the Educational Policy Studies department at the University of Alberta in Edmonton, Alberta. His research interests are First Nations, Métis, and Inuit education policy and history and the pedagogy of history of education in Canadian teacher education.

Dr. Leo Van Arragon received his PhD at the University of Ottawa in 2015. His research on the regulation of religion in public education systems was conducted in the religious studies department and the Religion and Diversity Project. The title of his thesis is, "We Educate, They Indoctrinate: Religion and the Politics of Togetherness in Ontario Public Education." He coedited a book titled, *Issues in Religion and Education: Whose Religion?* (Brill, 2015), which includes his chapter titled, "Religion and Education in Ontario Public Education: Contested Borders and Uneasy Truces." He has presented numerous papers at Canadian and international conferences on religion and education. His doctoral research follows a thirty-seven-year career as a professional educator in privately funded Calvinist day schools in Ontario, working as a teacher, principal, and curriculum developer, and in political advocacy.

Dr. Ken Badley currently teaches foundations of education at Mount Royal University in Calgary, Alberta. He has taught in secondary, undergraduate, and graduate settings in Canada and the United States, as well as working with teachers in Kenya on seven occasions. He serves on the editorial board of the *New Educational Review* and as book review editor for the *International Journal of Christianity and Education*. Recent publications include *Voices from the Past: Wisdom for the Future of Christian Higher Education* (2016, with Patrick Allen), *Faith and Learning: A Guide for Faculty* (2014, with Patrick Allen), and *Educational Foundations in Canada*, with Jodi

Nickel and Allen Edmonds (2014). Ken lives in Calgary, Alberta, with his wife K. Jo-Ann Badley.

Dr. Cynthia à Beckett (DipKT, GradDipEdSt, BA (Hons) PhD) is a senior lecturer in early childhood education at the University of Notre Dame Australia–Sydney campus. She is an experienced teacher and academic in early childhood education with research interests in the sociology of childhood, young children and families, and the topic of play. She has published and presented her work both nationally and internationally. She is currently coediting a book with Sandra Lynch and Deborah Pike that provides new perspectives about play entitled *Multidisciplinary Perspectives on Play from Birth and Beyond*. In 2013 she was appointed to the board of SDN Children's Services, a high profile, community based organization that provides quality early childhood education and care in New South Wales, Australia.

Dr. Christina Belcher received her PhD in the Philosophy of Education from Monash University in Australia in 2012. Her dissertation was titled, "Worldview in Christian Higher Education: A Multidimensional Investigation into Experience, Narrative and Conceptions of Worldview." Christina is currently a full professor of education at Redeemer University College, where she is chair of the Department of Education. She has previously worked in higher education in Australia, New Zealand, and Canada, and writes widely on topics of children's literature, literacy, worldview, culture, higher education, and interdisciplinary collaboration. She has publications in academic journals and has contributed chapters in books on topics of literacy, higher education, children's literature, and worldview.

Dr. Chet Bowers (PhD from the University of California) has been invited to speak at thirty-nine foreign and forty-two American universities, and has written twenty books on the cultural and linguistic roots of the ecological crisis—as well as four books on how the digital revolution is undermining local democracy and the intergenerational knowledge of the cultural commons that will become more important as the ecological crisis deepens. His latest book, *Reforming Higher Education in an Era of Ecological Crisis and Digital Insecurities*, is now in press. His focus on language issues largely ignored across the disciplines, the failure to question the abstract and ethnocentric ideas of western philosophers, and the colonizing nature of the scientism that underlies the digital revolution represent the unaddressed issues of this era. What is in doubt is whether educational reformers can

escape from the conceptual hold of their mentors who reinforced the cultural myths of earlier eras.

Karen Copeland lives in Abbotsford, British Columbia. She has two children and has extensive experience navigating school, health, and ministry mental health (children and youth) systems to obtain the services her family needs and deserves. Karen is the founder of Champions for Community Mental Wellness, an online resource where she shares personal experiences, mental health and wellness resources, tip sheets, and more. She strongly believes in the importance of honoring the champions who come into our lives to support us on our journey. Karen is passionate about the amazing things that can happen when youth and families are fully included and valued in all aspects of service systems.

Dr. James Dalziel is dean of education at Morling College and is a professor at the University of Divinity. James' interests including educational technology, learning design, Christian education, and moral values in education. James was previously professor of learning technology at Macquarie University from 2003 to 2015, and before this a lecturer in psychology at the University of Sydney. He has led numerous projects in e-learning and e-research, including the development of the LAMS (Learning Activity Management System) learning design system, and has an extensive record of refereed publication and presentation. James is a member of the Academic Board of the Australian College of Theology, and a research fellow at the Excellence Centre at Pacific Hills Christian School.

Dr. Matthew Etherington achieved his PhD from Macquarie University in Sydney, Australia, while completing doctoral research at the Ontario Institute for Studies in Education. He is presently an associate professor in the School of Education at Trinity Western University, British Columbia. Matthew is the director of the Institute of Indigenous Issues and Perspectives. His primary interests are in epistemological inclusion in education, and Aboriginal pedagogy, outcomes, assessment, and philosophy. Matthew has published two books, *Changing Careers to Become a Teacher: A Study of Mature Age Preservice Teachers in Career Transition* and *Foundations of Education: A Christian Vision* (editor and author). He writes on a diverse range of topics in education and spirituality using a philosophical lens for analysis.

Adam Forsyth is a PhD candidate in the School of Education at the University of Queensland, Australia. His thesis is titled *Student Thinking About Science and Religion: The Influence of Religious View on Secondary School Students' Understandings of the Nature of Science.* Adam has previously completed a Master of Educational Studies at UQ, also under the supervision of Dr. Nichols, with a focus on using the history and philosophy of science in science education. Prior to this, Adam completed a PhD in Environmental Science at the Queensland University of Technology; he also holds bachelor degrees in applied science and education. Adam has taught science and mathematics in secondary schools in Australia and the United Kingdom for the past twenty years.

Dr. Peter Froese has been involved in public and independent school education for over thirty years. He began his career in public schools in British Columbia, where he was employed as a teacher, vice principal, and principal for twenty-two years. Four of those years were spent with the Canadian Department of National Defense in Lahr, Germany, where Peter administered a middle school. Peter was the superintendent of one of the largest independent schools in British Columbia prior to being appointed the executive director of the Federation of Independent School Associations in British Columbia. This not-for-profit organization has a voluntary membership of almost three hundred independent schools, representing 93 percent of the eighty-one thousand students attending independent schools in BC. In 2015–16, 13 percent of the overall K–12 student enrollment in BC attended an independent school. He is also the vice chairperson of the BC Council for International Education and an advisory board member for City University in Vancouver.

Dr. Edward R. Howe is an assistant professor of curriculum studies in the Faculty of Education and Social Work at Thompson Rivers University. Prior to that he worked for more than a decade in Japanese higher education. He obtained his MA in Educational Studies (Sociology) from the University of British Columbia, and a PhD in Curriculum, Teaching, and Learning (Comparative and International Education) from the Ontario Institute for Studies in Education of the University of Toronto. Dr. Howe's main research interests are teacher education and comparative and international education, with a focus on East Asia. His research blends narrative inquiry and reflexive ethnography through "comparative ethnographic narrative" as a means to better understand teacher acculturation and other educational phenomena. Recent publications include internationalization of higher

education, transcultural teacher education, and narrative pedagogies. Dr. Howe's teaching focuses on social justice issues, global citizenship education, transformational learning, and educational leadership.

Dr. Sherick Hughes (MA, MPA, PhD) is an associate professor in the School of Education at the University of North Carolina at Chapel Hill. He is the founder/director of the Interpretive Research Suite and Bruce A. Carter Qualitative Thought Lab, and founder/codirector of the Graduate Certificate in Qualitative Studies. Hughes' research, teaching, and service involve: (1) critical race studies and black education, (2) social context of urban and rural schooling, (3) interdisciplinary foundations of education, and (4) qualitative methodology in education. Hughes has over fifty single- and coauthored manuscripts accepted for publication, and his books on nuanced black family pedagogy after *Brown* and the evolving significance of race earned 2007 and 2014 Critics' Choice Book Awards from the American Educational Studies Association. Hughes was the 2016 recipient of a prestigious Distinguished Scholar Award from the American Educational Research Association.

Dr. Kenneth A. Pudlas earned his EdD in Educational Psychology and Special Education, MA in Educational Psychology and Special Education, Diploma in Education of the Deaf, and EdB in Elementary Education. He is a full professor at Trinity Western University where he teaches in the School of Education. He is also the director of the Master of Arts in Educational Studies: Special Education, and he teaches graduate courses in special education, oversees thesis research, and capstone projects. Previously, he was on faculty at the University of British Columbia and the University of Wisconsin–Milwaukee. Prior to entering higher education, he taught deaf and hard-of-hearing students in public schools where he was an innovative pioneer in what has now become known as inclusion. He has spoken at national and international conferences, serves on the editorial boards of several journals, and is the president-elect of the International Christian Community for Teacher Education (https://www.iccte.org). Dr. Pudlas was born in Vancouver, and spent most of his life in British Columbia. He currently resides in Langley, British Columbia, with his wife. They have four adult children, miss their eldest, a son, and enjoy a dozen grandchildren.

Professor Emeritus Martyn Rouse was professorial chair of Social and Educational Inclusion at the University of Aberdeen and director of the Inclusive Practice Project, which was designed to reform teacher education

so that teachers might be better prepared to work in the diverse schools of today. Previously, he was a senior lecturer in the Faculty of Education, University of Cambridge. He has undertaken research and development work on inclusion for national agencies in the UK. His international involvement includes work for several European agencies: the OECD, UNESCO, and UNICEF. He has worked for the Soros Open Society Foundation in Central Asia, and on inclusion and curriculum development in other countries of the former Soviet Union. Current work includes a European Commission project on inclusion indicators in the Republic of Georgia. He has published widely on teacher education, inclusion, and additional support needs. His coauthored book *Achievement and Inclusion in Schools* was winner of the NASEN/Times Education Supplement Academic Book of the Year 2008 (second edition forthcoming). With Kate Lapham, he is coeditor of *Learning to See Invisible Children: Inclusion of Children with Disabilities in Central Asia,* published in 2013 by the Open Society Foundation and Central European University Press, which has been translated into Russian.

Dr. Bruce Shelvey is an associate professor of history at Trinity Western University in Langley, British Columbia. He has been thinking and teaching on the topic of historical difference and theorizing about the function of history in identity formation for the past fifteen years. Much of the inspiration for his work on persons of difference comes from his own personal experiences and from conversations he has had with his life partner, Debi Jo, who is a high school teacher. He aspires to be an advocate, coach, and mentor for individuals with exceptionalities.

Dr. Lucinda S. Spaulding earned her PhD in Special Education and Educational Psychology, MEd in Special Education, and BS in Elementary Education. She is an associate professor at Liberty University where she teaches advanced research courses and chairs dissertations in the Doctor of Education program. Prior to serving in higher education, she taught general and special education in urban schools in New York and Virginia, and spent a year teaching English in Japan. Dr. Spaulding is the vice president of the Virginia Council for Exceptional Children and serves as coeditor of the association's journal. She has published and presented extensively on factors related to doctoral attrition and persistence, resilience in children and youth, specific learning disabilities and best practices, and the history of special education. Dr. Spaulding was born and raised in Ottawa, Ontario, and currently resides in Forest, Virginia, with her husband and three children.

Dr. John Valk graduated from the University of Toronto with a PhD in Religious Studies with a dissertation entitled "Religion and the Schools: The Case of Utrecht." He is currently professor of worldview studies at Renaissance College, University of New Brunswick. His teaching, research, and writing focus on worldviews: worldviews and education, worldviews and leadership, worldviews and religion, and more. He has presented academic papers at various national and international conferences, and has published in various academic journals and books. His latest book is entitled, *An Islamic Worldview: Religion in a Modern, Democratic and Secular State* (2016), written with colleagues at Ankara University in Turkey. His next book, *Worldviews In and Around Us: A Framework Journey into Knowing Self and Others*, is in progress. He is also visiting professor at the Protestant University of Darmstadt, Germany, where he teaches worldviews and inclusive education.

Dr. Eva Maria Waibel, born in Dornbirn, Austria, was a primary and secondary teacher, then studied educational psychology in Innsbruck, where she also finished her PhD followed by an education as a psychotherapist in logotherapy and existential analysis in Vienna. Since then she has worked in teacher education at different universities in Austria and Switzerland with the main topic of existential education: www.eva-maria-waibel.at. She has published extensively in German. In English, *The Impact of Existential Pedagogics on Teachers and Educators: A Qualitative Study* (together with Heidi Siller) is in press.

Foreword

E. J. Boyce

THE CONCEPT OF INCLUSION, politically and socially, has become in many societies an important point of discussion, consideration, and practice. In educational terms, the concept of inclusion has been through both peaks and valleys but is now commonly regarded as being for the common good.

Throughout the world, as this book reflects through its authors and topics, the importance of critical thinking in education is obvious. The importance of critical awareness from many different perspectives allows there to be an inclusiveness within the pages of this book.

Of making many books there is no end, but this particular book promotes through its pages the inclusiveness that comes from diversity, so that uniformity is not obvious although it is also true that unity is not reached. The concept of freedom through choice and building of resilience in learners are considered separately and yet provide a complementarity of understanding that reinforces the importance and value of inclusion. Although this book is not an ongoing story it allows the reader to go beyond a cultural norm and to engage in assessment of the construct of inclusion across a wide range of disciplines and practical examples.

Our understanding and practice of inclusion in the culture of teaching and learning communities is dependent on our basic assumptions, presuppositions, and beliefs. These foundational aspects of our thinking and our beliefs system determine significantly the reasons for inclusion and the ways in which inclusion operates in any community setting. Our experiences and our values also contribute to the viewpoints that we hold. The baggage that we bring to a given point of time in given circumstances, the context of which we find ourselves as teachers and learners, and the goals and purposes that we hold all contribute the praxis by which we operate.

What Teachers Need to Know: Topics of Inclusion represents a resource that will allow for reflection, alternative ways of thinking and acting, and increases the dialogue between theoreticians and practitioners who are seeking best practices in communities of learning.

Introduction

Education for All

Matthew Etherington

THIS BOOK IS ABOUT topics of inclusion. The term *inclusion* is understood in its basic anthropological sense in that it refers to the human presence of being, doing, thinking, and valuing for which human beings assign meaning and purpose. Human beings do not just exist in the world in private but live, move, and breathe in the public domain and build up particular, diverse, and varying ways of acting and interacting, shaping artifacts, telling stories, building dwellings, inventing names, and so on.[1]

The Education for All (EFA) initiative from the United Nations reports that we still have a long way to go with inclusion in education. There are currently fifty-eight million children out of school globally and around one hundred million children who do not complete primary education.[2] The United Nations reports that inequality in education has actually increased, with the poorest and most disadvantaged shouldering the heaviest burden.[3] Although for some countries the concern is about basic access to an education, in well-schooled Western countries, the focus is more about "ensuring meaningful participation in a system where achievement and success is available for all."[4]

Education has a basic function to the sustaining of society—to pass on to the next generation the values of the culture, information, and traditional roles,[5] and to also reflect and accommodate the diversity of the communities being served.[6] Yet this is not always successful and in diverse Western societies *the* culture is increasingly becoming many cultures. Diversity, therefore, includes all aspects on which people differ from each other and

1. Smith, *Learning from the Stranger*, 6.
2. See "Fixing the Broken Promise."
3. "Education for All 2000–2015: Achievements and Challenges."
4. Rouse, "Developing Inclusive Practice," 3.
5. Fant, *Liberal Arts*, 23.
6. McIsaac and Moody, *Diversity and Inclusion*.

is a topic that is becoming more important at the core of public debates and policy-making.

Some examples of diversity recognition occurs when K–12 schools and institutes of higher education are located on Indigenous lands, they acknowledge and pay respect to the traditional custodians of the land. In addition, they are responsible to consult with Indigenous leaders and teachers to create culturally sensitive and inclusive curriculum. In many religious and faith-based schools, the inclusion of Indigenous languages and musical instruments, acceptance of traditional rituals which were once considered to be anti-Christian,[7] and the acknowledged coexistence of Aboriginal and Western Christian ideas about spiritual existence are now part of school life. Unfortunately, although progress has been made, there are still systemic inequalities (i.e., governance, attitude) in Western education that undermine an authentic Indigenous presence. In addition, when schools of learning are located in multi-faith and multicultural regions they are responsible for including into the curriculum a diversity of values and perspectives mirrored by the surrounding cultures. Although cultural pluralism is the reality, especially in the West, concerns over heightened ethnic group identity, separatism, and fragmentation of society is also a reality for those who believe that cultural pluralism is dangerous to Western education and societies.[8]

With crafted policies outlining the importance of diversity in the classroom, some schools and institutes of higher education are well on their way to an inclusive practice of teaching and learning, while others have only just begun. Although schools include the importance of diversity in educational policy, generally speaking, they struggle with diversity and inclusion as a reality. Moreover, although well intended, "our current practices of inclusion too often are sentimental and sloppy thinking."[9] Of course, just mentioning the words "diversity" and "inclusion" in a policy or curriculum document doesn't mean you have done it. There has to be some evidence that it is actually being done.

As Western society becomes increasingly diverse in terms of people's identity and epistemology,[10] there is one common question that all educators will have to negotiate sooner rather than later—as diversity of identity

7. McDonald, *Blood, Bones, and Spirit*.

8. Bennett, *Comprehensive Multicultural Education*, 15.

9. Westerhoff, *Good Fences*, 28.

10. Epistemological diversity is the way a person explains, claims, or interprets reality which includes ideas, values, and interpretations. For more, see Ruitenberg and Phillips, *Education, Culture and Epistemological Diversity*, 15. Identity diversity is when people identify themselves with particular nations, cities, neighborhoods, or communities, a specific social class, subculture, ethnicity, religion, gender, and so forth.

and thought increases, how should teaching and learning change? This is a critical question for ongoing conversations with numerous stakeholders because epistemological screening and ignoring or denying differences is unsustainable and unethical as we passage together into the twenty-first century of learning.

Educational leaders and policy developments have, at most levels, taken the concept of diversity seriously. One way teachers and students experience diversity is when schools accommodate and include different identities, beliefs, and values into the classroom and allow it to guide pedagogy, curriculum, knowledge formation, and assessment strategies. Sometimes educators refer to this as a practice of "excellence" and "equity," and it is often expressed through ongoing curriculum advances.[11]

Some educators are committed to leading people by equipping them to lead themselves, to self-govern and self-determine. Also, the teachings and values treasured by family and faith communites become important to educators. In some sense, educators who believe and are committed to a constructivist paradigm of learning in the classroom become unnecessary educators, because rather than try and control what people should believe and value, they understand the meaning of unity in diversity and are content with knowing that there is more going on than they can see or get their hearts and minds around. They become learners and pilgrims offering open hands of gratitude and hope to others in the community. Wholesome inclusion and human connections become possible when "people know who they are and who they are not, what they bring to the relationship and what they do not, what they seek from it and what they might want to avoid."[12]

At the same time, although educators believe in inclusion at a theoretical level they often find it difficult to implement. Sometimes educators are unclear of their role. At other times, they find inclusive practices hard to sustain so they eventually stop trying.[13] Whatever the reason, a deficiency of inclusive policy and practice often relates to "deeply embedded attitudes to, and beliefs about, human differences."[14] Professor Emeritus

11. One example is the new BC Education Plan. The Ministry of Education in British Columbia conducted interviews with all post-secondary institutions of education to assist with creating a new inclusive educational vision for British Columbians that would take seriously the diverse social and cultural needs of the communities it serves. For more information on these curriculum changes related to inclusion and diversity, please visit http://www2.gov.bc.ca/gov/content/education-training/k-12/support/bcs-education-plan.

12. Westerhoff, *Good Fences*, 56.

13. Rouse, "Developing Inclusive Practice."

14. Ibid., 3.

at the University of Florida and member of the Faculty Ministry Advisory Council John Sommerville[15] argues that one of the main problems with modern education, particularly at the post-secondary level, is the trouble it has defining the human, and yet education outside of the context of the human makes no sense. Moreover, to be a great leader, one has to also understand what disadvantage is, most certainly, but to do that we also have to recognize what advantage is and how you and I benefit from the privileges we already have and expect.

It is quite possible that future educators, policy makers, institutions of education, and significant stakeholders with vested interest in the teaching and learning of all people will one day look back to the inclusion effort and wonder why it took so long.[16] We have been separating people because of their beliefs and identity for a very long time. Some of the following examples highlight this reality.

In the 1870s the Government of Canada proposed that the separation of Aboriginal children from their parents would be the best way to achieve their assimilation into European culture. This continued into the twentieth century where many Aboriginal children were taken from their homes and often forcibly removed and separated from their families to attend residential schools. They were often prohibited from speaking their language or seeing their families, and were ultimately forbidden to live the identity of an Aboriginal person. Their identity and ways of knowing were denied.

Another example of exclusion occurred in January 1939, when a professor at the University of Berlin was summoned by the minister of education and given notice that he could no longer teach as a professor at the university. The reason he was given—"when the state itself has a worldview, there can be no room for a chair of Catholic *Weltanschauung* at the university."[17] This echoes an example of epistemic exclusion.

A significant event occurred in 1976 when school children in Soweto, South Africa, rioted against exclusive practices as the government planned to introduce Afrikaans as the official language of instruction. Forty years later, in 2016, students once again protested at a South African university over the use of Afrikaans as an official teaching language—a demonstration that echoed students' demands for identity inclusion decades ago.

These are examples of exclusion and the separation and devaluing of identity and epistemic differences from those in privileged positions of power. Epistemological inclusion requires the presence of various

---

15. Sommerville, *Decline of the Secular University*.

16. Henley, *Creating Successful Inclusion Programs*.

17. Krieg, "Romano Guardini's Theology," 457–74.

epistemologies and worldviews in teaching and learning, while identity inclusion comprises the integration of personal identification in the teaching and learning process.

Consequently, this book is about what teachers should know about two types of inclusion—identity and epistemic inclusion. The chapters collected offer important perspectives from experts in the field who care deeply about people and hope to inform, stimulate thought, and encourage reflection for all types of diversity workers.

Why a Book on Inclusion in Education

In 2017 debates for and against diversity are at an all-time high. An increasing flow of people to Western societies, together with values, beliefs, information, and goods, brings a diversity of people to interact and collaborate. Institutes of education have been under scrutiny over the successes and failures to reflect this reality and be inclusive places where all people can flourish. Schools in the Western context have often been described as factories, prisons, businesses, legacies of colonial conquests, and so on. Critics argue that schools do not embrace diversity in practice, encourage creativity and difference, or prepare students adequately for the outside world that is more diverse than it is similar. Some educational stakeholders have responded by suggesting that schools are neutral places that should enforce a common curriculum, and while diversity and difference are important, this should not be a priority. Sheldon Chumir supported such a view when he said that "public schools were designed to mix children of different ethnic and religious groups and eliminate those differences."[18]

However, inclusive schools along with enlightened curriculum initiatives have embraced, at least in theory, a long-term commitment to "open its arms" wider and encourage a greater diversity of identities, perspectives, and approaches, and over time changes to educational policy have occurred. The educational language of teaching and learning is gradually advancing from "individualized learning," which is inward looking and solitary, associated more with Western values, to what is now referred to as "personalized learning,"[19] which is outward-looking, community-based, and human-centered. Personalized learning with the *person* at the center of their learning and in community is a recognition of "personhood."[20] In this context,

---

18. Bateman, "Exploring the Limits of Pluralism," 27–39.
19. See Ministry of Education, "BC Education Plan."
20. Sokolowski, *Phenomenology of the Human Person*.

personhood is understood in holistic terms of mind, body, and spirit, with people as bearers of rights and status, responsibilities and moral standing.[21]

Inclusive schools, teachers, and educational institutions are becoming more sensitive to their students as people with complex, rich, and diverse backgrounds, with prior life experiences that do influence how they learn and how the perceive their learning. Although this awareness and admission by some has been slow, it is happening and when it does it is encouraging for all diversity workers, because when human beings experience positive and affirmative inclusion of their identity and epistemological ideals, beliefs, and hopes, it is axiomatic that they will learn, grow, and cooperate together.

Epistemology and Identity Inclusion

Inclusion is practiced in education and experienced by learners in two different ways. The first involves a commitment to affirm and accommodate identity, that is, who a person is. The second is the recognition, accommodation, and affirmation of different beliefs, worldviews, and values regarding what a person believes about the world.[22] The practice of inclusion that is currently adopted within the English education system is typically attentive to identity inclusion rather than epistemic or epistemological inclusion.[23] As discussed below, I suggest that the reason for this might be because epistemology, or as it is sometimes described as *ideological inclusion*, is not well understood by teachers compared to identity inclusion, which in some cases is more visually obvious and therefore more pragmatically obtainable for educators to implement.

The author recounts an example of epistemic exclusion, which is related to the topic of critical thinking at the post-secondary level. This experience transpired while attending an education conference held annually in Canada. In this particular gathering teacher educators and participants had the opportunity to hear—in one double session—different practices of critical thinking within a variety of teacher education programs.[24]

The main pair of presenters, both experienced education professors, described in detail an approach they employed for integrating critical thinking strategies in the classroom for their student teachers. The professors explained in detail the strategies they used for provoking critical thinking,

21. Taylor, "Moral Topography," 298–320.

22. Ipgrave, "Religious Diversity," 94–109.

23. Ibid., 95.

24. See my chapter in this volume: Etherington, "Uncritical Critical Thinking in Teacher Education."

which was grounded in a conviction that critical thinking required scientific approaches. The description they gave was "smashing down old ways of thinking,"[25] and it was in relation to what they would do to students who didn't think in scientific ways but instead drew on traditional epistemologies of the past which they considered "nonscientific."[26]

In the question-and-answer time, the two professors clarified their practice as "utilizing new and innovative ideas and not previous [old] knowledge or values from a bygone era."[27] While their original explanation of "smashing down old ways of thinking" remained, in the question-and-answer period they spoke about an ultimate objective to advance critical thinking by steering their education students away from their traditional beliefs and replace them exclusively with scientific points of view. No one present in the room showed any surprise that education professors might not appreciate the possibility that in diverse pluralistic communities in which their university was housed, "smashing down old ways of thinking" may in fact exclude numerous students who value their traditions, and who have no intention of replacing their beliefs with another.

This lack of surprise and the experience itself is worth thinking about because educators are supposed to promote and actualize inclusive learning environments, otherwise they serve to breed unsafe and unwelcome settings where diversity is frowned upon and students are restricted from joining together in the riches of learning different ways. Moreover, surely the vision of higher education has not "progressed" to the point where the young, once provided with leadership and initiated into the wisdom of the past, has now turned into places where less diversity exists, traditions of inquiry in dialogue are absent,[28] and the old abandon the young to their resources because the old are irrelevant and have nothing of value to say anymore.[29] This sounds like the complete opposite of diversity and inclusion.

Deep learning requires the humility to admit that you do not know everything there is to know and that the past, present, and future all have value. Learners can look back to the past and look forward to the future, it doesn't have to be one or the other. Thus, deep learning takes both the time and patience to acquire insight from others who think differently. Learning from others is a necessary component of caring about people, even learning

---

25. Personal communication, CSSE Conference, Brock University, Ontario, Canada, May 2014.

26. Ibid.

27. Ibid.

28. Sommerville, *Decline of the Secular University*.

29. Ibid.

from those who we experience or think of as strangers.[30] In the words of Baruch Spinoza, "I have striven not to laugh at human actions, not to weep at them, nor to hate them, but to understand them."[31] Realizing that we are all cultural creatures, and often blind to our own cultural filters, requires us to be acutely aware of the feelings, values, and attitudes of others and understand that learning is a process of discovering, acknowledging, considering, and valuing different ideas, theories, people, policy, practices, and structures.[32]

Historically, K–12 schools and institutes of higher education have responded to identity and epistemological inclusion in two ways. Either they have believed in it, and have offered opportunities for learning communities to experience diverse identities, perspectives, talents, and links across a whole range of disciplines, or they have resisted by throwing a blanket over people and competing ideas and in doing so smothered diversity.[33]

Schools, teachers, and curriculum initiatives need to recapture the purpose of education. The great teacher Aristotle observed that where anything has a function the virtues of that thing is when it performs its function well. For example, a knife has a function to cut, and it performs its function well when it cuts well. This has application if we consider the function of education. A positive example of function is taken from Sandridge Independent Secular School in Australia.[34] This particular school adopts a vision of education that includes a philosophy of connectedness and prosperity. They state that the purpose of education is a commitment to nourish people's lives by encouraging teachers and students to thrive first as human beings. When the goal of education is to help all learners flourish as human beings, they will experience an education that functions to encourage one another to pursue what is good and worthy, and at the same time develop a heightened respect for difference within an increasingly diverse population.[35] Some might argue that this would mean that disagreements over truth or reality can never be resolved. If the goal is merely agreement, then indeed a resolution may never transpire, but what if the function of education is understanding rather than agreement? We might then learn to respect those who disagree radically.[36]

---

30. Smith, *Learning from the Stranger*, 9.

31. Spinoza, *Tractatus Politicus*, ch. 1, sect. 4.

32. Smith, *Learning from the Stranger*, 45.

33. Miller and Katz, *Inclusion Breakthrough*.

34. Visit Sandridge Independent Secular School at http://www.sandridge.vic.edu.au/wp-content/uploads/Sandridge-School_Organisational-Objectives.pdf.

35. de Ruyter, "Pottering in the Garden?," 377–89.

36. Sommerville, *Decline of the Secular University*, 71.

Once our epistemic boundaries and differences are welcomed, then questions of hospitality arise. This welcome must include a "willingness to struggle with people's ideas, and happenings that are strange or intimidating to us."[37]

The Purpose of Inclusion

Aristotle, Plato, John Amos Comenius, John Locke, Rousseau, Mo Tzu, Confucius, and John Dewey—all educators who thought extensively about the function and role of education and schooling in their respective societies.[38] Anyone who has completed a social foundations course in education can attest to the fact that there are a multitude of responses to the question, *What is the purpose of education*? However, because this book is about inclusion, I want all educators to consider the possibility that one of the main goals of education is to increase human worth. Unfortunately, the experience of many school students suggest that education can work against inclusive practices that permit diverse identities and epistemologies to unfold.[39]

Schools should not operate monochromatically, compartmentalizing knowledge and identities in isolation. In fact, if we want our young people to feel good about learning and in particular learning historically unpopular subjects like mathematics, which most students often express scorn over, and if we want them to experience the importance of transferring what they learn at school to their lives, then schools must stop compartmentalizing and privileging certain types of knowledge. We don't live our lives like that as human beings. There is plenty of room for education and schooling to expand the capacity for acquiring knowledge in all its forms.[40] As John Dewey famously said, "Education should not be a preparation for life but life itself."[41] In pluralistic classrooms, institutions of teaching and learning can come together and take hold of the opportunities that exist for inclusive practices that can highlight to all learners, the classroom, and the school community, the importance of understanding the diversity of humanity.

If the inclusion of all people is an important function of education, then teachers and schools must work toward building a culture of learning that reflects such a commitment. Everyone must be invited to the table of conversation and decision making and contribute toward a combined wisdom of interaction and dialog, so a culture of authentic inclusion in schools

37. Westerhoff, *Good Fences*, 32.
38. Noddings, *Philosophy of Education*; Reed and Johnson, *Philosophical Documents*.
39. Kanu, "Introduction," 17.
40. Miller and Katz, *Inclusion Breakthrough*, xiii.
41. See Dewey, "My Pedagogic Creed."

can be unleashed. A commitment is made to unite with local community, parents, Indigenous leaders, churches, synagogues, mosques, temples, and other organizations. Curriculum would be informed by many voices and not just a dominant privileged few. In diverse classrooms all people work together, complementing, supporting, and including one other.[42]

As our world becomes more technological, it becomes harder to slow down and listen to other voices. But who is going to do it if not our students, our current and future teachers and educators? No one else has the opportunity and calling we have as teachers. Eugene Peterson writes that "if you look at it from a strictly professional point of view, we as teachers are possibly the only identifiable groups (besides clergy) commissioned to teach, reflect and listen. If we don't who will?"[43]

Inclusion—In and About

Martin Buber speaks of the interchange and symmetrical space of the I-Thou relation. Similarly, Nel Noddings imagines a caring and inclusive relationship in schools dependent on reciprocity. Alternatively, Emmanuel Levinas intersects with education and inclusion as he envisions a responsibility and respect to the Other even when no reciprocity or respect is experienced.

What can we gain from these important thinkers in relation to inclusion? First, educators must ask themselves if their classrooms serve to embrace all in the learning process. Do educators really believe that inclusion and diversity matters, and if so, how should they live out such an ideal as they walk alongside their students. An educator can be knowledgeable about inclusion, what it is and how it can be practiced in a classroom setting, but still not fully embrace the inclusion experience. An example might be the case of a teacher knowing *about* her student Sebastian. For a specific time, she knows important objective data about him, that is, she knows his academic background, his organizational skills, and through her regular classroom observations even knows his social strengths and challenges within a variety of contexts. These are important data that teachers need to know about their students, but although the teacher has such information, she may not in fact believe *in* him or know what he values about the world. When a teacher believes *in* her students, she places her confidence, hope, and trust in them as human beings and is cognizant and inclusive of their distinctive identities and future hopes. Ask a graduate of any learning institution to name the teachers who believed in them, and they will immediately remember

42. Ibid., 48.
43. Chan et al., *Road We Must Travel*, 80.

the names of teachers who they recognized as having understood them as people first and foremost.

We all know the difference between believing *in* someone and simply knowing superficially *about* someone, because chances are we have experienced both realities. The distinction is important to topics of inclusion because authentic inclusion requires not only a cognitive awareness and knowledge about the learner but a heart knowledge and commitment to the learner. To have a heart knowledge and commitment to a person requires a yearning to experience them as a whole, with many different parts to their identity together with a commitment to walk alongside them with open hands of understanding and trust. As I heard a student once say in class, "I just want to be heard, valued, and respected." There are many pieces to the person-puzzle, and the hope of any teacher should be to help bring all the pieces together to form the whole person.

Consequently, authentic inclusion presupposes and values diversity. Schools and educational institutions of all creeds and none are supposed to reflect the communities they serve and communities are made up of diverse people. As students learn to live alongside their peers, they also learn how to play together, agree and disagree together. And in the process they likewise learn that their neighbor holds to beliefs and values that are similar and also different to their beliefs. Schools then act as hosts to receive, support, and welcome all and reject none, including the diverse epistemologies that people use to make sense of the world. Inclusive education puts the values of pluralism, tolerance, and equity into action. Diversity practitioners sometimes use the metaphor of the institution as an organic singular body or entity, made up of multiple interrelated parts all of which contribute and communicate within and to the whole system and give health and vibrancy to the institution.[44]

Therefore, if inclusion as a theory recognizes the whole person—that is, their identity and epistemology—then the practice of inclusion always honors diversity. Yet there are examples where this still does not occur. For example, in British Columbia, Canada, which is noted by the Ministry of Education as "the most ethnically diverse province in Canada,"[45] the

44. Ahmed, *On Being Included*, 29.

45. The Ministry of British Columbia website notes that "multiculturalism is a way of life in BC. By law, you have to respect other people's lifestyles, beliefs, religion, and culture, and they have to respect yours. When you move to BC, you can continue practising your religious beliefs and cultural traditions. As a member of our ethnically diverse communities, you will also be able to experience the cultural heritage of other people from around the world." For more, please visit https://www.welcomebc.ca/Choose-B-C/Explore-British-Columbia/Multicultural-B-C.

Public Schools Act under Section 76 concerning conduct in public schools states that all public schools should be conducted "on strictly secular and nonsectarian principles".[46] In the 2001 Statistics Canada Census,[47] out of a total population in British Columbia of 3,868,875, only 1,388,300 people identified as nonreligious. This is compared to 2,480,575 people who identified as religious, which is a clear majority. In a more recent survey conducted in 2011, the National Household Survey Profile, for the census metropolitan area of Vancouver, British Columbia,[48] revealed figures at 950,170 people representing themselves as religious, while the nonreligious were registered at 945,405. Consequently, one could reasonably claim that the *Public School Act*, which is still active in 2017 does not appear to reflect the diversity of people living in British Columbia.

Attempts to ignore or control ideas and beliefs is on occasion resisted while others stay silent or even find themselves terminated from their place of work. One example of resistance is the Valley Park Middle School in Toronto, involving Hindu families and students protesting against the marginalization of Friday prayer sessions for Muslim students.[49] An example of epistemic exclusion is situated in the debates over science and the value of religion in schools and classrooms, which continues to divide students, teachers, and parents. For example, in 2008, a professor from the Royal Society attempted the inclusion of religion and science in class debates stating that the teacher should discuss and include all current and controversial issues that relate to the topic and held by rational people of all professions and none. An outcry ensued and the professor resigned.[50] Another example of those in privileged positions of decision making deciding what is acceptable or not occurs when Aboriginal students are included in mainstream education, but with the constitution still ignoring the cycle of poverty and systemic disadvantage in many Aboriginal communites; consequently, the education gap between Native Canadians and the rest of the country shrinks but with comparative slowness.[51] And in a recent report from the UK, the identity of a special needs student will ensure her removal from the mainstream classroom.[52]

46. For more information, see School Act.

47. For more information, see "Population by Religion, by Province and Territory."

48. For more information, see "NHS Profile, Vancouver, CMA, British Columbia, 2011."

49. "Hindus Protest Muslim Prayers.

50. Ipgrave, "Religious Diversity."

51. Sniderman, "Aboriginal Students."

52. Garner, "Pupils with Special Educational Needs."

The inclusion of different cultural identities in schools also receives only superficial recognition. For example, most K–12 schools celebrate diversity by hosting an annual multicultural day. This includes singing traditional songs, eating exotic foods, and observing a parade where students and parents display their traditional clothing to the school community. Universities will sometimes include a week in the academic calendar celebrating diversity. For example, in May of each year, the University of Queensland celebrates Diversity Week.[53] The university gives out prizes and arranges a variety of events held on the campus, all related to diversity. This recognition is important and valuable; however, diversity is more than food, clothes, and dancing. Diversity embodies everything; our basic beliefs and values, our sense of who we are, what we should do, what we should hope for, and how we should relate to other people.[54] And yet after the multicultural day is over any deeper understanding of people's beliefs and worldviews, and any application of those beliefs into pedagogy, curriculum content, assessment or learning outcomes, often does not transpire.

Educators who believe in authentic inclusion understand that students are three dimensional people. Classrooms and institutes of learning will be vehicles that open opportunity for deep learning from a diversity of thought.[55] Therefore, authentic inclusion will consist of the integration of diverse identities and epistemologies into the curriculum. This should inform and change learning outcomes, instructional methods and strategies, curriculum content and learning resources, and assessment strategies. An inclusive practice must value and nourish the human spirit and edify the whole person—physically, socially, emotionally, spiritually, and cognitively. It is now time for teachers, schools, and all educators to consider how they will alter the way they do things.[56] When diversity of identity and epistemology is not evident in the life of the school, "classrooms become echo chambers rather than sounding boards—and we all lose."[57]

This book is about teachers, educators, diversity, and topics related to epistemology and identity inclusion. Like all human beings, teachers and educators have a lot to know about inclusion and diversity, hence the need for this book. What should educators know about the inclusion of students with special needs, religion and spirituality, Aboriginality, the

53. See "UQ Diversity Week," http://www.uq.edu.au/about/uq-diversity-week.

54. Smith, *Learning from the Stranger*.

55. Woods, "Thinking about Diversity of Thought."

56. Ibid.

57. Kristof, "Confession of Liberal Intolerance."

role of storytelling, the environment, tolerance, families, and school choice? Although teachers have knowledge of their subject matter, this knowledge alone is not sufficient. They must know and understand how people think about the world. They must also care deeply about who they teach.

In regards to inclusion, no teacher preparation will be sufficient by itself because there will always be discussions that were never had, people that were never known or invited to share, and knowledge that was never investigated. With limited time and resources, there is only so much a formal education can do to prepare teachers and students for inclusion in diverse learning environments. Therefore, this book provides an additional resource to help satisfy a cavity in K-12 and higher education that teachers and students are either not aware of or not able to achieve. A cavity of inclusive learning and perspectives is the catalyst for this book so that teachers can begin the journey of inclusive practices. What are the parameters of an inclusive pedagogy? Who defines its principles? How should these principles be taught and by whom? And by what authority shall they be grounded?[58] These types of thorny questions occupy the thoughts of most educators and the authors of this book.

The authors are attentive to what it means to educate for human flourishing. Chapters comprise topics related to the inclusion of lived experiences, storytelling, the historical underpinnings of education, Indigenous ways of knowing, special education, family pedagogy, worldview, the environment, tolerance, and spirituality, just to name a few. These topics are intended to expose the reader to perspectives that highlight the need to consider carefully how they might respond to issues related to diversity of identity and ways of knowing. Each chapter offers varied ideas all centered on the theme of inclusion, which any educator, leader, or classroom teacher can find valuable for their educational setting. In the end, this book has an ultimate goal and that is to help educators make teaching and learning simply more human.

Bibliography

Ahmed, Sara. *On Being Included: Racism and Diversity in Institutional Life*. Durham: Duke University Press, 2012.

Bateman, T. "Exploring the Limits of Pluralism." *Catalyst* 12 (1988) 27–39.

Bennett, Christine. *Comprehensive Multicultural Education*. New York: Pearson, 2011.

Chan, Francis, et al. *The Road We Must Travel*. Brentwood, TN: Worthy, 2014.

de Ruyter, Doret. "Pottering in the Garden? On Human Flourishing and Education." *British Journal of Educational Studies* 52 (2004) 377–89.

58. Hunter, *Death of Character*, 78.

Dewey, John. "My Pedagogic Creed: Article II–What the School Is." Infed, n.d. http://infed.org/mobi/john-dewey-my-pedagogical-creed.

"Education For All 2000–2015: Achievements and Challenges." Education for All Global Monitoring Report. Paris: UNESCO, 2015. http://unesdoc.unesco.org/images/0023/002322/232205e.pdf.

"Fixing the Broken Promise of Education for All: Findings from the Global Initiative on Out-of-School Children." Montreal: UNESCO Institute for Statistics, 2015. http://www.uis.unesco.org/Education/Documents/oosci-global-report-en.pdf.

Fant, Gene. *The Liberal Arts: A Student's Guide.* Wheaton, IL: Crossway, 2012.

Garner, Richard. "Pupils with Special Educational Needs Are Being Failed by Mainstream Schools, says Mencap." *Independent*, December 13, 2014. http://www.independent.co.uk/news/education/education-news/pupils-with-special-needs-are-being-failed-by-mainstream-schools-says-mencap-9923366.html.

Henley, Martin. *Creating Successful Inclusion Programs*. Bloomington, IN: Solutions Tree, 2004.

"Hindus Protest Muslim Prayers at Public School." *Toronto Sun*, July 4, 2011. http://www.torontosun.com/2011/07/04/hindus-protest-muslim-prayers-at-public-school.

Hunter, James. *The Death of Character: Moral Education in an Age without Good or Evil*. New York: Perseus, 2000.

Ipgrave, Julia. "Religious Diversity: Models of Inclusion for Schools in England." *Canadian and International Education* 40 (2011) 94–109.

Kanu, Yatta. "Introduction: Why Does It Matter Now?" In *Integrating Aboriginal Perspectives into the School Curriculum*, edited by Yatta Kanu, 3–33, Toronto: University of Toronto Press, 2011.

Krieg, Robert. "Romano Guardini's Theology of the Human Person." *Theological Studies* 59 (1988) 457–74.

Kristof, Nicholas. "A Confession of Liberal Intolerance." *New York Times*, May 7, 2016. http://www.nytimes.com/2016/05/08/opinion/sunday/a-confession-of-liberal-intolerance.html?emc=eta1&_r=1.

McDonald, Heather. *Blood, Bones, and Spirit: Aboriginal Christianity in an East Kimberley Town*. Victoria: Melbourne University Press, 2001.

McIsaac, Elizabeth, and Carrie Moody. *Diversity and Inclusion: Valuing the Opportunity*. Toronto: Mowat Centre for Policy Innovation, University of Toronto, 2014.

Miller, Frederick A., and Judy Katz. *The Inclusion Breakthrough: Unleashing the Real Power of Diversity*. San Francisco: Berrett-Koehler, 2002.

Ministry of Education. "BC Education Plan." Updated January 2015. http://www2.gov.bc.ca/gov/content/education-training/k-12/support/bcs-education-plan.

"NHS Profile, Vancouver, CMA, British Columbia, 2011." Statistics Canada, September 11, 2013. http://www12.statcan.gc.ca/nhs-enm/2011/dp-pd/prof/details/page.cfm?Lang=E&Geo1=CMA&Code1=933&Data=Count&SearchText=vancouver&SearchType=Begins&SearchPR=01&A1=All&B1=All&Custom=&TABID=1.

Noddings, Nel. *Philosophy of Education*. Boulder, CO: Westview, 1995.

"Population by Religion, by Province and Territory: 2001 Census." Statistics Canada, January 25, 2005. http://www.statcan.gc.ca/tables-tableaux/sum-som/l01/cst01/demo30c-eng.htm.

Reed, Ronald F., and Tony W. Johnson, eds. *Philosophical Documents in Education*. White Plains, NY: Longman, 1996.

Rouse, Martyn. "Developing Inclusive Practice: A Role for Teachers and Teacher Education." *Education in the North* 16 (2008) 6–13. https://www.abdn.ac.uk/eitn/documents/issue16/EITN-1-Rouse.pdf.

Ruitenberg, Claudia W., and D. C. Phillips, eds. *Education, Culture and Epistemological Diversity: Mapping a Disputed Terrain*. New York: Springer, 2012.

School Act. RSBC, ch. 412 (1996). British Columbia Ministry of Education. http://www.bclaws.ca/civix/document/LOC/complete/statreg/--%20S%20--/05_School%20Act%20[RSBC%201996]%20c.%20412/00_Act/96412_06.xml.

Smith, David. *Learning from the Stranger*. Grand Rapids: Eerdmans, 2009.

Sniderman, Andrew. "Aboriginal Students: An Education Underclass." *Maclean's*, August 8, 2012. http://www.macleans.ca/news/canada/an-education-underclass/.

Sokolowski, Robert. *Phenomenology of the Human Person*. New York: Cambridge University Press, 2008.

Sommerville, John. *The Decline of the Secular University*. New York: Oxford University Press, 2006.

Spinoza, Benedictus de. *Tractatus Politicus*. In vol. 1 of *The Chief Works of Benedict de Spinoza*, translated by R. H. M. Elwes, 279–385. Whitefish, MT: Kessinger, 2010.

Taylor, Charles. "The Moral Topography of the Self." In *Hermeneutics and Psychological Theory*, edited by Stanley Messer et al., 298–320. New Brunswick: Rutgers University Press, 1988.

Westerhoff, Caroline. *Good Fences: The Boundaries of Hospitality*. London: Morehouse, 2004.

Woods, Susan. "Thinking about Diversity of Thought." Working Paper, School of Industrial and Labor Relations, Cornell University, 2008. http://www.workforcediversitynetwork.com/docs/articles/article_thinkingaboutdiversityofthought_woods.pdf.

PART ONE

Ethics

1

Family Pedagogy: (Re)claiming a Topic of Inclusion for Teacher Education

Sherick Hughes

Introduction

Two of the most important, interdependent skills that novice teachers can learn in teacher education is (a) how to begin building upon the knowledge that diverse children bring into the classroom and (b) how to understand the role that family histories play in shaping that knowledge.[1] One entry into these diverse family histories is through the examination of family pedagogy. While the actual origins of the construct, *family pedagogy*, in the literature are difficult to defend, the constructs of *nuanced Black Family Pedagogy* (n-BFP) and *Oppressed Family Pedagogy* (OFP) were coined by the author of this chapter.[2] At the time these constructs were introduced, there was virtually nothing on the topic of family pedagogy in the discipline of education. There was, however, a plethora of research on family/parent involvement, led by pioneering scholar-activists like Dr. Joyce Epstein of Johns Hopkins University. Six types of family/parent involvement toward school improvement emerged from Epstein's work: (1) establishing home environments that support learning, (2) facilitating effective communication between school and home, (3) helping the school and supporting students, (4) learning at home, (5) participating in school decision-making processes, and (6) working with other stakeholders (i.e., students, school staff, and community).[3] Those six types of parent involvement were later

---

1. Hughes, "How Can We Prepare Teachers?"

2. Hughes, "Pedagogy of Educational Struggle"; Hughes, *Black Hands*, 49, 163; Hughes, "Theorizing Oppressed Family Pedagogy."

3. Epstein, "School/Family/Community," 81–96.

grouped by other scholars into two categories: (1) home-based parent involvement (H-BPI) and (2) school-based parent involvement (S-BPI).[4]

Although, this work has been invaluable to the field of education, the work is limited in that it tends to (a) ignore the explicit critical exploration of any perceived racism among the parent(s) on socioeconomic status or race, (b) center the "parent(s)" in ways that exclude other family members involved in the children's lives as primary caregivers, and (c) diminish a deeper, critical discussion of the pedagogical nature of school-related messages from oppressed family elders shared with children at home across generations and grade levels to improve their school experiences.[5] Since its inception, family pedagogy signaled the importance of educators learning from the teaching and learning that occurs between children and their families, yet it is routinely absent from teacher education curriculum. This chapter seeks to reclaim family pedagogy as a topic of inclusion for teacher education. It is guided by one central question: why is it important to reclaim family pedagogy as a topic of inclusion for teacher education and what evidence supports this reclamation? The remaining text provides a brief review of relevant literature on family pedagogy, before describing the *worked example* method. A worked example of OFP is applied here (which is broad enough to encompass n-BFP and other family pedagogies) to illuminate the implications of family pedagogy. Moreover, the chapter ends with concluding thoughts on the importance of (re)claiming family pedagogy as a topic of inclusion in teacher education.

Brief Review of Relevant Literature on Family Pedagogy

There is paucity in scholarship on family pedagogy. Using the *Articles+* search engine with key words "family pedagogy," there were hundreds of hits; however, upon further inspection only ten specifically discussed family pedagogy as a construct. This scholarship included four dissertations (including the author's dissertation), three peer-reviewed journal articles (including the author's article), and three chapters.[6] A Google search for family pedagogy revealed approximately seven pages of relevant websites; however, the vast majority of them presented overlapping information. Some new information emerged from the Google search including a relatively new journal (2011) titled *Family Pedagogy* (*Pedagogika Rodziny*), a

---

4. Murray et al., "Barriers and Opportunities," 2.

5. Ibid., 8.

6. Cross, "Homeplace"; Baker, "Black Families' Pedagogies"; Hughes, "Theorizing Oppressed Family Pedagogy," 45–72; Meng, "Chinese Culture Themes."

quarterly journal of the Academy of Management. Another Google page revealed family pedagogy as an area of concentration for graduate students studying during the 2011–12 and 2012–13 academic years at Krakow: the Jesuit University of Philosophy and Education Ignatianum. The university's faculty of pedagogy[7] justify their inclusion of family pedagogy as a "specialization." Graduates of the program are expected to reflect at least one of the following profiles:

- The graduate has acquired basic knowledge of education, history, philosophy, sociology, and psychology necessary for understanding the sociocultural context of the upbringing process and direct one's professional development. The graduate is competent at interpersonal communication and can analyze and diagnose educational reality. The graduate speaks foreign language at B2 level according to the European Framework of Reference for Language developed by the Council of Europe. The graduate has the ability to reflect on his/her own professional role and is open to the need of professional, personal, and social advancement.

- The graduate has obtained professional qualifications for work as a primary school teacher of "Family Life Education." The graduate is theoretically and practically prepared to work as a career educator in educational, community, therapeutic, and sociotherapy centers, in domestic violence shelters, adoption centers, educational care centers, emergency facilities, family centers, and family courts. The graduate can also work as a counsellor and consultant in institutions catering for the needs of children and families. The graduate is prepared to undertake second cycle and postgraduate studies.

Despite paucity in family pedagogy research on this specific construct, it has been described as an "upcoming discipline."[8] There is some evidence to support this claim with an international audience, including *the SAGE Handbook of Educational Action Research*,[9] and a book published in Russia titled *Special family pedagogy: Family education children developmental disabilities*.[10] This text interprets pedagogy as an integral approach to scholarship because it can engage actions like studying a child's upbringing from different "specialisms" of pedagogy including "social pedagogy and family pedagogy." Family pedagogy as a research direction and social pedagogic

---

7. Faculty of Pedagogy, *Pedagogy for Students*.
8. Kornbeck and Jensen, *Social Pedagogy*, 113.
9. Noffke and Somekh, *SAGE Handbook*, 328.
10. Seliverstov, Denisova, and Kobrina, *Special Family Pedagogy,* 238.

action answers parents' need to be helped in better educating their children. The qualities of a "good parent" require effort and specialty training, continuous improvement and self-improvement, and are based on science, on competence and skill, and may even suppose a certain vocation.[11] In another study (using approximately seventy hours of video observations collected over nine months), researchers found that the primary caregiver participates in shared book reading in ways that illustrate promising family pedagogical practices for heritage language development, and offers insights into building pedagogical practices for education in the early years.[12] While not speaking of family pedagogy directly, a recent study of preservice teachers[13] underscores the potential for preservice teachers to be educated, via teacher education coursework, about how to begin engaging local family pedagogy, particularly in desegregated, multiethnic/multiracial schools. One preservice teacher from their study elaborates on this point: "It was the first time I've ever been in a room where English was not the dominant language, so communicating in my native language was challenging. It brought me out of my comfort zone. . . . I see the need to include these families in my classroom."[14]

Pre-service teachers in the study agreed unanimously "that doing the family night was a positive experience that they would repeat as classroom teachers, because they felt that working with parents and children together would give them a better sense of the context in which their children live, and would help them get to know the parents."[15] Pre-service teachers also began to internalize the point that "this would be important in working with the parents to support their children's education, and that although they hadn't considered this before, it was important to be comfortable working with the adults that are from minority groups, as much as the children."[16] Moreover, preservice teachers in the study "were living in an entirely different field, interacting and working with diverse Others: situations such as family literacy nights and multicultural events were readily arranged to further challenge PTs' conventional epistemology."[17] This teacher education experience demonstrates that preservice teachers are capable to studying family pedagogy in a manner that instills within preservice teachers "the

---

11. Neacsu and Dumitru, "Family Pedagogy," 212.

12. Li and Fleer, "Family Pedagogy," 1944–60.

13. Han, Madhuri, and Scull, "Two Sides of the Same Coin," 626–56.

14. Ibid., 646.

15. Ibid., 646–47.

16. Ibid.

17. Ibid.

need for advocacy for Others' educational equity and deepened critical consciousness and praxis to include Others and Other epistemology in their pedagogic practices and relationships."[18]

Methodology:
The Worked Example from a Larger Ethnography

Data presented here were drawn from a long-term ethnographic study in the southeastern region of the United States. This larger ethnographic study occurred 2001–03 with additional follow-up questions of participants 2004–06.[19] The ethnographic methods included the study of three generations of six African-American families from that region via oral history interviews, intergenerational focus group dialogues, archival document analysis, and focused observations. Interviews were transcribed by a paid transcriptionist and data were analyzed using critical narrative analysis in search of larger themes that emerged from a compilation and comparison of family pedagogical narratives and the observations and archival data. One of the families centered in the ethnography will be highlighted in the worked example, the Foresight family (a pseudonym). The ethnographic methodology was most conducive to exploring and identifying family pedagogy because of its designed ability (a) to search for ways the sociocultural, historical, and geographical context shapes family pedagogy, (b) to be concerned for issues of intersubjectivity, and (c) to include a social constructionist interpretation.

One of the most important pieces of historical data that emerged from the study was the information regarding the *freedom of choice.* The freedom of choice was a discursive innovation that grew out of *separate but equal* and gained momentum from the discourse of the excellence vs. equity debate. Indeed, it was espoused as a good, democratic ideal alternative for balancing excellence and equity. However, it would not lead to an ideal "free and intellectual search," but seems to have led to both anticipated and unanticipated negative conditions and consequences. Following the rise of the deceiving political discursive innovation of freedom of choice, it was not unusual for a black family to find themselves yet again at the intersections of tradition and transition, resistance and accommodation, law and oppression.

The worked example involves a way to present a shortened version of a synthesis while demonstrating the process.[20] A signature mark of family pedagogy is its dialogic approach, and accordingly, the iteration of the worked

18. Ibid.
19. Hughes, *Black Hands*, 12.
20. Britten et al., "Using Meta Ethnography."

exampled applied in this chapter relies on heavy quotations, so as not to hide the actual text from which our emergent metaphors and analogies originate and to remind the reader that the words reflect interpretations not objective data. Given space limitations, this chapter follows their protocol. The worked example demonstrates the potential of family pedagogy as a defensible milieu to consider in teacher education because of its potential to generate unasked questions, improve interpretations and deepen understandings of the children. The process of engaging the worked example to illustrate an exemplar of family pedagogy is intended to provide more continuity and clarity for the reader, and the author, as well. In the following worked example, the Foresight family pedagogy provides evidence of de facto desegregation and Oppressed Family Pedagogy as a form of family pedagogy to consider.

Oppression has been described as extant interlocking systems that comprise a matrix of domination in which "race, class, and gender" are particularly dominant and oppressive.[21] Oppression is perpetuated, exposed, and resisted "on three levels: personal biography, group or community level of the cultural context created by race, class, and gender; and the systemic level of social institutions."[22] The author of this chapter introduced the construct, Oppressed Family Pedagogy (OFP) in 2005. As applied in this article, OFP *involves the intergenerational art of critical and reciprocal teaching and learning that is engaged at home by families battling oppression.* Oppressed families live at the crossroads of domination, accommodation, and resistance. They tend to represent numerical or political minorities who are often perceived to be a threat by a dominant group who sees them as potentially encroaching upon their values, beliefs, and/or resources perceived as precious and/or limited.

Within the Foresight family's response to the discursive innovation of freedom of choice, educators can find spaces for both languages, so to speak, in a joint effort to disarm its potentially harmful innovative bearings. In short, the Foresight family presents counter-discursive family pedagogy of struggle and hope. Both struggle and hope pedagogies seem to induce conditions that help the family endure the arduous counter-discursive homework of problem posing, problem finding, and problem solving to prepare for the inequities of desegregated schooling. The worked example highlights two specific lessons from Foresight family pedagogy through the voices of the elderly father, Warren Foresight, and his two middle-aged daughters who experienced the initial years of school desegregation. Information from their family pedagogy can be incorporated into teacher education,

21. Hill Collins, *Black Feminist Thought*, 226–27.
22. Ibid.

particularly for schools and colleges of education and other programs preparing teachers to lead diverse, equitable, and socially just desegregated schools and classrooms that don't oppress black families in the southeastern region of the United States.

Oppressed Family Pedagogy:
A Worked Example of Family Pedagogy

Lesson Number 1:
Freedom of Choice is Not Free, So Work Twice as Hard

Foresight children did not receive meals at home, unless they went to school and did well at it. Fortunately, none of the Foresight children would go hungry by this rule. It was all part of Warren "Daddy" Foresight's pedagogy and his fight to prevent and to counter any possible thoughts his children might have about receiving handouts from anyone during the turmoil of the freedom of choice period. It may initially seem cruel or indicative of pre-abuse and neglect at first read, but his children seemed to understand the message as he intended it.

My interpretation of his message was that it was intended to counter discursive innovations including freedom of choice, because he knew his children would never be afforded such a freedom. Following her father's teaching me the no-school-no-food lesson, Joanne Foresight alluded to the rule as one family counter-discursive tool to push the children to seize every learning opportunity in school.

Joanne (Daughter 1): "No we sure didn't [miss any meals]. We sure didn't. Not any. Like he said, we wanted to go to school. We loved school. And that [was] a big difference."

Warren and Janice provided additional evidence that the family shared narratives of struggle and of hope that were educative and intergenerational.

Warren (Father): "They had to do what white children didn't do. . . . Um hum, yeah. A black child had to be prepared to do something in order to make a living, and other children didn't. I think [that's] why I was so hard on my children. . . . And our children had to work twice as hard to get what he was getting in order to compete with the white, and he wasn't doing as much, because they just do enough to get by with a lot of other things that our children couldn't. And it's still like that now. A colored person has to learn how to give their children something of substance [at home while they're] in school."

Janice (Daughter 2): "But every grading period [during freedom of choice] they kept me off the honor roll. That's how they did. And that's how

they do now. That's why I tell my niece and nephew, they have a plan to keep us down. But we've got to do double and triple and quadruple what they do. We can't just get by and 'do good' and do better. But we've got to do the best. And that's the only way we're going to make it. . . . And I try to let them know [things are different for most whites here]. My nieces and nephews may say, 'Well, they [whites] do . . .' So what? You know. 'They didn't go to college.' 'But their mamas or their daddies own Wachovia Bank,' I remind them. . . . And it's Serby and Sons. They are looking out for their children. But [even after freedom of choice], we don't own anything, so we can't pass anything along to our children and grandchildren. We don't have anything. So one thing I would encourage any black is that they try to get into a profession where you can go in business and be your own boss. That's what I wish more blacks would do."

Warren Foresight taught his children (implicitly and explicitly) and they taught their children, nieces and nephews (and other black children in their community) that no matter what was publicly espoused, their lived in a condition that exposed underlying motives of oppression. Their family pedagogy was set to counter the messages of political discursive innovation in order to navigate a sometimes shady desegregated educational system. For local teachers (largely white teachers) in the newly desegregated school setting, knowing that some black children were taught at home that (a) the freedom of choice was not free (at least not for them), and (b) that they would need to work twice as hard as whites to be treated equitably in schools was invaluable information. Evidence of this point was found in the narratives of white teachers from the area, one of which was mentored by black teachers and families, Barbara Needham (pseudonym).

Barbara Needham (White Teacher): "During integration all white commissioners made the funding decisions [not to build a new school out in plain view like the other two formerly all white schools] . . . it's like they said, 'Let's hide them, so people can't see the inequality.'"

Barbara also spoke highly of the black female teachers and families with whom she later worked as an assistant and learned as a mentee. The backlash she notes from other whites helps to support the Foresight stories of oppressive white teachers.

Barbara Needham (White Teacher): "Most people probably would say 'oh my, I work for a black woman.'"

During the early transition into school desegregation, one teacher in the system asked Barbara, pejoratively "how can you take orders from a black?"

Barbara Needham (White Teacher): (Sighs) "She thinks she's above and beyond anyone. I enjoyed her the least. And she was white."

While Barbara Needham did not have family pedagogy in her teacher education program, she learned nuanced black family pedagogy by necessity. Barbara had been a student during the freedom of choice period and she befriended black students and continued relationships with their families. So, when she returned to the area as a middle school teacher assistant and then later was awarded Teacher of the Year at the desegregated school, those relationships and lessons learned from black families were invaluable. Unfortunately, most white teachers in desegregated schools have no such relationship with the local communities. With the advent of Teach For America, and other alternative teacher programs, as well as funding cuts for fellowships to grow-your-own local teachers programs (Like the North Carolina Teaching Fellows program), few white teachers entering desegregated schools have the knowledge, skills, and dispositions to engage local family pedagogy to improve student learning.

Therefore, it is imperative that family pedagogy become a legitimate topic of inclusion in teacher education. With the evidence of continued gaps in the opportunity to learn in those schools that separate students disproportionately along racial lines, the region should not rely on trial and error strategies to engage local families. It is past time to consider family pedagogy in the teacher education programs that filter teachers into regional schools. Janice Foresight speaks to this point in a final note on Lesson Number 1:

Janice (Daughter 2): "It was an all-white school. . . . It was like a trial-and-error thing. I think they were trying to see. First of all I don't think they thought the blacks were going to go. That's number one. And we shocked them when we went. And when we stayed the whole year. Because they probably didn't think we were going. So they really didn't make any plans for us."

Lesson Number 2:
Faith in God, Faith in Family, and Faith in Learning from Others

The Foresight family like many other nuanced Black families countered the esoteric, Machiavellian characteristics of freedom of choice with two faiths: faith in family and faith in God. These two faiths also can be interpreted as a limited faith in school to provide a sound basic education that is also equitable and socially just for oppressed families.

Janice (Daughter 2): "I think family is number one—having that good support from the family, and my oldest sisters and brothers. Family support. I mean, knowing that they were always there. Because see, my mother did not work outside the home, per se. She was here when I was here. When they were growing up, she might have worked in the fields or something, but

Mama was home. So I knew what it was like to have a good home, nutritious meals, warmth and love and encouragement. And my Daddy just instilled in us that he only went as far as the tenth grade, because I think that's as far as they went back then. And he knew. He used to tell us stories about what he had to go through at the shipyards. And he was determined that his children would be three or four times better than he was. And the only way to do that was education. He stressed, 'You've got to get it.' It was only because of him that I went back and got my master's. Because I had no intention, but the more you get, he would always let us know, you've got to have it. You've got to. And that's what I try to tell young black kids now. A high school degree now is nothing for blacks. It's like fifth grade graduation. And even four years [of college] now is almost like a high school, for us. I mean, it's so sad that . . . we are still behind."

Janice (Daughter 2): "My daddy's thing was, 'You need to go [to the newly desegregated school]. And it'll help you.' I said, 'Why?' And he said, 'First of all, it will prove to you, to let you know you're just as smart as the white kids. And it will give you some experience in knowing how to deal with people other than your own people.' And so they checked it and I went. And I was in the eighth grade. It was in the 1966–67 school year. And I can tell you it was an experience I will never forget. And I think that's why I push my nieces and nephews so hard. . . . And I was telling a group of black kids, one Sunday—I was speaking at a church in Windsor—and I told them what I did was I found out who the smartest whites were. And I sat with them. Because I knew they were going somewhere in life. And that's what I wanted to do. And if some of the blacks would say, 'You think you're better than me?' 'Call me what you want. I'm going somewhere.' And I found out who the smartest whites were, and the Puerto Rican guy there . . . were the smartest, about six whites. I mean smart. And in class I'd get me a chair and my desk, and I'd be right in the midst of them listening. Seeing how they take notes. When I graduated, I graduated right along with them. They were number six and I was number seven. The only black. Um hum. With the gold ring around the neck."

Warren (Father): "They would say the Lord's Prayer every morning. I don't know whether they allow it now or not. That's the first thing you done when you got in your classroom was say the Lord's Prayer. I suspect a lot get grown now and don't even know it. . . . They're kind of busy now, they ain't got time.

Joanne (Daughter 1): "I think prayer really helped because I can't remember in school, but we did a lot of praying. . . . You know that prayer was the foundation of things."

Janice (Daughter 2): "We were raised in the church. My parents were praying parents, and they had to be back then. I think most black parents back then had to know something about God, because we wouldn't have been where we are. You know, in the fields, they sung hymns to keep them going. And like I say, we were raised in the church. We had to go to church, and it did not hurt me. You know, as I got older it has strengthened me and helped me to know that because of God I have gotten some things in life that I would not have, probably, if I did not have education and God. . . . And I was still preaching [the Foresight family pedagogy and religious faith] back then. I babysat them for summers at a time, preaching. . . . I would always let them know that they could be anything they wanted to, even the president of the United States, if they wanted to. And I really believe, Terrence [nephew], the one that is with the city, he's going to go places. I don't know how far."

With family and religion as such an integral part of Foresight family pedagogy, it is imperative for teacher education programs in their local universities to prepare novice educators with this lesson in mind. The family pedagogical lesson of faith in learning from others was clear in the intergenerational narratives from Janice and her father Warren. This family pedagogy could be quite useful in teacher education as we educate teachers about how to engage peer collaboration. Janice learned from her father to have faith in learning from others, including white peers, who may know more about the given concept, until she reaches her highest potential[23] with that concept. Janice proceeded to share that family pedagogy with her nephews and church members from the next generation of black learners in her school community. Knowledge of this family pedagogy would be useful a priori for any teacher entering a classroom with concerns about flexible and appropriate peer collaboration and peer support in lieu of traditional, static ability grouping.

Interpreting the family lesson of faith in God and faith in family might begin logically by revisiting the separation of church and state, which exists in the region. Education policy for public schools in the region does prohibit school faculty and staff members from leading prayers; however, individuals can pray over their own meals and even small student groups can and do pray at the public school together without legal ramifications. This element of Foresight family pedagogy is of particular concern in the region, commonly considered as part of the "bible belt" of the US. Thus, this intergenerational family lesson can be important for teaching novice educators about how to respond to local family pedagogy by being knowledgeable about their places of worship. As we learn from Foresight family pedagogy, gospel music from their church choir was central to worship, so teaching

23. Walker, *Their Highest Potential*, 206.

educators to genuinely support the participation of such choirs in school musical assemblies could go a long way in connecting educators with an integral lesson of family pedagogy.

Implications: Family Pedagogy as a Topic of Inclusion for Teacher Education

As demonstrated in the narratives from the Foresight family, intergenerational family narratives are educative and, indeed, pedagogical in ways that expose and resist, as well as value and support, education at home. Moreover, the worked example provides evidence of at least three implications of family pedagogy to be considered as educational leaders contemplate its inclusion in teacher education. These implications are articulated below through an adaptation of Clark's work on the implications of local oral history:[24]

1. Family pedagogy can restore the importance of local history by documenting the history of communities that have been excluded from historical accounts and encouraging individuals to see themselves as historical actors. It is possible to encourage people to remember, as a way of entering and transforming history and our understanding of the past, for future reference.

2. Family pedagogy can spark a dialogical encounter based on rapport between the teacher education researcher and the researched local families. It can support healing, reconciliation, and developmental teaching and learning, affording educators the currency to validate and to exchange important K–12 experiences with local families.

3. Family pedagogy can work as an artistic practice that can transform relationships and build new cultural perspectives, thereby opening new dialogues to engage positive K–12 home-school-community-university relationships.

Family pedagogy offers suggestions for ways (a) to collaborate and (b) to expose any barriers of oppression that limit the type of praxis that optimizes the potential to liberate our K–12 school communities. Albeit based in family narratives, family pedagogy has the potential to convey some convincing evidence to teacher education research, rendering it a useful scholarly tool for highlighting and critiquing the counter discursive possibilities of critical pedagogy.

24. Clark, "Oral History," 91, 94–95.

(Possibility 1) FP is conceptualized broadly for teacher education to consider pedagogy from families privileged and penalized* by racism, social classism, sexism, heterosexism, ableism, ageism, and religion-based discrimination.

(Possibility 2) FP has intergenerational lessons for teacher education to prepare new educators to entire school communities with the tools for engaging more meaningful, critical and reflexive actions, which is crucial but often neglected in desegregated school settings.

(Possibility 3) FP acknowledges pedagogy at home as a form of curriculum with planned lessons and units that can be transferable and translated by generations of family members, and has lessons that can be particularly important for teacher education programs preparing teachers for that locale.

(Possibility 4) FP centers the family as a primary source, and as a link to secondary sources, of evidence from historical documents that also can validate their narratives. With FP as a primary source, teacher education can help fulfill a promise to local families to develop "nothing about us without us."**

(Possibility 5) FP can be instructive in teacher education for additional evidence to be used against the banking model of learning, because it offers an example of the potential learning that can surface from what families teach and learn at home, and it can respond to daily trials and triumphs associated with local schools.

(Possibility 6) FP attends to oppressed family needs for legitimate authority and regards oppressed family members as legitimate school decision-makers. Teacher education can prepare educators for co-equal planning and performing teams to create necessary in-service lessons and units for their peers regarding pertinent pedagogical issues at home and school.

(Possibility 7) FP suggests a need to find spaces for oppressed families in teacher education, where school/college of education faculty could involve local, historically oppressed or privileged families as co-equal instructors. As incentivized partners, local families could inform electives and core courses in the curriculum.

(Possibility 8) FP can be applied in teacher education to create anti-oppressive lesson plans and unit plans that also move children toward proficiency in literacy, the arts, and STEM. School/college of education alumni from oppressed families represent a promising population for this type of university engagement with local families and schools.

---

* Hill, *Black Feminist Thought*.

** "Nothing about us without us" is a phrase borrowed from critical disabilities scholars in the United States to ensure that no activity was planned on behalf of children and adults labeled with disabilities without their consultation and representation on decision-making groups, teams, or committees.

Reclaiming 8 Possibilities of Family Pedagogy (FP) for Teacher Education

Concluding Thoughts:
(Re)claiming Family Pedagogy as a Topic of Inclusion

In summary, the aim of reclaiming family pedagogy as a topic of inclusion in teacher education is to enable educators to consider children holistically toward helping them reach their highest potential.[25] This (re)claiming of family pedagogy in teacher education necessitates a concerted effort to develop curriculum toward an understanding of family as arguably the most powerful non-school force in the milieu of children's lives,[26] whereby:

- Children are reconceptualized as human agents in schools, and their actions are greatly influenced by family pedagogy;

- Children are reconceptualized as learners in schools, and their abilities, work ethic, and willingness for learning a given concept at a given time is greatly influenced by family pedagogy;

- Children are reconceptualized as young scholars with funds of knowledge they bring to school that is greatly influenced by family pedagogy.

Reflection Questions

1. What is family pedagogy, and how is it linked to nuanced black family pedagogy (n-BFP) and oppressed family pedagogy (OFP)?

2. Imagine what and how you may need to learn differently in order to approach educating diverse students with family pedagogy in mind.

3. From your own schooling experience as a student, think of one salient narrative where educators' preparation for engaging family pedagogy would have improved how they addressed any school-based adversity that you faced.

4. Take time to record some notes on your understanding of the relationship between the family and the school. Do they reflect the arguments given by the author for the importance of reclaiming family pedagogy as an area of inclusion in teacher education?

5. Think of some of the possibilities that engaging family pedagogy has for how you educate children more or less different from yourself.

25. Walker, *Their Highest Potential*, 206.
26. He, Schultz, and Schubert, *SAGE Guide*, xxv.

Bibliography

Baker, Aaliyah. "Black Families' Pedagogies: Pedagogical Philosophies and Practices Surrounding Black Parents' Decisions to Homeschool." PhD diss., University of Wisconsin–Madison, 2013.

Britten, Nicky, et al. "Using Meta Ethnography to Synthesize Qualitative Research: A Worked Example." *Journal of Health Services Research and Policy* 7 (2002) 209–15.

Clark, Mary Marshall. "Oral History: Art and Praxis." In *Community, Culture, and Globalization*, edited by Don Adams and Arlene Goldbard, 86–105. New York: Rockefeller Foundation, 2002.

Cross, Paulette Theresa. "Homeplace: Unearthing and Tracing the Oral Traditions and Subjugated Knowledge of a Multigenerational Woman-Centered African American Family." PhD diss., University of Utah, 2014.

Epstein, Joyce L. "School/Family/Community Partnerships: Caring for the Children We Share." *Phi Delta Kappan* 92 (2010) 81–96.

Faculty of Pedagogy. *Pedagogy for Students Beginning in the Academic Year 2012/2013 and 2012/2011*. Krakow: The Jesuit University of Philosophy and Education Ignatianum, 2016. http://www.ignatianum.edu.pl/institute-of-educational-sciences/about-the-institute/graduates-profile---pedagogy.

Family Pedagogy (Pedagogika Rodziny) Quarterly 1 (2011). http://pedagogika-rodziny. spoleczna.pl/attachments/article/PR_1_1.pdf.

Han, Keonghee Tao, Marga Madhuri, and W. Reed Scull. "Two Sides of the Same Coin: Preservice Teachers' Dispositions towards Critical Pedagogy and Social Justice Concerns in Rural and Urban Teacher Education Contexts." *Urban Review* 47 (2015) 626–56.

He, Ming Fang, Brian D. Schultz, and William H. Schubert, eds. *The SAGE Guide to Curriculum in Education*. Washington, DC: SAGE, 2015.

Hill Collins, Patricia. *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. London: HarperCollins, 1990.

Hughes, Sherick. *Black Hands in the Biscuits, Not in the Classrooms: Unveiling Hope in a Struggle for Brown's Promise.* New York: Peter Lang, 2006.

———. "How Can We Prepare Teachers to Work with Culturally Diverse Students and Their Families?" Harvard Family Research Project, the Family Involvement Network of Educators, n.d. http://www.hfrp.org/family-involvement/fine-family-involvement-network-of-educators/member-insights/how-can-we-prepare-teachers-to-work-with-culturally-diverse-students-and-their-families-what-skills-should-educators-develop-to-do-this-successfully.

———. "Pedagogy of Educational Struggle and Hope: Black Families Responding to Desegregated Schooling." PhD diss., University of North Carolina at Chapel Hill, 2003.

———. "Theorizing Oppressed Family Pedagogy: Critical Lessons from a Rural Black Family in the Post-*Brown* South." *Educational Foundations* 19 (2005) 45–72.

Kornbeck, Jacob, and Niels Rosendal Jensen, eds. *Social Pedagogy for the Entire Lifespan.* Vol. 2. Bremen: Europäischer Hochschulverlag, 2012.

Li, Liang, and Marilyn Fleer. "Family Pedagogy: Parent-Child Interaction in Shared Book Reading." *Early Child Development and Care* 185 (2015) 1944–60.

Meng, Nan. "Chinese Culture Themes and Cultural Development: From a Family Pedagogy to a Performance-Based Pedagogy of a Foreign Language and Culture." PhD diss., Ohio State Universty, 2012.

Murray, Kantahyanee, et al. "Barriers and Opportunities to School-Based Parent Involvement: Implications for Adolescent Violence Prevention." *SAGE Open* (2014) 1–12.

Neacsu, Mihaela Gabriela, and Georgiana Dumitru. "Family Pedagogy: Research Direction and Social and Pedagogic Action." *Journal Plus Education/Educatia Plus* 8 (2012) 212–17.

Noffke, Susan E., and Bridget Somekh, eds. *The SAGE Handbook of Educational Action Research.* Washington, DC: SAGE, 2009.

Seliverstov, V. I., O. A. Denisova, and L. M. Kobrina. *Special Family Pedagogy Family Education Children Developmental Disabilities.* Russia: Vlados, 2009.

Walker, Vanessa. *Their Highest Potential: An African-American School Community in the Segregated South.* Chapel Hill: University of North Carolina Press, 1996.

2

A Role for Teachers and Teacher Education in Developing Inclusive Practice[1]

Martyn Rouse

Introduction

ALTHOUGH THERE IS WIDESPREAD support for inclusion at a philosophical level, there are some concerns that the policy of inclusion is difficult to implement because teachers are not sufficiently well prepared and supported to work in inclusive ways. Inclusion requires teachers to accept the responsibility for creating schools in which all children can learn and feel they belong. In this task, teachers are crucial because of the central role they play in promoting participation and achievement, particularly with children who might be perceived as having difficulties in learning. This chapter reviews some of the barriers to the development of successful inclusive schools and suggests that one way to overcome these difficulties is to reconsider the roles, responsibilities, and identities of teachers. It also provides some suggestions about the role of teacher education in the development of teachers' skills, knowledge, attitudes, and beliefs. In this context, the Inclusive Practice Project (IPP) at the University of Aberdeen has been working with colleagues on the reform of the Professional Graduate Diploma of Education (PGDE)[2] to look at different ways in which teachers and schools can become more inclusive of children who might have found learning and participation difficult in the past. Some details of the project are provided.

1. An earlier version of this chapter appeared as: Martyn Rouse, "Developing Inclusive Practice: A Role for Teachers and Teacher Education?" *Education in the North* 16 (2008) 6–13. Reproduced with permission.

2. The PGDE is a full-time, one-year, postgraduate program leading to qualified teacher status for candidates with (at least) a bachelor's degree.

This chapter addresses a series of key questions:

- What is the current international policy context for inclusion?
- Why are inclusive practices difficult to develop?
- How do teachers perceive their roles in supporting inclusion and reducing underachievement?
- How might teacher education contribute to the development of inclusive practices?

This chapter also locates recent developments in inclusive education in a broader discussion about the role of teachers in educating *all* children more effectively than may have been done in the past. It considers broad issues of achievement, underachievement, and participation, and the roles, responsibilities, and identities of teachers, as well as the development of their skills and knowledge. In particular, it argues for the central role of teachers in promoting inclusion and achievement, particularly when dealing with children who are perceived as having difficulties in learning.

Inclusion: The Current International Context

Extending access to education is part of a worldwide agenda. The Education for All (EFA) initiative from the United Nations was an essential element of the Millennium Development Goals, in part because education continues to be seen as crucial to human development, and also because so many children do not have access to education.[3] Across the world, there are many reasons why children do not attend school, including high levels of mobility, social conflict, child labour and exploitation, poverty, gender, and disability. Many children are at risk of not attending school or of receiving a substandard education. In some parts of the world, schooling is not available because of a shortage of school places, a lack of quality teachers, or because schools are too far from where children live. Sometimes families choose not to send their children to school because of fears about safety and security, the poor quality of schooling (which may be seen as irrelevant), or because of the economic costs. Such costs might include school fees, having to buy uniforms, books, and materials, and so-called "opportunity costs" that arise when young people are not economically active because they are in school.

Differences in access to, and outcomes from, education depend not only on children's individual circumstances, but also crucially on the country in which they live, and in many cases, where they live within that

3. "Children Out of School."

country. In well-schooled, internationally successful countries, such as Scotland, with its long history of compulsory school attendance, such concerns may seem irrelevant. But even here, not all children are in school. And even when they are in school, some children do not have positive experiences of education, nor do they have much to show for their time in school. The so-called "achievement gap" between those who achieve most and those who achieve least is a major concern in many countries, including Scotland, as outlined in two reports by the Organization for Economic Cooperation and Development (OECD).[4] In many countries, the concern is not only about access to schooling, but it is also about ensuring meaningful participation in a system in which achievement and success is available to all.[5] But why is there such a long tail of underachievement in many countries? Why do educational systems have institutional barriers to participation and achievement? And why do so many teachers think that the problems that some students have in learning should not be their responsibility? Is it because they have not been trained to deal with these matters?

Throughout the world, there is an increased awareness of differences in access to and outcomes of education. This has to be understood in the power of education to reduce poverty, to improve the lives of individuals and groups, and to transform societies.[6] Developing "schools for all" is important because schooling is linked to human, economic, and social development goals. But at the same time, it is apparent that many school systems perpetuate existing inequalities and intergenerational underachievement. The reasons for this are complex, but it often relates to deeply embedded attitudes to, and beliefs about, human differences. Nevertheless, dealing with exclusion, marginalization, and underachievement is not only the right thing to do; it makes sound economic and social sense. Failure to develop schools capable of educating all children not only leads to an educational underclass, but also a social and economic underclass which has serious consequences for society now and in the future. Therefore, the development of successful inclusive schools, "schools for all," in which the learning and participation of all children is valued is an essential task for all countries. It is hardly surprising therefore that tackling underachievement and increasing inclusion are part of a worldwide agenda. As a result of this interest, a series of national and international initiatives intended to broaden participation for vulnerable groups of children have been enacted over a period of more than twenty years. These include the United Nations Education for All

4. OECD, *Review of the Quality*; OECD, *Improving Schools.*
5. Florian, Black-Hawkins, and Rouse, *Achievement and Inclusion.*
6. Grubb and Lazerson, *Education Gospel.*

initiative (EFA), which was launched in Jomtien, Thailand, in 1990, and the Dakar Declaration.[7]

As previously mentioned, many countries have educational systems that work better for some children than for others. These concerns have become more apparent because of concerns about global competitiveness and the rise of the so-called knowledge economy. In response, many systems have introduced "standards-based" reforms.[8] The process of mainstream education reform began in many countries in the mid-1980s when concerns about economic competitiveness and the efficiency of school systems led to the introduction of marketplace principles in education.[9] Such reforms were underpinned by the idea that competition and choice raise standards and accountability. However, it could be argued that competitive environments result in winners and losers, and that in such a climate, some children may be seen as more attractive to schools than others. Children who are considered difficult to teach and those who find learning difficult are at increased risk for exclusion when schools operate in a competitive educational marketplace.[10]

At the same time, but mostly independent of the "mainstream" reform legislation, many countries have enacted educational policies designed to develop their special education systems or to encourage greater inclusion of children considered to have disabilities or difficulties for whatever reason. Examples can be seen in a series of initiatives and reports from the European Agency for the Development of Special Needs Education[11] and OECD.[12] At the national level, there is the Education (Additional Support for Learning) (Scotland) Act of 2004, which points out that a child may require additional support for a variety of reasons. It is clear that such legislation will not only have an impact on the roles of teachers and schools but also significant implications for professionals working in health, social work, and other agencies.

In spite of a positive policy framework in many countries, achieving inclusion and reducing underachievement is a daunting task. The European Agency on the Development of Special Needs Education[13] reports that dealing with differences and diversity continues to be one of the biggest problems

---

7. "Education for All."

8. McLaughlin and Rouse, *Special Education.*

9. Ball, *Education Policy.*

10. Gillborn and Youdell, *Rationing Education.*

11. "Inclusive Education and Classroom Practice."

12. OECD, *Students with Disabilities*; Field, Kuczera, and Pont, *No More Failures.*

13. "Inclusive Education and Classroom Practice."

faced by schools across Europe. It is suggested that difficulties in creating schools for all are often associated with low expectations and aspirations, migration, intergenerational poverty and underachievement, and a belief by some that education is a privilege and not a right that should be available to all. In addition, barriers to participation arise from inflexible or irrelevant curricula, didactic teaching methods, inappropriate systems of assessment and examinations, and inadequate preparation of and support for teachers. In some countries, schools are operating in a hostile policy environment that results in insufficient "capacity" because of restrictive school structures, a competitive ethos, negative cultures, and a lack of human and material resources. In turn, these views lead to negative attitudes about learners who struggle, low expectations, and a belief that some children are "worthy" of help but others are "unworthy" because their difficulties are their own (or their parents') fault.

It is important to reiterate that this broader policy context can affect the development of inclusion. Mainstream educational reform initiatives designed to raise standards can be both a facilitator and a barrier to the education of children with learning needs. In many cases, these two strands of policy development, inclusion on the one hand and higher standards on the other, do not necessarily make comfortable partners. On the one hand, it can be argued that higher standards are good for all children because schools are held accountable for the progress of all learners. On the other hand, it has been argued that the difficulties children experience in learning are a consequence of unresponsive education systems. As a result, children are often seen as having "additional support needs" when there is a discrepancy between what a system of schooling ordinarily provides and what the child needs to support their learning. Thus, the professional focus tends to be on what is "additional to or different from" the provision that is generally available, rather than on what can be done to make schooling more accessible for all.[14]

In addition, there are persistent beliefs that when children find learning difficult, it is because there is something wrong with them. The "classic" special education view assumes that it is not possible to include children with learning difficulties in mainstream settings because they have deficits and their needs are different. The assumption that underpins this view is that it is desirable to group children according to the nature of their abilities, disabilities, or difficulties. There are those who claim that because children are different, there will be a diversity of instructional needs. In turn, this requires teaching groups to be formed according to these perceived individual characteristics. Successful teaching of children who are different requires

14. Florian, "Reimagining Special Education," 9–22.

that they be grouped homogeneously so that special pedagogical approaches can be deployed by teachers who have been trained to use them.[15] It could be argued that when special education is conceptualized in this manner, it is a barrier to the development of inclusion because it absolves the rest of the education system from taking responsibility for all children's learning.

The research literature suggests that the implementation of inclusion policies has been uneven.[16] While there are many success stories to be told about inclusion over time,[17] there have also been failures and difficulties. Such difficulties have been blamed on a variety of factors including competing policies that focus on competition and ever-higher standards, a lack of funding and resources, and existing (separate) special education practices. It has also been suggested that one of the greatest barriers to the development of inclusion is because most teachers do not have the necessary knowledge, skills, and attitudes to carry out this work.[18]

Therefore, although inclusion is seen as important in most countries, experience tells us that it is difficult to achieve for children with additional support needs for a number of reasons, including

- uncertainty about professional roles and the status of teachers, especially those who have responsibilities for additional support needs;

- a lack of agreement about the nature and usefulness of specialist knowledge;

- territorial disputes between professionals associated with certain "special" practices; and

- inadequate preparation of teachers and a lack of ongoing professional development opportunities.

Teachers' Views of the Inclusion Task

The current context in which teachers are working is one of rapid change. All areas of education have changed during the past decades, with major changes to the role of teachers together with the introduction of new approaches to the curriculum and assessment. In addition, the legislation has seen changes in how difficulties in learning are conceptualized, from deficit-based approaches

15. Kauffman et al., "Diverse Knowledge," 2–6.

16. Evans and Lunt, "Inclusive Education," 1–14.

17. Ainscow, "Towards Inclusive Schooling," 3–6; Florian, "Reimagining Special Education."

18. Forlin, "Inclusion," 235–45.

to broader "ecological" concepts of special educational needs to additional support for learning, which recognizes that children may have difficulties for all kinds of reasons. These changes have involved the development of new understandings about the interactive nature of children's needs and a shift in focus from "what is wrong with the child?" to "what does the child need to support their learning?" Such developments have substantially affected the professional identity as well as the roles and responsibilities of many teachers. It also has implications for how teachers are trained and supported in their professional development to enable them to become inclusive practitioners in the increasingly diverse schools of today.

In Scotland, as in many other countries, there is currently very little time allocated within initial teacher education programs to cover issues of inclusion and additional support needs. Further, with the exception of teachers of the blind and the deaf, there are no nationally mandated qualifications for teachers of pupils with additional support needs. The General Teaching Council for Scotland and the Scottish Teacher Education Committee (STEC) have been reviewing the best way to develop teachers' values, skills, and knowledge to deal with diversity as part of the National Framework for Inclusion.[19]Although specialist courses for experienced teachers are available in a number of universities, funding is scarce and many teachers do not have the opportunity to pursue courses leading to higher-level qualifications in the area of diversity, learning support, and inclusion.

In addition, the rapidly changing policy context together with uncertainty about how best to organize provision leads to a range of understanding about the purpose and nature of the support needs task. Provision varies from school to school and from local authority to local authority. Therefore, any exploration of the role, status, and identity of teachers who teach children who have support needs has to take into account the complexity of the task. Such complexity arises from uncertainty about who these children are, the "type" of needs they have, the range of settings in which they are educated, the professional qualifications of the teachers themselves, how teachers construct their own professional identity, and how they should work with other adults as well as children.

It is clear that teachers are crucial in building more inclusive schools. But how do they feel about this task? And how do they perceive their roles, status, and identity. In the past I was involved in one aspect of a large-scale study of the status of teachers in England for the Department of Education and Skills.[20] This strand of the research was based on a series of focus group

19. "National Framework for Inclusion."
20. Hargreaves et al., *Status of Teachers.*

discussions with teachers designed to explore their perceptions of working with children designated as having special educational needs (SEN). Although the research was conducted in England, where the policy context is somewhat different, there are many resonances with the current situation in Scotland and in many other countries. The findings of this research inform the sections that follow.

Teachers' Roles and Identities

First, it is important to point out that there have been no separate routes to becoming a "special education" teacher in initial teacher education in any of the countries of the UK since 1988. All preservice teachers train to work in general education and they may chose to specialize later, normally after a minimum of three years of teaching. The range of teachers who have responsibilities for learning support is wide, as are their professional identities. Primary teachers are more likely to see their identity as a class teacher first, then as a learning support teacher second, whereas secondary learning support teachers probably will have made a specific career choice and are more likely to have undertaken additional professional development leading to qualifications. Thus, secondary teachers more commonly describe themselves as "a learning support teacher" than do primary teachers. Similarly, teachers in special and local authority support services are more likely to have a clear professional identity as "support teachers." There is considerable variation in status among learning support teachers between different schools and local authorities. In some schools, provision for learning support is marginalized. In other schools, the principal teacher (PT) learning support will have significant influence and a high level of management responsibilities, often as a member of the senior management team. Although status is linked to pay and position in the management structure, it is also associated with personal and professional credibility, knowledge, skills, and responsibilities.

Differences in professional identity are associated with whether the teachers have specialist qualifications and have made deliberate career choices to work in this field. Many teachers who have responsibility for learning support in primary schools see it as a stage in their career, something they will undertake to get extra experience or because "it's my turn." Several teachers reported that they became interested in the work by accident or because it was available on a part-time basis and it fitted well with other commitments when they returned to teaching.

The picture then is complex. Learning support teachers come from a range of different professional backgrounds, their identity and status is influenced by a variety of factors including by where and who they teach, their experiences, and their qualifications. Nevertheless, a common theme emerged throughout the focus group discussions with teachers. Most believe that they can make a difference to children's lives. Many said they were motivated by a desire to help vulnerable children, but they were frustrated that not all colleagues shared their commitment to this task.

The Nature of the Work

The support for the learning task is complex. In part, this is because of the contested nature of the concept of learning support outlined above and a lack of agreement about what constitutes best practice. Given the rapidly changing policy context and a lack of shared understanding about what constitutes good practice, it is inevitable that roles and responsibilities will vary between schools. However, when mainstream teachers were asked about the nature of their roles and the tasks they undertake, a long list was produced. It includes teaching, assessing, counselling, administrating, organizing, liaising with external agencies, consulting with colleagues, providing staff development, and managing other adults. Many reported tensions between the teaching functions and the management and consultancy functions of the role.

Such wide-ranging tasks require knowledge, skills, and attributes that not all feel they possess. One commented:

> When I came into the work, it was to teach children. Now most of my time is spent working with other adults, such as colleagues and assistants, external agencies and families. I have never received any support in making this move, so whilst in some ways it has raised my status, it has undermined my credibility.[21]

Recent initiatives in integrated children's services and multi-agency working, such as *Getting it Right for Every Child*,[22] are likely to mean that teachers will be undertaking more multi-professional work with social services, school psychology services, and health authorities. Most respondents saw such initiatives as a positive development for vulnerable children, but also wondered whether it would be properly funded and supported. Many respondents spoke of the difficulty in managing the demands from colleagues, children, and parents. One of the biggest challenges is convincing

21. Ibid., 301.
22. *Getting it Right.*

their colleagues that there should be a shared responsibility for children who face difficulties.

> My colleagues always want me to deal with their problem pupils and I find it difficult to say no because I don't want to see the kids struggling. I know that the more I agree to do this for them the less likely they are to see it as their responsibility. . . . It leads to a kind of learned helplessness I suppose.[23]

The overall picture is one of a rapidly changing field in which there is a lack of consistency in the role and responsibility of many teachers of children with additional support needs. The nature of tasks and responsibilities varies from school to school. In part, this variation arises from differences between school policies and the perceived skills and attributes of teachers. Many, however, speak of a role that is overloaded and confused.

Teachers of children with support needs cover a wide spectrum of professional roles and responsibilities. Thus, the views of other teachers are complex and vary from context to context. Crucially, it seems to be the skills and attributes of the teachers themselves that seem to be the determining factor when it comes to whether they have status in the eyes of their colleagues. However, there was widespread consensus that teachers who do this work are held in high esteem by parents and the community, and most of them feel that they do make a positive contribution to children's lives and learning. Overwhelmingly, they expressed the view that more sustained professional development opportunities would help raise the status of the work and enable them to work more effectively with, and through, colleagues in a consultative capacity.

Central to this task was widespread agreement of the need to reform initial education so that all beginning teachers enter the profession better prepared to deal with diversity in their classrooms and also more aware that they will be working with adults as well as pupils.

Teachers' Roles in Developing Inclusion

Teachers are crucial in determining what happens in classrooms, and there are those who would argue that the development of more inclusive classrooms requires teachers to cater to different student learning needs through the modification or differentiation of the curriculum.[24] For some, this approach has been interpreted as requiring individualization. At its most

---

23. Hargreaves et al., *Status of Teachers*, 301.
24. Forlin, "Promoting Inclusivity," 183–200.

extreme, this view can be seen in the call for one-to-one teaching of students with learning difficulties. Questions about the sustainability of such provision are rarely adequately answered. Further, there are those who argue that there are specialist teaching approaches for children with different kinds of disabilities and that specialist training is required.[25] An unintended consequence of these views is that most mainstream teachers do not believe that they have the skills and knowledge to do this kind of work and that there is an army of "experts" out there to deal with these students on a one-to-one basis or in small, more manageable groups. Teachers express concerns about their lack of preparation for inclusion and for teaching all learners.[26] But in settings where teachers are encouraged to try out a range of teaching strategies, they report that they knew more than they thought they knew and, for the most part, children learn in similar ways. Although some children might need extra support, teachers do not distinguish between "types" of special need when planning this support.[27] Many teachers reported that they did not think they could teach such children, but their confidence and repertoire of teaching strategies developed over time. This would suggest that by "just doing it," teachers are capable of developing knowledge and positive attitudes to inclusion.

I have suggested elsewhere[28] that developing effective inclusive practice is not only about extending teachers' knowledge, but it is also about encouraging them to do things differently and getting them to reconsider their attitudes and beliefs. In other words, it should be about "knowing, doing, and believing." But what might this look like in practice?

For many years, teacher development courses focused on extending knowledge and skills. Courses would often concentrate on the characteristics of different kinds of learners, how they should be identified, and the current policy context. In addition, they would cover the specialist teaching strategies that should be used. In other words, these courses focused on knowing about:

- Teaching strategies

- Disability and special needs

- How children learn

- What children need to learn

- Classroom organization and management

25. Kaufman et al., "Diverse Knowledge," 2–6.

26. Forlin, "Promoting Inclusivity," 183–200.

27. Florian and Rouse, "Inclusive Practice in English Secondary Schools," 399–412.

28. Rouse, "Enhancing Effective Inclusive Practice," 8–13.

- Where to get help when necessary
- Identifying and assessing difficulties
- Assessing and monitoring children's learning
- The legislative and policy context

It is important to point out that such content knowledge is important, but the evidence suggests that it is insufficient to improve practice in schools because many teachers did not act upon this knowledge when they returned to the classroom. It was clear that there was a big gap between what teachers knew as a result of being on a course and what they did in their classrooms. In an attempt to bridge this gap, initiatives have been designed to link individual and institutional development. In other words, "doing" has become an essential element of professional learning and institutional development. In many cases this involves action-research type initiatives built around school or classroom-based development projects and new ways of **doing**:

- Turning knowledge into action
- Moving beyond reflective practice
- Using evidence to improve practice
- Learning how to work with colleagues as well as children
- Becoming an "activist" professional
- Becoming an inclusive practitioner

Although many action research initiatives to develop inclusion have had positive outcomes and have resulted in changes to practice, it became apparent that some were "content-free" and only focused on process. Others ran into barriers associated with negative and deterministic attitudes about children's abilities and "worth." Sadly, there are those who believe that some children will never be able to learn those things that are important to their teachers. Further, there are teachers who do not believe they have the skills to make a difference, perhaps because they have not been on the course and they lack confidence. Therefore, it is also important to consider how it might be possible for teachers to develop new ways of **believing**:

- That all children are worth educating
- That all children can learn
- That they have the capacity to make a difference to children's lives
- That they can create greater opportunities for learning
- That such work is their responsibility and not only a task for specialists

Changing attitudes is difficult, particularly for those teachers whose professional identities are fixed. If a teacher sees her/himself as a teacher of, let's say chemistry or French, it is likely that the subject they teach will play an important part in the construction of their professional identity. Further, if their subject is seen as intellectually demanding, then why would they be expected to have to teach it to all learners? But it is not only subject specialist teachers in secondary schools who have difficulty redefining their professional identities. Some special needs teachers see themselves as experts in dealing with children's difficulties in learning. It is an identity built upon certain beliefs about specialist knowledge and skills for the work. In this view, other teachers not only do not know how to do it, but they wouldn't want to do it if they did know how. Inclusion threatens assumptions that some teachers have about many aspects of schools and schooling. In particular, it can threaten teachers' identity. If responsibilities are to be shared and teachers are to take on new roles, then there have to be changes to the way inclusion is conceptualized and a realization that it can only be achieved if all teachers are supported in the development of all aspects of this process: knowing, doing, and believing.

But how might this be brought about? As pointed out earlier, the traditional way of attempting to bring about developments in inclusion was to focus on improving teachers' knowledge and skills, but this did not always work. Providing new knowledge has been seen as a necessary but not sufficient condition. Equally, it was not sufficient to establish "content free" action-research development projects as they often drift aimlessly. As previously mentioned,[29] if two of the three aspects of development (knowing, doing, and believing) are in place, then it is likely that other aspects will follow. In other words, if teachers acquire new knowledge and they are supported in implementing new practice, using a "just do it" approach, then attitudes and beliefs will change over time. Equally, if teachers already have positive beliefs and they are supported in implementing new practices, then they are also likely to acquire new knowledge and skills. Therefore, if two of the three elements of developing inclusive practice are in place, the third is likely to follow.

Conclusion

A crucial element in the development of inclusive practice is better preparation of and support for teachers that incorporates the elements outlined above. One way of conceptualizing this task might be to take the lead from Lee Shulman, who talks about the need to ensure that training and

29. Ibid.

induction in all the professions has three essential elements.[30] He refers to these elements as the "three apprenticeships." The first is the "apprenticeship of the head." By this he means the cognitive knowledge and theoretical basis of the profession. The second is the "apprenticeship of the hand," which would include the technical and practical skills that are required to carry out the essential tasks of the role. And finally the "apprenticeship of the heart," which are the ethical and moral dimensions, the attitudes and beliefs, that are crucial to the particular profession and its ways of working.

So how does this relate to developments in the University of Aberdeen? The Inclusive Practice Project worked with colleagues on the reform of the one-year Professional Graduate Diploma of Education (PGDE). The project reflects an ongoing interest in the School of Education to reform initial teacher education, and it ensures that it is more responsive to the demands facing schools today. At the heart is the involvement of the staff in the school in developing new approaches to training teachers to ensure that new teachers

1. have a greater awareness and understanding of the educational and social problems/issues that can affect children's learning; and

2. have developed strategies they can use to support and deal with such difficulties.

Florian has identified three areas that deserve particular attention in the reform of teacher education based on the argument that future progress in inclusion requires new ways of thinking about provision and practice.[31] These are: clearer thinking about the right to education, the need to challenge deterministic views about ability, and a shift in focus from differences between learners, to learning for all.

Major changes have been made to the structure and content of the PGDE programs for primary and secondary teachers to ensure that social and educational inclusion is addressed at the heart of the professional studies element of the program rather than being an elective selected by only a few student teachers. Florian's "three areas" (educational rights, anti-determinism, and learning for all) have been embedded in the course. It is also informed by the principles of learning, participation, collaboration, and activism as drivers of teacher professionalism in changing contexts of education that include the multiple overlapping layers of teaching and learning, the community of a school, and the school in the broader social

30. Shulman, *Wisdom of Practice*.
31. Florian, "Reimagining Special Education," 9–22.

and political context.[32] The overriding aim is to help new teachers accept the responsibility for the learning of all pupils in their classrooms and to know where to turn for help when required. If this task is to be successful, it will entail addressing all three of Shulman's apprenticeships.[33] A research program has explored the impact of these changes on the content of the course, the practice of colleagues, and the knowledge, skills, and attitudes of students in order to inform future developments in the course.[34]

The development of inclusive schools is not an easy task and not all people are committed to the development of inclusion because they have strong beliefs about where and how different "kinds" of children should receive their schooling. In particular, there are still unanswered questions about the purpose and nature of specialist knowledge in the area of additional support needs. In spite of these difficulties, there are sufficient examples of good practice across the world and particularly here in Scotland for us to be optimistic that, if we so wish, we can create successful inclusive schools for all. If the Inclusive Practice Project can support new teachers in "believing, knowing, and doing," it will be an important step in this vital task.

Reflection Questions

1. Why is it important that all teachers are prepared to deal with diversity in their classrooms?

2. What do teachers need to believe, to know, and be able to do if they are to be inclusive practitioners?

3. To what extent is the reform of preservice teacher education sufficient to create a teaching workforce that builds capacity for inclusion in schools? What else needs to be done?

4. What challenges are faced in reforming teacher education for inclusion?

5. What might be the future role for specialist knowledge about diversity and disability?

32. Sachs, *Activist Teaching Profession,* 1–154.

33. Shulman, *Wisdom of Practice.*

34. Beacham and Rouse, "Student Teachers' Attitudes," 3–11; Florian and Rouse, "Inclusive Practice Project in Scotland," 594–601; Florian and Spratt, "Enacting Inclusion," 119–35; Florian, Young, and Rouse "Preparing Teachers," 709–22; Rouse and Florian, "Inclusive Practice Project," 1–52.

Bibliography

Ainscow, Mel. "Towards Inclusive Schooling." *British Journal of Special Education* 24 (1997) 3–6.

Ball, Stephen J. *Education Policy and Social Class: The Selected Works of Stephen J. Ball.* London: Routledge, 2006.

Beacham, Nigel, and Martyn Rouse. "Student Teachers' Attitudes and Beliefs About Inclusion and Inclusive Practice." *Journal of Research in Special Educational Needs* 12 (2011) 3–11.

"Children Out of School: Measuring Exclusion from Primary Education." Montreal: UNESCO Institute for Statistics, 2005. http://www.uis.unesco.org/Library/Documents/oosc05-en.pdf.

Deppeler, Joanne, et al., eds. *Inclusive Pedagogy Across the Curriculum.* International Perspectives on Inclusive Education 7. Melbourne: Emerald, 2015.

"Education for All: Meeting Our Collective Commitments." Paris: UNESCO-Dakar, 2000. http://www.unesco.at/bildung/basisdokumente/dakar_aktionsplan.pdf.

Evans, Jennifer, and Ingrid Lunt. "Inclusive Education: Are There Limits?" *European Journal of Special Needs Education* 17 (2002) 1–14.

Field, Simon, Malgorzata Kuczera, and Beatriz Pont. *No More Failures: Ten Steps to Equity in Education.* Paris: Organisation for Economic Development and Cooperation (OECD), 2007.

Florian, Lani, ed. "Reimagining Special Education: Why New Approaches Are Needed." In *The SAGE Handbook of Special Education: Two Volume Set*, 9–23. London: SAGE, 2014.

Florian, Lani, and Kristine Black-Hawkins. "Exploring Inclusive Pedagogy." *British Educational Research Journal* 37 (2011) 813–28.

Florian, Lani, Kristine Black-Hawkins, and Martyn Rouse. *Achievement and Inclusion in Schools.* 2nd ed. London: Routledge, 2016.

Florian, Lani, and Martyn Rouse. "Inclusive Practice in English Secondary Schools: Lessons Learned." *Cambridge Journal of Education* 31 (2001) 399–412.

———. "The Inclusive Practice Project in Scotland: Teacher Education for Inclusion." *Teaching and Teacher Education* 25 (2009) 594–601.

Florian, Lani, and Jenny Spratt. "Enacting Inclusion: A Framework for Interrogating Inclusive Practice." *European Journal of Special Needs Education* 28 (2013) 119–35.

Florian, Lani, Kathryn Young, and Martyn Rouse. "Preparing Teachers for Inclusive and Diverse Educational Environments: Studying Curricular Reform in an Initial Teacher Education Course." *International Journal of Inclusive Education* 14 (2010) 709–22.

Focusing on Inclusion and the Education (Additional Support for Learning) (Scotland) Act 2004: A Paper for Professional Reflection. Glasgow: Learning and Teaching Scotland, 2006. http://www.educationscotland.gov.uk/images/FocusingOnInclusion_tcm4-342924.pdf.

Forlin, Chris, ed. *Future Directions for Inclusive Teacher Education: An International Perspective.* London: Routledge, 2012.

———. "Inclusion: Identifying Potential Stressors for Regular Class Teachers." *Educational Research* 43 (2001) 235–45.

———. "Promoting Inclusivity in Western Australian Schools." *International Journal of Inclusive Education* 8 (2004) 183–200.

Getting It Right for Every Child: Implementation Plan. Edinburgh: Scottish Executive Education Department, 2006. http://www.gov.scot/Resource/Doc/131460/0031397.pdf.

Gillborn, David, and Deborah Youdell. *Rationing Education: Policy, Practice, Reform and Equity.* Buckingham: Open University Press, 2000.

Grubb, W. Norton, and Marvin Lazerson. *The Education Gospel: The Economic Power of Schooling.* Cambridge: Harvard University Press, 2004.

Hargreaves, Linda, et al. *The Status of Teachers and the Teaching Profession: Views from Inside and Outside the Profession.* London: Department for Education and Skills, 2007.

"Inclusive Education and Classroom Practice." European Agency for the Development of Special Needs Education, n.d. https://www.european-agency.org/agency-projects/inclusive-education-and-classroom-practice.

Kauffman, James, et al. "Diverse Knowledge and Skills Require a Diversity of Instructional Groups: A Position Statement." *Remedial and Special Education* 26 (2005) 2–6.

McLaughlin, Margaret, and Martyn Rouse, eds. *Special Education and School Reform in the United States and Britain.* London: Routledge, 2000.

"The National Framework for Inclusion." Revised ed. Edinburgh: Scottish Teacher Education Committee. http://www.frameworkforinclusion.org.

OECD (Organisation for Economic Development and Cooperation). *Improving Schools in Scotland: An OECD Perspective.* 2015. https://www.oecd.org/education/school/Improving-Schools-in-Scotland-An-OECD-Perspective.pdf.

OECD (Organisation for Economic Development and Cooperation). *Review of the Quality and Equity of Education Outcomes in Scotland.* December, 2007. http://www.oecd.org/education/school/39744132.pdf.

OECD (Organisation for Economic Development and Cooperation). *Students with Disabilities, Learning Difficulties and Disadvantages—Statistics and Indicators.* 2005. http://www.includ-ed.eu/sites/default/files/documents/sen_students_-_statistics_and_indicators_-_oecd.pdf.

Rouse, Martyn. "Enhancing Effective Inclusive Practice: Knowing, Doing and Believing." *Kairaronga* 7 (2006) 8–13.

Rouse, Martyn, and Lani Florian. "Inclusive Education in the Marketplace." *International Journal of Inclusive Education* 1 (1997) 323–36.

———. "Inclusive Practice Project: Final Report." Aberdeen: University of Aberdeen, 2012. http://www.academia.edu/4432038/The_Inclusive_Practice_Project_Final_Report.

Sachs, Judyth. *The Activist Teaching Profession.* Maidenhead, UK: Open University Press, 2003.

Shulman, Lee S. *The Wisdom of Practice: Essays on Teaching, Learning, and Learning to Teach.* Edited by Suzanne M. Wilson. San Francisco: Jossey-Bass, 2004.