

Promoting Inclusion and Justice in University Teaching

This book is dedicated to the tireless educators devoted to building hopes by creating meaningful and enriching learning environments for their students. This invisible work is seldom rewarded but has inspired the editors of this book as well as the students who benefit from their commitment to critical, innovative and transformative pedagogy.

Promoting Inclusion and Justice in University Teaching

A Transformative-Emancipatory Toolkit for
Educators

Edited by

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Preface

The classroom remains the most radical space of possibility in the academy
bell hooks

In this collective endeavor, we explore the realms of transformative pedagogy and its potential to rethink teaching in light of an increasingly diverse academic landscape. The toolkit we have compiled offers a wealth of well-designed activities, each contributing uniquely to our transformative vision. As we reach the end of this journey, we look back and celebrate the strength this book embodies—a strength found in the diversity of disciplines, national contexts, as well as pedagogical approaches and activities. This diversity of approaches serves as an inspiring reminder that transformative pedagogy is not bound by a single framework or confined to exclusive realms. Instead, it extends an open invitation to every educator willing to embark with us on this journey of empowerment and change.

As we delve into the content of the chapters, a profound convergence emerges, revealing a deeply felt need among all the authors to usher academia into a more inclusive, just, and anti-oppressive environment through the implementation of innovative pedagogical methods and approaches. The chapters not only exemplify the complexity and diversity of the educational landscape but also underscore the immense potential of transformative pedagogy. It enriches the educational experience of both students and teachers while sparking vital conversations about the evolving role of academic teaching in our time. In closing, this book stands as a testament to the boundless possibilities that arise when educators embrace the power of transformative pedagogy, shaping alternative classroom environments.

In the face of major global challenges, the question of the role of education has become central in academic and political debates (UNESCO 2021). As Paul Giroux highlights, “Uncertainties can be a time of great anxiety but a time of great possibility. (...) And a discourse of possibility means that you can imagine a future very different from the present.” In this respect, the role of higher education is particularly relevant, as universities and colleges have the crucial role of training young generations to become key leaders of the future. As educators, our shared responsibility is to usher in this change and foster a learning environment where every individual thrives and is empowered to make a positive impact on society. Yet, as Paulo Freire (1998) envisioned, this

response can only be collective, as we need to seek solutions together, while respecting our diversity of backgrounds and worldviews. Through collective efforts, we can pave the way for a more inclusive, equitable and just academia and re-imagine and re-invent alternative futures for our societies (UNESCO 2021).

Together with several authors of the book, we, the editors, are motivated by the idea that the future of higher education (and to some extent education in general) depends on a profound re-evaluation of pedagogy leading to a paradigm shift, based on key philosophical principles rooted in transformative pedagogy (Cappiali 2023). With critical pedagogists such as Paulo Freire (1998), bell hooks (1994) and Paul Giroux (1997), we understand transformative pedagogy as both a pedagogy of liberation and a pedagogy of hope. From this critical standpoint, transformative pedagogy, while embracing and incorporating insights from various traditions (including constructivist ones, such as Deep and Experiential Learning Theory, as well as Transformative Learning Theory) has as its main distinctive goal the promotion of a deep change in society via the empowerment of individuals and communities. This pedagogy, moreover, emphasizes the importance of hope in education, as it plays a vital role in empowering people to challenge and transform their oppressive conditions.

Hence, while we acknowledge that our work aligns with the goals of inclusive education and deep, experiential learning approaches, we also believe transformative pedagogy represents a distinct educational philosophy that goes beyond merely adding new elements to current paradigms (Cappiali 2023). By fully embracing transformative pedagogy in our teaching praxis, we can achieve more and foster a more profound impact. This idea served as our primary motivation for creating the book, and it has been further reinforced throughout the editing process and the insightful exchanges with the contributing authors.

Throughout this journey, we have witnessed the profound impact of transformative pedagogy in challenging traditional norms, dismantling hierarchical structures, and nurturing critical engagement. Transformative activities act as catalysts for meaningful learning experiences, empowering students to explore their identities, question societal norms, and engage in empathetic dialogues. Many authors also emphasize the significance of incorporating intersectional and decolonial approaches, such as indigenous knowledges, into the classroom. These approaches offer valuable insights into how we can further deepen transformative pedagogy's impact by presenting alternative methods to address power imbalances in the classroom, center the experiences and voices of marginalized communities, and acknowledge the interconnectedness "between individual experiences, systemic oppressions, and the broader socio-political context..." (Cappiali 2023, p. 3).

When we embarked on the journey of creating this practical book on transformative pedagogy, we had a more modest ambition. We were driven by the curiosity to find shared interest and exchange practices with colleagues who were trying to solve similar practical problems in highly diverse classrooms as ourselves. From the outset, we acknowledged the significance of bridging the gap between theory and practice, recognizing that transformative pedagogy can only thrive when firmly rooted in well-designed activities that promote students' well-being and develop and facilitate both individual empowerment and social transformation.

As we were experimenting in our diverse classrooms ourselves, we were driven by some burning questions: *What innovative practices are colleagues employing around the world? How are they pushing the boundaries of classroom instruction and pedagogical approaches?* With this inquiry in mind, we put out a call for contributions in the field of transformative pedagogy, uncertain of what to expect. To our delight, numerous authors responded, and through a partly random selection process, we formed a cohesive collection of chapters centered on innovative activities rooted in transformative pedagogy.

As we reached the conclusion of this book, we came to a profound realization of the importance of transformative pedagogy and the promises it holds for higher education and beyond. The chapters within this book demonstrate how everyday practices of transformative pedagogy can offer viable solutions to re-imagine current educational approaches and envision alternative academic praxis. Quoting bell hooks, we find ourselves increasingly convinced that the classroom remains "one of the most radical spaces of possibility in the academy" (hooks 1994). Moreover, beyond the individual examples presented in each chapter, the collective message resounds even more significantly: These contributions open up new possibilities for practice and research, inviting exploration on how to make higher education more holistic, inclusive, equitable, just, and genuinely transformative.

We acknowledge that this book is but a single contribution amidst a vast sea of challenges and opportunities in education. It serves as a testament to our hope and commitment to collective endeavor, knowing that much more work lies ahead, particularly given the current academic demands that tend to prioritize research over teaching within our profession. Thus, even as we celebrate the book's strengths, we are reminded of the work that lies ahead. Transformative pedagogy remains confined to niches within academia, limiting its reach and impact. To fully realize its potential, we must strive for a collective effort to bring transformative pedagogy into the mainstream discourse of education.

Finally, we extend our heartfelt appreciation to all the authors who contributed to this endeavor, as well as to the readers who share in our commitment to a more transformative and enlightened future for education. By infusing

academia with the principles of inclusivity, equity, and social justice, we can create a more equitable and empowering educational landscape that fosters the growth and flourishing of all learners, while promoting a love for society that encourages students and teachers to take action for the creation of a better world.

Teresa M. Cappiali

August 31, 2023

Rabat, Morocco

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Glossary

	Glossary term	Definition	Author(s)
1	A7xekcal	This principle comes from the Lilwat Nation in what is known as British Columbia, Canada. It is the practice of valuing one's own expertise to the benefit of the collective or community.	Schneider, Chapter 13
2	Action plans	Written outlines of transformative goals and tangible steps that will be taken to achieve them.	Robinson & Wilson, Chapter 12
3	Active learning	A pedagogical approach that engages students in a variety of activities including small or large group discussions, simulations and exercises designed to encourage active participation in the learning process and reflection on that participation.	Kurjanska & Milman, Chapter 6
4	Allyship	Consensual attempts to recognize a common problem or purpose with another person or group and work together to solve it.	Robinson & Wilson, Chapter 12
5	Base-rate fallacy	The tendency to overvalue the importance of irrelevant personal information, like personality type, race, or gender, in drawing conclusions about groups or individuals.	Kurjanska & Milman, Chapter 6
6	Blended learning	Blended learning is an approach to learning and teaching that integrates online learning experience with physical classroom activities, thanks, for instance, to a classroom interaction system.	Zinn & Holzer, Chapter 16

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| 7 | Blended think-pair-share (BTPS) | BTPS is a version of Think-Pair-Share (TPS) that includes a classroom interaction system as a communication channel in an additional online sharing phase that occurs before the class discussion. | Zinn & Holzer, Chapter 16 |
| 8 | Care work | Care work is the (often unpaid) labour to sustain and nurture communities. Care work is disproportionately performed by queer, disabled, and Black, Indigenous, and People of Colour (Piepzna-Samarasinha, 2018). | MacDonald & Vorstermans, Chapter 7 |
| 9 | Cedar flute | Cedar is the principal material that cedar wood flutes are made of. Each flute is different and is made with holes that match the flautists' respective hands. | Pertillar, Chapter 11 |
| 10 | Check-in/check out pedagogical activity | The check in/check out pedagogical tool is a practice of opening and closing the learning space, a checking in with each participant in the classroom space at the beginning of class and a checking out with each participant to close the classroom space. Instructors facilitate the check in/out, but are also participants in the activity. | MacDonald & Vorstermans, Chapter 7 |
| 11 | Co-generative learning | Knowledge that is defined and shaped by the participants in a process of uncoerced dialogue/discussion. | Mahmoud & Fredholm (Chapter 8) |
| 12 | Critical hope | One's ability to discern the ways in which power constitutes their way of being and utilize emotional ways of knowing in order to re-imagine, advocate for, and work towards a just world (Zembylas, 2014). | Robinson & Wilson, Chapter 12 |

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| 13 | Critical pedagogy | A method of instruction developed from educators such as Paulo Freire which focuses on improving the critical capacity of students and educators in order to challenge powerful discourses and create a learning system that benefits the oppressed instead of elite groups. | Robinson & Wilson, Chapter 12 |
| 14 | <i>Cwelelep</i> | This principle comes from the Lilwat Nation in what is known as British Columbia, Canada. It recognizes the need to sometimes be in a place of dissonance and uncertainty to open oneself to new learning. | Schneider, Chapter 13 |
| 15 | Decolonization | The <i>act</i> of reconciling how one is on stolen, occupied, treaty and unceded territory that requires learning from and mobilizing the ways of being, doing, knowing and valuing that are Indigenous to the lands from which we benefit. | Schneider, Chapter 13 |
| 16 | Dialectical methodology | Active reflection about practices to re-imagine alternative theories, and react upon these theories, to reinvent new practices. | de Oliveira Jayme & Sanford, Chapter 10 |
| 17 | Epistemicide | The killing, marginalization, and exclusion of non-Western ways of knowing and being, and the failure to recognize diverse knowledge and wisdom. | Robinson & Wilson, Chapter 12 |
| 18 | Field School | A course or excursion that involves inviting students outside of the classroom to learn directly from people who experience the topics and issues being explored. | Etmanski et al., Chapter 4 |

19	First Peoples	The term First Peoples keeps us mindful of the Original Peoples indigenous to the lands that sustain us wherever we are situated in the world.	Schneider, Chapter 13
20	Future workshop	A collaborative session where participants define a joint problem, and create solutions and an action plan for solving the problem at hand.	Mahmoud & Fredholm (Chapter 8)
21	Giftedness	That which is innate to ourselves.	Swan & Weenie, Chapter 14
22	Grandfather Drum	Large, round floor drum around which many people can sit.	Pertillar, Chapter 11
23	Hand Drum	Small, round flat drum played by one person.	Pertillar, Chapter 11
24	Heuristic	A mental shortcut used to make decisions in everyday life.	Kurjanska & Milman, Chapter 6
25	Holistic learning	The mental, emotional, and spiritual aspects of learning.	Swan & Weenie, Chapter 14
26	Indigenous knowledge	Knowledge which is recognized as emanating from Indigenous contexts, people, and communities.	Swan & Weenie, Chapter 14
27	Indigenous language	Languages of Indigenous people globally recognized.	Swan & Weenie, Chapter 14
28	Indigenous protocols	More than a set of guiding rules, Indigenous protocols are ways of being that promote and maintain balance, harmony, and respect in all relationships including human relations with water, earth, air, two-legged, four-legged, crawling, winged, rooted beings, and so on that sustain and/or co-exist with humanity.	Schneider, Chapter 13

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| 29 | Intercultural understanding | Understanding between cultural groups. | Swan & Weenie, Chapter 14 |
| 30 | Intercultural pedagogy | Pedagogy that challenges the superiority of Western knowledge systems and highlights diverse forms of knowledge and cultural experiences, while creating spaces for reciprocity and knowledge exchange. | Marom, Chapter 9 |
| 31 | International students | Students who have a student visa at universities in a foreign country. | Marom, Chapter 9 |
| 32 | Intersectionality | The interconnections of categorizations, whether race, class, religion, sexual orientation, and many others, which often shape an individual's experience socially. | Etmanski et al., Chapter 4 |
| 33 | Lived curriculum | Students' and teachers' experiences, being unique, diverse, and dynamic elements of any learning environment. Lived curriculum embraces students' and teachers' hopes, dreams, motivations and curiosities, and their personal and previous experiences in the world, and how their individuality contributes to the co-construction of knowledge in a critical pedagogical environment. | de Oliveira Jayme & Sanford, Chapter 10 |
| 34 | Local | In the context of decolonizing, local refers to knowing the ways of being, doing, knowing, and valuing Indigenous to the lands that one is teaching and learning on, and benefiting from. | Schneider, Chapter 191 |

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| 35 | Museum hacking | A hands-on pedagogical activity in which students visit a museum, and work together with museum educators to create art interventions inside the museum to critically respond to the already existing museum displays. | de Oliveira
Jayme &
Sanford,
Chapter 10 |
| 36 | <i>Miyikosiwin</i> | Bestowed gift. | Swan &
Weenie,
Chapter 14 |
| 37 | Multiple intelligences | This concept was introduced by Howard Gardner about the different human capacities for action. | Swan &
Weenie,
Chapter 14 |
| 38 | <i>Nēhiyawak</i> | Cree people. | Swan &
Weenie,
Chapter 14 |
| 39 | Open space workshop | A collaborative session where participants define a theme/problem and discuss it from various angles during round-tables talks. | Mahmoud
& Fredholm
(Chapter 8) |
| 40 | Perfect stranger | Susan Dion coined this term in response to teacher candidates' overwhelming preference to claim the perfect stranger position of knowing nothing about Indigenous Peoples over admitting they only knew and accepted the stereotypes provided by media and education as a means of comfortably protecting their own status and privilege. | Schneider,
Chapter 13 |
| 41 | Photovoice | While commonly defined as a visual research methodology combining the use of photography and text, photovoice can be implemented as a visual classroom activity to enhance learning experiences. | Kolenick,
Chapter 5 |

42	Problem tree analysis	A collaborative tool enabling participants to map and understand the possible causes and effects of a specific problem or phenomenon.	Mahmoud & Fredholm (Chapter 8)
43	Political praxis	Actions oriented towards social transformation.	Robinson & Wilson, Chapter 12
44	Power	The capacity to influence or have an impact.	Etmanski et al., Chapter 4
45	Pow Wow	An event that takes place at least once annually in which Native American and First Nations Cultures gather to share music, dance, and food traditions. Though most Pow Wows represent one tribe or confederated tribal group, some Pow Wows can be intertribal (more than one tribe). Many secular aspects of Pow Wows are open to the general public.	Pertillar, Chapter 11
46	Privilege	The advantage an individual has due to their belonging to a particular group or categorization, as socially constructed.	Etmanski et al., Chapter 4
47	Rattle	A dried gourd or hollowed out horn filled with seeds or pellets and used as a hand-percussion instrument.	Pertillar, Chapter 11
48	Reflective dialogue	A method of conducting group discussion that is largely informed by the re-narrativization component of critical theory. It entails a group discussion where learners reflect on and share their own experiences, offer and receive support, and then incorporate these personal reflections along with historically erased or marginalized experiences to a prevailing historical narrative.	Robinson & Wilson, Chapter 12

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| 49 | Re-narrativization | Refers to the adding of non-Western and BIPOC (Black, Indigenous, and People of Colour) achievements, experiences and histories to canonized narratives and official accounts of society. It is often accompanied by the outright rejection of the monopoly of settlers' narratives regarding colonized lands. | Robinson & Wilson, Chapter 12 |
| 50 | Representativeness heuristic | A mental shortcut that leads individuals to extrapolate estimates about the likelihood of an event by drawing on previously acquired information based on small samples or stereotypes. | Kurjanska & Milman, Chapter 6 |
| 51 | Research creation | A generative arts-based approach to research and learning that creatively combines aspects of critical theory, experiential knowledge, and artistic practice. | White, Chapter 15 |
| 52 | Settler | Unlike immigrants who live under the laws and ways of the lands they migrate to, settlers are the intended beneficiaries (to varying degrees) of maintaining their own imposed laws and ways that are dependent on resource extractive economies, land ownership, othering practices, and severing First Peoples from their lands (Tuck and Yang, 2012). | Schneider, Chapter 13 |
| 53 | Socially robust knowledge | Knowledge that has been co-generated by the participants and makes sense to them based on their own definitions and preferences. | Mahmoud & Fredholm (Chapter 8) |

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| 54 | <i>Shi Naasha'</i>
(Navajo song
in the public
domain) | In the Navajo language, <i>Shi Naasha'</i> ("I Walk Around") commemorates the Navajo peoples' successful negotiation and release in 1868 from Fort Sumner following the Civil War. The song celebrates the freedom that the Navajo experience, and the natural beauty that they witness, as they journey towards their homelands once again. | Pertillar,
Chapter 11 |
| 55 | Statistical
discrimination | A type of discrimination that is based on group averages rather than individual merit. | Kurjanska
& Milman,
Chapter 6 |
| 56 | Suspend-
elucidate tech-
nique (SET) | A pedagogical technique designed to question and re-narrativize powerful narratives through a combination of articulating a powerful narrative, offering opposing narratives, facilitating group discussion, and helping learners develop action plans. | Robinson
& Wilson,
Chapter 12 |
| 57 | Systems of
oppression | Organized and targeted attempts to expand the power of one social identity group over another. This is facilitated through unjust institutions, structures and practices such as colonialism, racism, discriminations, sexism, classism and so on. | Robinson
& Wilson,
Chapter 12 |
| 58 | Think-pair- share
(TPS) | TPS is a collaborative learning and teaching strategy used to enable students to elaborate ideas by discussing them in a group setting. During the activity, the instructor first raises an open question; second, students think about a topic on their own; third, they discuss it in pairs, and finally they share their thoughts orally in a class discussion. | Zinn &
Holzer,
Chapter 16 |

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| 59 | Throat singing
(Inuk tradition) | A type of singing style in which Inuk women use their voices to command attention and/or connect to other beings in nature. | Pertillar,
Chapter 11 |
| 60 | Transformative
Learning Theory | A theory of learning initially developed by Mezirow which focuses on giving students the tools to transform their character by challenging uncritically integrated assumptions, beliefs, values, and perspectives. It is focused on the idea that learners can adjust their thinking and perspectives based on reflection upon new information. | Kolenick,
Chapter 5;
Robinson
& Wilson,
Chapter 12 |
| 61 | Treaty 6
(Canada) | Territory established in 1876 for the reservation of lands in Alberta, Manitoba, and Saskatchewan for the Plains Cree, Wood Cree, and other First Nations. | Pertillar,
Chapter 11 |
| 62 | <i>Umingmak</i>
("Musk Ox"
in the Inuk
language) | Song recorded by Tanya Tagaq for the album, "Animism" (Six Shooter Records, 2016). Songwriters: Tanya Tagaq, Jean Martin, Michael Red, and Jessee Zubot. | Pertillar.
Chapter 11 |
| 63 | Unceded | This term means never given up and is often used in reference to Aboriginal title (ownership) of lands in North America. | Schneider,
Chapter 13 |
| 64 | Unconscious
bias | The negative evaluation of a person or group that is based on stereotypes and which falls outside of one's conscious awareness. | Kurjanska
& Milman,
Chapter 6 |
| 65 | University transition courses | Courses intended to introduce students to higher education. | Marom,
Chapter 9 |
| 66 | Water drum
(United States
and Canada) | Musical instrument comprised of a smooth, wooden vessel filled with water and covered with a suede cloth as a drumhead and played as percussion. | Pertillar,
Chapter 11 |

1. Promoting inclusion and justice in university teaching: why transformative-emancipatory activities matter

Teresa M. Cappiali and Johanne Jean-Pierre

1. WHAT IS THIS BOOK ABOUT?

This collaborative book contributes to current debates about transforming academia into a more holistic, inclusive, equitable, and just system (Claeys-Kulik et al. 2019; Strange and Cox 2016). The authors do so by introducing a distinct method of integrating transformative pedagogy principles into university-level instruction through meticulously crafted activities. What is unique about this book is that the authors make an explicit effort to bring teaching activities rooted in the constructivist and critical traditions of transformative pedagogy into the university settings. In this respect, the book fills important gaps in the field of higher education and transformative pedagogy by developing and sharing a toolkit composed of 14 innovative activities tailored to post-secondary students, with explicit references to their “transformative-emancipatory” elements.

Rooted in the groundwork of the Brazilian critical pedagogist Paulo Freire (1970), transformative pedagogy is a philosophy of education and a methodology (a set of practices and methods) that engages the learner holistically (*heads, hands, and hearts*) (UNESCO 2017) with the main goals of (1) nurturing learners’ well-being; and (2) promoting both individual and collective empowerment. Moreover, its ultimate aim is to encourage learners to create a positive social change (Cappiali 2023) by challenging inequalities and injustices and by creating a more inclusive, equitable, and just world (hooks 1994; Darder 2017; Giroux 1997). Transformative pedagogy, in this sense, has the potential to expand traditional educational goals of higher education by combining them with “transformative-emancipatory goals” (Cappiali 2023, forthcoming 2024).

The authors of this book have made a collective effort to demonstrate why and how theoretical and practical principles of transformative pedagogy can respond to the goal of making higher education classrooms not only more inclusive, but also transformative and empowering spaces for teachers and learners alike. Drawing from various epistemological and theoretical perspectives of transformative pedagogy, the authors combine Transformative Learning Theory (Taylor and Cranton 2012) with a variety of approaches rooted in the critical traditions (e.g., indigenous, anti-racist, decolonial, feminist, and intersectional perspectives) to design and implement their pedagogical activities. Beyond their differences, the chapters of the book share a common thread in the idea that new pedagogical strategies and methods are needed to address the challenges and opportunities of working in highly diverse learning settings, and to make our classrooms more inclusive and just.

Taken together, they support the authors' view that transformative pedagogy *can* and *should* be better integrated in current academic curricula across disciplines, or, when possible, reshape current academic goals for a new vision of the role of education in our time (Cappiali 2023; UNESCO 2021). As such, the book fills important gaps in the fields of higher education and transformative pedagogy alike by establishing a toolkit with innovative practical activities with explicit references to their transformative-emancipatory elements and objectives.

We would like to emphasize that our interest in transformative pedagogy stems from our extensive involvement in diverse classrooms in our academic teaching. Our practical encounters suggest that existing approaches fall short in adequately addressing the intricate challenges we confront as educators, particularly when instructing students from marginalized backgrounds, such as Indigenous groups, ethnic and racialized communities, minoritized linguistic groups, immigrants, and religious and sexual minorities. These students often grapple with feelings of isolation and prejudice within our classrooms, hindering their progress and well-being.

As editors, we acknowledge that it is possible to implement the activities presented in the book within the academic pedagogical paradigm rooted in the constructivist tradition, such as student-centered approaches (as some authors in the book have done). However, we also emphasize the greater effectiveness of praxis and activities when teachers transition to a new paradigm grounded in the philosophical principles of transformative pedagogy.

Although the pedagogical activities were primarily implemented mostly in the fields of educational and social sciences, and in the specific contexts of Canada and Europe (Denmark, Sweden, and Switzerland), we hold that the pedagogical activities proposed in the chapters of the book are relevant for colleagues in many regions of the world. Thus, while we expect to trigger the interest of instructors who are already familiar with transformative pedagogy,

we wrote this book with the aim of making transformative pedagogy known beyond the critical “niches” of various disciplines, and to encourage our colleagues who might be less familiar with transformative pedagogy to become more aware of its relevance in informing concrete teaching activities in highly diverse classrooms. By showing how the activities they have developed can be adapted to other disciplines and contexts (e.g., online or in person, small and large groups), the authors of this book hope to inspire teachers in higher education and beyond to use them for their courses across multiple fields and disciplines, and contribute to transforming the classroom in more inclusive and just spaces.

Our collective endeavors have laid the groundwork for educators to reimagine their roles, embrace diversity, and create truly transformative learning environments. The journey does not end here; it continues with each educator’s dedication to applying these principles in their classrooms and fostering an educational landscape that celebrates inclusivity, social justice, and empowerment.

The following sections of this chapter explore the need for transformative pedagogy within higher education and elaborate on the significance of the practical activities elucidated in the book. Additionally, an overview of the principal contributions of the book is presented. The chapter culminates by offering insight into the chapter’s structural framework and the outline of the book.

2. RETHINK ACADEMIC EDUCATIONAL GOALS THROUGH TRANSFORMATIVE PEDAGOGY

In the contemporary educational landscapes, both students and educators encompass a broad spectrum of socio-demographic backgrounds, encompassing non-binary gender identities and a range of visible and unseen abilities (Ahmed 2012). The term “diversity” in this context refers to a multifaceted tapestry of intersecting dimensions, including gender, socioeconomic class, ethnicity, nationality, religious convictions, sexual orientation, and both evident and concealed abilities (Ahmed 2012; Strange and Cox 2016), alongside an array of distinct political, cultural, and religious perspectives (Cappiali forthcoming 2024). Furthermore, many universities accommodate a plethora of students hailing from diverse corners of the globe, including regions formerly subjected to colonization, often referred to as the “global South.” Many of these students belong to historically marginalized groups and international students encountering instances of discrimination and estrangement within the universities and countries they choose for their studies.

In response, amidst considerable divergence across countries and universities, a prevailing trend has emerged wherein there is a growing call for

greater inclusivity, equity, and justice within education (UNESCO 2021). In face of these new developments, it is increasingly acknowledged that a more comprehensive effort is required to transform the challenges of diversity into opportunities (Claeys-Kulik et al. 2019; Strange and Cox 2016). These discourses are also evidenced by global dialogues and the concerted efforts of international organizations, academic institutions, civil society groups, and educational networks, all calling for a rethinking of pedagogy (Cappiali 2023, forthcoming 2024). This is where we have seen several changes in the curricula, especially in response to the demands by historically marginalized groups to end injustice. These demands are more visible in contexts where some historically marginalized groups (for instance, African Americans in the U.S.A. and Indigenous Peoples in Canada) have raised their voices to seek change, not least in educational settings.

Acknowledging these developments, in this book we hold that inclusion in education transcends mere accommodation of differences or addressing barriers; it embodies a profound paradigm shift in the way we approach learning. Our transformative philosophy views educational spaces as dynamic environments that harness the immense potential offered by diversity. Within such settings, educators and students become collaborative architects of knowledge, engaged in a co-creative process that fosters ethical values and democratic ideals, as highlighted by the teachings of Paulo Freire. Inclusive education, a cornerstone of this philosophy, goes beyond “integration” of students into the current educational systems. As such, we understand inclusion not only as numeric representation and equal treatment, but as a much broader orientation that allows teachers and students to reflect together about how educational systems can better incorporate everyone’s rich and situated perspectives and experiences (see also Cappiali 2023). Through this process, teachers and students can be empowered to reimagine together a different future (Freire 1998).

Hence, applying transformative pedagogy within academic settings necessitates a departure from the entrenched paradigms that have long dominated the educational landscape—namely, the conventional teacher- and student-centric approaches—ushering in a distinct paradigm shift (Cappiali 2023). In this regard, this book emerges as a pivotal contribution to ongoing discourse surrounding pedagogy in higher education and beyond, offering an alternative framework that, if embraced fully, holds the potential to profoundly reshape pedagogical practices within the classroom.

More specifically, via the use of transformative pedagogy, we show how we can expand the current goals of academic practices (cf., Chapter 2 for a theoretical elaboration of this). *First*, we see that transformative pedagogy allows the nurturing of students’ well-being by engaging in meaningful ways with diversity and equity, while fostering the empowerment of learners and their critical engagement with the complexities of the world. New praxis and activities that

address exclusion, ideology, and power structures in the classroom need to be designed and implemented, not only because they address challenges to diversity, but because they also enhance learning and foster transformation (Cappiali 2023, forthcoming 2024). As such, it is important to note that all the pedagogical activities presented in the book have the following in common: they aim to address the root causes of power structures, hegemonic ideology, and the exclusion of marginalized groups in academic contexts and in society. *Second*, transformative pedagogy holds immense potential in addressing the challenges of inclusion within universities and harnessing the richness presented by the diversity of students in our classrooms. In this book, we show how transformative pedagogy can foster learning and transformative-emancipatory objectives (processes and outcomes) for the whole classroom—both the marginalized or less privileged students and the more privileged ones, while trying to avoid reproducing new forms of oppression in the classroom in our praxis (Ellsworth 1989; Brookfield 2017). By adopting transformative pedagogy, we can create a safe and inclusive learning environment where the skills and experiences of all students are acknowledged and contribute to the enrichment of the class. This pedagogical approach, moreover, offers valuable insights on how to effectively teach sensitive topics (e.g., discrimination and racism), while also overcoming barriers to inclusion in classrooms composed of students who may have personally experienced these forms of marginalization.

3. THE KEY ROLE OF TRANSFORMATIVE-EMANCIPATORY ACTIVITIES

Research in the interconnected fields of deep learning and experiential learning, in particular, have shown how practical activities play a crucial role in the learning process and are an essential component of effective education across various academic disciplines and subjects (Beard and Wilson 2013). They can promote active engagement, facilitate the application of knowledge, develop a variety of competences and skills, provide context, enable multi-sensory experiences, and enhance motivation and interest (Wurdinger 2005). There is, moreover, a wealth of empirical evidence today showing that practical activities engage and empower students while fostering inclusion and exploring diverse abilities. Students, moreover, respond generally in positive ways, although some of them are not so comfortable with less traditional ways of teaching (Cappiali forthcoming 2024).

From the perspective of inclusive education, there are several advantages in relying on practical activities. Two interconnected advantages, in particular, are crucially important for our book, and this is where we also can observe some overlaps between the deep and experiential learning approaches and

transformative pedagogy. These advantages are: (1) addressing a variety of learning outcomes beyond classic learning goals (such as the practical and emotional dimension of learners) and (2) ensuring more opportunities for inclusion and accessibility for a variety of learners.

We hold that by employing a variety of well-designed activities, educators can cater to a range of objectives, from deepening subject matter understanding to developing critical thinking skills and nurturing emotional intelligence. This diversity allows educators to create holistic learning experiences that address the multifaceted growth of their students. Moreover, variations in activities allow the engagement of students' multiple intelligences and talents and thus also allow, in principle, the creation of more inclusive pedagogical approaches for a variety of students. A diverse repertoire of well-designed activities caters to the unique needs, interests, and abilities of students from various backgrounds and learning styles. Inclusive activities ensure that every student can participate fully in the learning process, regardless of their cognitive, emotional, or physical abilities. By offering a variety of activities, educators can create a supportive and accessible learning environment where all students can thrive.

In line with the expanded goals of higher education, as identified in the theoretical framework developed by Cappiali (2023) and described in Chapter 2 of the book, activities in the classrooms should be diversified as much as possible to allow the promotion of all learning dimensions, including students' intellectual, physical, and emotional growth (Taylor and Cranton 2012). In addition to encouraging students to exercise cognitive/rational skills, the activities should aim to promote extra-rational skills via the exercise of empathy and deep listening, as well as the use of emotional experiences as a learning opportunity (UNESCO 2017). By engaging with real-life issues that connect with students' lived experiences, some activities need to engage students' "hearts" (hooks 1994; Dirkx 2008).

Several authors of the book show how principles of transformative pedagogy *can* and *should* be combined with intersectional and decolonial approaches. In light of our desire to further expand the potential of transformative pedagogy in academic learning spaces, the authors opt for the inclusion of intersectional and decolonial perspectives, which helps to better account for the multiple identities and needs of all students involved in the learning process. Intersectionality recognizes that individuals experience overlapping and interconnected forms of oppression and privilege based on their various social identities (Crenshaw 1991; Bilge and Hill Collins 2018). By acknowledging and addressing these intersecting dimensions, we believe that educators and students alike can create a more inclusive and equitable learning environment that considers the unique experiences and perspectives of *all*.

Moreover, a decolonial approach challenges the Eurocentric and colonial foundations that have historically shaped knowledge production and education (hooks 1994; Smith 2012; de Jong et al. 2019). By centering marginalized voices and knowledge systems, decolonial pedagogy seeks to dismantle power imbalances and promote critical consciousness among learners. Throughout the book, the authors explain how integrating intersectionality and decolonial perspectives into pedagogy supports a holistic engagement with learners on cognitive, practical, and emotional levels. Through this comprehensive effort, the authors of this book seek to cultivate transformative learning environments that engage learners to critically analyze and confront intersecting systems of oppression, while nurturing their holistic well-being and cultivating a deep sense of interconnectedness with one another and the world, which ultimately generates a desire for action and change (cf., Cappiali forthcoming 2024).

4. KEY CONTRIBUTIONS OF THE BOOK

Since Freire's foundational work, transformative pedagogy has been developed in various domains by pedagogists around the world, especially in the fields of non-formal youth and adult education as well as in international programs focusing on peace and human rights education (Bajaj 2017; Tibbitts 2005). More recently, transformative pedagogy has been increasingly applied across various fields within higher education. Some of the fields in which it has gained traction and shown significant impact are the social sciences (especially in sociology, anthropology, political science, and cultural studies as well as in the field of education itself; see, for instance, Lopez and Olan 2018, 2019 in the field of teacher education) and the humanities and arts (e.g., literature, philosophy, history, and the arts). Yet, its use goes beyond these areas to include also disciplines such as environmental studies (e.g., to foster ecological consciousness, promote environmental justice, and engage students in sustainable practices and activism), health science, as well as in the fields of science, technology, engineering, and mathematics (STEM) (see, for instance, Leydens and Lucena 2018; Montgomery and Fernández-Cárdenas 2018).

Despite these important developments in several domains of education around the world, more effort needs to be done to integrate transformative pedagogy into academic teaching. It is our contention that transformative pedagogy is most often confined into academic "niches" or promoted by a minority of critical scholars and educators, embracing constructivist and critical perspectives (e.g., feminist, anti-racist, decolonial, and indigenous epistemologies and approaches). Moreover, as evidenced by multiple authors within this book, there exist certain contexts, particularly prevalent in Europe, where the utilization of transformative pedagogy remains relatively infrequent. In light of this, the exchange of ideas between educators across the Atlantic can

offer profound value, especially to those seeking to catalyze innovation within the European educational landscape across disciplines. This pertains equally to various geographic regions where older approaches to education hold sway.

Further, we are contributing to the field of transformative pedagogy more generally as we go beyond the usual focus on theoretical frameworks and praxis, and take a significant step forward by presenting a variety of transformative learning activities in a comprehensive toolkit. Additionally, we combine two approaches that are rarely put together: Transformative Learning Theory and critical pedagogy.

Another key contribution of the book is to enhance experiential learning activities via the use of transformative-emancipatory elements. In recent years, there has been greater emphasis on the use of experiential learning activities in higher education (for instance, in North America and Europe) to promote students' greater engagement with the learning material, especially by enhancing their practical skills and competences (Jean-Pierre et al. 2020; Jean-Pierre et al. 2023; Wurdinger 2005). Experiential learning activities are often used to help teachers and students exercise critical and autonomous thinking, and include a range of strategies such as the use of case-based studies (Sanrud and Ranahan 2012), international learning experiences (Bellefeuille and McGrath 2013), and artistic activities such as mask-making (Lashewicz et al. 2014). These techniques are considered by some as crucial for making education more accessible, and meeting the challenges of teaching students with different needs (Wurdinger 2005).

There has been a noticeable rise in the publication of books centered on practical exercises in recent times, particularly drawing inspiration from the experiential learning tradition (Beard and Wilson 2013). This trend is particularly pronounced within academic environments in North America, for instance. Encompassing engaging experiential and active learning, these resources offer tangible and experiential learning avenues, enabling students to apply their knowledge within genuine and practical scenarios. These resources incorporate tangible instances from the real world, encompassing case studies, role-playing, simulations, community involvement, and collaborative projects. These activities actively encourage students to immerse themselves in the subject matter, fostering the development of hands-on skills. Furthermore, they inspire students to establish connections between their learning experiences, personal narratives, and broader societal concerns.

Yet, to our knowledge, there are no academic books that focus on concrete activities based on transformative pedagogy from a variety of epistemological perspectives and disciplines in higher education. Thus, we believe that our book is a key contribution also to the growing interest on practical activities and their connection to theory. We are innovating by building upon existing teaching theories emphasizing the relationship between theoretical principles

and “know-how” with creative pedagogical activities, created by the authors themselves. Such a collective book is also needed since there is a distinct lack of exchange among teachers when it comes to how transformative pedagogy can be used via the engagement with various epistemological perspectives (such as feminist and intersectional, anti-racist, decolonial, and Indigenous ones). We see this book as an addition to the literature that is trying to make this link more explicit (see, for instance, Brookfield 2019; de Jong et al. 2019). Moreover, although our idea of transformative pedagogy is not in conflict with the constructivist traditions of student-centered models, such as active learning, and critical traditions, we hold that transformative pedagogy is more than just adding new elements to current educational models (Cappiali 2023).¹

Finally, several scholars behind this work demonstrate the need to merge transformative pedagogy principles with intersectional and decolonial methodologies. Our aspiration to enhance the potency of transformative pedagogy within academic learning realms leads us to embrace the integration of intersectional and decolonial viewpoints. This fusion serves to duly acknowledge and accommodate the diverse identities and requisites of every student engaged in the learning journey. The concept of intersectionality underscores the intricate interplay of concurrent forms of oppression and advantage stemming from an individual’s distinct social identities (Crenshaw 1991; Bilge and Hill Collins 2018). By addressing these intertwined dimensions, we hold the belief that educators and learners alike can establish a more inclusive and just educational milieu that respects the distinctive encounters and outlooks of all participants.

Furthermore, adopting a decolonial stance challenges the entrenched Eurocentric and colonial underpinnings that have historically shaped educational frameworks (hooks 1994; Smith 2012; de Jong et al. 2019). Prioritizing marginalized perspectives and knowledge systems, decolonial pedagogy seeks to deconstruct power differentials and foster critical awareness among learners. Throughout this book, the authors expound upon the integration of intersectionality and decolonial perspectives into pedagogical practices, facilitating a holistic interaction with learners across cognitive, practical, and emotional dimensions. Through this all-encompassing endeavor, the authors attempt to nurture transformative learning environments that impel learners to astutely scrutinize and address intertwined systems of subjugation, all the while nurturing their overall well-being and instilling a profound sense of interconnectedness with their peers and the world at large. This holistic approach ultimately kindles a fervent aspiration for proactive engagement and transformative change (cf., Cappiali 2023).

5. GUIDANCE TO THE READERS: CHAPTER STRUCTURE AND OUTLINE OF THE 14 ACTIVITIES

Here, we clarify how readers can easily navigate the book's content. In addition to the information provided below, readers can select relevant chapters based on keywords found in the Glossary. The latter has been designed in a way to help readers identify the key concepts mobilized in each chapter related to transformative pedagogy.

Well-defined learning and transformative-emancipatory objectives are paramount in discerning the expected student outcomes and the manner in which these outcomes can be achieved through a given activity (Wiggins and McTighe 2005). Hence, our collaborative endeavor introduces a set of distinct learning and transformative-emancipatory objectives that educators can anticipate when designing their activities.

To assist readers in identifying and selecting suitable activities, each chapter adheres to a consistent structure. The chapters focus on key steps concerning the implementation of the specific activity, its innovative aspects, and its potential for promoting both learning and transformative-emancipatory objectives in the learning process, with particular attention to diverse groups. They are written in ways that better support teachers and instructors working in related fields as well as in other fields. To this end, the chapters include a dedicated section at the end explaining how the activity can be adapted and used in different contexts and disciplines.

In accordance with the broader educational goals outlined in the theoretical framework (Chapter 2), the 14 primary chapters of this book delve into transformative-emancipatory activities (Chapters 3–16). Developed and refined by the authors through an extensive period of research and experimentation, the chapters underscore a significant strength in their integration of practical activities with fundamental educational aims grounded in transformative pedagogy.

Each chapter expounds on the rationale behind the utilization of these pedagogical activities, elucidating both the reasons for their implementation and how they draw upon the core tenets of transformative pedagogy. As a result, the authors provide a clear exposition of how their specific educational objectives, praxis, and activities align with the philosophical and theoretical foundations of transformative pedagogy. Furthermore, as anticipated earlier, the authors employ diverse epistemological approaches and features of transformative pedagogy, synergizing them with a range of other methodologies to craft their activities.

The structural coherence evident in the chapters mirrors also unified logic upheld throughout the book, aligning with common requirements often encountered in academic curricula during course and activity design (Biggs and Tang 2011; Fink 2003; Gronlund and Brookhart 2009; Wiggins and McTighe 2005). Consequently, the activities are crafted to (1) translate the overarching educational goals of the framework into specific learning and transformative-emancipatory objectives, and (2) establish a close interconnectedness between the three pivotal components of each activity: (a) intended learning and transformative-emancipatory objectives, (b) practical activities, and (c) assessment, as advocated by Biggs and Tang (2011), an approach known as “constructive alignment.”

Another noteworthy facet is that a majority of the chapters (10 out of 14) feature transformative practical activities aligned with experiential learning methodologies. This highlights the fluidity between experiential learning and transformative pedagogy, revealing prevalent overlaps in current instructional practices. However, a pivotal focus of these chapters is to clearly elucidate how the principles of transformative pedagogy inform and potentially enhance in-class activities by broadening educational objectives, particularly through the exploration of power dynamics, ideology, and structural inclusivity/exclusivity.

Each chapter begins with a section giving an overview of the activity. Readers should be able to pick up from this first page if the activity is relevant to their teaching. To facilitate ease of use, the chapters follow a relatively rigid structure to allow readers to quickly access the content of activity and understand whether the activity would be useful for them.

This section includes:

- The name of the activity
- Field/discipline in which it was first used
- A short description
- The duration of the activity
- Size and composition of the class
- List of 3 to 5 learning and transformative-emancipatory objectives
- List of resources required
- Adaptation for in-person and/or online classrooms
- Key concepts.

The remainder of each chapter describes in detail the steps and the rationale for the implementation of the pedagogical activity.

The general structure of each chapter is as follows:

- *Introduction:* This includes a justification of the activity (why the authors have decided to use this activity and what the advantages are of using it

when teaching in their field(s) and discipline(s)) and a presentation of the context(s) in which the authors implemented it.

- *Theoretical/conceptual background*: The authors explain the key elements of Transformative Learning Theory and/or critical pedagogy that are relevant to the activity. If other approaches are used (e.g. Active Learning Theory or experiential learning techniques), this is also made explicit.
- *How to implement the activity*: In this section, authors identify key concrete aspects of the implementation and relevant praxis, and explain how the activity can be implemented step-by-step.
- *Adaptations and modifications*: This section presents key aspects concerning adaptation to different sizes of the class, different groups of students, online vs. in-person, and other disciplines. This section also raises key recommendations on how to accommodate diverse student demographics and distinct needs of students with disabilities.

The outline of the book is the following.

In Chapter 2, *A Transformative-Emancipatory Pedagogy for Higher Education*, Cappiali discusses the theoretical contributions and the practical implications of using transformative pedagogy to promote more inclusive and just classrooms. She explains that transformative pedagogy, understood as a different educational paradigm, seeks to achieve different goals in education that are not generally included in other approaches, although they still include and even enhance traditional learning goals (such as acquiring new knowledge and skills) (Cappiali forthcoming 2024). This chapter offers a theoretical background for all the other chapters. The framework proposed is called “transformative-emancipatory” to emphasize that the ultimate goal of this theoretical framework is to empower through transformation and to seek a change in society. More specifically, as the author has already explained elsewhere, it seeks to expand the goals of higher education by combining learning goals with other key aims: (1) students’ well-being and development by engaging the learners holistically and (2) individual and collective emancipatory goals (meaning individual and collective transformation for the betterment of society) by promoting their conscientization (Cappiali 2023, pp. 7–9).

The author identifies the two main traditions of transformative pedagogy crucial for the theoretical framework and the chapters of book: Transformative Learning Theory and critical pedagogy. Inaugurated by John Mezirow (1997), the first offers the theoretical basis and the methodologies for individual transformation. Rooted in the foundation work of Paulo Freire (1970), the second tradition is more focused on tackling unequal power relations and oppression, and on promoting social transformation. Building on these two traditions, the author explains how the principles at the core of these traditions allow the expansion of the goals of academic teaching by integrating learning processes

and outcomes with transformative-emancipatory ones. Some examples which move in this direction are provided to illustrate the added value of transformative pedagogy.

Chapter 3, *Learning With and Through the Creation of an Artefact* explores the pedagogical activity of engaging *with* and *through* the creation of an artefact. The authors, Alexander and Berynets, discuss how this activity, informed by Freirean critical pedagogy, encourages students to explore course concepts and their own perspectives. The chapter highlights the transformative power of this activity in shifting the student–teacher relationship and fostering mutual trust and engagement. It also emphasizes its relevance for liberation, human rights, and social justice.

In Chapter 4, *Participatory Pedagogy Online: Reflections from a Global Leadership Virtual Field School*, Etmanski, Krause, and Kanti Bandyopadhyay share their experiences of adapting a Global Leadership Field School course to an online format due to the COVID-19 pandemic. They discuss how they adapted the activity to a virtual setting and how it enabled students to virtually engage with community groups in India working on social issues. Drawing from transformative pedagogy, the chapter provides lessons and activities applicable to educators facing travel restrictions, seeking virtual engagement, or aiming to create more accessible learning experiences.

In *Photovoice for Transformative Learning: An Exploration in Graduate Adult Education* (Chapter 5), Kolenick explores the use of photovoice in promoting transformative learning in a graduate adult education program. It outlines a seven-step process for implementing photovoice in an online learning environment and highlights its potential in addressing social justice issues. The chapter showcases the experiences of graduate students and discusses the implications of photovoice for other learning contexts, including face-to-face undergraduate programs and community-based service learning.

Chapter 6 of the book, *The More, The Better? An Active Learning Tool on Unconscious Bias in Everyday Decision-Making* focuses on addressing unconscious bias in everyday decision making. The authors, Kurjanska and Milman, highlight the increasing efforts by institutions to combat prejudice and discrimination through anti-bias education. However, this chapter goes beyond the mere deconstruction of stereotypes and delves into the realm of unconscious bias. The chapter presents an interactive activity designed to provide students with a deeper understanding of the social and psychological mechanisms underlying everyday biases. This activity combines insights from transformative pedagogy and social science research. By incorporating these approaches, the goal is to empower students to recognize and comprehend biases such as the base-rate fallacy, representative heuristics, and statistical discrimination.

Chapter 7, *Building the Classroom as a Site of Liberation: The Ritual of Checking In and Making Space for Polyvocality in Digital and Physical Classrooms*, explores the concept of building the classroom as a site of liberation. The authors, MacDonald and Vorstermans, draw on critical pedagogy, critical race theory, and critical disability studies to propose a pedagogical intervention that challenges common epistemological assumptions in the classroom. The goal is to center students as knowers and to promote *polyvocality*. The activity involves implementing a ritual of checking in and checking out at the beginning and end of each class. This practice creates a space for students to bring their whole selves into the classroom, acknowledging their complexities as individuals. It also aims to foster a sense of community among students. The chapter emphasizes the importance of considering access needs and plural ways of communicating to ensure inclusivity and equity.

In *From Recipients of Skills to Facilitators of Socially Robust Knowledge: Teaching Students in Co-generative Learning and Participatory Methodology* (Chapter 8), Mahmoud and Fredholm discuss the need to decolonize science and education and create inclusive knowledge constructions. They present an exercise that introduces students to collaborative knowledge construction using problem tree analysis, future workshops, and open space seminars. The chapter aims to raise awareness of the roles played in collaborative learning environments and encourages reflection on how positions and perspectives affect the final outcome.

In Chapter 9, *What I Would Like My Instructor to Know About Me: A Critical Intercultural Pedagogical Activity*, Marom focuses on a pedagogical activity designed to support international students, particularly those unfamiliar with Western higher education, in an education transition course. The goal of the activity is to foster intercultural understanding, encourage reciprocity, and promote reflection among both students and instructors. The chapter emphasizes the importance of recognizing diverse forms of knowledge and perspectives, and it integrates principles of critical pedagogy and intercultural pedagogy. The pedagogical activity aims to enhance international students' research, writing, and presentation skills necessary for academic success. It achieves this by inviting students to draw on their own lived experiences and diverse knowledge systems.

In Chapter 10, *Museum Hacking as a Tool in Critical Pedagogy*, de Oliveira Jayme and Sanford introduce museum hacking as an innovative pedagogical experience in which students work with museum educators to challenge existing narratives in museums. The chapter explores the critical analysis of museum displays and the use of cultural institutions as sites for critical pedagogy, highlighting the adaptability of this learning experience across different contexts and disciplines.

In *Songstyles and Intersectionality: Teaching Transformative Native American/First Nations' Music* (Chapter 11), Pertillar presents a wholistic approach to teaching Native American and First Nations' contemporary histories through guided music workshops. The chapter focuses on structuring music workshops that express diverse cultural viewpoints and foster discussions on contemporary issues, highlighting also the need for intersectional pedagogical approach to include diverse students' perspectives and worldviews.

Chapter 12, *The Suspend-Elucidate Technique (SET): A Pedagogical Activity to Contest and Re-narrativize Commonly Held Beliefs* by Robinson and Wilson, introduces the suspend-elucidate technique (SET) as a pedagogical activity that challenges colonial ideologies and encourages students to reflect on and "re-narrativize" societal issues. The chapter outlines the four components of SET: articulation, suspense, reflective dialogue, and action, and emphasizes the transformative potential of perspective transformation and personal action plans.

In *Transforming Colonizing Frames of Reference toward Comprehending and Implementing the United Nations Declaration on Indigenous Peoples* (Chapter 13), Schneider illustrates a localized approach to incorporating Indigenous rights recognized at a global level into transformative learning on Indigenous lands. The chapter outlines a pedagogical approach that honors equity, diversity, and inclusion while respecting local Indigenous ways and providing a framework for educators to address disorienting dilemmas in their practice.

In *Miyikosiwin: Transformative Pedagogy in Indigenous Education* (Chapter 14), Swan and Weenie discuss the concept of miyikosiwin (giftedness) in Cree language as a cultural teaching that promotes success in life and learning. The chapter presents a holistic approach based on Indigenous worldview, focusing on the mental, emotional, physical, and spiritual domains of learning. It aims to contribute to decolonizing and indigenizing teaching practices and fosters self-esteem and empowerment.

Chapter 15, *The Expanded Archive: Research-Creation as Pedagogical Praxis*, explores the concept of research-creation as a transformative and decolonial pedagogical intervention. The author, White, presents a two-part graduate-level research-creation activity called "The Expanded Archive." By treating the archive as partial and fragmentary, the activity challenges dominant academic scripts and the representational politics of higher education as a site of colonial knowledge production.

Chapter 16, *Blended Think-Pair-Share with SpeakUp as Inclusive and Engaging Pedagogical Activity* by Zinn and Holzer, discusses the blended think-pair-share activity, which is a pedagogical technique designed to enhance student engagement and participation in the classroom. This builds upon the traditional think-pair-share technique by incorporating the SpeakUp

digital classroom interaction system. This system enables students to anonymously share their thoughts and provide feedback through a group chat with social features. The authors argue that many higher education settings still rely on one-way teaching with limited student engagement. The blended think-pair-share activity addresses this issue by providing an alternative platform for students to actively participate in classroom discussions.

In Chapter 17, *Paving the Way for a Transformative-Emancipatory Pedagogy Through Practical Activities*, Cappiali draws conclusions from the transformative potential of the pedagogical activities presented in the book. Through concrete examples, the author offers insights for educators interested in adopting transformative learning activities in diverse higher education settings and beyond. While the activities were primarily introduced in the fields of educational and social sciences, this chapter seeks to appeal to a broader audience of educators across disciplines. It recognizes the possibility of implementing the activities within the constructive academic pedagogical tradition, but emphasizes the greater effectiveness of praxis and activities within a new paradigm rooted in transformative pedagogy's philosophical principles. This paradigm prioritizes student well-being and individual and collective transformative-emancipatory goals alongside traditional learning ones.

NOTE

1. We have shown, empirically, that well-designed praxis and activities inspired by the principles of transformative pedagogy can *simultaneously* foster deep learning and transformative objectives (including transformation of learners' beliefs and worldviews), thus achieving more than current educational models that treat them as separated aspects of education (Cappiali forthcoming 2024). We have observed that students achieve deeper learning objectives when dealing with sensitive topics, as they are able to better understand the mechanisms of discrimination and to be empowered to challenge the structures of power in social and educational settings that affect them (Cappiali forthcoming 2024).

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2. A transformative-emancipatory pedagogy for higher education: cultivating well-being and emancipatory goals in diverse classrooms

Teresa M. Cappiali

1. INTRODUCTION

This chapter introduces a theoretical framework called “transformative-emancipatory pedagogy,” which emphasizes how transformative pedagogy expands the educational goals of academic instruction. Its goals are not only to facilitate learning, but also the pursuit of transformative-emancipatory individual and collective goals, all the while nurturing students’ well-being (Cappiali 2023a, 2023b).¹ In the first section of the chapter, I briefly introduce the key aspects of the Transformative-Emancipatory Pedagogy (TEP). I proceed by presenting the two main traditions that inform this framework: Transformative Learning Theory and critical pedagogy. While the former provides the theoretical foundation and methodologies for individual transformation, the latter is more attuned to driving social transformation. The overview elucidates how the two traditions have evolved and converged into a more integrated approach that engages the learner holistically. Moreover, it is explained how these traditions can benefit the integration of intersectional and decolonial theories into educational settings. It is noteworthy that these traditions and the current developments are also evident throughout the subsequent chapters of this book. Subsequently, the chapter furnishes examples of transformative-emancipatory practices used in the chapters of the book and intended to guide the implementation of the activities delineated within the book.

2. BRIEF OVERVIEW OF TRANSFORMATIVE-EMANCIPATORY PEDAGOGY

As foreshadowed in Chapter 1, transformative pedagogy is a distinct philosophy of education and methodology which has as its main goal the *empowerment* of learners by engaging them holistically (heads, hands, and hearts) and by promoting a shift in their attitudes and worldviews (Cappiali 2023; Taylor and Cranton 2012). Here, teachers and students are seen as co-creators of knowledge and can practice democratic values and goals with the aim of engaging in meaningful actions that promote a more inclusive and just society (Freire 1998; Giroux 1997). As many chapters of this book show, transformative pedagogy applied to highly diverse classrooms allows the challenges of inclusion and justice to be addressed by embracing a holistic approach to learning, while expanding the traditional goals of higher education (for a previous reflection on this, see also Cappiali 2023).

In my role as an academic educator, I have crafted a TEP, embodying several pivotal attributes of transformative pedagogy, which have proven exceptionally advantageous in my instruction within the realm of social sciences, catering to a diverse cohort of international students hailing from various corners of the globe. For a more extensive rendition of this framework, along with a comprehensive assessment of its practical application, please refer to Cappiali (forthcoming 2024).

First of all, the fundamental principle of this framework involves actively promoting a holistic approach to learning. This approach, termed “holistic,” strives to engage learners’ cognitive, practical, and emotional dimensions, leveraging their interactions to facilitate profound learning, well-being, and emancipatory objectives. Consequently, this framework broadens the scope of academic education beyond knowledge and skills to encompass shifts in attitudes and behaviors.

In the context of higher education, I have integrated this holistic approach into traditional academic pursuits, as indicated in Table 2.1. While curricula primarily emphasize knowledge and skills, this table underscores the need to incorporate the emotional dimension to address behaviors and attitudes, in order to promote change. Therefore, the theoretical framework values emotional and introspective capacities alongside cognitive and practical outcomes.

By involving the whole individual, a holistic approach fosters deeper comprehension of subjects and initiates transformative processes in learners (e.g., shift in perspectives). Furthermore, though distinct, these dimensions synergistically achieve the expected educational objectives in a more comprehensive way.

Table 2.1 *Applying a TEP to higher education*

COGNITIVE DIMENSION (HEADS) → KNOWLEDGE AND UNDERSTANDING
Expected learning objectives (outcomes):
• Gaining profound knowledge and understanding of subjects taught
PRACTICAL DIMENSION (HANDS) → SKILLS AND COMPETENCES
Expected learning objectives (outcomes):
• Developing new skills and competences that cultivate inclusivity and intercultural awareness
AFFECTIVE DIMENSION (HEARTS) → ATTITUDES AND BEHAVIORS
Expected learning objectives (outcomes):
• Transforming student perceptions of privilege and oppression, promoting equal treatment

Second, the holistic approach allows the promotion of “conscientization” (Freire 1970). Conscientization entails learners’ critical awareness of their position in the world, empowering them to analyze reality, identify issues, and catalyze societal change (ibid.). Achieving conscientization involves creating an inclusive space that embraces diverse experiences, capitalizing on lived experiences, perspectives, and worldviews (hooks 1994). Emotion engagement is crucial to overcoming initial resistance to sensitive topics, sparking reflection and behavioral change (hooks 1994; Zembylas 2015).

Finally, referred to as “social-emancipatory,” Freire’s approach to transformative pedagogy seeks to effect social transformation. Applied to academic teaching, this means seeking to actively challenge power dynamics in the classroom and in society by addressing the deep-rooted causes of injustice which also affect many of our students (hooks 1994; Freire 1970; Brookfield 2019). By addressing real-world problems and social justice, educators and students confront deep-seated issues of marginalized voices and inequality reproduction. This dimension gains importance as education should raise awareness of and challenge discrimination both within educational contexts and society (Freire 1970; Giroux 1997). The classroom, inclusive of diverse experiences, becomes a platform to explore and challenge power structures, fostering social change (Freire 1970).

All in all, the proposed framework combines conventional academic goals with student well-being, individual empowerment, and collective emancipatory objectives. By drawing on learners’ experiences and engaging them holistically, this framework expands higher education goals, facilitating deep learning and empowerment within real-world contexts. Well-designed praxis and activities inspired by the principles of transformative pedagogy have the potential to *simultaneously* foster deep learning and transformative objectives (including transformation of learners’ beliefs and worldviews), thus achieving more than current educational models that treat them as separated aspects of

education (Cappiali forthcoming 2024). In my own research, I have observed that students can achieve deeper learning objectives when dealing with sensitive topics, as they are able to better understand the mechanisms of discrimination and to be empowered to challenge the structures of power in social and educational settings that affect them (*ibid.*).

3. A DEEPER INTEGRATION OF TRANSFORMATIVE LEARNING THEORY AND CRITICAL PEDAGOGY

At its core, this theoretical framework draws inspiration from two primary educational traditions of transformative pedagogy: the constructive approach pioneered by John Mezirow over four decades ago, recognized as Transformative Learning Theory, and the critical stance championed by Paulo Freire, known as critical pedagogy. While Transformative Learning Theory serves as the conduit for individual transformation, empowering learners to reshape their perspectives, challenge assumptions, and undertake profound inner journeys of self-evolution (Mezirow 1997; Taylor and Cranton 2012), critical pedagogy directs its focus toward catalyzing social transformation, prompting a defiance of oppressive systems, nurturing inclusivity, and advocating for justice within the academic sphere (Freire 1970; hooks 1994; Giroux 1997; Darder 2017).

Although critical pedagogy comes first chronologically (Freire 1970), this section presents the two traditions using the logical division that moves from the individual to the societal level. Most importantly, I explore the trajectory of connecting these two traditions, envisioning a compelling synergy that points toward a more comprehensive and holistic educational paradigm. This convergence holds the potential to expand the horizons of transformative pedagogy, embracing a nuanced approach that not only integrates the crucial dimensions of well-being but also fosters personal and collective empowerment. By intertwining these two influential frameworks, we pave the way for an enriched educational model that not only promotes deeper learning goals, but also equips individuals and communities for catalytic change and social-emancipatory demands.

3.1 Transformative Learning Theory

Transformative Learning Theory is rooted in the field of psychology and was influenced more indirectly by Paulo Freire's foundational work. It is a theory of learning that was first developed by the American educator Jack Mezirow in the 1980s and further expanded upon by various scholars over a period of more than 40 years (Taylor and Cranton 2012), especially in the field of adult education in the U.S.A.²

This approach is founded on both humanist and constructivist philosophies of education and it allows reconsideration of current academic goals, which are mostly focused on learning. Here, “humans are seen as free and autonomous beings that have potential for growth, development, and self-actualization, and experience is seen as socially constructed, and learning is seen as a process of creating meaning from experience” (Cranton and Karl 2012). In line with these principles, Transformative Learning Theory explores the process of profound personal change through critical reflection, dialogue, and the examination of one’s assumptions and beliefs (Mezirow 1997). This approach focuses on the role of education in promoting deep learning outcomes while focusing on a transformation of beliefs and views of individuals. “Transformation” here is achieved via the use of teaching strategies that address cognitive/rational (e.g., critical reflection and ideal conditions for discourse) and extra-rational (emotive, imaginal, spiritual) dimensions of adult learning (Taylor and Cranton 2012; Stuckey et al. 2014).

As such, transformative learning is different from traditional learning goals. As Cranton and Kasl (2012) acknowledge, transformation can also begin with acquisition of new knowledge and skills, as learning itself can become *transformative* and the learner’s perspective, assumptions, or expectations can undergo a fundamental shift (Newman 2012). However, transformative learning differs from learning that only involves the acquisition of new knowledge and skill or elaboration of existing knowledge. From this perspective, the rich field of Transformative Learning Theory offers ample evidence to show how we can promote deep transformation of learners by actively engaging with key elements of the theory first developed by Mezirow and that today has evolved in several streams of research (Taylor and Cranton 2012). In light of this, transformative pedagogy is more than just promoting change through traditional teaching methods, as individual change and personal development are key explicit goals often missing in traditional academic teaching (cf., also Cranton and Kasl 2012; Taylor and Cranton 2012).

Taylor (2006, p. 1) explains that “Fostering transformative learning is about teaching for change. It is learning predicated on the idea that students are seriously challenged to assess their value system and worldview and are subsequently changed by the experience.” According to Mezirow (1997, p. 5), transformative pedagogy can even go as far as triggering epistemological and ontological shifts. As this author observes in his foundational article “Transformative Learning: Theory to Practice”: “Transformative learning is the process of effecting change in a frame of reference” that can have a permanent effect. Mezirow shows, moreover, that this “change” involves adopting “a frame of reference that is more inclusive, discriminating, self-reflective, and integrative of experience” (ibid.).

Transformative Learning Theory, and especially Mezirow's initial work, has been long-time scrutinized, particularly, but not solely, in relationship to its focus on reason and lack of attention for emancipatory education (Taylor and Cranton 2012). First, critics highlight that Mezirow's initial theory assumed that transformative learning is primarily a rational, cognitive process, thereby overlooking the affective and emotional aspects of learning that play a crucial role in transformative experiences (Dirkx 2008). Also, as a consequence of this assumption, Mezirow's initial theory placed significant emphasis on critical reflection as a catalyst for transformative learning. However, critics argue that this emphasis may lead to a privileging of critical thinking over other forms of learning, such as embodied, intuitive, or aesthetic ways of knowing, which may result in "a more viable, generative path to transformations of being" (Perry 2021). Finally, critics argue that Transformative Learning Theory places excessive emphasis on individual transformation, neglecting the social and cultural dimensions of learning. As such, it fails to acknowledge the role of social structures, power dynamics, and collective knowledge in shaping transformative processes.

As a response to these critiques, Transformative Learning Theory has evolved into distinct streams of thought, accommodating various schools of thinking that deliberate on the purpose and scope of transformative pedagogy. Central to this evolution is the contemplation of the nature of change and the methodologies for its realization (Cranton and Kasl 2012).³

What can be observed is the discernible shift toward a more holistic approach and an expanded focus on emancipatory education (Taylor and Cranton 2012), which presents an auspicious foundation for bridging Transformative Learning Theory with critical pedagogy. Notably, contemporary developments in Transformative Learning Theory recognize the importance of emotional and intuitive dimensions within transformative learning, necessitating their integration into a more holistic framework (Taylor and Cranton 2012). These advancements facilitate a linkage between Transformative Learning Theory and a more comprehensive approach that addresses the entirety of the individual's being (Perry 2021; Dirkx 2008), thereby enhancing their involvement in the learning process. Furthermore, this theory's heightened consideration of the need to challenge oppressive social structures renders it more aligned with critical pedagogy and its emancipatory demands (Taylor and Cranston 2012).

3.2 Critical Pedagogy

In educational science, as well as in the social sciences more generally, the term "critical" denotes an approach that seeks to expose domination and injustices in society and create the conditions to empower the oppressed and change the status quo. Drawing on this tradition, critical pedagogy allows a special

attention to be brought to power-dynamics, ideology, and social change (Brookfield 2017, Giroux 1997).

In the foundational book of critical pedagogy, *Pedagogy of the Oppressed* (1970), Freire reflected on the potential of education to expose injustice and become a process of liberation. In his view, education can and should promote learners' "conscientization." Freire defines this concept as a process of developing a critical awareness of one's situation in the world, which allows learners (and especially those who suffer from discrimination and oppression) to analyze reality, deconstruct social myths, and discover their real problems and needs (UNESCO 2017). Combined with action, moreover, critical awareness provides an opportunity to empower the learners to transform the world around them (Freire 1970; Darder 2017; hooks 1994; Giroux 1997). For this reason, Freire defines his educational theory as an effective "pedagogy for liberation," emphasizing the emancipatory role of education and its potential for promoting individual and social change for a more inclusive and just world (Shor and Freire 1987).

Following Freire, critical pedagogists around the world have used Freire's methodological insights to analyze and challenge power and the oppression of marginalized groups, including in educational settings (see, in particular, hooks 1994 and Giroux 1997). For more than 50 years, critical pedagogy has been widely explored and "reinvented," as Paulo Freire invited us to do, by educators and communities in Latin America (Darder 2017) and elsewhere, especially in North America, but also around the globe. Moreover, in recent years, it has gained momentum in many countries as a result of debates on discrimination, equality, and inclusion of under-represented groups in both society and educational settings.

Various approaches embracing different epistemologies (e.g., feminist, intersectional, critical race, post-colonial, and decolonial theories) are currently used to develop learning spaces that seek to address and challenge both structural and non-structural discrimination and exclusion (e.g., narratives and norms) affecting specific groups. In countries from the so-called "global North" dealing with their colonial past (e.g., the U.S.A., Canada, the U.K., Australia, and New Zealand), in particular, critical pedagogy is seen as a vital way of challenging power structures and the role of academic settings in excluding Indigenous groups, and of promoting a form of reconciliation that is respectful of Indigenous peoples' epistemologies and knowledges (Smith 2012). Lastly, critical pedagogy is widely used in the fields of human rights education (Bajaj 2017; Tibbitts 2005) and peace-building, as it is considered effective in healing both individuals and communities (Zembylas 2015), and in transforming social conflicts by fostering tolerance, compassion, and democratic values (UNESCO 2017).

Finally, as his theory evolved into a more inclusive framework over time, critical pedagogy relies on Freire's core idea that the transformation of communities and societies is possible via a series of praxis and systematic methods that enable attitudes and behaviors to be changed through a process of conscientization that engages people's *head, hands, and hearts* (UNESCO 2017). What matters is the intention to directly engage with barriers that prevent this change from happening by promoting educational practices aiming to challenge the status quo.

3.3 Including Intersectional and Decolonial Perspectives

It is essential to incorporate intersectional and decolonial perspectives into the transformative-emancipatory framework highlighted here in order to fully embrace its scope. Freire (1998) was among the first critical pedagogists to understand this necessity.

When applied within the context of higher education, the integration of intersectional and decolonial approaches serves as a profound means of delving deeper into the complexities of power dynamics, oppression, and marginalization that permeate both educational institutions and the broader societal landscape (Crenshaw 1991; Bilge and Hill Collins 2018; May and Skukauskaite 2016). Intersectionality, an insightful concept pioneered by black feminist scholar Crenshaw (1991), acknowledges the intricate interplay of multiple social identities spanning race, gender, class, sexuality, and ability. These identities intersect and intertwine, shaping individual experiences and opportunities (individual dimension), while also influencing collective encounters through the intricate interconnection of diverse forms of oppression and privilege (social dimension) (Bilge and Hill Collins 2018).

Thus an intersectional lens involves a comprehensive analysis of how various dimensions of identity converge to shape students' educational journeys, influencing their experiences, opportunities, and encountered barriers (Ahmed 2012). It is this very intersectionality that can be woven into classroom activities, enriching students' learning experiences (hooks 1994).

Decolonial frameworks, influenced by a variety of approaches from indigenist, feminist, and critical race theories, stand as potent tools for dismantling the enduring legacy of colonialism entrenched within educational systems (May and Skukauskaite 2016). These approaches compellingly emphasize the imperative of deconstructing prevailing Eurocentric knowledge paradigms, power hierarchies, and cultural hegemony that perpetuate entrenched inequalities and marginalization (May and Skukauskaite 2016). The application of decolonial methodologies within higher education calls for a fundamental re-evaluation of curriculum design, pedagogical approaches, and institutional frameworks. By embracing diverse knowledge systems, amplifying voices

from marginalized perspectives, and advancing the cause of epistemic justice, decolonial practices invigorate educational landscapes (Dei and Kempf 2000; Smith 2012).

The synergy of intersectional and decolonial methodologies presents a potent avenue toward the creation of inclusive environments that validate and prioritize the narratives of marginalized communities, including those of indigenous and non-white origins (Ahmed 2012). Within the realm of transformative pedagogy, the integration of these approaches offers a powerful conduit for fostering active inclusion, equity, and justice. Through customization of the learning experience to align with students' unique viewpoints and worldviews, intersectional and decolonial approaches beckon a future where education becomes a catalyst for profound societal change.

Addressing the question of inclusion from an intersectional and decolonial perspectives is particularly urgent from a critical pedagogy perspective, as academic teaching needs to align with an increasingly diverse population of students and teachers as a result of internationalization and the inclusion of under-represented groups. As the reader will be able to observe, these influences are reflected in several chapters of the book, especially in the context of Canada, where the debate about decolonization in particular is becoming central in many academic settings.

4. THE *CONDITION SINE QUA NON*: TRANSFORMATIVE-EMANCIPATORY PRACTICES

Practical aspects of transformative pedagogy involve implementing specific strategies and creating conducive learning environments that promote learners' well-being and growth while fostering transformative and emancipatory learning goals. Using examples from the book, here I present some essential ingredients and practical considerations on how to effectively implement transformative pedagogy in the classroom. The list is not exhaustive but is meant to offer insights as to how we can go about including principles of transformative pedagogy in university teaching. These practices can and should be adapted based on the specific context, subject matter, and learner needs.

The core idea of this section is to highlight that it is crucially important to *embed* the transformative-emancipatory activities such as the ones presented in this book into transformative-emancipatory practices (hooks 1994). The authors offer numerous examples of how they embrace transformative practices when implementing their activities, but we also invite readers to rely on the extensive literature that addresses these aspects more in-depth, including in the fields of social justice education, and especially approaches that integrate intersectional, decolonial, and indigenous perspectives (de Jong et al. 2019).

4.1 A Holistic Approach to Learning and the Key Role of Emotions

Transformative pedagogy acknowledges the holistic nature of human development. It goes beyond the transmission of knowledge and focuses on the emotional, social, and ethical growth of students. By promoting a holistic approach to learning that engages *heads, hands, and hearts* (UNESCO 2017), transformative pedagogy seeks to help students develop empathy, compassion, and a sense of responsibility toward others (hooks 1994).

Emotions play a crucial role in transformative pedagogy, serving as a dynamic force that contributes to multifaceted development. Beyond their immediate impact, emotions are relevant for their profound influence on cultivating essential life skills. By embracing emotions within educational settings, transformative pedagogy empowers students to harness vital abilities like empathy, self-awareness, and emotional regulation. These skills are not merely academic pursuits; they are the cornerstone of molding compassionate, socially responsible individuals capable of understanding diverse perspectives and effectively collaborating with others. Through the integration of emotional elements, students gain the tools needed to engage in meaningful interactions, navigate complex social dynamics, and contribute positively to their communities.

In the realm of transformative education, the significance of emotional expression and exploration takes on a transformative role, especially in fostering connection and trust (hooks 1994). The classroom becomes more than a space for knowledge dissemination; it evolves into an arena where emotional authenticity is not only acknowledged but encouraged. By providing room for emotional expression, educators create an environment characterized by trust and psychological safety. Students who feel acknowledged, heard, and valued are more inclined to actively participate in the learning journey. This interactive engagement, often overlooked within academic contexts, establishes a deep-seated connection between educators and students. While academia sometimes marginalizes emotional elements, the chapters within this book highlight their potential. Authors share instances where emotions have been explicitly incorporated into practices and activities, underscoring the value of emotional integration in learning. This recognition goes beyond mitigating alienation; it contributes to the establishment of thriving, secure, and inclusive learning environments that nurture holistic growth.

While the role of emotions in education has received increasing attention in recent years (Peckrun and Linnenbrink-Garcia 2014), there is still a need to understand how they can be used to enhance both learning and transformative-emancipatory objectives (Perry 2021). The key role of emotion in learning is often overlooked by much literature on education (Zembylas and Schutz 2016) and especially in academia. Yet, as Boler (1999) and Zembylas

(2015) argue, emotions are crucial not only in the transformation of individuals, but also in facilitating the healing of groups and communities seeking justice.

Drawing on the literature on emotions, and especially in the related fields dealing with transformative pedagogy (Dirkx 2008; Zembylas 2015; Zembylas and Schutz 2016; Boler 1999), several authors of the book use pedagogical praxis and activities aiming to reduce, among others, prejudice and discrimination, and to foster both learning and transformative outcomes of the subject taught. This is even more relevant when addressing difficult emotions (e.g., guilt, denial), and in particular when dealing with controversial and sensitive topics, such as sexism and racism in society (Cappiali forthcoming 2024).

4.2 Reflective Teaching Praxis

In his key book *Becoming a Critically Reflective Teacher* (2017), Brookfield recognizes that if not critically examined, the practices implemented by educators may inadvertently reinforce existing power structures or perpetuate dominant ideologies. There is now a large literature in the field of critical pedagogy trying to identify and address these challenges. Above all, one key aspect we need to consider is how to avoid reproducing new forms of oppression in the classroom (Ellsworth 1989; Brookfield 2017). This is crucially important as we work in highly diverse classrooms, and we may be engaging with students who belong to marginalized groups of whose experiences teachers have little or no knowledge.

Our teaching approach, therefore, puts at the center of our teaching praxis feminist, intersectional, and decolonial attention to “positionality” and “power dynamics” in class as a reflection of societal dynamics more broadly. This particular example brings us to the key fundamental precondition of any transformative endeavor: questioning power, and exercise reflexivity. We need teachers willing to see and unlearn prejudice, racism, misogyny, and any other form of oppression that we bring with us as part of our DNA.

Thus, to truly embrace an emancipatory agenda, which seeks to challenge and transform oppressive systems, educators must engage in self-reflection and critically evaluate the power dynamics embedded in the classroom. Brookfield urges teachers to scrutinize their assumptions continually, foster spaces for dialogue and questioning, and navigate the tensions between student-centeredness and emancipatory goals. By doing so, they can ensure that their teaching practices actively challenge oppressive systems (Freire 1998; Brookfield 2017).

4.3 A Safe, Inclusive, and Anti-oppressive Learning Environment

Highly diverse classrooms raise both challenges and opportunities. Some of the challenges concern how to develop a safe space to talk about sensitive topics, through empathy, anti-discriminatory speech, and cross-cultural awareness on the part of the teacher and the students (hooks 1994; Brookfield 2017). Several authors of the book include praxis aiming to help students become conscious of the diverse perspectives in class and to make sure that each person feels safe and included. To capitalize on the opportunities offered by a variety of perspectives in the classrooms, teachers and students can think reflectively about the inclusiveness of diverse perspectives, particularly in the face of possible conflicts around polarizing topics. In our increasingly diverse classrooms, we can expect that many of our students (especially non-white and racialized students) have experienced different forms of discrimination in their lives, and this requires particular care and empathy from teachers and students as well as an awareness of power dynamics and cross-cultural needs in the classroom (hooks 1994).

Moreover, it is crucial to make visible and address different types of power dynamics (teachers–students, students–students) in the classroom and beyond. Deep and active listening is the first step to creating a safe space where teachers and students in the classroom feel comfortable enough to share their experiences and make their voices heard. Another essential aspect one needs to consider is the language used in the classroom and how people in class talk to each other. At the same time, students should not be forced in any way to share their experiences and expose themselves if they are not ready to do so (Cappiali forthcoming 2024). A sense of trust and safety between the teacher and the students, and between the students themselves, needs to be built over time. It should be a priority to show integrity and commitment to anti-discrimination and anti-racism, as well as a willingness to support students experiencing complex emotions (e.g., guilt, blame, or feeling unsafe) (hooks 1994).

4.4 Addressing Inequalities in the Curriculum and Promoting Diverse Voices and Perspectives

Content delivery also matters. Questioning power dynamics means taking into account the hidden power in the curricula. From this perspective, decolonial approaches to transformative pedagogy are possibly the most insightful way to question current curricula. They offer opportunities for challenging Eurocentric and colonial biases. Educators should critically analyze the materials, lessons, and narratives presented in the classroom, aiming to address and disrupt hegemonic perspectives. By incorporating lessons and discussions that highlight the historical contributions, knowledge systems, and cultural

practices of indigenous peoples and marginalized communities, educators can encourage students to understand how power structures shape knowledge production and representation.

To foster an inclusive educational environment, some authors of the book have incorporated diverse voices, experiences, and perspectives. By moving beyond token representation and actively seeking resources that reflect the knowledge and experiences of marginalized groups, educators can create a curriculum that values and affirms the cultural, ethnic, and social diversity of their students. This entails integrating texts, narratives, and materials that challenge dominant narratives and provide alternative perspectives. It also includes exploring power dynamics, privilege, and inequality within the learning environment and in broader society, and critically examining societal structures and biases that perpetuate social injustices.

4.5 Deep Critical Reflection and Disorienting Dilemma

In transformative pedagogy, an inquiry-based approach requires questioning common sense and implicit biases to help students cultivate self-awareness (Freire 1970). This approach allows one to examine issues through problem-solving activities and critical reflection. According to Taylor (2009, p. 30), critically reflecting on a situation means “questioning the integrity of deeply held assumptions and beliefs based on prior experience.” Learners are encouraged to engage in *reflective discourse* or dialogue (Shor and Freire 1987) to achieve this goal. Moreover, highlighting the crucial role also of the affective dimension Mezirow (2003, p. 59) defines discourse as “dialogue involving the assessment of beliefs, feelings, and values.”

In line with these insights, several authors of the book include strategies for overcoming any barriers students may have to understanding and engaging with sensitive topics, for example, through the use of arts (e.g., artefacts) or direct dialogue, via exchange in small and large groups with their peers in class (cf., Cappiali forthcoming 2024). We have also found that addressing sensitive issues indirectly via the use of practical activities can allow the triggering of what Mezirow (2000, p. 22) calls a “disorienting dilemma” (Cappiali forthcoming 2024). This is an event or series of events that can trigger deep questioning in the learner, prompting them to question previous ways of thinking (ibid.). These questions help learners discover and examine the source of their assumptions or beliefs. Moreover, questioning the issue itself, or what Mezirow calls “premise reflection,” can initiate a process of learning that may result in perspective transformation (Mezirow 2000).

4.6 Conscientization to Seek Empowerment for all Students and Promoting Change

Critical pedagogy is a powerful approach in tackling discrimination and exclusion in academia and in society, and in promoting the values of a democratic society, by raising awareness and teaching about human rights, tolerance, and respect for diversity, as well as deep-rooted injustices (Freire 1998). Its methodological insights offer guidance on how to address students' exclusion and alienation in our classrooms (for a good example of this, see hooks 1994; Brookfield 2019). Several authors of the book engage with critical pedagogy to question how education can address power dynamics and social exclusion, promote the learners' emancipatory goals, and propel action for change in society.

By mobilizing learners' diverse experiences and knowledge, and by directly addressing controversies and conflicts in the learning environments via well-designed activities that engage the learner holistically, some authors of the book show how transformative pedagogy offers key philosophical principles and praxis that allow learners to better understand problems in society and promote their unique creative solutions (for a detailed elaboration of this, see also Cappiali forthcoming 2024). By empowering learners and raising awareness about controversial and sensitive topics around human rights, tolerance, and respect for diversity, in addition to the issues of discrimination and deep-rooted injustices, we not only promote transformation, but also help students deconstruct prevalent myths in society that prevent them from seeing oppression. Using the diverse experiences in the classroom, students can experience deep learning outcomes, especially with regard to topics that are directly linked to real-life problems that affect them (*ibid.*).

Critical pedagogy is particularly important when we teach topics such as systematic exclusion (e.g., racism and other forms of discrimination) as it can help us achieve the double goal of offering students the possibility to better understand how their position in the classroom and in society shapes their experience of the topic and address existing power structures (hooks 1994; Brookfield 2019; Cappiali forthcoming 2024). This approach is also preferred when promoting oppressed groups' rights and demands; yet, the new composition of our classrooms requires that we develop new teaching strategies that promote a more inclusive learning environment and enhance learning and transformative-emancipatory outcomes for *every* student, irrespective of whether or not they belong to an oppressed group (Cappiali 2023, forthcoming 2024; Curry-Stevens 2007).

5. CONCLUSION

As we move into the section of the chapters with the activities, I would like to acknowledge that the origins of transformative pedagogy can be traced back to various educational and philosophical traditions. While it is difficult to pinpoint a single origin, several influential thinkers and movements have contributed to its development. In this chapter, I have prioritized the synthesis of two traditions—Transformative Learning Theory and critical pedagogy—but I also acknowledge that a variety of approaches addressing inclusion, equity, and justice in academia within and outside these traditions should be further explored. Moreover, in the chapters of the book, we see how the universe of theories is much broader, especially as authors navigate different disciplines. We consider this variety a strength and, although not exhaustive, it offers several insights on how vast the possibilities are for transformative pedagogy today.

Thus, the short overview of the two traditions of transformative pedagogy here is not exhaustive. I also do not mean to minimize the important insights of scholars looking into the pitfalls, ethical concerns, and problems faced when using transformative pedagogy in the classroom (Ellsworth 1989). In this book project, we have the less ambitious, yet important, goal to propose a set of in-class activities already in use to expand the range of possibilities in the classroom, with practices that align with transformative learning principles. Building on the work by Mayo (2003) and others (Brookfield 2017), we commit to a more modest endeavor than solving the tensions and legitimate dilemmas raised in the scholarship. Our goal in this book is to present key transformative practices and activities for developing and using pedagogical activities that contribute to transformative process of education. As Mayo (2003) argued two decades ago, our effort should be to continue bringing in a critical pedagogical dimension to transformative education in order to expand the goals of current academic education to make it a more meaningful and transformative experience for the learners and for society.

NOTES

1. The framework discussed in this chapter receives more comprehensive treatment in Cappiali (2023, forthcoming 2024).
2. In the context of Europe, this approach is surprisingly less known and used (Taylor and Cranton 2012).
3. For an overview of these perspectives in the U.S.A. and other geographical areas, see Taylor and Cranton (2012).

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3. Learning with and through the creation of an artefact

Carla Alexander and Kristina Berynets

OVERVIEW OF THE ACTIVITY

Field/Discipline

This activity has been used in undergraduate courses in a Social Work programme and graduate-level courses in Education (school counselling and teaching languages).

Short Description

Learning with and through the creation of an artefact is a pedagogical activity that encourages students to explore a course-related concept, theory, or topic through the creation of an artefact. In this three-part activity, the instructor sets the stage for learners in social work and education programmes to critically examine the power dynamics in the relational context of learning and develop an awareness of their particular way of approaching and learning a concept, idea, or theory. The activity is informed by aspects of critical theory: teacher-student and students-teachers relationship, dialogue, and situation (Freire, 2020). Learners reflect on orienting questions, and then create an artefact (a made object) to represent their experience of or thinking about a course-related concept, theory, or topic. A second reflection ends the activity. Reflection before and after the work with the artefact promotes the learner's awareness of themselves, the relational context and the situation in which they are living and learning (Freire, 2020). In line with Freirean critical pedagogy, this activity helps both the students and the instructors reflect on the role of dialogue and student-teacher relationships and to examine their worldviews. Insight emerging from this activity has special relevance for students of a profession where their work with others is meant to address liberation, human rights, and social justice.

Total Time Needed

In one version, where the entire activity is completed within class time, the activity takes 2.5 hours. If students are given time outside of class or between classes for the creation of the artefact and description, the activity requires 1.5 hours.

Size and Composition of the Class

In the programmes where this activity has been used, class size ranges from 16 to 30 adult learners. The learners are widely diverse in terms of culture, race and ethnicity, developmental stage, life experience (employment, citizen/immigrant/refugee, upbringing), ability, as well as academic experience and skill. The activity works with smaller or larger classes.

Learning and Transformative-emancipatory Objectives

After the activity, students will be able to:

- Represent and explore an abstract concept, idea, or theory (programme content) through the creation of an object from their perspective or situation;
- Explore and critically reflect on the dynamics and power relations between student and instructor;
- Learn a new way of understanding concepts and how concepts are considered from a situational perspective, through engagement and exploration;
- Articulate a critical awareness of the legitimacy and importance of one's own point of view and within one's situation.

List of Resources Required

In-class

- paper and pen
- arts and crafts supplies
- musical instruments
- recording technology
- laptop
- lighting
- computer software.

Virtual class

- a range of audio-visual equipment
- photography cameras such as digital cameras
- recording technology
- laptop and computer software to upload multimedia artefacts.

Key Definitions

Artefact – a made object that, in the context of this activity, represents students' understanding or experience of course concept, content, or idea.

Critical pedagogy – a Freirean pedagogical approach that encourages students and teachers to explore and critique power and oppressive structures through learning.

Dialogue (Freirean) – “an encounter between ... [humans], mediated by the world, in order to name the world” (Freire, 2020, p. 88); it is built on the premise of love for humans and the world as well as humility and faith in human potential to become more fully human.

Situation – the unique social, political, psychological, spiritual context of a person's life. Freire observes that consideration of the situation is necessary to prevent ongoing oppression of the learner.

Student-teacher contradiction – a Freirean term for the imbalance in the power relations between teachers and students stemming from the oppressive nature of banking education. In it, teachers are the key knowledge holders and meaning-makers and students are considered “empty receptacles” of the teacher's knowledge and meaning. The contradiction is one of the obstacles to liberation and is addressed through dialogue.

Relational – the qualities or aspects of context that emerges in the interaction between two or more persons and is experienced by them.

INTRODUCTION

In this activity, through the creation of an artefact, learners are free to represent their learning in unique ways and this process ultimately has a profound effect on the instructor-learner relationship. This activity aims to shift the instructor-student power dynamic, de-centre the instructor, and centres the students' perspectives in the process of learning. It is based on the Freirean critical pedagogy approach. Versions of this assignment may include a classroom activity with provided materials, or an assignment that creates an opportunity to engage with and demonstrate learning in potentially more inclusive ways.

This activity was developed in several iterations, in different contexts. In one case, it was offered as an assignment to undergraduate students enter-

ing a social work programme in a community college in western Canada. The learners were widely diverse in terms of culture, race and ethnicity, developmental stage, life experience (employment, citizen/immigrant/refugee, upbringing), ability, as well as academic experience and skill. The course focused on an introduction to the profession including areas of practice, ethics, and values. This activity was one of three assignments for the course, including a paper and an exam. Both authors have implemented variations of this activity within the context of traditional North American professional programmes, where instructors are expected to assess students' knowledge, values, and skills using standard methods such as grading rubrics. The structure of this activity and suggestions for assessment is an attempt to meet the institutional requirements faced by many instructors.

The instructor's interests in designing this activity were several: to model a way of working with the students that was congruent with the principal values of the profession such as respect for self-determination; to shift the relationship to one where the instructor was also learning from and demonstrating faith in the student (Freire, 2020); and to provoke the students' consciousness of themselves as unique agents in their learning. These objectives arose from the instructor's observation that the traditional teaching methods were reinforcing a state of power relations in the teacher–student relationship that were not aligned with a preferred social worker–client relationship of collaboration and mutuality (Alexander & Charles, 2009), and further was not congruent with educational programme goals of the development of the learner as a self-directed, ethical practitioner. The instructor hoped that a different approach might communicate or remind learners of the perspective that the process of learning the programme content was for the students' own use and fulfillment, distinctive from a focus on meeting the instructor's standards, or any sense of 'jumping through hoops' for a credit towards a degree.

In the second case, the activity was adapted for use within several courses with a graduate programme in Education (school counselling and language teaching). In the Education programmes, the activity served as a way to engage with different concepts and theories, to explore them from one's own perspective/situation and to promote learning from each other. In addition to that, and perhaps more importantly, it also created space to reflect on pedagogical approaches, the role of dialogue and faith in human lived experience and perspective, and the traditional versus possible student–teacher relationships. Students in the Education programmes had teaching experience and were pursuing graduate studies in professional fields related to education. With that in mind, while exploring concepts/theory that were part of curriculum was important, experiencing an activity, based on the critical pedagogy approach, and reflecting on shifts in teacher–student relationships through dialogue and trust in learner's perspective, was perhaps more critical than exploring

the concepts/theories themselves. Critical pedagogy is relevant in any field/discipline. At the same time, engagement through the creation of an artefact was especially useful in fields such as education where power relations play an important role, as the experience of liberating activity itself is learning. It was intended to provide a complex and deep insight into the role of student–teacher relationship and dialogue as well as an experience of disrupting existing power dynamics. This activity, therefore, can be useful not only as a way to explore theories, concepts, and ideas from a critical pedagogy stance, but to also provide an experience for learners that would impact their professional work and awareness of the impact of the power relations between themselves and those with whom they work.

THEORETICAL/CONCEPTUAL BACKGROUND

Educational settings, especially higher education, have been discussed as spaces for coloniality (Motta, 2019; Zembylas, 2018). Coloniality is the ongoing process of upholding norms and practices that are used as tools for colonization. In educational settings, this can include centring one (Western) way of thinking, knowing, and doing, and focusing on it as the only legitimate one, maintaining the power dynamics between (the superior) teachers and (the inferior/subaltern) students, standardizing curriculum and assessments based on the idea that they ‘fit all’ (students and teachers), and dichotomizing the education and the ‘real world’ without focusing on contextualizing learning within one’s lived experience and context, and perhaps neglecting the possibility of students’ perspectives contributing to the collective learning of both students and teachers alike. Freire (2020) critiqued the notion of banking education (in which students are viewed as empty receptacles receiving knowledge from teachers) and called for critical pedagogical approaches that are in line with Mignolo and Walsh’s (2018) invitation to decolonize teaching practices and learning, to become aware of the colonial legacy of such practices, and to change them. Freire sees critical pedagogy as a way to liberate both the oppressed and the oppressors, and the activity presented in this chapter is an example of Freirean critical pedagogy.

Traditionally, instructors are viewed as holders and assessors of what knowledge is (and is not) in the classroom, and students are seen as receiving knowledge and having to prove to the instructor, often in a written assignment, that the knowledge was received. Some educators may not necessarily share these views, but these understandings are embedded in the pedagogical design of many of the practices we use. The power imbalance between teachers and students (which assumes no learning for the teachers and structured learning for the students and which does not take into account their humanness and perspective) is what Freire calls the “student–teacher” contradiction. It is prob-

lematic because teachers are centred as those in power and those who decide on what students are learning and how. They also dictate the meanings and understandings, or in Freirean terms, they *name the world for the students*. As a result, students are learning and reproducing other's understanding without contributing to that understanding, without participating in the *naming*, and without situating what they are learning within their own unique context, or what Freire (2020) refers to as *situation*.

In critical pedagogy, instead, both students and teacher “become jointly responsible for a process in which all grow” (Freire, 2020, p. 80) and learn together through dialogue, “the encounter between [people], mediated by the world, in order to name the world” (p. 88). Education and learning, thus, is about “naming the world” together guided by humility and mutual faith. Through this dialogue, teachers and students work to solve the contradiction and shift the power dynamics, to enter a “horizontal relationship”, in which both participate in naming the world as well as teaching and learning. This process requires “faith in their power to make and remake, create and re-create, faith in their vocation to be fully human” (p. 90). The collaborative engagement in learning, engaging in dialogue, and working with the tensions of the teacher–students contradiction with faith in the process promotes a radically different relationship than that which the traditional uneven power dynamic typically brings about.

The dialogic relationship also gives space for students' perspective as their views not only matter but contribute to mutual understanding and joint learning. This, in Freirean terms, acknowledges students as humans-in-situation, situation being the context and the real lived circumstances and experiences that are not abstract and standardized but unique and individual for each human. Without considering the learner's situation, education cannot be critical or liberating as it negates the real-world context. In order to engage in dialogue, students and teachers need to consider their situation and to be *aware* of this situation as “Reflection upon situationality is reflection about the very condition of existence: critical thinking by means of which people discover each to be ‘in a situation’” (p. 109).

The activity described in this chapter is based on these concepts of Freirean critical pedagogy and aims at disrupting the power dynamics between students and teachers, promoting trust and faith in collective learning, and acknowledging the unique perspectives and situation of learners. The activity challenges the centrality of what we are studying, and, instead, emphasizes the process of learning that is necessarily relational. In engaging/thinking with and through the creation of an artefact, learning emerges in the relation of teacher and student, and also in relation to the artefact itself, thus also disrupting the dichotomy between humans and the world.

HOW TO IMPLEMENT THE PEDAGOGICAL ACTIVITY

Instructor's Reflection

Instructors begin with their own reflection and self-awareness regarding their role in enacting assessment of learning and their openness to innovation in representation of learning. As an option, instructors might identify aspects of the activity for assessment to meet the needs of the course or programme.

Students' Initial Reflection

Learners are asked to reflect on a set of questions in paired discussion (or individually, in writing) prior to the introduction of the artefact activity. The purpose of this reflection is to orient the students towards self-awareness of their own situation and the activity of learning and shaping meaning.

The instructor assigns learners to work in pairs to discuss their responses to the questions below. Allow for 20 minutes of discussion so that learners can inquire and articulate their ideas about these potentially previously unexplored aspects of being a student. Learners are also asked to share their thoughts in a whole class debrief, or alternatively instructors may ask each student to respond individually in writing or audiovisual recording after their paired discussion. The learners' insight will support the instructors' understanding.

- What strategies do you use for learning concepts for a course?
- How do concepts shape your thinking? How do you shape the concepts, content, and ideas from the course?
- How does your lived experience or situation inform the meaning of the concepts, content, and ideas from the course?

Creation of the Artefact

The instructor asks learners to choose a topic from the course (concept, theory, or aspect of knowledge) that they wish to explore and understand further. The instructor will provide a list of options to demonstrate what may be creative and atypical representations of learning in the academic setting, as well as invite novel proposals from the learners. A list invites each learner to recognize options that suit them, or to consider and propose their own options.

The learner creates an artefact that represents the meaning of the topic or some aspect of their experience of it. Learners write one paragraph or record a three-minute audiovisual statement explaining how this artefact represents their thinking about/understanding of the concept, or their experience of learning the concept.

Instructors might emphasize to learners that the process of exploring is the main purpose of the exercise, rather than any critical evaluation of the technical quality of the artefact. Ideally, the instructor explains this assignment as an intentional way for learners to explore and engage with the self-directed process of learning so that learners may be mindful of this aspect of the experience as well. The instructor should explain that there is no technical ‘standard’ applied to the assessment of the artefact, and the focus of the activity is to engage with and explore concepts, content, and ideas through their own perspective and their lived experience.

Instructions for Learners

- Identify a topic/concept/idea from the assigned chapters/class/course that interests you and that you would like to spend some time thinking about.
- Create an artefact of learning about this topic. An artefact is a made object. Think about various ways you might be able to represent your experience of, or ideas about, this topic, such as a poem, song, photograph, drawing, dance, play, collage, and so on and choose one to work with.
- Explore the topic further in your reading, discussion with others, reflecting, and so on with the artefact in mind, and begin to create the artefact with the topic in mind.
- Provide a brief (one paragraph or three-minute recording) description of how the artefact represents your experience of ideas about this topic to help the instructor (and other students) understand your perspective.

Sharing the Artefact

This step has two variations depending on the class, the student’s comfort with sharing their artefact(s), and the time available.

One option is for the students to share their artefact and description with the instructor. The learner may be supported to explore personally sensitive responses to concepts if the artefact and description is shared only with the instructor. This sharing is an aspect of the dialogue between student and teacher. The instructor regards the artefact and wonders how it and the process of making it is a unique manifestation of the learner’s exploration of creating personal knowledge and a reflection of their perspective and situation. With dialogue and the joint learning as a primary focus, the learner’s artefact and description of their experience will also shape the instructor’s understanding and learning about the concept, content, and ideas.

As a second option, the students share and present their artefacts and descriptions with each other as well as the instructor. The opportunity for the students to share their artefacts and for the class, both students and teacher, to witness

each other's perspectives is not only focused on engaging in dialogue but also further decentres the instructor as the key holder of knowledge. Instead, learning together and from one another is the emphasis. This may extend the learning outcomes through additional exposure to the ways in which different people will engage with a concept from their own perspective and situation.

Students' and Instructor's Follow-up Reflection Activity

Learners are asked to reflect and talk about specific aspects of their experience of the activity in small groups of 3 to 4 people (20 minutes), and then share the substance of this discussion with the whole class (20 minutes).

- How does your point of view and situation shape the way in which you represent the concept, content, or ideas?
- In what way does your point of view and situation affect how the concept, content, or ideas can work for you in your learning/professional role?
- How does this way of exploring a concept, content, or idea affect the way you think about or experience the student–teacher relationship?

As a follow-up reflection, instructors may want to also reflect on these questions and to participate in the whole-class discussion. This could further help explore the student–teacher relationship in the class where both students and teacher participate, so this reflection together can serve as an example of the Freirean “horizontal relationship” that disrupts existing power dynamics.

Assessment of Artefact Activity

This activity can be used as an exploration, learning activity, or as a course assignment. In this case, the technical qualities of the artefact are not assessed, which may be unusual in some study programmes. The instructor may choose to assess the qualities of exploration, engagement, critical reflection, and awareness, and evidence of insight that emerges throughout each aspect of the activity, including the classroom discussions.

ADAPTATIONS AND MODIFICATIONS

The activity may be modified and adapted to various contexts as the focus is on engaging with an artefact that can be versatile and, depending on the educational context, may be planned for different groups and circumstances. The activity may vary in length as it can take 60 minutes if it is planned in advance (with some materials prepared before class) or several days/weeks (e.g. if used as homework or an assignment), depending on how the instructor wishes to

Table 3.1 *Overview of the activity*

Steps	Activity/details	Time required	Link to the theory and additional considerations
<i>Step 1. Instructor's reflection</i>	Instructors begin with their own reflection and self-awareness of their role in enacting activities and assessment of learning.	Before the activity – part of lesson planning.	This step focuses on the student–teacher contradiction and allows the instructor to reflect on their role and power in class.
<i>Step 2. Students' initial reflection</i>	Prior to the activity, students (in pairs, groups, or individually, through discussion or in writing) reflect on the questions: • What strategies do you use for learning concepts for a course? • How do concepts shape your thinking? • How does your lived experience or situation inform the meaning of the concepts, content and ideas from the course?	20 minutes.	This reflection initiates the dialogue and focuses the learners towards their situation and perspective and emphasizes the role of their perspective and lived experience in exploring and shaping concepts, content, and ideas. The questions initiate a dialogue where the focus is on what the learner does, with an assumption of the legitimacy of each person's unique approach. The orientation to these ideas and invitation to think critically lays a foundation for the learner's engagement with the artefact activity. Note that while the activity as a whole is intended to foster critical reflection and awareness about the qualities of the relationship between instructor and learner, we do not bring this to the learner's attention at this point. The activity is an example of how the power dynamics are shifting with the focus on students' perspective, trust and faith at the centre of the activity and assessment, and the joint learning by both the students and the teacher. This is reflected on after the artefact creation in the follow-up reflection.

Steps	Activity/details	Time required	Link to the theory and additional considerations
<i>Step 3. Creation of the artefact</i>	Students choose the concepts, content, and ideas from the course to engage with.	Varies (depending on the format and the time, this could be a one-hour in-class activity or a homework assignment.	It is central to the activity that students choose the concept, content, or idea to engage with. This initiates the shift in the student-teacher relationship where the students can choose the focus for their assignment/activity based on what is important to them.
	Students create an artefact (a made object) that represents their experience or understanding of the concepts, content and ideas.	Instructors may provide more or less time depending on the duration of the class).	The creation of the artefact is contextualized within students' situation. They may not only contribute their perspective, but also choose the mode of expression or creation that is interesting for them or that represents their strength or something new they want to explore. This further shifts the relationship as it is the student who chooses ways to explore concepts, content, or ideas.
	Students prepare a brief (one paragraph or three-minute recording) description of how the artefact represents their experience.		This activity step conforms to the institutional need (typically) to focus on course content while the students' freedom to choose how they will represent their understanding and learning (and choice of topic) demonstrates the instructors' faith in their power to participate fully in the creation of meaning and purpose "to make and re-make, to create and re-create" (Freire, 2020, p. 90). A demonstration of faith is a prerequisite to dialogue, where students and instructor are "attempting, together, to learn more than they now know" (p. 90). The brief description created by the student is an enactment of dialogue, though the activity itself is dialogue, where students share their perspective and contribute to teacher's (and students') learning.

Steps	Activity/details	Time required	Link to the theory and additional considerations
<i>Step 4. Sharing the artefact</i>	There are two options. 1. If privacy or time constraints are a concern, students share their artefact and brief description with the instructor. 2. Alternatively, students share and present their artefacts and descriptions with each other as well as the instructor.	Varies 1. No additional time as it may be submitted as an assignment. 2. Thirty minutes to share in groups.	When shared with the instructor, this is an aspect of the dialogue between student and teacher. Students share their perspective and understanding based on their situation. Further shifting the student–teacher relationship, the learner’s artefact and description of their experience will also shape the instructor’s understanding and learning about the concept, content, and ideas. When shared with other students and the instructor, this engages the entire class in dialogue. This also further decentres the instructor as the key holder of knowledge and meaning-maker. Instead, it emphasizes the shared responsibility of the learning of all. This may extend the learning outcomes through additional exposure to the ways in which different people will engage with a concept from their own perspective and situation.
<i>Step 5. Follow-up reflection activity</i>	Students (and instructor) reflect in small groups and then as a whole class on the following questions: • How does your point of view and situation shape the way in which you represent the concept? • In what way does your point of view and situation affect how the concept can work for you in your learning/professional role? • How does this way of exploring a concept affect the way you think about or experience the student–teacher relationship?	40 minutes.	This reflection allows the students to reflect on the role of their situation in exploring course concepts, content, or ideas, and to reflect on the student–teacher relationship. When the instructor participates in the whole-class discussion and reflects on the same questions, this could further help explore student–teacher relationship in the class where both students and teacher participate. It is an opportunity for the instructor to reflect on how their situation contributes to the meaning-making and the naming of the world in the class and to reflect on the student–teacher relationship. This is a possibility to disrupt the student–teacher contradiction as “through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers” (Freire, 2020, p. 80). This reflection together can serve as an example of the Freirean “horizontal relationship” that disrupts existing power dynamics.

incorporate it into the course. The activity can be adapted for small or large groups, and used in both online and in-class learning.

In-person Class

Significant consideration for this context would include creating and sharing of artefacts. If students create the artefact in class, then the instructor would need to either provide the materials for the artefact or let the students know prior to the class that additional materials would be required depending on the mode they choose to create the artefact. One possible modification would be to divide the activity into two parts and to begin with the initial reflection in class, then let the students choose the concept and the mode of creating the artefact and either do it as homework or bring the necessary materials to the next class. Various artefacts may require consideration of how they can be shared in an in-person class. For example, if the artefact is created in a digital format, this may require a computer and software, for example, to be shared in groups.

Online Class

Significant consideration for these contexts would include the sharing of artefacts. For online learning, sharing photos or other digital files representing the artefact may require software or technological skill. Students may also be invited to share their work with each other. It is also possible to share in a blog format or create a gallery (physical or digital, e.g. using a website) of artefacts.

Small Class

With the small class, no modification is necessary.

Large Class

Significant consideration for these contexts would include the sharing of artefacts. If it is a large class that includes more than 18 students, it may be possible to divide students into smaller groups, so they could share the artefacts and the descriptions with each other.

The other possible modification may include students creating artefacts in small groups.

Primarily Homogenous vs Diverse Classrooms

This activity can be used for diverse classrooms and can be inclusive as learners may engage in a variety of ways. Instructors may use what they know about

their students to plan an activity that involves using materials and modalities that are accessible to or preferred by the students. The homogeneity or diversity of the class can affect the reflections. For example, students may have similar or various experiences with student–teacher relationships or exploring concepts, so they would either have experiences that are in alignment with one another or that would differ. They may, for example, potentially have shared professional backgrounds. This, however, does not necessarily require modifications.

Depending on the learners' preferences, the reflection activities can also be modified to be individual, done in writing or journaling.

Cultural diversity, especially with regard to a student–teacher relationship, may stir up differences among the learners in the class. For example, for students where the historical relationship is firmly authoritative and submissive, the invitation to speak to the qualities of the relationship may be disruptive to do, or to witness others doing.

Another consideration to keep in mind is that the sharing of artefacts with other students may constrain learners. This, of course, depends on the makeup of the class and may require instructor's consideration and judgement of learners' comfort levels. The instructor might facilitate a discussion and decision on this option.

CONCLUSION

The activity shifts the balance of power in the classroom when the learner experiences and witnesses their capacity for self-directed, creative learning, supported and encouraged by an instructor who decentres themselves while providing a structure (creation of the artefact) for exploration. In our experience, both instructor and students are surprised by the deepened and complex learning that occurs through this activity, as well as the shift in the relationship between the instructor and student towards expanded mutual trust, and shared pleasure and delight in learning processes. Students move into excitement about exploring something from their own perspective and through this illuminating their situation and its relevance in learning.

Building on this activity as a pedagogical tool, we can imagine using the same activity several times throughout a longitudinal course, to observe how the learners' engagement with it changes over multiple experiences. Secondly, instructors might include additional activities to work with the student–teacher contradiction and inquire into how it affects the learning experience. A third question for inquiry is to ask how students further develop their learning strategies for course concepts in future courses.

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4. Participatory pedagogy online: reflections from a Global Leadership Virtual Field School

**Catherine Etmanski, Wanda Krause and
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OVERVIEW OF THE ACTIVITY

Name of the Activity

Global Leadership Virtual Field School

Field/Discipline

We used this in graduate-level Leadership Studies. However, it can be adapted to other courses that normally include a field excursion or when educators wish to engage virtually with community groups from different parts of the world.

Short Description

A Global Leadership Virtual Field School is intended to create an interactive opportunity to engage with community leaders in another part of the world, particularly in circumstances when travel is difficult. This educational format is valuable for promoting transformative pedagogy in both content and process. The content supports justice, equity, inclusion, empowerment, and strengthened democracy. The process includes diverse activities and voices, as well as mutual learning with colleagues and instructors.

Total Time Needed

We engaged in a seven-week online course, with five of those weeks dedicated to online site visits and interactions with community groups. One site visit

(including pre-readings and follow-up reflective and meaning-making conversations) could be adapted to one week.

Size and Composition of the Class

We worked with six students, five Indian instructors, two Canadian instructors, support staff persons in both India and Canada, and several community translators and liaisons. It is uncommon for one course to be so well-resourced, and we believe it could be equally successful with a larger class size and fewer instructors.

Learning and Transformative-emancipatory Objectives

At the end of a Global Leadership Virtual Field School, students will be able to:

1. Comprehend Global Leadership topics related to participatory engagement, research, and governance; empowerment of women, Indigenous people, and youth; struggle of communities from disadvantaged backgrounds; and South–North solidarity;
2. Use intercultural and intersectional perspectives about power and privilege to critically analyse and address issues of Global Leadership;
3. Understand the complex, fluid, and dynamic nature of culture;
4. Make explicit one's own cultural values and experiences in comparison with the values, norms, beliefs, rituals, and behaviours of those from other cultures and contexts, recognizing both similarities and differences;
5. Adapt one's personal paradigm of self and leadership in relation to the larger system context in response to new learning.

List of Resources Required

Access to:

- Personal computers with a video conferencing platform (e.g. Zoom);
- A learning management system (e.g. Moodle);
- Reasonably reliable internet connections for students, facilitators, and community participants;
- Beyond material resources, human resources are essential in that a trusting relationship between a community-based and academic partner is required, where the community-based partner likewise has trusting relationships with a range of community-based organizations.

Key Definitions

Asynchronous: a learning activity that allows students to respond according to their own schedule (e.g. a discussion forum or email exchange).

Field School: a course or excursion that involves inviting students outside of the classroom to learn directly from people who experience the topics and issues being explored. We refer to this activity as a Global Leadership Virtual Field School to reflect that (a) the topic being explored was Global Leadership and (b) this Field School took place online for the student learners (i.e. in a virtual setting).

Intersectionality: the interconnections of categorizations, whether race, class, religion, sexual orientation, and many others, which often shape an individual's experience socially.

Privilege: the advantage an individual has due to their belonging to a particular group or categorization, as socially constructed.

Power: the capacity to influence or have an impact.

Synchronous: a learning activity that takes place in real time, with all students present (e.g. in an in-person or online classroom or meeting room).

INTRODUCTION

As major sectors of the world moved online at the onset of the global COVID-19 pandemic, educators of all kinds were challenged to reimagine their curricula for a digital audience. Transformative educators—who reject the “banking” model of education where instructors simply deposit knowledge in the minds of their students (Freire, 2003) —were doubly challenged to design online learning experiences that promoted justice, equity, inclusion, empowerment, and democracy in both content and process. This chapter documents our efforts to rise to this challenge in the context of a Master's-level course in Global Leadership, where predominantly Canadian, mid-career professional students were meant to participate in a field school in India to learn about leadership in a range of community-based settings. When international travel was not possible, we pivoted all field school activities online.

The lessons learned are applicable to educators in one of at least three significant ways. These include when they are (a) facing travel restrictions preventing a planned field excursion; (b) wishing to engage virtually with community groups from different parts of the world; or (c) wanting to create a more physically and financially accessible learning experience than a typical field school would entail due to the cost of travel and potential for physical barriers. Further inclusion for visually impaired learners could be achieved by opening each session with an enhanced description of what others were seeing

on the Zoom screen. Closed captioning could also be used to support deaf or hard-of-hearing students.

This chapter draws from transformative pedagogy in both content and process. Regarding the content, the chapter describes how the course content centres on values and concrete examples of participatory engagement, research, and governance; the empowerment of women, Indigenous peoples, and youth; the struggles of communities from disadvantaged backgrounds; South–North solidarity; and other topics related to emancipatory approaches to transformative pedagogy. With regard to the process and design of the course, it highlights a variety of learning activities (individual, team-based, synchronous, asynchronous); the diversity of voices included as experts (community leaders from various settings in India, faculty from India and Canada, and students themselves); and our willingness as instructors to see education as a mutual process (Freire, 2003) whereby we too were learning as we shared “in the ... growth of our students” (hooks, 1994, p. 13). Transformative pedagogy is essential to this course as a means of shaping global leaders who, in turn, are called to promote justice, equity, inclusion, and liberation, and to strengthen democracy in their own spheres of influence.

Members of Participatory Research in Asia (PRIA) and Royal Roads University (RRU) have a long-established relationship and have been collaborating on a range of curricular projects and internship exchanges since 2005. Since 1982, PRIA—a civil society organization based in India that pioneered participatory research and learning—has been supporting leadership to evolve from the most marginalized communities in Asia (Tandon, 1988, 2002; Tandon & Mohanty, 2002). PRIA contributed to the development of RRU’s Master of Arts in Global Leadership, which launched in 2015 and, from its inception, has included experiences that intentionally bring people from diverse cultures together to learn from and with one another.

The purpose of this field school was to demonstrate *leadership development from below* by creating opportunities for students to engage with the work of PRIA and its partners. From 31 August to 17 October 2021, students participated in one virtual site visit per week for five weeks. These virtual site visits were with community groups in India working on topics such as:

- Strengthening women’s leadership in local governance, using the progressive provision in the Indian constitution for reserved seats for women in local governments;
- Building leadership capacity of women domestic workers in demanding dignity of their labour (Bibi, 2020; Domestic Workers’ Action Network, 2020; Farrell, 2014);

- Building leadership in urban informal communities by organizing them into settlement improvement committees to access basic public services like water and sanitation (Nagpal & Bandyopadhyay, 2020); and
- Encouraging youth leadership to promote the safety of girls and women in public spaces and using sport for development to support gender equality.

These site visits were scaffolded by a range of resources, synchronous and asynchronous activities, all of which were enhanced by Transformative Learning Theory, as will be described in the sections that follow.

THEORETICAL BACKGROUND

In the decades since Jack Mezirow (1994) began writing about Transformative Learning Theory, authors have proposed ways to categorize different approaches to transformative learning (Dirkx, 1998b; Kucukaydin & Cranton, 2012). Dirkx (1998b) presented transformative learning as (1) political liberation and freedom from oppression through consciousness-raising; (2) perspective transformation through critical reflection; (3) meaning-making of life experiences through development and growth; and (4) emotional-spiritual self-knowledge through symbolism to promote conscious individuation (pp. 2–8). Kucukaydin and Cranton (2012, p. 44) summarized these same four streams as Freire's (2003) emancipatory approach, Mezirow's (1991) rational approach, Daloz's (1999) developmental approach, and Boyd's (1989) extrarational [emotional-spiritual] approach. These approaches to Transformative Learning Theory are not incommensurate: as Dirkx (1998a) asked us to consider, how might learning “be envisioned in a way that we also foster transformation of ourselves and the world in which we live?” (para. 2). Following from this question, the virtual field school described here and the overarching graduate programme in which it sits, contribute to all four aspects of transformation: individual and collective, rational, emotional, and spiritual.

Learning objective 1, as outlined above, is aligned with Freire's emancipatory approach and is embedded in the virtual field school's content and process. Learning objectives 2 and 3 are aligned with Mezirow's rational approach in that they invite critical reflection, analysis, and perspective transformation. The definition of Transformative Learning Theory as “an orientation which holds that the way learners interpret and reinterpret their sense experience is central to making meaning and hence learning” (Mezirow, 1994, p. 222) is useful for the Global Leadership Virtual Field School. Students are not only receiving new knowledge but are also evaluating their past beliefs and perspectives through critical thinking, dialogue, and links to theory. Learning objectives 4 and 5 encourage deepening self-knowledge and intersect with both Daloz's developmental approach and, potentially, Boyd's extrarational

approach—should students be on a spiritual journey or open to seeing healing connections through symbolism. Moreover, Yorks and Kasl (2006) defined Transformative Learning Theory as “a wholistic change in how a person both affectively experiences and conceptually frames [their] experience of the world when pursuing learning that is personally developmental, socially controversial, or requires personal or social healing” (pp. 45–6). Recognizing the diversity and autonomy of each student, we acknowledge that different levels of development and/or healing might take place at any point throughout a graduate programme, whether during this activity or beyond it. In addition, we sent each student a sensory package of Indian foods, spices, teas, incense, flowers, and materials, which was intended to bring a little bit of India into their homes, thereby engaging multiple senses and enriching the holistic learning experience.

As an educational experience designed to promote transformative learning (Stevens-Long et al., 2012), through the field school we sought to enhance students’ capacities to critically and reflexively explore new knowledge, theory, and perspectives. It further sought to enhance awareness of privilege, power, and intersectionality. Here privilege refers to the advantage an individual has due to their belonging to a particular group or categorization, which is often socially constructed. In the forms of mobilizations studied in this course, power can be exercised by seeking change through the refusal of the status quo (Krause, 2022). Intersectionality refers to the interconnections of categorizations, whether gender, race, class, religion, sexual orientation, and many others, which often shape an individual’s experience socially (Crenshaw, 1991).

IMPLEMENTATION OF THE PEDAGOGICAL ACTIVITY

To implement the Global Leadership Virtual Field School, we invited students to:

- engage with background resources;
- participate in a synchronous (i.e. real-time) virtual interaction with community leaders in India;
- have a follow-up conversation with facilitators from PRIA;
- continue making meaning from the site visit through online discussion forums;
- generate individual and group assignments; and
- consolidate mutual learning through closing conversations as well as ongoing discussions and practice beyond the course.

The learning journey of this activity is represented in Figure 4.1.

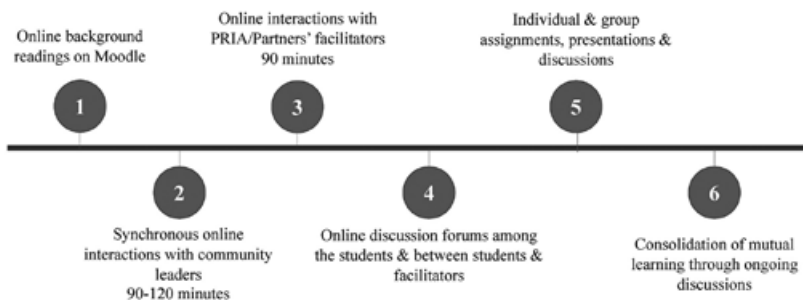


Figure 4.1 The learning journey

We cycled through this learning journey multiple times during the seven-week course, with site visits taking place in weeks 2 to 6, and introductory/closing activities in weeks 1 and 7. The first week focused on developing an appreciation of Indian cultural diversity and an overview of the governance system to situate the leadership development efforts with the marginalized communities in context. Additionally, it provided an overview of PRIA's learning approach and theory of change focused on empowering marginalized people through leadership development, with a short introduction to Participatory Research as a consciousness-raising and emancipatory approach as practised by PRIA. This introductory week enhanced students' awareness of the complexity and fluidity of culture per learning objective 3, while also laying the foundation for the content to be addressed according to learning objectives 1 and 2.

The subsequent five weeks delved deeper into objectives 1 and 2 through site visits that addressed:

- leadership and organization-building by women domestic workers towards prevention of sexual harassment in the workplace;
- the role of women elected representatives to make the local governance institutions gender-inclusive;
- the mobilization and leadership development of people who have limited economic resources residing in urban informal settlements and engaged in informal economic activities, for accessing sanitation and other basic services, and
- how adolescent and youth from marginalized communities used sport as a tool for achieving gender and disability justice in the community.

Table 4.1 *Summary of content*

<i>Week 1:</i> Introduction and overview
<i>Week 2:</i> Strengthening women’s leadership in local governance
<i>Week 3:</i> Dignity of labour: building leadership of women domestic workers
<i>Week 4:</i> Building leadership in civil society with urban informal residents
<i>Week 5:</i> Youth leadership for the safety of girls and women in public spaces: Kadam Badhate Chalo (Stride Your Steps) campaign
<i>Week 6:</i> Youth leadership in sport for development
<i>Week 7:</i> Systematization of learning: leadership from below

The final week and team and individual assignments therein addressed objectives 4 and 5 by consolidating learning, promoting personal reflection, and developing strategies for leadership development within marginalized communities (Table 4.1).

Table 4.2 provides an example of the cycle of learning for one week during which there was a site visit. This unit is further described in a blog post (see Royal Roads University, 2021).

As part of the course, the students were also engaged in three assignments:

- Individual multimedia presentation on empowering women in leadership (individual);
- Team multi-media presentation (team);
- Reflection paper (individual).

Individual participation and contributions to the Moodle site were also considered as part of the final grade.

For the first and second assignments, students made presentations reflecting on their individual and collective learning. Learning was supported by the design of the weekly interactions, whereby students had a lecture through different scholarly perspectives, planned virtual excursions, and the ability to ask questions to community partners and participants. On a subsequent day, they had another opportunity to engage with PRIA scholars to go deeper into the learnings through question-and-answer periods. The discussion with faculty members and facilitators followed by each presentation helped deepen the understanding of partner organizations’ theory of change, methods of interventions, and results in terms of community empowerment.

Though designed as part of a Master’s of Global Leadership, the virtual field school in its entirety or elements of it could be adapted according to different course objectives or instructor intentions in a range of disciplines and contexts, whether internationally or locally focused. For example, instructors teaching about Indigenous governance, community development, adult

Table 4.2 *Example of activities focused on strengthening women’s leadership in local governance*

Steps and name	Activity details	Time needed	Purpose
Step 1: preparation	Individual online activity via Moodle.	Monday	These background readings gave the students adequate information about the context and actors involved in various community-led interventions and the roles that partner organizations played.
	Students reviewed literature related to women’s political empowerment and participation in local governance in India and posted any initial questions in the Moodle discussion forum.	One full day given; students had access to readings throughout the whole seven weeks.	
Step 2: briefing with site contact person	Resources were published in established journals or documents produced by the partner organizations in the form of project reports, working papers, audiovisual stories mostly explaining the intervention methods as well as stories of change in the community.		
	Full class, synchronous (i.e. real-time) online presentation via Zoom.	Tuesday	To provide students with a real-time summary of the context in which elected female leaders were working.
	The organizer of this site visit gave a presentation on the local climate, key community challenges, and constitutional amendments that reserve seats for women at various levels of government.	20 minutes	

Steps and name	Activity details	Time needed	Purpose
Step 3: site visit with female community leaders	Interactive, full class synchronous online interactions with female elected politicians via Zoom.	Tuesday	To deepen understanding of women's leadership in India.
	Semi-structured format. Translated to English by a facilitator in India. Community leaders were briefed about the purpose of the interactions prior to the actual interactions with the learners. This helped them to organize and share their experience, thoughts, and reflections in a systematic manner, leaving space for emergent content as well. Students and RRU faculty members also actively asked questions and sought additional information from the community leaders. Facilitators from the partner organisations not only played the role of an interpreter but also added useful narratives and explanations to help students better understand the context.	90 minutes Tip: ensure time is clear to and appropriate for participants in different time zones.	Listening to the voices of community leaders—the challenges they faced in demanding rights and entitlements as equal citizens, their mobilization against this denial from authorities, and the strategies to hold the authorities accountable—all these narratives provided an emotive learning experience for each learner, aligning with extra-rational aspects of Transformative Learning Theory. The opportunity for leaders to ask questions of the Canadian students promoted mutual learning and solidarity.
Step 4: synchronous meaning-making	Full class, synchronous, online conversation via Zoom.	Wednesday	To support students in deepening their understanding of the topic and reflection on similarities and differences with their own experiences.
	One day following the site visit, a facilitator with expertise in this topic expanded on the nuances that couldn't be explained in the moment.	90 minutes	Students could seek additional explanations as well as draw lessons from the experience. The time gap between these two interactions helped the learner to process the experience and distil out key lessons.

Steps and name	Activity details	Time needed	Purpose
Step 5: asynchronous meaning-making	Individual and group, online via Moodle. Exchanges of ideas and reflections on the experience continued regularly through an online discussion forum both among the learners and between the learners and the facilitators. Students reflected back on key lessons learned throughout the week and commented on one another's reflections.	Thursday to Sunday	The longer time frame allowed for integration of learning, preparation for the following week, and space to work on individual and team assignments.

literacy, political change, and so on, might invite groups with which they have a prior relationship to become virtual guests in their online or in-person classrooms. As mentioned above, we stress the importance of having a trusting relationship, contacts in the community organization, preparations for both the students and the guests, and follow-up discussion to support individual and collective meaning-making. Foundational to the success of our experience was the prior relationship between the two institutions. With a good measure of trust and goodwill already in place, we were able to navigate challenges, misunderstandings, and deadlines with grace, generosity, and good humour. It also helped that members of the academic institution understood the scope of the community partner's work and trusted that the site visits they selected would offer rich learning.

Transformative Learning Theory was enhanced through the intersectional lens to which students were introduced. Opportunities for transformative learning emerged, for example, through the immersion in the challenges expressed by the domestic workers, youth soccer players, adolescents doing community work, and the work of various community activists. Students expressed that they appreciated meeting women and girls through the weeks and across units to learn about how they creatively mitigated their struggles and the context-related perspectives they shared. Among the community, stories narrated by, for example, powerful women demonstrated how they joined together to create change. Through such examples, students gained critical insight into how these women learned to adapt and change, individually and collectively, through self-awareness and self-management. As another example, through the excursion into urban informal communities, students were introduced to grassroots activism from below. In addition, Indian youth spoke directly to the Canadian students about their activism, outlining the participatory methodology and approach to including marginalized voices and connecting youth to stakeholders, such as tribal (Indigenous) leaders, teachers, and other community activists to develop and communicate solutions. The facilitators in India coordinated the excursions and the meetings with partners, and provided lessons around the challenges. It was further observed that through engagement and further sharing and questions that community participants were reciprocated with a greater understanding of shared challenges with our students. Aligned with Transformative Learning Theory, learning does not take place with students only but through interaction with community participants who extend learning for a shared understanding of global issues through the local context. Through such interactions, students enhanced their capacity to develop supportive, reciprocal, and productive relationships with people of different backgrounds.

Moreover, students who had not previously travelled to India were exposed to a new country and different cultures, with glimpses into the life experiences,

daily joys and struggles, and successful community organizing strategies of people from a range of demographics (according to sex/gender, urban/rural, age, and more). Through the experiences of those we met, and those of other students in the class, students' perceptions and current and/or future leadership behaviours were enhanced and potentially transformed.

Finally, several participants in the host community indicated that they too were impacted through engagement with the Canadian students. Both the female politicians and domestic workers indicated that their understanding of the universality of gender discrimination and violence was enhanced through conversation with female Canadian students, who identified that they had shared experiences of oppression, discrimination, and violence under patriarchy. This supported mutual learning and a deepening sense of global solidarity.

CONCLUSION

This chapter has demonstrated how the content and process included in this Global Leadership Virtual Field School both drew from and promoted Transformative Learning Theory. Given the strong positive feedback from the course learners around deep learning and new perspectives gained, we believe the design opened pathways, as intended, to begin challenging assumptions and critically engaging with the new learning. We hope that this example will help to shape the learning and experiences of future global leadership learners who endeavour to promote justice, equity, inclusion, empowerment, and democracy in their own spheres of influence.

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5. Photovoice for transformative learning: an exploration in graduate adult education

Paul Kolenick

OVERVIEW OF THE ACTIVITY

This activity draws upon photovoice, as the combined use of photography and text to promote transformative learning in my practice with graduate students enrolled in an online master's degree programme in adult education. However, photovoice could be implemented in a wide range of learning contexts, including undergraduate studies, workshops, community-based programmes, and particularly those with an interest in issues of social justice.

Name of the Activity and Description

Aesthetic Expression of Transformative Learning for Graduate Students in Adult Education.

Field/Disciplines

Graduate programmes in adult education (i.e. Master of Adult Education).

Short Description

In this activity, graduate students in a master's programme in adult education explore problems and concerns found in their respective practices as transformative learning through the combined use of photography and text, known as photovoice. Students engage dialogically through a seven-step process, featuring a mnemonic tool (SHOWED), which provides a guide for common questions raised; for example, about the meaning of photographs and their accompanying text.

Total Time Needed

1–2 weeks.

Size and Composition of the Class

16–20 students.

Learning Objectives

- Students exhibit understanding of Transformative Learning Theory and the photovoice process as applied to a problem, concern, or interest in their practice as adult educators/learners.
- Students demonstrate deliberative skill through the photovoice process in group dialogue when considering select photos, particularly their reasons for taking the photos, and the meaning associated with them.
- Students exemplify reflexivity as to whether they have experienced transformation through the photovoice process, and the potential of transformation within the social contexts of their respective practices in adult education.

List of Resources Required

- Laptop or desktop computer with access to the internet;
- Zoom or Microsoft Teams, and other applicable software; and
- Smartphone or camera for photos.

Key Definitions

Transformative Learning: a theory of learning found in the field of adult education, focused on the idea that learners can adjust their thinking and perspectives based on reflection upon new information.

Photovoice: while commonly defined as a visual research methodology combining the use of photography and text, photovoice can be implemented as a visual classroom activity to enhance learning experiences.

INTRODUCTION

In my practice as a facilitator of graduate courses in the field of adult education, I have found the use of imagery among other forms of aesthetic expression a helpful way to promote transformative learning; in essence, aesthetics as applied toward making sense of our humanity. In this chapter, the use of

photovoice will be considered in the promotion of transformative learning among graduate students of adult education. Photovoice is commonly defined as a “visual research methodology that puts cameras into participants’ hands to help them to document, reflect upon and communicate issues of concern, while stimulating social change” (Budig et al., 2018, p. 1); however, photovoice can also be used as a classroom activity in which “visual imagery can be used to enhance learning experiences” (Schell et al., 2009, p. 340). The focus of this practical chapter is upon the latter of these applications.

THEORETICAL/CONCEPTUAL BACKGROUND

In the field of adult education, Groen and Kawalilak (2014) expressed their understanding of transformative learning in this way: “When you hear the word *transform*, you probably connect it to the idea of change—not just superficial change, but substantial and deep change” (p. 153; italics in the original); that is, substantial change as a shift in perspective, attitude, or worldview.

The study of transformative learning is commonly associated with Jack Mezirow’s (1978) work on perspective transformation in response to his wife Edee’s experience as a graduate student, which resulted in a study of 83 women returning to higher education in 12 different re-entry programmes where assumptions about their social roles, for example, were challenged and reconsidered. At its core, Mezirow’s Transformative Learning Theory is grounded in critical reflection, with attention to rational thinking, as a process of perspective transformation that involves ten phases, beginning with experiencing a disorientating dilemma; followed by self-examination, critical assessment of internalized assumptions, and potentially a sense of alienation from conventional societal expectations; discontent when considering similar experiences of others, and recognition of a shared experience; exploring options for new ways of thinking; building confidence and competence in new social roles; planning a course of action, and acquiring knowledge and skills; trying out and assessing new roles, and reintegrating socially with new perspectives (Mezirow, 1991). In short, when people encounter difficult situations that do not coalesce with their beliefs and past experiences about the way things ought to be they are presented with a dilemma; that is, to choose between dismissing the unexpected, or to reconsider and revise past beliefs and perspective, and to act upon them (Mezirow, 2000). The past few decades, however, have witnessed Transformative Learning Theory evolve from a singularly rationalistic orientation to an understanding of how life events may contribute holistically to personal transformation; for example, Dirkx (2001) has used forms of arts-based aesthetic expression, including photography, drawing, poetry, and so forth as ways of representing yet also promoting transformative learning experiences.

Based on transformative learning as holistic, involving the use of aesthetic expression and arts-informed approaches, I will draw upon photovoice as the combined use of photography and text; that is, when oral or written text is combined intermodally with sketching, photographs, or artefacts (Wandera, 2016). In the implementation of photography to promote transformative learning, Lawrence and Cranton (2009) suggested that the camera lens serves as “a metaphor for seeing the world in different ways” (p. 313), particularly in seeing ourselves and the world beyond rationalistic language; thus, opening up the potential for a broader band of expression with attention to emotions, embodiment, spirituality, and relationships in adult learning (Groen & Kawalilak, 2014). In this sense, photovoice may offer students a readily accessible medium for expressing aesthetically their experiences through smartphone photos, for example, and the telling of day-to-day stories found through lived experience. Photography provides an alternative medium in online graduate courses, which often rely on text alone through discussion boards, or discussion forums.

Likewise, the use of small story can be mobilized by students, for example, “in their interactive engagements to *construct* a sense of who they are” (Bamberg & Georgekopoulou, 2008, p. 382; italics in the original), as mindful of Mezirow’s (1991) ten-step transformative learning process (see above). In this way, the application of small story through personal contexts and lived experience may be conducive to the formation of dialogue among graduate students engaged online with one another and the course content. Such a perspective on the use of small story by students, when considered together with photography as an expressive and aesthetic medium, is reminiscent of the idea of “curating” as a colleague once suggested when using imagery (e.g. sketches, paintings, crafts, or photos) in online course discussion forums.

In other learning contexts, photovoice has been applied, for example, to new students in an undergraduate programme who have expressed anxiety and self-doubt, sometimes referred to as “imposter syndrome” experienced in academic life (Bothello & Roulet, 2019), and among graduate students, notably people of colour and first-generation post-secondary students (University Wire, 2021). Ramos and Wright-Mair (2021) have observed that “graduate students with marginalized identities express feelings of imposter syndrome as they prepare to accomplish an unfamiliar yet seemingly challenging task” (p. 10); for example, the standard academic paper common among graduate courses. In facilitating graduate courses in the foundations of adult education, for example, I have found that students invariably express concerns about academic composition. In this context, the implementation of photovoice as a teaching or facilitative tool can assist new students in developing a sense of self-efficacy and belonging within a collegial community as they progress, for example, through graduate programmes in the field of adult education.

EXPLORATION AND IMPLEMENTATION OF PHOTOVOICE

My interest in photovoice as a facilitative approach is considered particularly for new graduate students in a master's programme of adult education, who may be experiencing anxiety and self-doubt with respect to their inclusion and progress in graduate studies. In my practice, these concerns are most noticeable in introductory courses I have facilitated in graduate programmes as listed typically as *Foundations of Adult Education*, which may be offered at the beginning of a master's programme.

In the context of graduate studies, the use of photovoice as an intermodal tool, as defined as the combined use, for example, of imagery with small story, may assist graduate students in becoming more confident and competent in academically oriented self-expression; yet, also students may find the use of imagery, and particularly personal photos as a way towards enhancing their capacity for critical reflection. Generally, in my practice as a graduate course facilitator, I use imagery metaphorically to convey the meaning found in the literature of adult education; for example, the image of a small boat on a large body of water may offer meaning to Alan Thomas' (1991) metaphoric observation of how education floats on a sea of learning (Figure 5.1). In this sense, the imagery is helpful in conveying how formal education (e.g. university courses for credit) floats on, and is dependent upon, a much larger body of informal learning occurring daily, whether in classrooms, workplaces, communities, and many other contexts (McKinnon, 2016).



Source: McKinnon (2016).

Figure 5.1 Formal education on a sea of informal learning

The use of imagery then can be implemented to offer students a way toward enhancing their capacity to express themselves as graduate students. In my teaching practice I have often included a small assignment at the beginning of a course, in which students are asked to identify a problem or concern in their practice. Over the years, this has been a text-only assignment; however, one might consider the use of imagery, including photos, or other media of aesthetic expression (e.g. drawing, poetry) to help students develop their expressive and reflective capacities when engaged in dialogue with one another and the course material. This may include the use of photovoice and, alternatively, other media such as drawings or music.

The aim of this particular activity, however, is to encourage students to express their interests in adult education in an alternative way than through the composition of paragraphed assignments. Herbert, Baize-Ward, and Latz (2018), for example, have used photovoice in a first-year orientation for community college students, in which students are required to set goals for themselves beginning with a prompting question for a photovoice project: “why are you in college?” Relevant to my practice in graduate adult education, it was found that, “Each of these seven participating students had more than the ‘typical’ challenges to overcome: low self-image, family conflicts, multiple jobs, and financial needs” (Herbert et al., 2018, p. 541). In my teaching practice, I have found also that students share similar experiences with the pressures associated with taking on a graduate programme alongside the responsibilities of job, family, and other commitments, as well as the challenge of navigating instructional technology in an online learning environment. In particular, one of the students in the Herbert et al. (2018) inquiry noted (as illustrated in Figure 5.2) that, “I’m never comfortable in crowds but at the end of the tunnel it gets better and the more I’m around people and communicate with people I can come out of that dark place” (p. 542).

The metaphorical image of a light or lamp may help new students, whether in community college or a graduate programme, for example, to express their concerns and apprehensions associated with taking on a formal programme of study. This image, however, when shared with classmates may serve in the promotion of dialogue as interpretations vary from multiple points of view; for example, a student enrolled in a lengthy postsecondary programme of several years might look to the lamp as representative metaphorically of a goal to be achieved (e.g. an academic diploma), as the light at the end of the tunnel. Other students might interpret the lamp image in a variety of ways, including the need for a safe and inclusive space found, for instance, in a home environment to express their concerns and aspirations for the future. Thus, the use of imagery can serve as a medium among students in a wide range of learning environments for the promotion of dialogue and the development of inter-



Source: Herbert et al. (2018).

Figure 5.2 Light at the end of the tunnel

subjectivity among multiple points of view, as central in the transformative learning process.

In an introductory course assignment, I may ask of students to describe a problem, concern, or interest based on their teaching practice or experiences in education. Given the implementation of photovoice as focused on imagery as a medium, this assignment is suitable for a collaborative group project, for example, of three to five students at the most. Each student then is asked to contribute a photo to their respective group that in their view is the most reflective of an interest or concern, which can be stored and shared through tools such as Google Play or Dropbox. The following seven steps have been adapted from Robert W. Strack's (University of North Carolina Greensboro, n.d.) implementation of photovoice for community-based research. Given the short timeline of online graduate courses of intensive seven-week courses, I propose a two-week time span beginning in the second week of the course, and concluding at the end of the fourth week. The steps are described as follows:

1. Group Formation

The photovoice projects may begin with small groups at the start of week 2; in this case, graduate students in a foundations course for adult education.

2. Grounding in the Photovoice Process

As preparation, the group members will require some grounding in the principles of the photovoice process, including ethical considerations to protect the privacy of others as well as that of their respective organizations and communities—similar to using photovoice, for example, in participatory research.

3. Documenting Issues of Concern

The project groups may begin taking and sharing photos that are reflective of local issues of interest in adult learning, a process that may occur during the first of the two given weeks for the assignment.

4. Dialogue of Root Causes

In this important step, group members have an opportunity to talk or chat on Zoom or similar media with one another about the reasons why they took each photo, as well as the meaning associated with the photos, and what could be done towards adult learning and potentially social change. The mnemonic tool below (SHOWED) provides a guide for common questions in the facilitation of group dialogue:

S ... What do you SEE here?

H ... What's really HAPPENING here?

O ... How does this relate to OUR lives?

W ... WHY does this problem or situation exist?

E ... How could this image EDUCATE others (the community, policy makers, etc.)?

D ... What can we DO about the problem or situation?

5. Writing Captions

At the start of the second week, group members are prepared to share their stories through captions, which should provide the context for the photos as well as the root causes behind the issues that have been identified, the effect of emotions associated with the photos, the root causes, and potential action that could be taken to address the identified concerns. This is a critical phase of the photovoice process as the captions can be more evocative than photos alone with attention to the development of critical thinking and communicative skills as central to graduate studies; and further, the use of captioning may serve as a catalyst in the process of perspective transformation with potential for socially transformative change within the respective contexts of the students.

6. Sorting Issues into Themes

Upon reflection, the groups may then generate themes, or trends, that are representative of what they have found through the combined use of photo and story through their captions. This is an important part of the process, as students have the opportunity to conceptualize their experiences.

7. Planning Public Presentation

An important part of the photovoice process involves planning a presentation of the photos and storied captions, involving consideration among the groups of their audiences in this case, classmates and respective communities, organizations, and so on. The generation of themes will be used in presentation to classmates at the end of the second week, as hand-in presentations for viewing by the class, and as presentation in live Zoom or Microsoft Teams sessions at the end of week 4 of the seven-week class.

Evaluation is focused upon the meetings with students to discuss their reasons for the selected photos (Step 4) through the use of the SHOWED mnemonic and final presentations to the class of themes (Step 7). Among other evaluative points with respect, for example, to organization and structure of the final presentation, evaluation will focus upon the manner in which students have been enabled to reflect critically upon personal transformations that may have occurred, especially within the social contexts of their respective practices, or experiences as adult educators and learners.

ADAPTATIONS AND MODIFICATIONS

The most apparent limitation of this aesthetic activity in transformative learning is its implementation in a short seven-week online course. One might consider, for example, implementing this activity through a conventional 13-week course with much larger undergraduate courses, for example, spanning an entire academic term in the fall or winter of a calendar year. In that context, more attention could be given to transformative learning as social change as the usual direction taken through photovoice research, and potentially through teaching. One might consider in courses over a longer time span, the application of service learning in graduate or undergraduate education. Wolpert-Gawron (2016) described service learning as essentially community services “with the rich academic frontloading, assessment, and reflection typically seen in project-based learning” (para. 4). In a community-based context, for example, in non-formal adult education courses, especially with an interest in issues of social justice, or within fields and disciplines such as sociology or archaeology, photovoice activities could be implemented as group learning with attention to social transformation, and notably the final presentation of themes through poster presentations with students interacting with community members, for instance, in scheduled presentation sessions end of term.

Given the group-orientated nature of this activity in an online learning environment, however, closed captioning tools could be used in the presentation sessions for students requiring accommodation with respect to hearing disabilities; and further, Voicethread (2021) may be implemented as an alternative

to text-only discussions for students in online learning environments facing visual on-screen challenges.

CONCLUSION

Upon reflection, the implementation of photovoice as a social learning activity is a good fit for graduate programmes in adult education (e.g. Master's in adult education) and other fields with an interest in social justice issues, for example, around gender, race, culture, and social class. The combined use of photography and other forms of imagery, as well as aesthetic and arts-based approaches to transformative learning provides a medium for students to express their concerns and interests that may not be readily accessible through text alone. In the graduate adult education programme in which I teach, the implementation of aesthetics and arts-based approaches to learning, including photovoice, has been increasingly included within course curricula as an alternative way for students to express themselves. The common expression, "a picture is worth one thousand words", speaks to the value of imagery through photographs or sketches; for example, as a medium to bring meaning to lived experience in the promotion of transformative learning among the graduate students in adult education and other learning contexts, such as undergraduate education and community-based education, as well as a wide range of university disciplines with interests in social justice learning.

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6. The more, the better? An active learning tool on unconscious bias in everyday decision-making

Malgorzata Kurjanska and Noa Milman

OVERVIEW OF THE ACTIVITY

Name of the Activity and Short Description

The more, the better? The role of information, assumption and bias in everyday decision-making.

Field: Sociology and Social Psychology

A pedagogical activity, through which students gain a deeper understanding of the social and psychological mechanisms that underpin everyday biases. The activity aims to encourage students to recognize and try to counteract the prevalence of unconscious bias in society as well as in their own thoughts and actions.

Total Time Needed

90 minutes.

Size of the Class

20–40 students.

Learning and Transformative-emancipatory Objectives

- To promote an in-depth understanding of the psychological and social mechanisms behind biased decision-making.

- To show students how to recognize bias in everyday actions and decision-making.
- To motivate students to proactively address and minimize unconscious bias in their own lives.

List of Resources Required

- Virtual or in-person classroom with the space (physical or virtual breakout rooms) to create discussion groups;
- A physical or virtual board;
- PowerPoint presentation;
- Pens and paper for students;
- Projector.

Key Definitions

Active learning – a pedagogical approach that engages students in a myriad of activities including small or large group discussions, simulations and exercises designed to encourage active participation in the learning process and reflection on that participation.

Heuristic – a mental shortcut used to make decisions in everyday life.

Representativeness heuristic – a mental shortcut that leads individuals to extrapolate estimates about the likelihood of an event by drawing on previously acquired information based on small samples or stereotypes.

Unconscious bias – the negative evaluation of a person or group that is based on stereotypes and which falls outside of one's conscious awareness.

Base-rate fallacy – the tendency to overvalue the importance of irrelevant personal information, like personality type, race, or gender, in drawing conclusions about groups or individuals.

Statistical discrimination – a type of discrimination that is based on group averages rather than individual merit.

INTRODUCTION

Since the early 2010s, jarring instances of prejudice and racism have mobilized citizens to push societies to grapple with their own histories of prejudice and discrimination and seek to adapt a more conscious anti-racist perspective. Charged with shaping the citizens of tomorrow, institutions of higher education have begun to incorporate an anti-bias agenda into their curricula. Often, anti-bias education focuses on deconstructing stereotypes and sensitizing students to the complex realities of different ethnic groups. This chapter moves beyond deconstructing conscious biases to also address unconscious

bias, which is more pervasive in people's everyday lives and interactions. It does so by proposing an interactive activity, which combines insights from Transformative Learning Pedagogy with social science research.

At its core, Transformative Learning Theory aims to bring to light, reflect upon, and alter the frameworks and beliefs that underlie thoughts and actions (Mezirow 1997). One way to do so is through the experience of “disorienting dilemmas” (Christie et al. 2015; Mezirow 1997). The activity introduced in this chapter builds on this concept by trying to elicit moments of disorienting dilemmas for students in the context of a decision-making exercise and subsequent reflection. Furthermore, through the use of active learning techniques the activity seeks to increase student engagement and motivation in anti-bias learning. Rather than simply presenting students with data, active learning techniques create learning opportunities that prompt students to reflect on their own positioning and roles within social processes.

The proposed activity introduces to students the psychological concepts of heuristics, representativeness, and base-rate fallacy, which are some of the cognitive processes behind biased thinking. Other exercises that utilize these concepts typically aim to highlight the irrational and illogical processes that shape our minds. This activity goes beyond this learning objective to encourage deeper understanding by engaging in a personal and emotional experience in addition to cognitive learning. It encourages students to view their decisions, beliefs, and actions in a more holistic framework to reflect not merely on the illogical impact of bias, but also on its emotional and social consequences. Moreover, this activity connects individual-level bias to broader social structures and processes. It does so through a critical discussion, which highlights how seemingly logical conclusions based on data and statistics can in fact lead to irrational decisions, beliefs, and actions. These can be harmful to the individual and to society by, among others, perpetuating stereotypes and erroneous assumptions based on data that reflects prejudice and inequality.

THEORETICAL BACKGROUND

This activity draws on two pedagogical approaches: Transformative Learning Theory and active learning. Transformative Learning Theory proposes that the first step for the learning of new perspectives is the unlearning of previously held beliefs. That, according to Mezirow (1995), begins with a moment of disruption, a “disorienting dilemma” that moves an individual to question and evaluate the frameworks underlying their actions and beliefs. While such disruptions can be emotionally taxing, studies show that emotional unease is central to the learning process as it often elicits deep insight and has the potential to spark action in- and outside the classroom (Connelly and Joseph-Salisbury 2019). When it comes to acknowledging the role of bias in

one's own thoughts and actions, negative emotions can, and often do, arise. This can cause emotional distress, which, if handled properly, can lead to a cognitive breakthrough (Mezirow 1997; Taylor 2006). If ignored or handled poorly, it can lead to a defensiveness and solidification of pre-existing thought structures (Critcher, Dunning, and Armor 2010; Epton et al. 2015). Therefore, it is imperative to address students' emotional processes in the course of their anti-bias education.

Active learning engages students "in doing things and thinking about what they are doing" (Bonwell and Eison, 1991) through a myriad of activities including small or large group discussions, simulations, and exercises. Employing active learning in the classroom shifts the classroom dynamic by turning the students into active agents. This has been shown to be effective at promoting subject retention and understanding (Adkins 2021; Bonwell and Eison 1991; Vlachopoulos and Makri 2017). By asking students to explain their position to others, communicative and active learning leads them to further the process of identifying and analysing frameworks, which they unconsciously deploy in decision-making. Thus, taken together, disorienting dilemmas and sociologically-informed critical reflection set the groundwork for mental and behavioural change (Taylor 2006).

The activity introduced in this chapter also draws on psychological research and concepts that explain the mental processes involved in decision-making and unconscious bias. Unconscious bias is the negative evaluation of a person or group that is based on irrelevant characteristics such as race or gender, and which falls outside of one's conscious awareness.

A myriad of mental and social processes underlie unconscious bias. This activity centres on one such psychological mechanism, namely the representativeness heuristic, connects it to broader social structures and proposes ways to identify and address it. Heuristics are mental shortcuts used to make decisions in everyday life (Tversky and Kahneman 1974). The representativeness heuristics is a mental process that leads individuals to extrapolate estimates about the likelihood of a decision, action, or event by drawing on previously acquired, similar information. In doing so, individuals make assumptions based on small samples or stereotypes of populations, often leading to erroneous opinions or decisions. The activity also uses and teaches the concept of the base-rate fallacy, whereby individuals tend to overvalue the importance of irrelevant personal information, like personality type, race, or gender, in drawing conclusions about groups or individuals (Kahneman 2011).

The use of the representativeness heuristic and the base-rate fallacy in the proposed activity serves two functions. First, these concepts provide students with a better understanding of the cognitive and emotional processes that shape their own thinking. Second, they help to situate individuals' experiences within broader, universal social experiences. As such, they have the potential

to reduce the anxiety around students' self-realization of the presence of bias in their own thoughts. A reduction of self-blame and anxiety can lead to the possibility of acceptance of critical information (Critcher, Dunning, and Armor 2010; Epton et al. 2015). In turn, understanding and personal acceptance can help individuals to identify and address future moments where their perceptions and actions are shaped by bias. By understanding the unconscious processes that draw on biases, students also have the opportunity to learn how to counteract them. Acceptance, when combined with transformative learning techniques of communicative learning and critical reflection, can empower students and motivate them to pursue change (Taylor 2006).

While psychological literature typically uses the concepts of the representativeness heuristic and base-rate fallacy to explain the sources of everyday errors of logical rationality, the proposed activity draws on sociological theory to generate a more holistic critique by focusing on the role of culture and social structures. It is through this understanding of the interplay of society and the self in the creation of heuristics, assumptions, stereotypes, and biases that students are encouraged to (re)evaluate the beliefs, frameworks, and knowledge that shape their perceptions and actions. In other words, it aims to furnish students with both a lens through which they can (re)evaluate their beliefs and the motivation to do so. Furthermore, by discussing the limitations of both irrational and seemingly rational assumptions in social interactions, the activity encourages students to question the usefulness of either. It does so by introducing and critiquing the concept of statistical discrimination (Phelps 1972; Taylor 1975). The latter is a type of discrimination that is based on group averages rather than individual merit. Relying on statistical data often appears "neutral" and "true", but in fact, it rationalizes, justifies, and furthers the prevalence of discriminatory actions. Moreover, while appearing as an "easy" way to make decisions, such as hiring choices, it actually reinforces poor decision-making that relies on probabilities rather than concrete and relevant information about individuals. This leads to not only biased, but also poor, decisions. Lastly, the use of statistical discrimination has significant social affects. The accumulation of biased decisions based on statistical discrimination leads to the realization of self-fulfilling prophecies on the level of the individual, the group and society.

A central contribution of the proposed activity is its synthesis of pedagogical tools with interdisciplinary insights from the social sciences. By focusing on cognitive and emotional learning, on the one hand, and critical understanding of the interactions between the self, society, and culture, on the other hand, it aims to encourage individual and social change.

HOW TO IMPLEMENT THE PEDAGOGICAL ACTIVITY

This is an interactive activity in which students are asked to make decisions based on partial and changing information, and to subsequently reflect on their decision-making processes in small groups and instructor-led critical discussion. The instructor reads out loud pre-prepared statements about fictional characters (Mark and Amy), which are constructed to prime unconscious bias among the students. While a “disruptive dilemma” cannot be simulated in 90 minutes, the activity aims to elicit biased responses from students in order to provoke small instances of disruption, disorientation, or personal crisis. Such evoked “mini dilemmas” are subsequently utilized to promote deeper learning and reflection among the students. The specific activity presented here draws on existing and prevalent gender-based and personality-based (e.g. shy) stereotypes. It can be altered to evoke different types of existing biases (see Adaptations). In Steps 3 to 5, the students are encouraged to reflect on how their decisions were influenced by conscious or unconscious assumptions, external or internal information and potential biases. The small-group discussions are framed by critical questions provided in the activity (Step 3). These are subsequently re-visited in an instructor-led discussion (Steps 4 and 5), so as to ensure that the critical intent of each question is fully addressed. This activity is designed to work in classrooms of all sizes. It can be easily adapted for virtual classrooms (see Adaptations). In a class of 20 students, it takes approximately 90 minutes.

In preparation for the activity, instructors are encouraged to familiarize themselves with the notion of heuristics and bias. A few helpful materials are listed below. These can be made available to students after, rather than prior to, the exercise, as they may prime students to the activity’s underlying aims. The activity works best when students can experience first-hand how unconscious biases, heuristics, and assumptions influence their own judgements and actions.

Suggested Reading

- Dale, S. (2015). Heuristics and biases: the science of decision-making. *Business Information Review*, 32(2), 93–9.
- Kahneman, D. (2011). *Thinking, Fast and Slow*. Farrar, Straus and Giroux.
- Tilcsik, A. (2021). Statistical discrimination and the rationalization of stereotypes. *American Sociological Review*, 86(1), 93–122.
- Tversky, A. and Kahneman, D. (1974). Judgment under uncertainty: heuristics and biases: biases in judgments reveal some heuristics of thinking under uncertainty. *Science*, 185(4157), 1124–31.

OVERVIEW OF THE ACTIVITY

Table 6.1 presents an overview of the activity.

Table 6.1 *Overview of the activity*

Steps	Overview	Time needed
Introduction	Brief explanation of the cognitive basis for decision-making	10 minutes
Decision-making pedagogical activity	Students answer a series of questions designed to evoke biased responses	10 minutes
Small-group self-reflections	Students reflect on their decision-making processes and their own biases	20 minutes
Instructor-led critical reflection	Revisiting the questions posed to small groups. Highlighting the role of conscious and unconscious bias in decision-making, and the role of emotions in addressing bias	25 minutes
Instructor-led critical discussion of decision-making, discrimination, and bias	Introducing the concepts of base-rate fallacy and statistical discrimination. Encouraging students to critically consider realistic practices to counter biases in their own lives	25 minutes

Step 1 (10 Minutes) Introduction

The activity begins with a brief explanation of the cognitive basis for decision-making. Drawing on psychological theories of heuristics, the short lecture informs students how everyday activities are rooted in unconscious decisions aimed at enabling quick responses to everyday stimuli. While such efficiency enables us to move smoothly through daily life, it also introduces unconscious bias and errors.

Step 2 (10 Minutes) Decision-making Pedagogical Activity

Students are asked to pull out pens and notebooks as the instructor explains the exercise. Alternatively, this step can be implemented as a digital quiz (see Adaptations).

I will now read a series of statements, each followed by a few questions. Write down your answer to each question before we move onto the next one. Do not share your answers until we are done with the exercise. While your answers can change from one question to the next, please refrain from altering your answers to previous questions.

Next, the following list of statements and questions is projected using PowerPoint onto a screen and read aloud by the instructor. Brief pauses between each statement and pair of questions allow students to consider and note their answers.

Note for the instructor, not to be shared with students: the specific questions listed below are aimed to elicit decisions based on unconscious and conscious biases and assumptions regarding gender (Q1, Q3) and personality – introversion/extroversion (Q2, Q4). Questions 3 and 4 introduce relevant probability statistics in order to enable follow-up discussions (Step 5) about the base-rate fallacy, where personal information (e.g. gender, personality) is incorrectly viewed (and overvalued) as relevant in decision-making. Question 5 removes all personal information about the fictional characters in order to highlight its irrelevance to the answer. Combined with the proceeding questions, it enables a critical discussion about the interrelationship between statistics, base-rate fallacy, and social biases (Step 5).

1. Mark and Amy are first-year students at the University of Copenhagen. Is Mark a social science or maths student? What about Amy?
2. Mark and Amy are both shy. What does Amy study? What does Mark study?
3. 16% of first-year University of Copenhagen students study the social sciences, 3% study maths. What does Amy study? What does Mark study?
4. 10% of social science students are shy, and 30% of maths students are shy. What does Amy study? What does Mark study?
5. There are two University of Copenhagen students. Do they major in maths or the social sciences?

After going through the statements and questions, students are asked to share their answers by show of hands. The results are tallied and written up on a physical or virtual board for each question at a time.

Step 3 (20 Minutes) Small-group Self-reflections

The class is broken into small discussion groups, each consisting of four to six students. The students are instructed to engage in a reflective conversation about their decision-making processes, where they are encouraged to try to understand how they came to their decisions and what underlying assumptions, external or internal information, and potential biases were involved. To this end, the small discussion groups are directed to consider the questions listed below.

Note for the instructor, not to be shared with students: each question is accompanied by a brief description, which details the analytic and learning

objectives behind each question. The instructor should “travel” (in person or through virtual “breakout” rooms) through the small groups to gauge the students’ engagement with the questions and the degree to which students themselves touch upon the learning objectives behind each question.

- *Did you change your answers at any point? If so, when and why? If not, why? How did you go about making your decisions?*
 - These questions enable the students to become aware of their thought-processes, including underlying motivations, pre-existing knowledge, assumptions, and biases involved in their decision-making.
- *Having gone through all of the statements and questions, what do you think is Mark’s and Amy’s major and why?*
 - This question helps students to think about the information – and potential biases and assumptions – that they consider as relevant in this scenario. It will be the basis for opening up further discussion about conscious and unconscious bias and their prevalence in daily decision-making in Steps 4 and 5.
- *How did you feel if and when you changed your answers from one statement to the next?*
 - This question helps students to reflect on the emotional and cognitive toll that is associated with the process of adjusting and correcting one’s initial opinions and judgements. Reflecting on their emotions can help students to acknowledge, and thereby try to cope with, any arising negative emotions associated with admitting one’s reliance on unconscious biases (e.g. gender, personality, race). See further discussion on the role of emotions in the learning process in Step 4.
- *When we were tallying up the results, how did you feel when your answer was in the majority or minority? Did being in either group lead you to reassess or question your decision?*
 - These questions help students to notice their emotions and reactions to being in the minority or majority, and reflect on how social groups and broader society shapes perceptions, realities, and decision-making. It also prompts students to consider the emotional and psychological difficulties that may arise when one’s opinion is counter to that of the majority.

Step 4 (25 Minutes) Instructor-led Critical Reflection

The teacher-led classroom discussion begins by revisiting the questions posed to small groups in Step 3. The teacher asks representatives of the different groups to report main insights to the class. Following the small groups’ reports,

the teacher sums up the main insights and leads a discussion to ensure that the critical intent of each question is achieved.

It is up to the instructor to ensure that students have a clear understanding about the following topics. The instructor may use a visual aid (e.g. PowerPoint) to highlight some concepts.

- *The role of conscious and unconscious bias in thought processes, decisions, and actions.*
 - *Assumptions.* Assumptions are ideas, expectations, notions, etc. that are taken for granted without requiring investigation or proof.
 - *Stereotypes.* Stereotypes are oversimplified, generalized beliefs about a particular category of people. They can be either positive or negative. Often one category will supersede the others.
 - *Conscious bias.* Conscious biases are prejudices and stereotypes of which we are aware and which we knowingly believe to be true.
 - *Unconscious bias.* Unconscious biases are not easily noticeable and are often the result of broader cultural and social structures in which we operate. For this reason, one may consciously disagree with stereotypes (e.g. gender) yet nonetheless these can shape one's decisions and behaviour.
 - *Different challenges in countering the various forms of bias.* Conscious assumptions, ideas, and stereotypes are more easily noticeable. The task of countering them is rooted in identifying them, and in exposing their generalized, oversimplified, and erroneous nature. Unconscious biases can be harder to notice, as often individuals are not aware that they subscribe to such beliefs. In fact, when they consciously reflect on certain stereotypes or assumptions, individuals will often reject them. Nonetheless, because these are unconsciously internalized, the same individuals can still act on these biases without being aware of doing so. Countering unconscious bias requires societal action. At the same time, individuals can implement individual practices to increase their own awareness of the pervasiveness of unconscious biases in their own thought processes, decision-making, and actions. By being sensitised to the role of unconscious bias in their own lives, students take the first step in countering it.
- *The role of emotions in identifying and countering bias in one's thought process, decisions, and actions.*
 - As part of the activity, students are asked to pay attention to the emotional and cognitive toll that is associated with (1) the process of adjusting and correcting one's initial opinions and judgements, (2) the emotional toll of being in the minority opinion group, and (3) the emotional toll of recognizing one's own biases.

- As discussed in the theoretical background section, emotions are central to the learning process. It is imperative that the instructor encourages students to identify and verbalize the emotions involved in the process of exploring the role of bias in their own thoughts and behaviour. It is equally imperative that the instructor maintains a non-judgemental, accepting, and safe environment for this process.

Step 5 (25 Minutes) Instructor-led Critical Discussion of Decision-making, Discrimination, and Bias

The instructor-led discussion continues with the introduction of new concepts and questions. In this last step, students are introduced to the concepts of the base-rate fallacy and statistical discrimination. In addition to explaining these concepts, the instructor pushes the students to critically consider realistic practices that they can implement in their own lives to counter these biases.

- *Explaining the base-rate fallacy:*
Q1: When we take bias out, what was the “correct” answer and why?
 - Here students should realize that, in this scenario, the “best” or most “statistically correct” answer is one that ignores personal data, which are infused with social biases and which are irrelevant to the answer.
 - This discussion leads to a brief explanation of the base-rate fallacy, which describes the irrational tendency to view certain personal information about individual characteristics as relevant in decision-making.
- *Explaining statistical discrimination:*
Q1: Imagine that you meet two new students, Mark and Amy. Knowing the enrollment data, how would you make a decision about what they study?
Q2: What is the take-away message? What is the difference between a “statistically correct” answer and good social practice?
 - Instructors should refer back to the exercise to help students understand the limitations of relying on statistical data to make assumptions about individuals. This discussion should address the challenge of understanding the limitations of statistical reasoning in everyday social interactions. The best way to know what Mark and Amy study is not to make an assumption based on statistical data, but to interact and ask them. By asking, not only are individuals assured of getting the correct response, but they can also forgo the social costs of treating others merely as members of a group rather than individuals. This highlights

the importance of communication as a foundation for counteracting bias in everyday interactions.

- If not mentioned by students, instructors should introduce the notion of statistical discrimination (Phelps 1972; Taylor 1975). For a definition and discussion of statistical discrimination, see the theoretical background section. Along with the explanation of statistical discrimination, it is imperative for the instructor to explain the critique of statistical discrimination discussed earlier. Research has shown that expressing such critiques and qualifiers is crucial for minimizing the acceptance of and reliance on statistical discrimination (Tilcsik 2021).

ADAPTATIONS

General

- Instructors can adjust the statements to reflect data more relevant to their classroom, for instance, by using enrolment data from their own universities.
- Instructors can adapt the exercise to reflect different social backgrounds, such as class, disability, race, or nationality.
- Online survey platforms (e.g. Mentimeter) can be used in place of a presentation. Students can submit their answers using personal cell phones (in-class) or website links (on-line).

Online Class

Small-group discussion can be replaced with breakout rooms.

Small Class

In very small groups (seven or fewer), instructors can choose to lead a class discussion in lieu of the small-group discussions.

Diversity

In classrooms with students who have hearing or speech impediments, it is advisable that instructors create smaller discussion groups, to ensure that all students with hearing or speech difficulties have adequate opportunity to actively participate.

CONCLUSION

Deconstructing biases has become a central aspect of the anti-bias educational agenda. This chapter argues that anti-bias courses should go beyond deconstructing stereotypes to also deconstruct the unconscious mechanisms that drive them. Using active learning and Transformative Learning Pedagogy, this chapter lays out an activity that enables students to better understand why biases are pervasive and how they operate. According to Mezirow, the learning of new perspectives begins with the unlearning of old beliefs. To do so, one must first notice and examine those beliefs. This can be achieved through a “disorienting dilemma” (Mezirow 1995). While a disorienting dilemma cannot be fully provoked and processed in a short exercise, this chapter draws on Mezirow’s theory to present a pedagogical activity that is anchored in “mini” personal dilemmas and moments of awakening. The activity is designed to evoke biased responses from students, which are subsequently acknowledged and deconstructed in small-group and instructor-led discussions. By guiding students in a reflection of the cognitive and emotional dimensions of bias, the activity provides them with tools to identify, analyse, and, ideally, counteract biases in their daily interactions. This chapter illustrates that incorporating insights from Transformative Learning Theory in the teaching of critical social theories can deepen and strengthen learning in the social sciences. It proposes that such an approach can be beneficial for instructors across the social sciences.

While the pedagogical activity hopes to motivate students to identify, address, and minimize bias in their own lives, it is expected to impact individual students differently. Previous iterations of this activity have led to a variety of responses. On the one end, some students can experience a moment of personal crisis in becoming aware of their own unconscious biases, which can lead to an awakening, deep reflection, and change in their future decisions and actions. On the other extreme, some students may remain entrenched in their pre-activity views.

It is also important to acknowledge the limitations of a single lesson or activity. The proposed activity should be viewed as one element in a broader anti-bias teaching agenda. In addition to guiding students in reflection and critical discussion of their own biases, it provides the class community with theoretical frameworks, experiences, and a common language that they can use to further their engagement with bias both within and outside of the classroom. As the activity focuses on the individual’s role in perpetuating social structures of discrimination, it is important to keep in mind that the individual level is not the only facet of discrimination. While anti-bias education should not stop with

the individual, the individual level is an important starting point for addressing discrimination in society.

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7. Building the classroom as a site of liberation: the ritual of checking in and making space for polyvocality in digital and physical classrooms

Katie MacDonald and Jessica Vorstermans

OVERVIEW OF THE ACTIVITY/LESSON PLAN

Name of the Activity

Check In/Check Out. This activity prompts both students and instructors to intentionally begin and end a class by sharing how they are coming into and leaving the space.

Field/Discipline(s) in Which We Used the Activity

Sociology, Health Studies, Critical Disability Studies, Interdisciplinary Studies, International Service Learning, and Community Engaged Learning.

Short Description

The check in/out pedagogical activity aims to build creative ways of welcoming plural ways of knowing, and building community. It is rooted in critical pedagogy through centering students as knowers and active participants in their collective learning.

This pedagogical activity requires no outside resources, can be implemented in any and all classes (large, small, in person, online, synchronous or asynchronous) and its goal is to co-create belonging in our classrooms through an intentional checking in and out at the beginning and end of each class.

Total Time Needed

Depending on length of class, you can spend the first five minutes and last five minutes doing the check in/out. This activity is meant to happen each time the class meets.

Size and Composition of the Class

Any size of class; all bodies/minds included.

Learning and Transformative-emancipatory Objectives

- Recognizing and building ways of centering the whole self of students as important and meaningful in their learning journey;
- Building creative ways of welcoming and valuing plural ways of knowledge in classroom spaces;
- Critically interrogating what counts as knowledge and who is seen as knowledgeable.

List of Resources Required

- No resources are required in addition to the resources that will already be available to the course instructor.
- As with all pedagogical activities, there is the danger that this activity can reproduce exclusion, as it is asking students to actively contribute in the classroom space. Care and thoughtfulness of ways exclusion is reproduced on the part of the instructor is required.
- Things to think about as you engage this pedagogical activity: differences in lived experiences in the classroom and power dynamics and ways harm can be reproduced. As the instructor, it is important to be conscious of ways this activity is facilitated and consider how all learners might be engaged or alienated in the process. Integrate this reflexivity into your preparation process.

Key Definitions

Check In/Check Out Pedagogical Activity: the check in/check out pedagogical tool is a practice of opening and closing your learning space, a checking in with each participant in the classroom space at the beginning of class and a checking out with each participant to close the classroom space. Instructors facilitate the check in/out, but are also participants in the activity.

Care Work: care work is the (often unpaid) labour to sustain and nurture communities. Care work is disproportionately performed by queer, disabled and black, Indigenous and people of colour (Piepzna-Samarasinha, 2018).

INTRODUCTION

We begin this chapter in community, excited to share this practice and hopeful about the possibilities in contributing to building and nurturing vibrant and accessible learning spaces. In this chapter, we describe the simple and effective practice of check ins and check outs as a way to build community, centre students in the learning space and to challenge traditional dichotomies of learner/teacher. While this tool is simple, its power is in the creation of a welcoming learning space and in its repetition through a course. Students often tell us that they feel seen as whole person through this practice and that this enables their overall course learning in deeper ways. This pedagogical tool is relevant for instructors across disciplines, as building community in a classroom facilitates a space for deeper learning in any subject. We both teach in the social sciences, at the undergraduate and graduate level, we teach large classes and also small seminars, in person and online, synchronous and asynchronous. We use this pedagogical activity in all of our different classrooms. We invite all instructors from all disciplines to engage with this activity; this chapter will take you through its simplicity, its powerfulness and the ways it is rooted in critical pedagogy.

The check in/check out pedagogical tool is a practice of opening and closing your learning space, a checking in with each participant in the classroom space at the beginning of class and a checking out with each participant to close the classroom space. Instructors facilitate the check in/out, but are also participants in the activity.

Drawing on critical pedagogy, critical race theory and critical disability studies, we offer a pedagogical tool that rethinks common epistemological assumptions in the classroom in order to centre students as knowers and to encourage polyvocality (Dolmage, 2018; Freire, 1967; hooks, 2015). Check ins/outs as a regular practice invites students and instructors to enter the classroom as their whole selves, to recognize their classmates as complex human beings and to develop community. It challenges the banking model, where learning is imagined as a process of instructors depositing knowledge into awaiting students (Freire, 1967) by co-creating intentional spaces for the specificities of students' experiences and lived realities. Co-creation of learning is an emancipatory process where both instructor and student are active participants, in collaboration, in creating a shared space for learning. Check ins/outs are a community-building pedagogical activity that shift perspective on where knowledge sits, who should be seen as knowledgeable and to expand

how students imagine the possibilities for sharing information and learning. In contrast to the banking model (Freire, 1967), where students are imagined as empty vessels awaiting knowledge gifted by the instructor, co-creation recognizes that students arrive with knowledge, expertise and ideas, and that the classroom is a way to develop how we see and understand the world in community. This activity begins to build a space that prioritizes lived experience and values student voices alongside that of the instructor(s), and is a practical tool that can be taken up in diverse sites of learning.

The check-in and check-out pedagogical activity can take place in a physical classroom or learning space (e.g. moving chairs in a circle, sitting outside together in a circle). It can also be facilitated online in both synchronous and asynchronous classes, using the chat function, verbally or through forums. The activity can be adapted for small and large groups. For small groups, each participant can participate verbally and for larger groups it can be facilitated in breakout rooms or moving into smaller circles physically. It is most powerful to be in smaller groups where participants can engage meaningfully with one another, holding space for each person when they participate. Access needs and plural ways of communicating must always be anticipated and taken into consideration, which will be discussed.

THEORETICAL/CONCEPTUAL BACKGROUND

Western conceptions of learning and teaching often involve a reliance on multiple dichotomies – learner/teacher, emotion/logic, pass/fail. Educational research, and experience in the classroom, however, reveals that the classroom and learning itself is much more complex than these dichotomies allow. Instructors and students learn with and from one another (Adams, 2009; Long, Cummins & Waugh, 2017), learning is rife with emotion (Goralnik, Millenbah, Nelson & Thorp, 2012; Weiss, 2000) and true learning that has long-term impacts is difficult to measure (Boud & Falchikov, 2006; Friedlander & Serban, 2004). Relying on these dichotomies, such as those listed above, to frame learning spaces results in infrastructure (e.g. a podium with student seats facing the instructor), dynamics (e.g. students not talking while the instructor is lecturing, or an instructor able to ignore the critiques of students) and in content (e.g. trying to stick to “unbiased facts” rather than engage in debate or emotions). While this may be a stereotypical image of post-secondary learning structures, we suggest that these are the assumed dynamics that influence how we perceive ourselves in the classroom in relation to one another whether these binaries are adhered to strictly or not.

Exclusion in spaces of higher education is reproduced in racist, classist, gendered and ableist ways (DeClou, 2017; Dolmage, 2018; Samuel & Burney, 2003). This chapter is rooted in critical pedagogy, oriented around the belief

that learning should begin with students where they are, and with their understanding about the world. Education should be about learners engaging in challenging power structures and those who benefit from power (Freire, 1967). It is informed by critical race theory. We can challenge racism and other forms of oppression in our teaching (hooks, 2015) and by critical disability studies, challenging ableism in our academic spaces (Dolmage, 2018). Exclusion is reproduced in the classroom in plural ways; in the physical space, in the syllabi, in the images and ways information is communicated, in access to digital technology, in who holds space and power in teaching, which students are anticipated, and which knowledges are centred.

This pedagogical tool is rooted in the disability justice approach. Disability justice is a movement and methodology for resisting ableism and building justice for all bodies/minds; it was gifted to us by trans, queer, disabled, black, Indigenous, and people of colour (BIPOC) folks as a response to the whiteness of the disability rights movement that did not consider the multiple intersections of oppression that disabled people live (Berne, Morales, Langstaff & Invalid, 2018). A disability justice approach calls for the creation of collective access which is an ongoing generative imagining and building of educational spaces being about the anticipation of all students, and not rooted in an accommodation process that relies on disclosure and retrofitting of existing spaces on an ad hoc and individual basis – “access as a collective joy and offering we can give to each other” (Piepzna-Samarasinha, 2018, p. 17). The checking in/out pedagogical activity works to break down barriers for community-building in our classrooms, creating space to build collective access. Students feel heard and a brave space can be created (Arao & Clemens, 2013). Instructors often wonder: why don’t students talk to me? Why don’t they come to me if they are not keeping up in the course? Exclusion in education has created trauma for students living at intersections of oppression; this trauma will not be erased by a note on our syllabi stating our office hour times. Creating space for students to contribute encourages deeper participation and fosters connection amongst all participants. Students living at various intersections of oppression often experience education as a site of exclusion, as a space that does not welcome them or anticipate them. This pedagogical activity counters this, taking valuable class time to centre each student in their wholeness and in doing so building a space for students to see themselves as valuable to learning and to the instructor.

This pedagogical activity is a kind of care work, and care work is gendered in all spaces – higher education is no exception. Care work is the (often unpaid) labour to sustain and nurture communities; care work is often performed by queer, disabled and BIPOC individuals (Piepzna-Samarasinha, 2018). Instructor evaluations show that students expect women instructors to care and nurture more than their male counterparts, especially more acute for

women of colour (Bolger, 2016; Boring, Ottoboni & Stark, 2016). We want to think carefully about ways that this checking in/out tool can deepen this for female instructors, especially those of colour, and ways that we can ask students to think about how community-building in classrooms might resist the burden of care on female professors to the work of caring to the collective.

HOW TO IMPLEMENT THE PEDAGOGICAL ACTIVITY

The process of facilitating a check in/check out is relatively simple – at the start of the class, students and instructors alike gather themselves in a way that promotes conversation – whether this means arranging chairs in a circle, not being in presenter mode in Zoom, or an instructor sitting amongst students in the lecture hall, is determined by the specifics of the course. All participants (including the instructor) are invited to share how they are arriving to the classroom – no one should be forced to participate and over time and ongoing repetition participants should begin to feel more comfortable in the practice. This can be through a simple prompt from the instructor such as “how are you arriving today?”, but could also be more specific or creative like “if you had to choose a fruit or vegetable to represent how you are feeling, what would you choose?” These creative options can help to break down the challenge, especially at the start of the course, in sharing personal feelings or experiences.

At the end of the class, students are asked by the instructor to check out. It is important for instructors to plan to allow time for this in the course so that it isn't rushed through at the end of the class or doesn't get repeatedly left undone. Prioritizing this practice is a demonstration of prioritizing student well-being, student perspectives and whole selves. Like the check in, a check out can be a general “how are you leaving today?”; or it can reflect on the course: “what's something you learned today, and something you want to learn more about?”; or be something personal: “what's something you're looking forward to between now and the next time we meet?”; or even creative: “if you had to represent today's lesson in a smell, what smell would it be?” Each of these modes can be used at different times and invite different kinds of participation. In a digital classroom, this could be completed through a forum at the end of a unit. While students may not respond synchronously, they will witness one another's responses. It's important, as well, for them to be observably present on the forums whether through participating or responding.

You may also consider what your own objectives are for the course and think about how they may be implemented in the practice of check ins/outs. For example, if you want students to think critically about epistemology, you may prompt them at the end of the lesson to share something that they learned today or something that they already knew that they would like to add to the lesson. You might ask them to share someone in their life from whom they

have learned a lot, helping to reframe epistemological assumptions about who are knowers and where knowledge comes from. Additionally, the activity works to position students as knowers with knowledge to contribute to the learning of others in the room and creates an intentional space for this to happen. In a biology course about plant diversity, students might be asked at check-in about a plant that they have seen recently, or to represent the lesson with a plant.

While this pedagogical activity is very flexible, there are some key principles which must be followed in order for the activity to meet the learning objectives as laid out above:

1. The instructor must continue throughout the term to provide space and time for both check-ins and check-outs to demonstrate their commitment to this practice.
2. The instructor must participate in both the check-in and check-out in order to begin to break down the instructor/learner dichotomy.
3. This practice should never *only* be about course content. While it can be used at times for reflection on learning, it cannot be the only focus. An example of a prompt being connected to course content is asking a specific reflective question about a reading for the class or a concept to be covered that session, for example in an Introductory Sociology course, students may be asked on a check out to share a social norm that they have recently learned about.
4. There should always be an opportunity for participants to pass or opt out or engage in a way that honours their ways of being. For example: allowing students to check in via chat in a Zoom class, as not to force them to unmute, or making space for students who might not feel comfortable speaking publicly.

ADAPTATIONS AND MODIFICATIONS

In-person Small Classes

This is the most traditional, and often the most powerful, place to implement the practice. If in a classroom where the furniture is moveable, the space can be modified for participants to sit in a circle.

In-person Large Classes

Due to time constraints, you may not feel able to do a round where everyone will check in with the whole class. Some options include asking to create a small group with the people around them and doing a check in/out with

guidance. The instructor should always join a group for this process. If the course has assigned seating or group work, you could ask students to do their check-ins/outs in these groups in order to facilitate community-building within a group throughout the semester. Professors could share a slide with multiple images and students raise their hands for which one they identify with most (for example, “which weather system are you?” or “which emoji represents how you’re feeling” with each image assigned its own number).

Online Synchronous Classes

With large or small classes that are online and synchronous, participants can check in by chat or verbally. In larger courses, the instructor can create breakout rooms so that students can check in/out with groups. The same slide example from above can also be used in online synchronous classrooms.

Online Asynchronous Classes

In online asynchronous classes, this practice is a challenge – students are never in the same space at the same time and community-building does not happen concurrently. At the same time, these are often the courses where students feel the most disconnected from their instructors and classmates and would benefit from this kind of community building. Here are a few options that you may be able to employ in your courses, but it will depend on the course structure and the learning management system that you are using.

If you have a weekly forum, ask students to begin their posts with a little check-in – it could be a sentence long and, as described above, be a general check-in or in response to a prompt that you post (and answer) at the beginning of the forum.

You can create a forum for check-ins and -outs every week – each week there should be a new prompt for students to respond to so that it doesn’t feel repetitive. It is also important in online learning to demonstrate the value of activities for students and, as such, it is crucial for the instructor to be present on these forums responding or noting in the margins. Students should be able to respond in a multitude of formats including video, audio, posting of images, memes and so on.

If you post regular lectures or mini lectures, you might check-in yourself before the video, and then post at the end of the week. If you post wrap-up thoughts at the end of the week, you might also include a little check-out reflection.

This is not an exhaustive list of possibilities but should help spark some ideas of how you might be able to implement this in your online course in ways that are authentic to both your approach and the course design. For online,

asynchronous and independent learning (where students are not learning as cohorts and there is ostensibly not a community of learners in the traditional sense) you might foster some of this community building in an introductions forum where you ask students to share something other than the usual details about themselves. Indeed, we know that these kinds of details have been critiques for classist and racist assumptions embedded in them (Lutz, 2021).¹ For example, asking where one went on vacation over the winter break is classist and makes assumptions about access and resources. You might instead ask students to share one thing that they want to learn about in the course, one kind of food that they like to eat, and their favourite weather. These work to not centre the course content in community building, but rather the learner, and to provide possible points of connections between learners and instructor. The pedagogical value of sharing about things like food, which is deeply rooted in culture and identity, is to create points of connection in human and whole ways, providing low-stake (but meaningful) ways for students to engage and contribute.

Some of the reasons that marginalized students leave postsecondary education is because they do not feel welcome or that their experiences are not represented. This activity works to welcome students, to see them and their personhood, and to enable sharing. While some of the examples that we provide may feel, initially, flippant (what's your favorite food?), they can result in things like students learning from one another about food access, about cultural food practices, or about inaccessibility of restaurants. Fostering community in a classroom allows students to be together in different ways and to feel safer to share their experiences, to ask for accommodations, or to add value to the lessons.

CONCLUSION

This pedagogical activity aims to co-create a fruitful and generative learning environment for all, offering space for each member of the learning community to contribute (in ways they are able). Students are invited to show up as their whole selves, build creative ways of valuing plural ways of knowledge and pushing up against what counts as knowledge and who holds knowledge in academic spaces. This pedagogical activity is also a move to vulnerability from the instructor; as instructors we are not used to giving up power in our learning spaces. As instructors, we can feel vulnerable in giving up space and power to students to co-create knowledge. And again, to recognize how this move is mediated by our social locations, who is safe to be vulnerable in what they share in check ins/outs, and who might be penalized for this vulnerability. Instructors must be self-reflexive in their engagement with the activity, and remain open to ways that sharing about oneself in an academic space can be

Table 7.1 Prompts for pedagogical activity

Prompts for check-in	Prompts for check-out
How are you arriving today?	What is one thing you are leaving the space thinking about?
If you had to choose a fruit or vegetable to represent how you are feeling, what would you choose?	What are you grateful for as we leave this space?
Which emoji represents how you are coming to the space today?	What's something you're looking forward to between now and the next time we meet?
What spoke to you/stood out from one of the readings for today?	If you had to represent today's lesson in a smell, what smell would it be?
What is something that is giving you joy today and something that is making you feel stressed out?	What is one word for how you are feeling as we leave this space?
What are you reading/watching/listening to right now?	What is something that you want to read/think/know more about from today's discussions?
What is something that inspired you this week?	What is something you knew before today's class about this topic?
How did you see our recent topic in your life since our last class?	What would you like to add to today's lesson?

fraught or difficult. As we end this chapter, we want to invite you to check out; what are you sitting with as you read this? How might you imagine this practice in your own classroom?

NOTE

1. This thread has some good examples of alternative ice-breakers.

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8. From recipients of skills to facilitators of socially robust knowledge: teaching students in co-generative learning and participatory methodology

Yahia Mahmoud and Axel Fredholm

OVERVIEW OF THE ACTIVITY

Name of the Activity

Self-reflexive and inclusive knowledge construction: a pedagogical approach focused on the influences and roles of the participants in collaborative knowledge construction.

Field/Discipline

Social Sciences

Total Time Needed

Five weeks, but the outline can be adapted to various time schemes.

Size and Composition of the Class

Around 50 participants or dependent on space availability.

Learning and Transformative-emancipatory Objectives

- To practice self-reflection during the process of knowledge construction in collaboration with others;
- To trace in a systematic way the process of knowledge construction through the use of transformative learning and participatory methodologies;

- To develop skills for encouraging inclusion during the process of knowledge construction.

List of Resources Required

In-class:

- White board
- Flipboards
- Felt pens
- Stickers.

Online:

- Interactive software, such as Mentimeter, Padlet, or other.

Key Definitions

Co-generative learning: a condition of learning that enables stake-holders of participatory processes to create knowledge together based on shared experiences and joint priorities.

Future workshops: a workshop technique, initially designed by Robert Jungk, that enables participants to identify shared problems and to act upon them based on common goals.

Open space workshops: a workshop technique, initially designed by Harrison Owen, that gives the participants of a meeting or conference the opportunity to decide the agenda and the outcome based on their own preferences.

Problem tree analysis: a method that helps with the identification and visualization of a core problem, its effects, and its root causes.

Socially robust knowledge: knowledge that is owned by, and makes sense to, the stake-holders involved in co-generative learning.

INTRODUCTION

Due to Western cultural domination in past centuries, there is a need to decolonize science, open up spaces for local knowledges, and create inclusive methodologies for knowledge construction. This topic is triggering a wide array of research and debates among social scientists (Bendix, Müller & Ziai 2020; Clemens 2020; Diversi & Moreira 2016; Mbembe 2016; Walsh & Mignolo 2018; Smith 2021). Furthermore, the learning environment in higher education has moved from teaching strategies highly dependent on space and time and dominated by classrooms, lectures, books and libraries to newer ones dominated by digital technologies, where space and time represent a lesser concern.

In the latter conditions, people “expect to be able to work, learn, and study whenever and wherever they want to” (Johnson et al. 2012: 7). This influences how knowledge is created and disseminated, as the new learning landscapes “are becoming more community driven, interdisciplinary, and supported by technologies that engage virtual communication and collaboration” (Johnson et al. 2010: 4; Tadesse & Gillies 2015). The domination of these technologies and the massive access to ‘information’ is also leading to an era where pseudo-science and fake news are becoming a source for knowledge construction for many. In this context, an urgent duty of universities is to provide critical thinking and tools to navigate this massive amount of information. Students should also get insights into the social character of knowledge and consequently the power relations therein.

Technological changes, combined with the growing student diversity in classrooms, create both opportunities and challenges for students and teachers. They also require more commitment and alertness to make use of the opportunities they offer and mitigate the risks they involve. Teachers who are aware of these complexities might turn them into assets. With the internationalization of education, the heterogeneity of the classroom is becoming a fact that cannot be ignored (Lauridsen & Madsen 2013a, 2013b; Lueg 2011; Altbach et al. 2009). This implies that today’s teaching cannot rely on the traditional idea of ‘standard students’ (Bank et al. 2011) with homogenous mother tongues (Alexander 2008; Wächter & Maiworm 2008) and similar levels of proficiency in English (Costa & Coleman 2012; Coleman 2006). Furthermore, demographic characteristics such as gender, socio-cultural background, age, professional experience, educational background, ideological affiliation, approaches to learning and expectations of university studies are only a few aspects of this diversity. In a context like this, how can we create pedagogical conditions for students to collaborate on unveiling the meaning of this heterogeneity for knowledge construction?

Based on the aforementioned research and our experience of over a decade teaching participatory methods to heterogeneous groups, we developed the present exercise to introduce students to the complex subject of knowledge construction combining three pedagogically organized steps, namely problem tree analysis, future workshops and open space seminars. The aim is to create an awareness of our roles and those of others when constructing knowledge in collaborative learning environments. At the end of the activity, participants should be able to reflect on how their own positions and those of their peers affected the final outcome. This is done with the help of memos that students are required to produce throughout the process.

THEORETICAL/CONCEPTUAL BACKGROUND

The exercise draws on the methodology of co-generative learning as outlined by Greenwood and Levin (2007). A significant aim of co-generative learning is to create ‘socially robust knowledge’. This type of knowledge is shaped jointly or co-generated by a group of problem owners and should make sense to them based on their own definitions and preferences. Ultimately, it should also lead to actions aiming to solve the problem at hand. The problem owners can, for instance, be a group of people suffering from discrimination or lack of voice in society, or a community where people from different backgrounds need to negotiate with each other in order to find agreeable solutions to a specific problem. The creation of socially robust knowledge means that new insights emerge based on a process of collaboration where problems and action plans are negotiated, defined and shared by the participants. Since this requires openness for new ideas and respect for diverging opinions, conventional knowledge and stereotypes about other people are challenged and approached in a way that includes elements from transformative learning, critical pedagogy and knowledge decolonization (cf. Taylor and Cranton 2012; Freire 1970; Walsh & Mignolo 2018; Smith 2021). In order to make sure that everyone’s voice is heard, it is crucial to democratize the process of knowledge creation and dismantle social hierarchies that otherwise would distort the spirit of collective decision-making. This is done by creating settings for deliberation and uncoerced dialogue among the participants based on the idea that everyone’s opinion should be respected and taken into consideration. The person that facilitates the process should ideally not interfere but primarily safeguard the presence of a self-regulating and democratic dialogue through methods that give the possibility for everyone to speak out. Inspired by thinkers like John Dewey and Jürgen Habermas, these principles are significant in the contemporary philosophy of co-generative learning (Greenwood & Levin 2007).

The above methodology is supplemented with concepts that pave the way for a broader understanding of the significance of contextual and non-academic knowledge in social change processes. The emphasis on socially robust knowledge and transformative learning means that students must familiarize themselves with the idea of putting the skills of the participants first and accept that academic merits are of secondary importance if social change is going to start on the ground. To better grasp the significance of contextual knowledge and everyday life experience in such processes, they must also cultivate an interest in micro-social contexts and free themselves from the straitjacket of predetermined and particularistic knowledge that characterizes the academic division of knowledge. Concepts like General Systems Theory (GST) and pragmatism are therefore studied in the beginning of the course in order to distinguish the

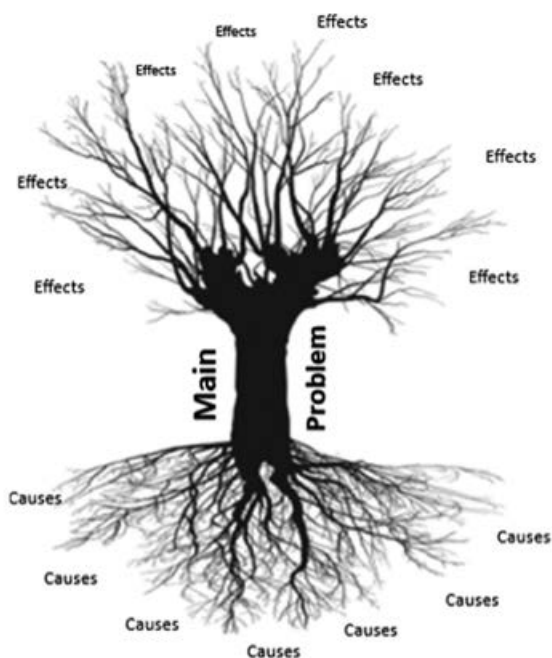
principles of co-generative learning from academic knowledge. The main idea of GST is that social or environmental systems rarely function in isolation but must be understood by studying how they are interrelated or nested with other systems. Conceptually, therefore, GST demonstrates the necessity of moving beyond the blinkers of academic disciplines and to search for holistic interpretations in order to understand the complexity of the social world. Within the framework of co-generative learning, this is directly associated with the significance of decision-making that reflects the totality of views among all participants. The philosophy of GST is therefore an eye-opener that pinpoints the essentials of uncoerced collective decision-making and the significance of becoming acquainted with the intricacies of context. Similarly, the pragmatist idea that common sense and action are interconnected is assumed to raise interest in everyday-life details shaping unique aspects of individual decisions and opinions. Combined with inspiration from GST, these ideas may lead to new perspectives on the intrinsic value of everyday life experience in social research and a more respectful attitude towards non-academic knowledge that enhances cooperation and the capacity to be self-critical within the framework of transformative learning.

HOW TO IMPLEMENT THE PEDAGOGICAL ACTIVITY

The exercise can be implemented with smaller or bigger groups, on-campus or online. The time allocated to every step can vary depending on the size of the group, the resources available and the participants' needs. With groups bigger than 15 participants it is recommended to create subgroups, although this depends on the number of stakeholders involved in the case(s) chosen for the exercise. If subgroups are created, participants should remain in them during the first and second steps, whereas the whole group should work together during the last step.

During the first step (problem tree analysis) the participants are introduced to a specific social situation (case) that takes the form of a common problem involving several stakeholders. This methodology helps participants to map and visualize the possible causes and effects of a specific phenomenon, and is widely used in projects involving community engagement and bottom-up knowledge construction (Madu, Adesope & Ogueri 2018; Walubengo, Kyalo & Mulwa 2019). The session takes five hours and starts with an introduction to a real-life situation (problem) where different interests and stakeholders are involved. Students are assigned the role of different stakeholders with diverging perspectives on the problem (phenomenon), and are required to construct a problem tree portraying its nature (Figure 8.1). They are also instructed to be faithful to the interest of the stakeholder represented. To achieve this, they are supplied with a thorough description of the case and the stakeholders involved.

The cases used throughout the years are real-life ones coming from our own research and fields of interests; however, teachers and facilitators can tailor fictional examples adapted to the specific pedagogic aims. The advantage of using real-life examples is that students can do their own research and acquire further data on the context of the cases. It is crucial, however, that the description of the case supplied to students contains as many details as possible. Furthermore, all subgroups can work with the same case (which is the option we have been using) or work with different cases.



Source: Elaborated by Yahia Mahmoud using Paint 3D 2018.

Figure 8.1 Problem tree analysis

Once the case and the information about the context are supplied, the facilitators (teachers) should present the stakeholders and their positions in relation to the situation (problem). After that, students will be assigned a stakeholder role. This can be done randomly or by letting the students negotiate, in each subgroup, which stakeholder they will be representing. The participants in the subgroup will then proceed to discuss, analyse, negotiate and construct a common problem tree. The underpinning idea of the tree is to create a joint

statement of the main problem and its possible causes and effects. Each participant is also required to document through memos her/his own role, as well as that of other stakeholders, and how these influenced the final outcome. The tree will be the starting point for the future workshop.

The second step (future workshop) is a three-hour workshop, based on Robert Jungk's methodology (Vidal 2006). Future workshops are organized in a chronological way featuring a row of phases (preparation, critique, fantasy, implementation, follow up) where participants define problems, find solutions and ultimately create action plans (Vidal 2006; Troxler & Kuhnt 2007; Kensing & Madsen 2020; Alminde & Warming 2020). In our case, the workshop links to the problems identified in the first step (problem tree analysis) leaving out the preparation and critique phases. This is followed by (1) a fantasy phase that allows students to brainstorm on how the future would be if the problems were resolved, and (2) a phase where a tentative action plan is created. The plan is jointly envisioned by the group as the most effective way to realize the future formulated in the fantasy phase. Since the exercise is part of a single course, the follow up phase is not included. Teachers or facilitators should ideally not interfere in the work by, for instance, voicing opinions or knowledge not coming from the participants. Their role is mainly to facilitate discussion and provide utensils such as flipboards or stickers with which participants can document their ideas and make priorities for the action plan. To pave the way for a transformative learning situation, the teacher (facilitator) should also make sure that the participants have equal opportunity to voice their opinions.

During the last step (open space workshop), all participants will draw lessons on the process of creating joint knowledge and the ways in which this process can be improved. Open space workshops provide a democratic framework that enables participants to discuss any kind of theme. The methodology aims at minimizing asymmetrical power relations and fostering free exchange of knowledge and co-generative learning processes on an equal footing (Hansing 2020; Owen 2008).

The workshop starts with a presentation of the outcome of previous exercises followed by a reminder of the rules involved in open space proceedings (Owen 2008). The first step in any open space workshop is the definition of a theme, a venue and a time. In classroom contexts, all these aspects are taken care of by the teachers (facilitators). In our case, the theme is collaborative knowledge construction. All students start by sitting in a circle and deciding on the issues to be discussed in relation to the general theme. Good facilitation is important for initiating this activity, but as soon as it is up and running, the teacher should stay in the background. Once the participants decide the issues to be discussed, round-tables are created for each topic. Students can now move freely from one table to the other and contribute to the discussions. Reports from each table are posted on the same bulletin board. In real-life applications, these reports

are the basis for the creation of action plans. In our case, these reports are synthesized and turned into a list of guidelines that students can use in their future roles as facilitators of co-generative learning as outlined above.

ADAPTATIONS AND MODIFICATIONS

In our case, the exercise spans a period of five weeks but we believe it can be easily adapted to different time schemes. The ideal environment is an on-campus space where participants can interact in a direct manner. However, during the COVID-19 pandemic of 2020–21 we used online strategies with good results. While the on-campus version requires flipboards, felt pens and stickers, the online version requires interactive applications such as Mentimeter or Padlet (see list of resources required). In terms of group size, we have worked mostly with around 50 participants. The limits are mainly determined by space availability as these exercises are used in other contexts hosting larger number of participants. In the context of teaching, however, more than 100 participants would require additional resources, especially during the initial step of the open space workshop where all students are gathered. These exercises do not include any activity that would hinder students with disabilities to participate.

CONCLUSION

In summary, the above exercises enable students to familiarize themselves with the principles of bottom-up knowledge construction on a practical level. Their roles as active stakeholders in a situation that requires collaboration to construct knowledge gives them the opportunity to explore the outcomes from various perspectives, and consequently uncover the role of power relations involved in the process. Furthermore, as our students have been diverse in terms of disciplines, cultural background, belief systems, but above all represent different societies across the globe, aspects of the history of colonialism and the present global structures emanating from it often become central in their reflections. During the first two steps, they experience the social character of knowledge by representing and defending specific positions. This phase represents an opportunity for them to test some of the tools of negotiation, argumentation and persuasion acquired throughout their educational careers and beyond. In the third step they are given the chance to reflect on the process as whole and dissect some of the mechanisms involved in co-generative and transformative learning.

Our observations during the last five years suggest that most students find these proceedings more engaging than traditional lectures and seminars. Beyond the knowledge and skills acquired throughout the process, students

claim to be more vigilant when interacting with others, for instance through being better listeners and more open to other perspectives.

We find these subtle changes in attitudes to be constructive and empowering, not only at the individual level but also for creating collaborative and emancipatory educational environments where students familiarize themselves with the intricacies of social inclusion, the essentials of democratic decision-making and how to accomplish social change.

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9. What I would like my instructor to know about me: a critical intercultural pedagogical activity

Lilach Marom

OVERVIEW OF THE ACTIVITY

This pedagogical activity weaves in tenets of critical pedagogy (CP) and intercultural pedagogy (IP) while it supports international students in enhancing the research, writing, and presentation skills needed to succeed in academic institutions. It does so by inviting students to draw on their own lived-experiences and diverse forms of knowledge. Through exploring diverse cultural traditions and knowledge systems, the activity also intends to trigger critical analysis of the hierarchies and power structures underlying Western curricula. Drawing on CP during the research process, the students critically reflect on higher education and their own trajectory. They ask, “What knowledge is dominant?” as well as “What is missing and why?” Drawing on tenets of IP, students conduct research on a topic that relates to their positionality and upbringing, explore diverse knowledge systems, and experience the importance of reciprocity and knowledge exchange. Ultimately, this activity aims to help new international students establish bridges between their positionality and Western higher education institutions.

Name of the Activity

What I would like my instructor to know about me.

Field/Discipline

This pedagogical activity was part of an education transition course – a lower-level elective course in education. The course was open to international students from multiple disciplines and programs (e.g., arts, business, trades, diploma programs).

Short Description

In this pedagogical activity, students create resources in which they share knowledge that is related to their culture, background, and experiences while enhancing their English writing and presentation skills. The research process is funneled into group presentations in which the students become teachers who share knowledge that is often marginalized in Western universities, with fellow students, faculty, and administrators.

Total Time Needed

The activity is best integrated into a 2/3 credit course (three hours a week spread over 12–14 weeks). It can be adjusted to take as little as 15 hours to a maximum of 25 hours (divided between classes throughout the course).

Size and Composition of the Class

The activity is most relevant in entry-level courses and is geared toward students who are new to the local context or to the institution. It can be adapted for various disciplines in courses with a diverse student body (both international and domestic).

Learning and Transformative-emancipatory Objectives

At the end of the course/activity, international students will:

- see themselves as teachers who can bring valuable knowledge to higher education;
- enhance the skills needed to succeed in higher education (e.g., basic research, academic writing, and group presentation skills);
- critically understand diverse forms of knowledge (e.g., academic, cultural, and personal knowledge), and develop capacity to critique the assumed universality and neutrality of Western knowledge systems;
- feel empowered through sharing cultural and personal knowledge with fellow students, faculty members, and administrators during the exhibition.

List of Resources Required

- display boards (or posters);
- basic art supplies (e.g., coloured markers, glue, scissors);
- access to a printer;

- space for an exhibition (ideally a library, auditorium, or public space). Can also be done in a classroom;
- If online, a virtual space for online presentations (e.g., learning management system [LMS] such as Zoom, Teams).

Key Definitions

International students: students who have a student visa and study at universities in a foreign country.

University transition courses: courses intended to introduce students to higher education.

INTRODUCTION

The pedagogical activity is geared toward international students, especially these who are new to Western higher education institutions. It provides tools for international students to navigate higher education successfully, while engaging in critical discussions around knowledge production and societal hierarchies. It is of particular relevance in courses with a diverse international student body as it opens the classroom to diverse forms of knowledge, encourages reciprocity, and invites both students and instructors to engage with diverse forms on knowledge and knowledge production.

In recent years Canada has seen a significant increase in international students, mainly from China (28 percent) and India (25 percent) (Canadian Bureau for International Education, 2020). The education–migration nexus (Robertson, 2013) has opened the door for students from equity-seeking groups who previously did not have access to international education. For Canadian universities, internationalization is a means to increase revenues in times of shrinking government funding for education (Chen, 2008; Scott et al., 2015). Yet, universities demonstrate little commitment to adjust to a diverse and global student body (Coffey & Perry, 2013; Tran & Thao, 2016; Tuxen & Robertson, 2018).

This is reflected in my former institution, a teaching university in British Columbia that has seen an increase of 174 percent in international student enrollment, mainly from Punjab, India (80 percent) (Shan et al., 2019). More than 50 percent of the university international student body self-identify as a member of the first generation in their family to attend post-secondary, and 96 percent self-identify as “visible minorities” (KPU, 2018). Arriving at the university, many of these students must adjust to the expectations of higher education while navigating life in a new country, often without adequate academic support or financial and social security nets (Marom, 2022a).

I observed these challenges first-hand in my role as a faculty member. One of my main teaching assignments was a transition course called “Introduction to Higher Education for International Students.” This is an entry-level course designed to support international students in their transition to higher education. Teaching this course and interacting with my students, I became more attuned to their experiences and challenges. I learned that many of them work long hours, struggle with time management, and experience loneliness far from their families and home countries (Marom, 2021). I also interacted with fellow faculty members who expressed frustrations about challenges in teaching and worry about an increase in plagiarism cases related to international students. The frustration was often translated to deficit assumptions toward international students (Caluya et al., 2011; Marom, 2022b).

The above observations caused me to ask the following question: How can I revise the course so it will better serve international students from equity-seeking groups?¹ The pedagogic activity I developed draws on CP and critical IP tenets to empower students while supporting them in their transition to Canadian higher education.

THEORETICAL BACKGROUND

Studies identify barriers in access and success in higher education for students from equity-seeking groups (Blain, 2022; Bunjun, 2022). Higher education institutions are further criticized for constructing Eurocentric knowledge as neutral and universal while marginalizing Indigenous and non-Western knowledge systems (Ladson-Billings, 2021; Ross, 2022). Educational systems tend to embrace basic ideas of cultural representation within a liberal framework while ignoring the bigger frame of coloniality and Eurocentrism in higher education (Simpson, 2014).

CP aims to challenge what Freire (2000) calls the banking model of education, a one-sided transmission of knowledge from teachers to students. Instead, a dialogue in a Freirean sense is grounded in “an epistemological relationship” (Freire & Macedo, 1995, p. 379). CP aspires to create a transformative learning space (of both reflection and action) where both students and teachers can unpack the world around them and their place within it. Critical IP, similar to critical multiculturalism (May, 1999) and ethnic studies (Cuahtin et al., 2019), acknowledges diverse forms of knowledge and traditions, and the importance of the student body being reflected in the curriculum (Gay, 2010; Romero et al., 2007). It also challenges Western curriculum claims for universality, calling for decolonization of the curriculum (Donald, 2009). In my pedagogical activity, I used these principles when asking students to draw on their own knowledge and experiences and create resources that could be used

to enrich the curriculum. This process also involved critical reflection on what knowledge is deemed more valuable and why.

bell hooks (2017) sees CP as a space for transgression. She explains that “our capacity to generate excitement is deeply affected by our interest in one another, in hearing one another’s voices, in recognizing one another’s presence” (p. 8). Acknowledging “one another’s presence” in educational settings is key to critical IP, critical in the sense that it aims to move beyond “celebrations of diversity” (Kubota, 2015). Critical IP examines power relations and institutional structures that create and reproduce inequities for racialized and minoritized groups (May, 1999).

In the course, I applied CP to help students unpack questions of power and hierarchies in higher education and critical IP to encourage reciprocity between diverse forms of knowledge and lived experiences. The pedagogical activity that I integrated in my course reflected these principles. University transition courses often focus on the knowledge and skills that students should gain, while marginalizing their lived-experiences and the knowledge systems they bring to the university. I further aimed to create a space for critical reflection on higher education and one’s trajectory within it. For many of my students, international higher education was a high-stakes investment that was part of a wider plan for migration. When the construction of higher education in the context of neoliberalism and globalization went unexamined, students could blame themselves for academic failures rather than the exploitive system in which they were caught (Brown et al., 2011; Connell, 2013; Marom, 2022a).

IMPLEMENTATION OF THE PEDAGOGICAL ACTIVITY

The entry-level course in which this pedagogical activity was integrated aims to help students transition to higher education. The learning outcomes include developing basic research, academic writing, and group presentation skills. These skills are assessed via two interconnected assignments: an individual short paper that draws on academic literature followed by a group presentation of the main arguments in the individual papers (students are divided into research groups by theme). Many international students attending the university (a lower-tier teaching university) come from rural areas in Punjab and from a segment of the population that did not have access to international higher education until recently (Marom, 2021, 2022a, 2022b). Academic writing and presentations were often challenging for these students because they were unfamiliar with academic writing norms (e.g., citation, plagiarism) and came from traditional school systems utilizing primarily teacher-centered pedagogies. The academic challenges coupled with economic pressures and life related stressors that many students faced could lead to disconnect and

a lack of student engagement in their coursework (Kahlon, 2021; Marom, 2022b). I redesigned the course's two assignments, preparation for which weaves throughout the course, as a means to bridge the students' lived experiences and the curriculum. I also wanted to unpack with the students the root causes of their challenges that, without critical analysis, can lead to internalized marginalization.

Step 1: Choosing a Topic

Instead of pre-assigning research topics, I asked the students what they would like their instructors to know about them. This prompt aimed to create meaningful engagement as the students had to research and write about things related to their culture and background. The decision-making process led to many interesting discussions when the students identified intersections and hierarchies between Western and non-Western knowledge systems. For example, it was often difficult to find academic literature in English on issues pertinent to the lives of Punjabi students; there were far more resources on, say, classical ballet than on Bangara. This process also helped students develop critical reflection in relation to their upbringing and positionality; for example, discussing the caste system in India, Hollywood vs. Bollywood, and gender roles in India and China. The students chose a topic that was connected to their lives, which often meant that it was not typically included in the academic canon (e.g., Punjabi music, the game of cricket). They had to examine the topic critically, unpacking tensions and identifying power structures. Often, students chose a topic related to their experiences and challenges as international students, which opened deep discussions about the role of higher education, immigration, and the job market in a global society. The framework of CP was useful in unpacking how individual challenges are often connected to wider societal structures.

Step 2: Research Process

After choosing a topic, the students began the research process, which included identifying a more focused question, finding academic resources, and writing an outline. Writing skills take time and practice to master (particularly in a second language); yet writing on topics related to the students' passion made the process more engaging as it drew on the writers' experiences and prior knowledge. The research process also gave students an opportunity to discuss the availability of English academic resources on diverse topics and to analyze the dominance of Western knowledge systems and the English language in academic publications.

Step 3: Teamwork and Presentation Preparation

After finalizing their individual papers, students were grouped based on areas of interest (food, culture, religion, etc.). Students were required to weave their individual papers into a group project in two ways: to create a poster and to prepare a group presentation. The goal was to enhance the students' teamwork and presentation skills. In order to increase student engagement and acknowledge diverse forms of knowledge and learning styles, students could choose how to present; some chose cooking, dancing, and singing as part of their presentation. This process gave the students an opportunity to critically discuss hierarchies that underlie notions of academic/professional presentation (e.g., dress codes, accents, figure of speech). Students practiced their presentations in class, discussed the topics, and gave each other feedback.

Step 4: Exhibition

The posters were presented in an exhibition titled *What I Would Like My Instructor to Know about Me*. The exhibition took place in the library and was promoted to the wider university community. Students could also invite their friends and family members. I applied for a small grant to buy refreshments, which created a festive environment. During the event, students had an opportunity to engage in conversations with fellow students, faculty, and administrators, in which the students took the role of teacher.

Step 5: Wrap-up

In the final class, we discussed the learning process, and the students submitted a final reflection about their learning and takeaways. Students shared that the course supported them in enhancing their research and presentation skills. The course also prompted critical reflection on Western academic traditions and created a reciprocal space to construct and present their knowledge. The posters were displayed in the library for a month and shared via social media (with the students' consent).

ADAPTATION

Online Class

While having a live exhibition in a public space adds a festive element, this pedagogical activity can be easily adjusted to online courses, following similar guidelines. With online delivery, group presentations can be harder to coordinate, particularly if students are in different time zones and/or are new to

higher education. In such cases, group presentations can add a layer of stress, and it is worth considering doing the presentations individually or in pairs. The online format has some advantages as it opens possibilities for wider participation from family and community members. The students' work can be curated and published in an open access format (see, for example, Bouvier et al., 2022).

Small Class

This activity best fits a small class of 25–30 participants.

Large Class

It is possible to adapt the process to bigger classes as the core work is done in small groups of four to five students. If a teacher assistant is available, they could offer breakout sessions to support group work.

Primarily Homogenous vs. Diverse Classrooms

This pedagogical activity suits classrooms with a diverse student body as it creates spaces for intercultural exchange. However, it can be applied to classrooms where students are mainly from similar backgrounds. In such cases, learners can support each other as well as identify distinctions and intersections based on the students' positionality.

Disciplinary Adaptation

The principles of this pedagogical activity can be adapted to introductory courses in multiple disciplines, particularly in the social sciences, humanities, and arts. In any given field, students could be encouraged to choose topics that relate to their background and positionality. This process can expand and enrich the Eurocentric curriculum (e.g., draw on diverse policies, scholars, and social systems) and actively engage students in knowledge construction.

Synchronized and Asynchronized Delivery

An online exhibition can be conducted synchronously, but can also be designed for asynchronous courses, with pre-recorded presentations and space for feedback. An exhibition can be integrated into the course LMS or, with appropriate consent, presented via social media (e.g., Twitter, YouTube, Facebook).

Accessibility

This pedagogical activity is accessible as it gives students choices at all stages of the process, from choosing a topic to presentation style. In online delivery, it is important to utilize accessibility tools (such as recordings and closed captioning).

CONCLUSION

CP and critical IP are reciprocal in nature. They aim to create a leveled exchange between diverse forms of knowledge and lived experiences. Critical IP opens space for dialogue where participants are invited (but not forced) to share their knowledge and are encouraged to connect course material to their experiences. This process goes beyond a celebration of diversity; it is about critical reflection on societal hierarchies and why certain social groups are disadvantaged in society and have less access to resources and positions of power. In this pedagogical activity, students engaged in a learning process that helped them enhance needed academic skills while challenging the underlying assumption that Western knowledge is superior and universal. This process encouraged students to reflect on their own positionality and to see the world through multiple perspectives. Lastly, the presentation of learning took place in a public space and empowered students to take on the role of teacher and share their knowledge with others. Table 9.1 presents an overview of the pedagogical activity.

Table 9.1 Overview of the pedagogical activity

Step & name	Activity	Time needed	What for?
Step 1: Choosing a research topic	Students choose a research topic, and define a research question that relates to their knowledge and experiences	One/two classes (of three hours) plus individual work and feedback between classes	Bridge the curriculum and the students' lived experiences Challenge and expand the Western curricula
Step 2: Research process	Students conduct a literature review and write a short paper	One/two classes plus individual work and feedback between classes	Develop writing and research skills Critically analyze the connection between individual experiences and social structures

Step & name	Activity	Time needed	What for?
Step 3: Teamwork and presentation preparation	Students work in groups based on similar topics and weave their individual topics into a wider group presentation	One/two classes plus teamwork and feedback between classes	Develop teamwork and presentation skills Critically analyze Western presentation of knowledge and explore alternatives
Step 4: Exhibition	Students present their poster in a public event, while answering questions from peers, faculty, and administrators	One class	Create space for intercultural exchange Empower international students to share their knowledge with the wider community
Step 5: Wrap-up	Students reflect on their learning process and discuss it with each other	One class	Critically analyze the connection between individual experiences and social structures Create connections to the next steps in the students' academic trajectory

NOTE

1. Equity-seeking groups is the latest iteration for minoritized and racialized groups. Similar to underrepresented groups, it focuses on societal barriers to equity.

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10. Museum Hacking as a tool in critical pedagogy

Bruno de Oliveira Jayme and Kathy Sanford

OVERVIEW OF THE ACTIVITY

Name of the Activity

Museum Hacking.

Short Description

Museum Hacking is an innovative hands-on pedagogical experience, in which students work together with museum educators to create art interventions inside museums to challenge museum existing narratives produced by its displays. Museum Hacking is a critical, creative, and productive arts intervention that breaks into the accepted norms of particular museum narratives and physically modifies them. By the end of this learning experience, students will be able to (1) critically analyze museum displays and how they may reproduce oppression and exclusion; and (2) learn how they can use cultural institutions such as museums as sites in/for critical pedagogy. This learning experience can be easily adapted to different audiences, different sites, and even for different disciplines in the Social Sciences and Humanities. Other sites can be hacked too: libraries, national parks, school grounds, grocery stores, and malls.

Total Time Needed

Nine hours. Time can be adapted as described below.

Size of Class

Thirty students, but this number can be adapted.

Learning and Transformative-emancipatory Objectives

After this pedagogical activity, students will be able to:

- Decode visual artifacts displayed by museums;
- Develop an appreciation for museum narratives and how they are constructed by museum displays;
- Recognize that museum narratives shape our understandings of the world and ourselves in the world;
- Recognize that museums are not apolitical spaces that can misrepresent, marginalize, and oppress certain communities or cultures.

Transformative outcomes – this pedagogical activity will:

- Empower students to challenge the apparatus of oppression and exclusion perpetuated by museum displays;
- Generate dialogue amongst students and museum educators about the role of museums as sites in/for critical pedagogy;
- Engage students in the dialectical methodology where they can bring their own personal knowledge and experiences to create their art interventions (de Oliveira Jayme, Monk, & Tremblay, 2016).
- Expose the need for multiple diverse and inclusive stories to be shared in and through museum exhibits.

List of Resources Required

This list can be adapted according to the audience and context.

- Museum/art gallery/exhibition;
- Sticky notes;
- Acrylic paint;
- Brushes;
- Craft paper;
- Scissors and/or craft knives;
- Markers or Sharpies;
- String;
- White and/or hot glue;
- Pieces of fabric;
- Old toys;
- Recyclable materials (clean empty plastic bottles, aluminium cans, etc);
- Costumes;
- Masks.

INTRODUCTION

In this chapter, we embrace museums as institutions that can shape our lives, because they help us to understand our past in order to navigate our present and co-construct our futures. Thus, it is important to understand that museums are not neutral spaces, because the ways in which museums tell stories, through their displays, can marginalize certain groups of people, misrepresent cultures, and neglect alternative and communities' ways of knowing and being (de Oliveira Jayme, Gough et al., 2016). By marginalizing certain groups and cultures, museums privilege others, often those cultures and groups already in power. Indeed, museums are political sites that configure our understanding of the world and where we fit in this world.

One way of deconstructing and critically analyzing museum narratives and to provide counter-narratives to museums' discourses is through a pedagogical activity called Museum Hacking (de Oliveira Jayme, Gough et al., 2016). Museum Hacking is a hands-on learning experience in which students visit a museum and work together with museum educators to create art interventions inside the museum to critically respond to the already existing museum displays (de Oliveira Jayme, Gough et al., 2016). Museum Hacking is rooted in the work of Paulo Freire (1978) on critical pedagogy, a philosophy in education that uses concepts of critical theory to problematize power dynamics in the world. This is accomplished by analyzing and critiquing power, privilege, and oppression in society and challenging hegemonic cultures to bring marginalized voices to the forefront of political decisions (Freire, 2001). From this perspective, teaching and learning becomes a political act (Giroux, 2020), and this is no different inside museums, because museum exhibits are designed by someone to show something. Therefore, it is important to question: What are the purposes of the exhibits? Who is the audience? What are the stories the museum is telling? What are the stories museums are not telling? And who makes these decisions? Critical pedagogy as a backdrop for Museum Hacking can guide students in answering these questions inside the museum, through different theoretical lenses, such as decolonial, anti-racist and feminist lenses. As an outcome of critical pedagogy, students can understand the cultural, social, and historical apparatus that creates and perpetuates inequities and oppression in our society. This understanding about the world we live in is important because students will have the tools that they need to make informed decisions on how society is created and sustained, and how they can act upon and react to inequities and oppression with the ultimate goal of creating a more just society.

If we frame Museum Hacking within critical pedagogy, students are able to engage in critical dialogue with each other and museum educators, and with

the narratives created by museum displays. Through these dialogues, students can reject the neutrality of knowledge perpetuated in museums, and voice their own concerns about museum narratives. We further articulate the intersection between Museum Hacking and critical pedagogy, describe how Museum Hacking can be implemented and adapted to different contexts, but first we uncover the problem with museums and their narratives.

THE PROBLEM WITH MUSEUMS

Worldwide, museums are visited by millions of people and are pervasive features of all of our landscapes, locally and globally. These institutions present themselves as authoritative conveyors of knowledge creation, socializing the public to believe that the stories told within these institutions' walls are factual, neutral, and objective, "innocent of conveying anything but the word-for-word content of labels and the silent unambiguous messages transmitting objects that speak for themselves" (Kavanaugh, 1991, p. 4). As a result, museums are powerful educators, using displays, exhibitions, objects, artworks, curatorial statements, and labels to create dominant narratives of what the world is and what the world should be. However, museums have largely been overlooked as pedagogical spaces, which has led us to consider these institutions as capable of deconstructing and reconstructing societal stories.

The works of art presented in museums around the world have been historically defined by European standards and professionally trained artists – that is, predominantly following European models of displays that are produced, judged, and curated by elitist, "white", and masculine measures, aimed at or supported by the wealthiest and the most powerful institutions (Dewey, 1980; Benjamin, 2008). From this perspective, the arts found in the museum are individualistic in both process and product, that is, "artist-centered". For instance, the Louvre or the Musée d'Orsay in Paris are centered on the final products of the individual artist, whereas process and community art simply do not make their way to the museum. The British Museum in London, although exploring humankind around the globe, still places Europe and more specifically Britain, at the center of its space in its Enlightenment Gallery, located at the entrance to the museum. These museums continue to exclude communities around the world, simply by not telling their stories, while being largely inaccessible to financially and culturally marginalized communities.

The scenario described above is reproduced in Western museums because they also follow specific hegemonic standards and categorizations that decide which art and knowledge count and which do not (Borg & Mayo, 2010). This is problematic because this elitist perspective perpetuates traditions that may not portray communities' artistic realities, and disconnects them from their own history and culture. This is certainly true in countries like Brazil where

traditional museums, through their exhibits, perpetuate European canons of knowledge which can be disconnected from the Brazilian reality (de Oliveira Jayme & Hering, 2022). In São Paulo, the biggest city in South America, museums are situated both ideologically and physically far from marginalized communities; they do not reflect local culture; and the cost of admission to galleries is inaccessible for many Brazilians (de Oliveira Jayme & Hering, 2022). In Canada, the problem with museums is no different. Very recently, the Royal BC Museum on Vancouver Island shut its doors completely to the public to go through a complete redesign, after much pressure from Indigenous communities, educators, and artists demanding a critical revision and decolonization of its entire permanent collection (British Columbia, 2012). The Canadian Museum for Human Rights, which was built on Indigenous lands in the city of Winnipeg, has been facing pervasive and systemic racism, homophobia, and sexual harassment and assault in recent years (CBC News, 2022). In such museums' ominous scenarios, it is important that we – educators, artists, anthropologists, Indigenous communities and the general public – challenge these cultural institutions to forge an inclusive approach to curatorship, and to enhance responsive pedagogy within museums that are critical, decolonial, feminist, and social justice oriented.

CRITICAL PEDAGOGY: A POSSIBLE SOLUTION FOR MUSEUMS

Critical pedagogy, as an educational philosophy, is a social, cultural, historical, and political process in which students, through dialogue and through their personal experiences in and with the world, understand power dynamics in society, while gaining a critical consciousness about power and privilege (Freire, 2001). Such understandings enable students to take action against oppression in society, to create a more just world.

Recognizing that developing critical pedagogies inside museums is vital to a just and healthy society, critical pedagogues work to deconstruct normative representations of history created, lived, and shaped by Eurocentric, white, male colonizers, which is the same history reproduced by museums without much criticality and suggested as “the norm”. In deconstructing hegemonic stories reproduced by museums, students engage in recognizing and challenging museum narratives, in order to focus their attention on ways in which they address social responsibility, civic, and political sense-making, and issues of justice, equity, and active participation. Martínez de Morentin de Goñi (2006) argues that as such, everybody needs “to learn by learning, to learn to be, to learn to undertake and prepare to assume challenges in each historical moment” (p. 18). Freire (1978) suggests that education should spark individuals' learning to recognize social, political, and economic constraints

and contradictions and to act against them. This learning process of creating a critical consciousness is achieved by creating opportunities for students to be part of their “historical process as responsible subjects” (p. 36). In the next session, we demonstrate how Museum Hacking can create such opportunities for students to be historical agents by creating art interventions that dialogue with existing museum narratives.

In the museum education context, Monk (2013) argues that educators should cooperate closely with museum educators to develop participative learning experiences. He suggests that when museums follow a decolonial, feminist, and social justice agenda, they can confront the hegemonic status quo by bringing forth power imbalances and hidden and/or oppressed historical characters. Borg and Mayo (2010) consider museums as arenas of critical pedagogy whereby the visitors’ assumptions about power relations and dominant cultures are challenged and their views are changed. Drawing from a Freirean viewpoint, they argue that education in museums can be a dynamic process in which “museum exhibits can serve as instruments to arise epistemological curiosity” (Borg & Mayo, 2010, p. 41). Likewise, museum educators Nightingale and Sandell (2012) outline the potential of museums to “construct new narratives that reflect demographic, social and cultural diversity, and represent a plurality of lived experiences, histories, and identities” (p. 1). From this perspective, museums can play an important role in enabling students’ consciousness by mediating their understanding of the positions people take in the world. As they observe museum displays and question their contents, students begin to see that museums’ narratives are not constructed deterministically, but by specific agencies and viewpoints, all of which are partial, subjective, and contested. That is to say, museums do not merely populate stories of the past, present, and future, but they continually (re)construct them. Thus, museums’ narratives imply possibilities.

MUSEUM HACKING

Museum Hacking is a hands-on pedagogical activity where students explore the narratives presented through museum artifacts, ask questions, and create alternative and inclusive perspectives to these narratives, by creating art interventions inside the museums. Such interventionist and pedagogical practice can be done with small or large groups in high education contexts for students in Social Sciences and Humanities and in an array of different museums and art galleries, simply because, as noted above, these cultural institutions are indeed pedagogical sites, political, and contested spaces. Additionally, Museum Hacking can be used as a ‘light touch’ to an exhibit (45–60 minutes), or a much more immersive experience (nine hours) with repeated visits, as we describe below.

Museum Hacking is an adaptable process that can be applied in many diverse contexts and audiences. Although the authors work primarily in higher education, this pedagogical activity can be adapted for different age groups and compositions. Central to Museum Hacking are analytical and creative processes used to “unmask, interrogate, deconstruct, and resist” hegemonic and often patriarchal stories (Clover, Taber, & Sanford, 2018) that are constructed in museum exhibits. Representations of historical events, using text, images, and placement, shape the ways in which we see the world and ourselves as subjects in the world. The ‘hack’ is a powerful pedagogical tool for intervention into these reified stories, requiring participants to observe and engage critically, by drawing attention to exclusive language and images, ways in which different artifacts have been juxtaposed, and gaps/absences in exhibitions. Hacks serve to learn to read beyond the trusted, authoritative context of museums, and to draw attention to what so often hides ‘in plain sight’.

IMPLEMENTATION OF MUSEUM HACKING

In Museum Hacking, students are invited to go beyond the role of spectators by taking an active position of museum designers and curators by choosing a specific display or even an entire gallery within a museum to deconstruct and physically alter the space or the exhibit. Thus, for security purposes (both students’ and artifacts’ safety) it is important that students work together with the museum educator before and during this pedagogical activity to follow museum protocols and restrictions, and to establish boundaries while working inside the museum.

The student’s main task is to create art interventions, either transitory or permanent, that can provide a catalyst for critical reflection about the displays. They can also alter an already existing exhibit, or simply provide feedback to the museum educators about changes that need to be made. Simpler, they can only rewrite and replace the labels of the exhibits. Students can also use sticky notes to leave behind comments on the walls of the museum, for example, or masking tape to ‘erase’ exclusive ideas and language. Museum educators can determine the level of intervention possible and desirable for their group, depending on the time available, the age of participants, and the willingness of the institution. Whatever students create, their interventions should foster curiosity that leads to change. These changes can be about the ways diverse perspectives are included in the exhibits; overlooked stories and events can be acknowledged, and how individuals and communities are language in curatorial statements and labels can be examined (Sanford & Clover, 2020). If an extended Museum Hacking is determined, the following suggests a structure for this pedagogical activity, which was a partnership between the University of Victoria in Canada and the Royal BC Museum on Vancouver Island. In the

example we provide next, a group of 30 pre-service teachers enrolled in the post-degree teaching program in the Faculty of Education at the University of Victoria participated in the Museum Hacking at the Royal BC Museum. The pre-service teachers represented a heterogeneous group in the gender spectrum, different socio-economic backgrounds and nationalities, and were from different disciplines: Science, Mathematics, Visual Arts, Drama, and English. This pedagogical activity was part of a course titled “Visual Thinking”, facilitated by the first author of this chapter. The Museum Hacking was divided into four parts, developed over three days, and lasted approximately three hours per day, as follows.

Day 1 (Approximately Three Hours)

Part I (approximately 1h30m)

In Part I, students will develop an appreciation for museum narratives and how they are constructed by the exhibits to shape our understanding of the world.

Students first visit the museum to explore museum’s primary resources, such as archives and permanent exhibitions. In this phase, students are introduced to the museum as a pedagogical and dialogical space. Students are also introduced to museum educators who draw attention to their pedagogical choices when designing the exhibits and explain to the students how narratives are constructed in the displays, labels, and galleries. Students may tour archives and permanent galleries with museum educators while dialoguing with them about choices and origins of artifacts, consultation with local Indigenous communities, museum protocols, and so on. Students may ask questions about power and privilege regarding the narratives that are presented to them. These questions are important for students to critically construct their understanding of how the exhibits are arranged, how the narratives are created from the exhibits, and the purposes of each display. Such understanding will enable students to perceive what stories the museum is telling, but most of all, what stories the museum is not telling or misrepresenting and why, so the students can create their art interventions upon these neglected or marginalized stories. In other words, students will consider how they can take action in order to disrupt these narratives by adding (or extracting) images and stories to the existing exhibits.

Part II (approximately 1h30m)

In Part II, through dialogue with museum educators, students will have the opportunity to recognize that museums are not apolitical spaces and that the ways in which museums tell stories can misrepresent, marginalize, and oppress certain communities or cultures.

Museum educators and students engage in a debrief about what they have just experienced in their tour through the archives and permanent galleries. They will also engage in critical dialogue about narratives and misrepresented or neglected stories they found in the museum and collectively (re)imagine an alternative reality for these stories. Students take notes about the process in which museum educators decide which stories the museum tells and does not tell.

Day 2

Part III (approximately three hours)

In Part III, students will have the chance to learn how to decode visual artifacts displayed in museums, while being engaged in dialectical methodology,¹ where they can bring their own personal knowledge and experiences to create their art interventions. In addition, students will challenge the apparatus of oppression and exclusion perpetuated by museum displays.

Students are invited to the museum again, after hours (closed to the general public). Working in the museum after hours is important because students can freely move in and around the galleries and exhibits. It also allows for privacy and space for students to dialogue with each other and museum educators. Working in small groups, students choose one exhibit or a whole gallery in the museum where they deliberately reflect on the gap between the planned curriculum of the museum narrative and the social realities or lived curriculum of the museum.² In other words, students choose one exhibit or an entire gallery to be hacked. To do so, they will create an art intervention that will respond to the chosen exhibit or gallery. Alternatively, they can introduce a new artifact to it or they can extract an object from it. They also can simply change their already existing labels using masking tape or sticky notes. In our experiences, our students have also created songs, theater, and dance performances about racism inside the museum and around specific displays; while other students have covered entire displays with craft paper to completely erase certain narratives. Another group created a brand-new art installation raising issues about food security. One last group hacked an entire garment gallery that was gender-binary by producing a fashion show with a drag queen and a drag king.

In this phase, it is important to let students' imagination run free while they use the art supplies available, knowing that they can create a totally different narrative for the museum, visitors, and society at large. It is advised that all the interventions are monitored by museum educators to make sure they follow the museum security protocols and procedures.

Day 3

Part IV (approximately three hours)

In Part IV, dialogue amongst students and museum educators about the role of museums as sites in/for critical pedagogy will take place. Students will also be able to embrace the need for multiple diverse and inclusive stories to be shared in and through museum exhibits.

The museum opens the hacked displays for public viewing on the third day, during which students have the opportunity to engage visitors in critical conversation about their art interventions and how their art interventions suggest counter-narratives to the narratives produced by the museum exhibits. In presenting the hacked displays to the public, students can take ownership of their art interventions, explain their thinking process, how they use their personal experiences and previous knowledge to challenge the museum narratives, and to invite the general public to provide critical feedback on their work. An essential part of this pedagogical activity is a final dialogue students have with museum educators, where the latter can provide feedback on students' art interventions and how the museum educators can incorporate students' suggestions when they are developing future exhibitions in the museum. The share of experiences amongst museum educators and students is mutual during Part IV. This is because according to Freire (2001), in the process of critical pedagogy everybody teaches and everybody learns. The intention of this final stage is for all participants to reflect on their process and come to a deeper appreciation of it by sharing their experiences with each other and museum educators. This sharing of experiences validates participants' work and enables them to perceive, reflect, and learn differently by embracing dissonances and creating alternative realities that were not previously available to them as museum visitors.

LESSONS LEARNED IN THE MUSEUM

Museum Hacking can establish a creative and engaging space that allows students to critically reflect on the structures of power they witness through the narratives created by museum displays and to take action, by physically intervening and dialoguing with these displays. In so doing, participants can create counter narratives to the hegemonic stories often reproduced by museums. Through hacking, the museum becomes a living laboratory of ideas and a shifting site of multiple perspectives that can provide visitors with opportunities to better locate themselves within their own history, culture, and larger community in this complex world, in ways in which participants become subjects and not objects of their own history.

Working with the museum educators, if possible, is an important element to the success of this pedagogical activity, because it provides a core common experience in relation to students' own inquiry and projects. Museum educators are also able to contextualize the museum and share with participants what goes on behind the scenes of the museum when displays are created. From this perspective, such interaction amongst museum educators and students (re) shapes the ways in which we value and understand learning, knowledge, and collaborative partnership building.

Students can either uncover hidden stories or create new ones inside the museum. In this way, engagement with the museum becomes far more critical and participative and provides a new level of active social responsibility for those involved in the process, because participants are responsible for bringing to light missing voices and/or those that perpetuate the status quo. Viewing the museum from a critical perspective, participants have the time and the opportunity to engage with the exhibits on different levels by interacting with history in new ways. This enables them to recognize the complexity of the world and realize they have the ability to actively alter perceptions.

As pre-service teachers, the students had the opportunity to experiment with an innovative pedagogical activity that they can easily adapt to their classrooms with their own students. Having students from a diverse range of background, gender, and disciplines enables students to contemplate the need for multiple, diverse, and inclusive stories to be shared in and through museum exhibits, so as not to marginalize communities or exclude entire groups from the narratives produced by the museum.

Finally, the interventions are evidence of the critical engagement that each participant had with the museum artifacts. The Museum Hacking experience empowered students to challenge systems of power and oppression that can be reproduced in museums. This aligns with museum educators Clover, Sanford, and de Oliveira Jayme (2010) who argue that not only is there potential for museums to speak truth to power, but in the face of widespread oppression it is absolutely necessary for museums to magnify injustices. These scholars also draw on critical pedagogy to question the way culture and power are legitimized in museums. This was possible because this pedagogical experience opened spaces for dialogue amongst students and museum educators about the role of museums in criticality about the world. In addition, students were able to understand that museums are political spaces because museums can construct "new narratives that reflect demographic, social, and cultural diversity, and represent a plurality of lived experiences, histories, and identities" (Nightingale & Sandell, 2012, p. 5). This also aligns with Borg and Mayo (2010) who see museums as sites of "cultural politics and public pedagogy and repositories of what counts as official knowledge" (p. 82). Table 10.1 provides an overview of the Museum Hacking process.

ADAPTATIONS AND MODIFICATIONS

While this pedagogical activity is a powerful experience when visiting the museum, it can also be used with virtual exhibitions and resources. The intent of the hack would be the same. To adapt Museum Hacking to an online platform, facilitators can choose a website or a 3D online tour offered by museums and ask participants to individually create their interventions at home, and present in a gallery walk format at the end. Museum Hacking can be easily reproduced with little adaptation with a small or bigger group of students. The only requirement would be to take into consideration what the museum can support in terms of the number of online visitors. This pedagogical activity can be developed with smaller or bigger group sizes and different compositions and age. For instance, the first author has applied Museum Hacking with grade 5 Canadian studies in the Manitoba Childrens’ Museum, as well as in the context of Environmental Adult Education with members of the recycling social movement from São Paulo, Brazil.

Table 10.1 *Overview of Museum Hacking*

Steps	Details	Time	Learning outcomes
Part I	Students tour archives and permanent galleries with museum educators and ask questions about choices and origins of artefacts, consultation local Indigenous communities, museum protocols.	1h30m	Students will develop an appreciation for museum narratives and how they are constructed by the exhibits to shape our understandings of the world.
Part II	Museum educators and students debrief about what they have just experienced in their tour through the archives and permanent galleries and to engage in critical dialogue about narratives and misrepresented or neglected stories they found in the museum and collectively imagine an alternative reality for these stories. Students take notes about the process which the museum educators use to decide which stories the museum tells and does not tell.	1h30m	Students will have the opportunity to recognize that museums are not apolitical spaces and that the ways in which museums tell stories can misrepresent, marginalize, and oppress certain communities or cultures.

Steps	Details	Time	Learning outcomes
Part III	Students create their art interventions.	3 hours	Students will have the chance to learn how to decode visual artifacts displayed in museums while being engaged in dialectical methodology (reflection about their own experiences and what they see in the museum) where they can bring their own personal knowledge and experiences to create their art interventions. In addition, students will challenge the apparatus of oppression and exclusion perpetuated by museum displays.
Part IV	The museum opens the hacked displays for public viewing, where students can have the opportunity to engage visitors in critical conversation about their art interventions and how their art interventions suggest counter-narratives to the narratives produced by the museum exhibits. In presenting the hacked displays to the public, students can take ownership of their art interventions, explain their thinking process, how they use their personal experiences and previous knowledge to challenge the museum narratives, and to invite the general public to provide critical feedback on their work.	3 hours	Dialogue amongst students and museum educators about the role of museums as sites in/ for critical pedagogy. Students will also be able to embrace the need for multiple diverse and inclusive stories to be shared in and through museum exhibits.

NOTES

1. Dialectical methodology: active reflection about practices to re-imagine alternative theories and act upon these theories to re-invent new practices (Freire, 1978).
2. Lived curriculum refers to students' and teachers' experiences being unique, diverse, and dynamic elements of any learning environment. Lived curriculum embraces students' and teachers' hopes, dreams, motivations, and curiosities, and their personal and previous experiences in the world, and how their individuality contributes to the co-construction of knowledge in a critical pedagogical environment (Fuchs, 2019).

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11. Songstyles and intersectionality: teaching transformative Native American/First Nations music

Tammy Lynn Pertillar

OVERVIEW OF THE ACTIVITY

Name of the Activity

Intersectionality Music Workshop.

Field/Discipline(s)

Personally used in Anthropology, Ethnic Studies, Humanities, Music, Native American Studies, Women's Studies.

Short Description

This workshop provides an overview of select Native American and First Nations musical artists in the United States and Canada and their respective works. It connects to Transformative Learning Theory because it transcends basic knowledge (material culture) and extends to include cultural practice (non-material culture). The proposed pedagogy can be appealing across various contexts because it provides insight into the emic (from the “inside-out”) cultural perspective, as shared by world-renowned artists who have chosen of their own accord to place specific songs within the realm of the international public sphere through their recordings.

Total Time Needed

Sixty minutes.

Size and Composition of the Class

1–30 adults and graduate students (in-class learning); 30+ adults and graduate students (virtual learning). Diversity is a key component in the classroom.

Learning Objectives

1. Identify musical artists from diverse Native American/First Nations cultures in the United States and Canada.
2. Describe selected songs written, arranged and performed by Native American/First Nations artists.
3. Discuss how culture, class and gender are reflected in selected songs written, arranged and performed by Native American/First Nations artists.

List of Resources Required

In-class learning:

- Laptop with Internet connection to YouTube
- YouTube links to the following songs:
 - Radmilla Cody: “Shi Nashaa”
 - R. Carlos Nakai: “Song for the Morning Star”
 - Northern Cree: “Grandma’s Wisdom”
 - Tanya Tagaq: “Umingmak”
- Links to maps of the United States and Canada
- PowerPoint
- Screen
- Speakers
- Ink pens
- Hardcopy worksheets printed from a template in MS Word.

Virtual learning:

- Laptop with Internet connection to YouTube
- Links to the above-listed PowerPoint, music and mapping resources, plus:
- Videoconferencing access
- Electronic worksheets formatted in MS Word.

Key Definitions

Cedar Flute: Cedar is the principal material that cedar wood flutes are made of. Each flute is different and is made with holes that match the flautists’ respective hands.

Grandfather Drum: Large, round floor drum around which many people can sit.

Hand Drum: Small, round flat drum played by one person.

Pow Wow: An event that takes place at least once annually in which Native American and First Nations cultures gather to share music, dance and food traditions. Though most Pow Wows represent one tribe or confederated tribal group, some Pow Wows can be intertribal (more than one tribe). Many secular aspects of Pow Wows are open to the general public.

Rattle: A dried gourd or hollowed-out horn filled with seeds or pellets and used as a hand-percussion instrument.

Shi Naasha' (Navajo song in the public domain): In the Navajo language, *Shi Naasha'* ("I Walk Around") commemorates the Navajo peoples' successful negotiation and release in 1868 from Fort Sumner following the Civil War. The song celebrates the freedom that the Navajo experience, and the natural beauty that they witness, as they journey towards their homelands once again.

Throat Singing (Inuk tradition): A type of singing style in which Inuk women use their voices to command attention and/or connect to other beings in nature.

Treaty 6 (Canada): Territory established in 1876 for the reservation of lands in Alberta, Manitoba and Saskatchewan for the Plains Cree, Wood Cree and other First Nations.

Umingmak ("Musk Ox" in the Inuk language): Song recorded by Tanya Tagaq for the album, "Animism" (Six Shooter Records, 2014). Songwriters: Tanya Tagaq, Jean Martin, Michael Red, and Jessee Zubot.

Water Drum (United States and Canada): Musical instrument comprised of a smooth, wooden vessel filled with water and covered with a suede cloth as a drumhead and played as percussion.

Workshop: A gathering during which everyone present is welcome to participate and learn new information and/or develop new skillsets.

INTRODUCTION

Over the years, methods used to teach Native American and First Nations histories have tended to portray diverse communities as being culturally and geographically homogeneous. Moreover, they also relegate Native American and First Nations cultures to a legendary past through principally material culture, such as vintage narrative photography and portraiture.

THEORETICAL/CONCEPTUAL BACKGROUND

Based upon intersectional pedagogy, guided music workshops provide a more wholistic viewpoint towards teaching Native American and First Nations' respective contemporary histories, an alternative approach that educator and

music workshop leader Tammy Lynn Pertillar has been using since 1990. During workshops, sounds are used to help bridge past-and-present, as well as speak to current issues of culture, class and gender.

Moreover, the workshop outlined herein includes PowerPoint mini presentations comprised of “artist tables” (informational charts highlighting key musicians and songwriters and their respective artistic contributions). Rooted in transformative teaching approaches, the artist tables (Tables 11.1–11.4) function as case studies which exemplify the ways in which diverse Native American/First Nations music can be viewed through a contemporary lens.

The details contained within the artist tables, as well as the YouTube audio clips that are played during the mini presentations, challenge the following, widely held and longstanding assumptions about Native American/First Nations music:

- That it is merely percussive (drumming);
- That its only context is spiritual;
- That its lone application is ceremonial; and,
- That any lyrics would be comprised solely of “vocables” (sounds that are not related to real words within any languages, whether traditional or modern).

CONTEXT

Within Woodland cultures in the United States, respective communities participate in drumming and singing as part of cultural expression. Songleader Tammy Lynn Pertillar was raised to do the same, and since 1990, she has been leading workshops on Folk and Native American musical styles of the Southeastern and Eastern Woodlands indigenous communities of the United States. Her workshops have been successfully conducted in museums and university settings with diverse national and international adult and graduate student communities participating.

ADDED VALUE OF TRANSFORMATIVE LEARNING THEORY

The added value of Transformative Learning Theory in the activity is that it provides awareness of leading Native American and First Nations musical artists and their cultural recordings, as chosen by the artists themselves, for distribution on the YouTube platform on the World Wide Web. As such, the recordings are accessible to a wide range of audiences internationally. Another added value is that, as the artists themselves have performed, arranged and/or written the music that has been recorded and presented, the songs are culturally

relevant. Moreover, the songs are secular, and are not restricted to sacred, private ceremonial use within the respective tribes.

HOW TO IMPLEMENT THE PEDAGOGY OR TOOLS

The workshop will be divided into mini-presentations interspersed with participant reflections and communication activities.

The mini-presentations will be delivered through PowerPoint slides projected onto a screen, with live commentary. Musical selections from each artist will provide context into meaningful content. The PowerPoint slide will show a photograph of the musical artist, with a listing describing the geographical and cultural community that they come from, the types of songs that they write and/or arrange and perform, as well as public recognition relative to the same.

The participant reflections will be done on worksheets which show the names of the artists and the titles of the songs being played. Participants keep the worksheets as a reminder of the songs that they heard during the workshop, should they decide to listen further to the artists' respective musical offerings. Communication activities encourage participants to discuss impressions and impacts relative to the same.

MINI-PRESENTATION 1: 30 MINUTES

United States

This audiovisual presentation will focus on Native American/First Nations musical artists from the United States. It will provide insights into biographical sketches, songstyles, discographies, impact and reach. The praxis used includes details about culture, class and gender.

Featured Artist: Radmilla Cody

In preparation, the instructor enters details from Table 11.1 onto a PowerPoint slide and attaches a photograph of the artist onto the same.

During the workshop, the instructor projects the slide onto a screen (in-class learning) and/or does a screenshare of the slide (virtual learning).

Table 11.1 Artist: Radmilla Cody

Artist	Style/instruments	Popular song	Intersectionality	Recognition
Radmilla Cody (African American/ Navajo) Navajo Nation, Arizona, United States	Traditional: voice, hand drum, water drum, rattle	Popular song: “Shi Nashaa’”, from the album <i>Shi Kéyah: Songs for the People</i> (Canyon Records, 2011)	Bilingual (English and Navajo) and bicultural lifeways	Crowned Miss Navajo Nation (1997–98) Grammy Award-Nominee, Best Regional Roots (<i>Shi Kéyah: Songs for the People</i> (Canyon Records, 2011) Native American Music Award, Best Female Artist, <i>Seed of Life</i> (Canyon Records, 2002)

Experiential Learning

Instructor clarifies concepts for the benefit of student learners, focusing on culture, class and gender themes.

Teaching Materials

Instructor presents PowerPoint slide on Radmilla Cody (Table 11.1).

The PowerPoint slide will show a photograph of the musical artist, with a listing describing the geographical and cultural community that they come from, the types of songs that they write and/or arrange and perform, as well as public recognition relative to the same.

Instructor plays song, “Shi Naasha’”, from the video on YouTube (5 minutes).

Learning Materials

In-class learning: instructor distributes hardcopy reflection sheet to students.

Virtual learning: instructor points students to reflection sheet.

Participant Reflection

Students provide their reflections on their respective reflection sheets.

This guided writing activity will provide participants with the opportunity to record their impressions about what they have just seen and heard, focusing on culture, class and gender (5 minutes).

Communication Activity

Students choose partners to pair up with and share experiences having listened to the song.

This think-pair-share activity will help participants compare and contrast impressions, as well as share with the group, along with guided commentary from the instructor. (5 minutes)

Featured Artist: R. Carlos Nakai

In preparation, the instructor enters details from Table 11.2 onto a PowerPoint slide and attaches a photograph of the artist onto the same.

During the workshop, the instructor projects the slide onto a screen (in-class learning) and/or does a screenshare of the slide (virtual learning).

Table 11.2 Artist: R. Carlos Nakai

Artist	Style/instruments	Popular song	Intersectionality	Recognition
R. Carlos Nakai (Ute/Navajo)	Style: instrumental (traditional, classical and new age)	“Song for the Morning Star”, from the album <i>Canyon Trilogy</i> (Canyon Records, 1989)	Intersectionality: culture and class (indigenous, jazz and classical communities and sounds).	Eleven Grammy Award nominations, including Best New Age Album <i>Ritual</i> (Canyon Records, 2015)
Flagstaff, Arizona, United States	Instruments: cedar flutes	Highlight: In 2018, <i>Canyon Trilogy</i> became the first album by a Native American/First Nations artist to surpass the 1 million sales mark worldwide		R. Carlos Nakai Quartet: Grammy Award nomination, and Native American Music Award: Best World Album, <i>People of Peace</i> (Canyon Records, 2006)

Experiential Learning

Instructor clarifies concepts for the benefit of student learners, focusing on culture, class and gender themes.

Teaching Materials

Instructor presents PowerPoint slide on R. Carlos Nakai (Table 11.2).

The PowerPoint slide will show a photograph of the musical artist, with a listing describing the geographical and cultural community that they come from, the types of songs that they write and/or arrange and perform, as well as public recognition relative to the same.

Instructor plays song, “Song for the Morning Star”, from the video on YouTube (5 minutes).

Learning Materials

In-class learning: instructor distributes hardcopy reflection sheet to students.

Virtual learning: instructor points students to reflection sheet.

Participant Reflection

Students provide their reflections on their respective reflection sheets.

This guided writing activity will provide participants with the opportunity to record their impressions about what they have just seen and heard, focusing on culture, class and gender (5 minutes).

Communication Activity

Students choose partners to pair up with and share experiences having listened to the song.

This think-pair-share activity will help participants compare and contrast impressions, as well as share with the group, along with guided commentary from the instructor (5 minutes).

MINI-PRESENTATION 2: 30 MINUTES

Canada

This audiovisual presentation will focus on First Nations musical artists from Canada. It will provide insights into biographical sketches, songstyles, discog-

raphies, impact and reach. The praxis used includes details about culture, class and gender.

Featured Artist: Tanya Tagaq

In preparation, the instructor enters details from Table 11.3 onto a PowerPoint slide and attaches a photograph of the artist onto the same.

During the workshop, the instructor projects the slide onto a screen (in-class learning) and/or does a screenshare of the slide (virtual learning).

Table 11.3 Artist: Tanya Tagaq

Artist	Style/instruments	Popular song	Intersectionality	Recognition
Tanya Tagaq (Inuk)	Style: throat singing	Popular song: “Umingmak”, from the album <i>Animism</i> (Six Shooter Records, 2014)	Gender and class (hunter-gatherer lifeways and mainstream lifestyles)	Collaboration with Björk, “Where Is the Line” and “The Pleasure Is All Mine”, <i>Medúlla</i> (One Little Indian Records, 2004)
Cambridge Bay, Victoria Island, Kitikmeot Region, Nunavut, Canada	Instrument: voice			Polaris Music Prize, <i>Animism</i> (Six Shooter Records, 2014) Juno Award, Aboriginal Album of the Year, <i>Animism</i> (Six Shooter Records, 2014) Appointed Member, Order of Canada (2016)

Experiential Learning

Instructor clarifies concepts for the benefit of student learners, focusing on culture, class and gender themes.

Teaching Materials

Instructor presents PowerPoint slide on Tanya Tagaq (Table 11.3).

The PowerPoint slide will show a photograph of the musical artist, with a listing describing the geographical and cultural community that they come from, the types of songs that they write and/or arrange and perform, as well as public recognition relative to the same.

Instructor plays song, “Umingmak”, from the video on YouTube (5 minutes).

Learning Materials

In-class learning: instructor distributes hardcopy reflection sheet to students.

Virtual learning: instructor points students to reflection sheet.

Participant Reflection

Students provide their reflections on their respective reflection sheets.

This guided writing activity will provide participants with the opportunity to record their impressions about what they have just seen and heard, focusing on culture, class and gender (5 minutes).

Communication Activity

Students choose partners to pair up with and share experiences having listened to the song.

This think-pair-share activity will help participants compare and contrast impressions, as well as share with the group, along with guided commentary from the instructor (5 minutes).

Featured Artists: Northern Cree

In preparation, the instructor enters details from Table 11.4 onto a PowerPoint slide and attaches a photograph of the artists onto the same.

During the workshop, the instructor projects the slide onto a screen (in-person learning) and/or does a screenshare of the slide (virtual learning).

Table 11.4 Artists: Northern Cree

Artist	Style/instruments	Popular song	Intersectionality	Recognition
Northern Cree (Cree): Charlie Wood, Earl Wood, Steve Wood, Joel Wood, Ferlin McGillvary, Penny McGillvary and Conan Yellowbird	Pow-Wow and round dance	“Grandma’s Wisdom”, from the album <i>When It’s Cold: Cree Round Dance Songs</i> (Canyon Records, 2019)	Intersectionality: culture and class (bilingual: English and Cree); ceremonies, Pow Wows and Round House social circles)	Grammy Award nominee, Best American Roots Album, <i>When It’s Cold: Cree Round Dance Songs</i> (Canyon Records, 2019)
Saddle Lake Cree Nation, Treaty 6, Alberta, Canada	Instruments: voice, hand drum and grandfather drum			Nine Grammy Award nominations, including Best Native American Music Album, <i>Temptations: Cree Round Dance Songs</i> (Canyon Records, 2010) Collaboration with Tanya Tagaq: Juno Award, Classical Album of the Year, Large Ensemble: <i>Going Home Star: Truth and Reconciliation</i> (Centrediscs, 2015)

Experiential Learning

Instructor clarifies concepts for the benefit of student learners, focusing on culture, class and gender themes.

Teaching Materials

Instructor presents PowerPoint slide on Northern Cree (Table 11.4).

The PowerPoint slide will show a photograph of the musical artist, with a listing describing the geographical and cultural community that they come

from, the types of songs that they write and/or arrange and perform, as well as public recognition relative to the same.

Instructor plays song, “Grandma’s Wisdom”, from the video on YouTube (5 minutes).

Learning Materials

In-class learning: instructor distributes hardcopy reflection sheet to students.

Virtual learning: instructor points students to reflection sheet.

Participant Reflection

Students provide their reflections on their respective reflection sheets.

This guided writing activity will provide participants with the opportunity to record their impressions about what they have just seen and heard, focusing on culture, class and gender (5 minutes).

Communication Activity

Students choose partners to pair up with and share experiences having listened to the song.

This think-pair-share activity will help participants compare and contrast impressions, as well as share with the group, along with guided commentary from the instructor (5 minutes).

ADAPTATIONS AND MODIFICATIONS

This activity can be adapted for small and large groups, as well as for online and in-class learning. The workshop is designed for adults/graduate students, and it can be adapted to accommodate students with disabilities. As the workshop has both audio as well as visual components, students affected by visual impairment or are not sighted can listen to the music tracks and accompanying narration that the instructor imparts. Likewise, students affected by hearing impairments and/or are members of the Deaf culture community can read the instructor’s notes as they appear onscreen during the PowerPoint presentation. No musical experience is required.

CONCLUSION

An extension of music appreciation, guided workshops such as the one herein encourage students to develop a working understanding of Native American/

First Nations music. They also provide students with new experiences in a safe learning space that achieves the following:

- Exemplifies patience;
- Fosters participation; and
- Models inclusivity.

Finally, guided music workshops such as the one herein contextualize the accomplishments of leading Native American/First Nations composers and performers, thereby highlighting key individuals as:

- Global citizens within the international community;
- Distinguished artists within the worldwide music academy; and
- “Historical actors” within contemporary cultural histories of the United States and Canada.

Music is a fundamental part of Native American and First Nations traditions and is representative of non-material culture – a shared and vital value system within traditional communities that is oftentimes overlooked as a learning tool in the classroom. Music workshops can help students make connections to contemporary peoples and places across cultures. Transformative Learning Theory serves as the foundation upon which guided workshops can be structured towards helping students gain new perspectives on Native American/First Nations music and broaden their respective learning experiences.

SUGGESTED FURTHER READING

- APTN (2015, March 16). APTN congratulates Tanya Tagaq, winner of Aboriginal album of the year Juno 2015. <https://corporate.aptn.ca/aptn-congratulates-tanya-tagatq-winner-of-aboriginal-album-of-the-year-at-2015-junos/>.
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- Grammy (n.d.). Northern Cree: Nine Nominations, Through the 64th Grammy Nominations, and the 63rd Grammy Awards. Best Regional Roots Music Album. *When It's Cold: Cree Round Dance Songs*. <https://www.grammy.com/artists/northern-cree/14771>.
- Grammy (n.d.). R. Carlos Nakai: Eleven Nominations, Through the 64th Grammy Nominations, and the 63rd Grammy Awards. <https://www.grammy.com/search/r.%20carlos%20nakai>.
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- Polaris Music Prize (2014, September 22). Tanya Tagaq wins the 2014 Polaris Music Prize. <https://polarismusicprize.ca/blog/tanya-tagat-wins-the-2014-polaris-music-prize/>.
- Rowlands, L. (2018, September 12). *Seed Of Life* by Radmilla Cody (original work published September 18, 2002). <https://indiancountrytoday.com/archive/seed-of-life-by-radmilla-cody>.
- World Music Central (2005, July 29). Contemporary Navajo song by Radmilla Cody. <https://worldmusiccentral.org/2005/07/29/contemporary-navajo-songs-by-radmilla-cody/#:~:text=Radmilla's%20first%20recording%20with%20Canyon,2002%20Native%20American%20Music%20Awards>.
- World Music Central (2006, June 13). R. Carlos Nakai Quartet's *People of Peace* wins Best World Album NAMMY Award. <https://worldmusiccentral.org/2006/06/13/r-carlos-nakai-quartets-people-of-peace-wins-best-world-album-nammy-award/>.

12. The suspend-elucidate technique (SET): a pedagogical activity to contest and re-narrativize commonly held beliefs

Oral Robinson and Alexander Wilson

OVERVIEW OF THE ACTIVITY

This chapter introduces the suspend-elucidate technique (SET), a technique for decentralizing systemic oppression through teaching students to *re-narrativize* hegemonic discourses and create action plans for social change. To achieve this, SET comprises four components that draw on transformative pedagogical processes: articulation, suspense, reflective dialogue, and action. First, it articulates commonly held and unchallenged beliefs about society. Second, it suspends those beliefs by telling suppressed knowledge which complicates conventional discourses. Third, students are divided into reflection-dialogue groups, where they reflect and “re-narrativize” the issues covered, taking into account their lived realities and experiences. Finally, students reflect on their learning and create action plans to effect social change.

Name of the Activity

Suspend-elucidate technique.

Field/Discipline

Sociology (but can be used in any discipline that studies society).

Short Description

The suspend-elucidate technique or SET is a four-step transformative pedagogical technique for structuring lessons. Its goal is to help students critically engage with commonly held beliefs, cooperate with each other, and develop

action plans to effect change. We illustrate SET through a lesson plan that questions mainstream narratives in order to challenge “epistemicide,” conformity, and oppression in higher education by: (1) articulating a conventional belief; (2) suspending that belief through contradiction; (3) elucidating new knowledge through reflective dialogue; and (4) promoting action-oriented responses.

Total Time Needed

Eighty minutes.

Size and Composition of the Class

In this chapter, we outline our implementation of SET in a Sociology of Development class (comprising 70 students). Our course typically comprises students from diverse ethnic, ancestral, cultural, national, and socioeconomic backgrounds. To account for diverse student backgrounds, our technique does not have uniform content, but is developed to encourage students to bring their knowledge to the table (e.g., through intergroup dialogue, reflections, and discussions).

Learning and Transformative-emancipatory Objectives

By the end of this chapter, educators should be able to:

1. Encourage emotional and intellectual attitudinal changes among learners in ways that probe the limitations of prevailing narratives.
2. Facilitate “re-narrativization” in their pedagogy by challenging oppressive narratives with liberatory content.
3. Lead reflection activities and action-oriented dialogue to improve learners’ abilities to communicate and empathize with the experiences of others.
4. Promote transformation by helping students develop personal and political action plans.

List of Resources Required

- Blackboard/whiteboard/smartboard
- Virtual or in-person classroom
- Audiovisual equipment (optional)
- A computer (for presentation slides and multimedia)

- Access to synchronous communications software (e.g., Zoom) for online modalities
- Course journals (either electronic or physical writing pad) for students.

Key Definitions

Action Plans: Written outlines of transformative goals and tangible steps that will be taken to achieve them.

Allyship: Consensual attempts to recognize a common problem or purpose with another person or group and work together to solve it.

Critical Hope: One's ability to discern the ways in which power constitutes their way of being and utilize emotional ways of knowing in order to re-imagine, advocate for, and work toward a just world (Zembylas, 2014).

Critical Pedagogy: A method of instruction developed from key educators such as Paulo Freire which focuses on improving the critical capacity of students and educators in order to challenge oppressive discourses and create a learning system that benefits the learner instead of elite groups.

Epistemicide: The killing, marginalization, and exclusion of non-Western ways of knowing and being, and the failure to recognize diverse knowledge and wisdom.

Political Praxis: Actions oriented toward social transformation.

Reflective Dialogue: A method of conducting group discussion that is largely informed by the re-narrativization component of critical theory. It entails a group discussion where learners reflect on and share their own experiences, offer and receive support, then incorporate these personal reflections along with historically erased or marginalized experiences to a prevailing historical narrative.

Re-narrativization: Refers to the adding of non-Western and BIPOC (black, Indigenous, and people of color) achievements, experiences, and histories to canonized narratives and official accounts of society. It is often accompanied by the outright rejection of the monopoly of settlers' narratives regarding colonized lands.

Suspend-elucidate Technique (SET): A pedagogical technique designed to question and re-narrativize powerful narratives through a combination of articulating a powerful narrative, offering opposing narratives, facilitating group discussion, and helping learners develop action plans.

Systems of Oppression: Organized and targeted attempts to expand the power of one social identity group over another. This is facilitated through unjust institutions, structures, and practices such as colonialism, racism, discriminations, sexism, classism, and so on.

Transformative Learning Theory: A theory of learning developed by Mezirow which focuses on giving students the tools to transform their character by challenging uncritically integrated assumptions, beliefs, values, and perspectives.

INTRODUCTION

Western higher education systems are guilty of “epistemicide” – the killing of diverse knowledge systems, specifically the marginalization of non-Western wisdom (Hall & Tandon, 2017, p. 6). They present only a fraction of global knowledge, and overlook the diverse experiences that students bring to the classroom, thereby creating exclusion, misrecognition, and disengagement (Meikle & Jones, 2013). To overcome this, critical pedagogy and Transformative Learning Theory offer strategies which challenge dominant worldviews and introduce diverse perspectives. They expose and challenge systems of oppression, which are “systemic, directional power relationships among social identity groups, in which one group benefits at the expense of other groups” (Shlasko, 2015, p. 350) such as racism, sexism, colonialism, and other discriminatory institutions. But while there is a significant body of work advancing theoretical and analytical reflections on transformative pedagogy, there are fewer concrete pedagogical techniques and lesson plans to guide educators and students (Cranton, 2005). We (the authors) locate ourselves as anti-oppressive educators who use transformative pedagogy to resist systems of oppression and empower learners to strive for social justice. To this end, we developed a technique adaptable to in-person, hybrid, or asynchronous environments to help educators and students suspend hegemonic narratives and extend marginalized ones. We call it the suspend-elucidate technique, or SET.

Developed in the context of a Sociology of Development course (which examines global inequalities within and between countries, and the explanatory factors) at a large Canadian university with a diverse student body, SET is a four-component transformative pedagogical technique integrated in standard lesson plans to guide students and educators to question mainstream narratives and challenge “epistemicide,” conformity, oppression, and coloniality in higher education. It transforms lessons around four components: (1) articulating a conventional belief; (2) suspending that belief through contradiction; (3) elucidating new knowledge through reflective dialogue; and (4) promoting action-oriented responses.

THEORETICAL BACKGROUND

SET is inspired by critical pedagogy’s and Transformative Learning Theory’s emphases on political praxes, which are “reflections and actions directed at the structures to be transformed” (Freire, 1970, p. 126). Political praxes include

becoming aware of one's oppression, critiquing social order, and developing strategies for effecting change. In particular, critical pedagogy advances radical critiques of society, dominant ideology, and culture to reveal and challenge systems that uphold inequality (Kellner, 2003). Because education systems teach and reproduce elite ideas and facilitate epistemicide, they are an important focus for critique and transformation (Hall & Tandon, 2017).

Transformative Learning Theory views education as both an individual and group process which aims at overcoming oppression. This is achieved through transformative learning, which Cranton (2005, p. 630) defined as "a process by which previously uncritically assimilated assumptions, beliefs, values, and perspectives are questioned and thereby become more open, permeable, and better validated." Mezirow (1990) breaks this process down into three essential components: (1) critical reflection, which is achieved by becoming self-aware through closer examination of one's experiences; (2) rational discourse, which is achieved through communicating with others to identify similar and different beliefs to identify biases, blind spots, and incongruencies; and (3) the centrality of experience, which centers individual experience and aspiration as the core building block of Transformative Learning Theory.

In summary, both critical pedagogy and Transformative Learning Theory organize dissent against oppressive practices by questioning the value of our current society in order to regain social value through transformation. SET is based on these kinds of skepticisms and seeks to offer itself as a liberating technique for the development of political alternatives and critical hope (one's ability to critique structure and work toward a just world; see Freire, 1970; Zembylas, 2014). With attention to our lesson plan, we explain later on how each component of SET meets these transformative processes.

IMPLEMENTING THE SUSPEND-ELUCIDATE TECHNIQUE

SET structures lessons around four transformative components: articulation, suspension, elucidation, and transformation. These are directed toward producing emotional and attitudinal change, renarrativization, reflection, dialogue, and the creation of action plans (see objective column in Table 12.1). We recognize that SET components and transformative pedagogy are unfamiliar to most students; hence, we outline SET and its goals on our course syllabus and use an introductory class to discuss transformative learning.

We illustrate an example of how we implemented SET using a lesson plan about the green revolution in our Sociology of Development course within an 80-minute time frame, which is standard for advanced-level courses at universities. In conventional discourse, the green revolution (scientific innovations in the 1950s and 1960s that led to increased agricultural production) is praised

for reducing hunger, lowering food prices, job creation, stabilizing the food supply, and so on (McMichael, 2017). However, these discourses ignore its negative outcomes such as environment/ecological damage, displacement, and further impoverishment of poorer countries (see McMichael, 2017). Below, we explain our lesson plan, based on the four SET components and associated teaching activities, educators' and students' roles in the process, the objective being realized by each component and suggested timing (Table 12.1). We frame SET within a standard lesson plan comprising an ice-breaker, pre-assessment, articulating substantive knowledge, post-assessment and summary (see Biggs, 1999).

1. Articulation (Total 25 Minutes)

SET begins with the goal of capturing students' attention and articulating the lesson's objectives (Biggs, 1999). This component helps educators establish rapport with students and map the terrain of their assumptions, experiences, and attachments to the subject. We suggest doing three things to facilitate articulation: utilizing an icebreaker, ascertain pre-existing knowledge, and briefly summarize the conventional knowledge to be challenged.

- **Icebreaker (approx. 8 minutes)**
The icebreaker is intended to help students recognize oppression and the need for transformation. We suggest beginning with current events, news stories, video clips, a personal story, or an overview of the course to-date to break the ice and bridge into the lesson (see Robinson, 2022 for other ice-breaker strategies). For instance, when discussing the green revolution, we begin with a discussion about what the students ate for lunch. From these simple items, we can expand into a discussion of the genetic modifications and preservatives required to make this food or the geographies from which these foods are shipped.
- **Ascertain pre-existing knowledge (approx. 5 minutes)**
After introducing the topic, instructors should then ask the class about their pre-existing assumptions, perspectives, and beliefs about the topic. Doing so provides both instructors and students with the platform to identify what perspectives already exist in the class. This also acknowledges the diverse knowledge students bring to class and allows them a chance to express, reaffirm, or complicate that knowledge. We suggest a minute-memo activity, an open-ended discussion topic/question such as "The green revolution is important in development because ____." This should be followed with a discussion to engage with as many of the ideas expressed as possible (Google Docs/Microsoft Word or a whiteboard facilitate collective learn-

ing and can be used to collect responses in either a live, in-person, or hybrid setting – see Robinson, 2022).

- **Articulation:** outlining conventional beliefs (approx. 12 minutes)

This component focuses on offering a *brief* explication through a short summary of the narrative, and provides the platform for skepticism, criticism, and re-narrativization. This explication might come from the standard course text or other sources, which mostly propagate Eurocentric, colonial knowledge (i.e., understandings and teachings produced by European colonizers or narratives that justify colonial power) that aids the protection and reproduction of settler states (see Hall & Tandon, 2017; Dei, 1996). For example, in our Sociology of Development course, when discussing the green revolution, we ask students to explain the argument for industrial agriculture presented in the assigned reading (Davies, 2003) or we briefly summarize the key benefits that are highlighted. We also show a video exalting the “benefits” of the green revolution before engaging in the suspension of those beliefs (next step).

2. Suspension (Total 15 Minutes)

The suspense component of SET is achieved through contradiction. This involves engaging in a critical analysis of conventional knowledge – processes which lead to critical enlightenment (Kincheloe, 2008). Contradiction encourages students to ask “what else” is missing from this narrative. Contradiction allows us to halt “epistemicide” by legitimizing critical thought and encouraging students to express positionalities, oppressions, and biographies which are suppressed by prevailing narratives. In the case of our discussion about the green revolution, we asked students: “What perspectives are excluded from the narrative presented?” This allows students to engage in *rational discourse* (Mezirow, 1990) to identify blind spots, biases, and incongruencies, and begin the process of critical emancipation (Kincheloe, 2008). Our students identified varied instances of oppression and injustice from the green revolution (e.g., unequal North–South relationship, imperialism, environmental injustice, maintenance of the status quo). We then validated by articulating our own contradictions. This opened up the discussion to the possibility of disorienting dilemmas (when conventional knowledge fails to match lived experience), self-examination, and critical assessment of one’s assumptions – all of which are key stages in transformative learning (Mezirow, 1990).

3. Elucidation (Total 25 Minutes)

We use *elucidation* to denote expression, which includes verbal, written, and political action (activity which brings about meaningful change in social structures). The elucidation component is where we seek to release the suspension of the conventional narrative into transformative outcomes (personal change and critical hope). We achieve this through two transformative activities, *reflective-dialogue* and *action plans*.

- Reflective dialogue (approx. 15 minutes)
Reflective dialogue is a method of conducting group discussion that is largely informed by the re-narrativization component of critical theory (see Robinson & Wilson, 2022 for reflective dialogue strategies). Re-narrativization refers to the adding of BIPOC achievements, experiences and histories, which have been historically erased or marginalized, to canonized and official national histories, accompanied by the outright rejection of the monopoly of settler historical narratives. Discussion of privilege, marginalization, and sharing *lived* experience help to foster allyship and see other perspectives, which is a critical component of transformative learning (Mezirow, 1990). After exchanging stories in groups, we debriefed by having a few volunteers share their experiences with the class. To further foster community, we have students share and respond to each other's comments on the discussion board. Our students shared stories they heard from parents and knowledge they acquired from documentaries and other sources etc. in their dialogues about the green revolution.
- Action plans (approx. 10 minutes)
Here, we invite students to think of actions that they can take to transform issues discussed at the reflective dialogue stage. Action plans, written outlines of objectives and their means that can aid a response to the problem, can be aided by journaling, in-class discussions, and later reflections of learning outcomes (which are summarized below). In our class, students identified actions such as engaging in more ethical consumption, blogging their new perspectives, joining environmental movements etc. This helps students respond to injustice, develop plans for political praxis, and realize their potential for agentic response.

4. Transformation (Total 15 Minutes)

The fourth component of SET focuses on transformation, which is achieved through reflection on learning, summarizing learning, and debriefing (see Table 12.1). We discuss each below.

- Reflection on learning (approx. 7 minutes)
Self-awareness is critical to transformative learning (Mezirow, 1990), as it helps students and instructors make note of the change that has occurred throughout their learning process. Hence, our SET pedagogical activity invites students to reflect on what they have learnt through memos, journaling and discussion board posts. This process helps solidify learning and awareness about transformations, and may be used as an evaluation strategy of SET.
- Summary (approx. 5 minutes)
We end the lesson with a summary to reaffirm learning by articulating the prominent points of the lesson. We recommend an interactive approach where students propose summary points and the educator collects and adds to them (see Table 12.1; Robinson, 2022). The summary helps students to consolidate perspective transformation and their overall learning.
- Debriefing (minimum 3 minutes or referral to office hours)
We recognize that students invariably have comments and questions that they did not articulate during class time. Hence, we set aside a few minutes for the instructor to provide additional support as needed. We also set aside some time to reflect on the outcomes of the lessons with the teaching assistants. We recommend the use of office hours to further the debriefing process.

ADAPTATIONS

As SET was used in our hybrid classrooms (both online through Panopto and in-person), all of its components have been developed to be flexible for any modality. SET can be practiced in synchronous, asynchronous, or blended settings as outlined below.

In-person Class

Students and educators have flexibility in how they engage with each component of SET in-person (see Table 12.1). For example, the articulation of the conventional narrative can take the form of verbally summarizing preparatory reading, group brainstorming pre-existing knowledge, or showing a short

video presentation. Likewise, contradictions can be facilitated in various ways such as questioning as a class, collecting written reaction comments or providing an interactive notes sheet. These can be easily adapted online through discussion boards, whiteboards, and live streaming. Reflective dialogue could take place in physical groups or online using a Google Doc (or even outside of class). Finally, action plans can be developed in groups collaboratively, through journaling, or by creating voice memos.

Online Class

By leveraging technology (e.g., Google Docs, discussion boards), students can participate remotely or in-person in contradictions, dialogue, and collaborative work. We have successfully implemented it in both in-personal classes and hybrid classes with very little modification. Online, we used chat functions, breakout rooms, white boards, and Google Docs to facilitate group work and to gather feedback. However, using breakout rooms, chat features or white boards require having a teaching assistant help with the smooth flow of the lesson (see Robinson, 2022 for implementing active lesson plans online).

Large vs. Small Classes

In order to maximize interaction, we recommend keeping the reflective dialogue groups small for both large and small classes (around 3–4 people). This will keep the exchange of knowledge inclusive and interactive. Gathering responses and debriefing might take longer in larger classes, so we recommend leveraging online technologies (e.g., discussion board, Google Docs) or even shifting dialogue asynchronously (e.g., reflections in course journals or the discussion board).

Primarily Homogeneous vs. Diverse Classrooms

As beliefs are likely to be more similar in homogeneous classrooms, more focus can be put on the suspension of prevalent narratives through contradiction compared to articulation or reflective action dialogue. This will allow the educator time to research and add contradictions to commonly believed truths that will stimulate the reflective dialogue groups. For diverse classrooms, more time can be given to the students' reflective dialogue discussion so as to encourage sharing of different beliefs. We expect instructors to use their discretion in how they adapt the lesson plan.

Disciplinary Adaptation

SET can be formulated upon dominating narratives in any discipline. All that is required is to shift the articulation component to an oppressive narrative within the discipline while maintaining the same critical and transformative components.

CONCLUSIONS

Formative feedback (such as two-minute memos, reflections, student summaries, and one-on-one discussions with students) and summative feedback (peer and student evaluation of teaching) reveal that SET helps students to recognize, name, understand, and act against systems of oppression. We reiterate that SET does not sacrifice exposure to diverse contents; rather, SET begins with a common reference point – the articulation of a mainstream belief in our society –before going on to attach diverse implications to that belief. SET adds to a growing compendium of pedagogical strategies that educators can use to cultivate transformation. Among its advantages are its flexibility and adaptability to various modalities and educational contexts. We suggest a more systematic approach to evaluating and comparing its effectiveness in these different contexts (e.g., across disciplines, modalities, cultural, and educational settings). By maintaining solidarity between critical techniques like SET, our classrooms can permeate disbelief about the harmful implications of our societies' institutions, helping to complicate the assumptions and presumptions of our students to clear the way for change.

EXAMPLE OF HOW TO IMPLEMENT THE ACTIVITY

Name of Activity

Using SET to challenge commonly held beliefs about the Green Revolution

Preparatory Readings

Davies, W. P. (2003). An historical perspective from the Green Revolution to the gene revolution. *Nutrition Reviews*, 61(suppl.6), S124–S134 [This reading offers a mainstream uncritical analysis of the Green Revolution].

McMichael, P. (2017). The Development Project (pp. 55–79). In *Development and Social Change (Sixth Edition)*. SAGE [This reading offers a critical review of development practices including the Green Revolution and present theoretical and empirical evidence to suspend conventional discourse].

(Any readings about the common beliefs that you want to challenge can be inserted here).

Table 12.1 SET lesson plan based on an in-person 80-minute class

Set components	Lesson steps	Instructor's activity	Students' activity	Objective realized	Suggested duration
Articulation	Icebreaker	Uses current events, news stories, video clips, personal stories or an overview of the course to-date that introduces the topic and generates interest before stating the course objectives	Make connections with the course goals and topic; documents questions or comments as a class	Awareness: help students recognize the need for transformation	8 minutes
	Ascertaining pre-existing knowledge	Engages in activities to expose pre-existing knowledge on the topic, e.g., class discussion, minute paper, and sharing	Document and articulate pre-existing knowledge (e.g., write for a minute, ask preliminary questions about content such as "how do you feel about GMOs?")	Recognition and dialogue: help students recognize and articulate their diverse knowledge	5 minutes
	Articulation of conventional knowledge	Summarizes conventional knowledge/canonized ideas (mini-presentation); plays illustrative video	Take notes; document questions, ideas, thoughts	Exposure: opening up students' eyes to conventional discourses and exposing gaps for critique and re-narrativization	12 minutes

Set components	Lesson steps	Instructor's activity	Students' activity	Objective realized	Suggested duration
Suspension	Contradiction	Pose activity geared toward contradicting beliefs, e.g., a critical question such as "is the increase in food production of the Green Revolution sustainable and worth the effects of de-peasantization?"	Question feelings, beliefs, assumptions and perspectives; discuss personal experience, histories, excluded/marginalized knowledge which challenges the conventional discourse (such as stories of the Indian farmers who are maimed by the cotton pesticides produced by the Green Revolution).	Re-narrativization: students critique social structure and re-narrativize society	15 minutes
Elucidate	Reflective dialogue: elucidate diverse knowledge	Arranges groups; acts as an additional resource; answers questions	Get students to exchange perspectives with peers by breaking them up into small groups (of 3–5 members)	Intergroup dialogue: students exchange ideas, stories and experiences en route to emotional and attitudinal change	15 minutes
	Developing action plans	Leads class discussion; collects responses	Collect, comment on, and validate responses; add new complexities; support ideas	Political praxis: students develop political praxis for transforming society; realize potential for agentic response	10 minutes

Set components	Lesson steps	Instructor's activity	Students' activity	Objective realized	Suggested duration
Transformation	Reflection on learning	Evaluate learning outcomes	Document what they have learnt from the process; document perspective transformation (e.g., minute papers, course journals)	Transformation: students recognize and become vested in their perspective transformation and action plans	7 minutes
	Summary	Offer summary points; collects summary points from students	Contribute summary points	Consolidation: students consolidate transformation and personal goals	5 minutes
	Debriefing	Provide additional support; answer questions	Clarify questions, offer additional comments; seek additional support	Ongoing support: students receive additional support for their transformation experience and action plan implementation	3 minutes

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13. Transforming colonizing frames of reference toward comprehending and implementing the United Nations declaration on Indigenous Peoples

Kicya7 Joyce Schneider

OVERVIEW OF THE ACTIVITY

Name of the Activity

Localizing approaches to transforming how we look at and treat land.

Short Description

Learning from and applying Lilwat practices of *Cwélelep* and *A7xekcal* with local Indigenous teachings and practices of land, students will be guided to consider a diversity of human understandings regarding land toward defining ways in which articles of UNDRIP can be honoured by the students, their families, their educational institutions and/or their city or country as an act of transforming the colonizing frame of reference that values land primarily as an economic resource and source of individual and/or state capital, power, and status.

Total Time Needed

One 2–3-hour block, or three 1-hour blocks.

Learning and Transformative-emancipatory Objectives

Educators will:

- develop or enhance their capacity to provide students with contextual information regarding the United Nations Declaration on the Rights of Indigenous Peoples,
- experience respectfully engaging with Indigenous practices local to and/or from Nations not their own as one form of guiding transformative learning with political integrity on Indigenous lands,
- observe and evaluate students' capacity to provide contextual information through comparing their findings with the details of the Lilwat Nation provided as an example in this chapter.

Students will:

- be guided through potentially disorienting dilemmas of decolonizing,
- experience the qualities of self-reflection, dialogue, and sharing their understandings of land and where these mindsets originate from,
- be exposed to a diversity of belief systems and practices regarding land,
- have the opportunity to recognize the potential and roles of including self in mobilizing UNDRIP,
- be exposed to ways that recognize and prioritize local Indigenous ways of seeing and being on the land as a primary act of transformative learning with integrity on stolen, treaty, unceded, and/or otherwise occupied Indigenous lands.

List of Resources Required

Educators' preparations prior to facilitating activities in the classroom:

- A copy of UNDRIP (may print out articles 25–32(3) for this activity) 10–30 minutes to review UNDRIP context and these specific articles (accessible from link in chapter references). Student group(s) will also be researching and presenting on this.
- A copy of the *Traditional Territory of Lilwat* map and the *Table Defining Six Lilwat Principles* (10–30 minutes to review each). These documents situate the Lilwat Principles within a Nation, they connect them to a People who have strived to keep their ancestral ways and knowledges alive, often under much duress and oppression. In assigning the task of locating and learning from the contextual information of local Indigenous Nations, the educator models learning from Indigenous Peoples in good and reciprocating ways. Some of the student group(s) will be researching and presenting

on Lílwat and discussing the Cwélelep and A7xekcal Principles as made available for the instructor in this publication.

- Computer and internet access to research and gather contextual information to learn from local, Indigenous peoples about the lands on which the classroom is situated. (1 hour + dependent on educator's knowledge base and/or how accessible this information regarding local Indigenous peoples may be). Student group(s) will also be researching and presenting on this.

This research and review work will not be presented to the students but is required to enable the instructor to evaluate, compare, and/or add to the findings of these topics as presented by the small groups.

In-class activity facilitation; because these activities are research, dialogue, and presentation based, they are practical for both in-person and online learning environments.

- Print outs of *Small Group Research and Discussion Guides* (four different guiding topics/activities for four sets of different groups (4–6 students in each)).
- *Individual Reflections Assignment Prompts* (individual submission).
- Computers and internet access for research components of small group activities.

INTRODUCTION

First Peoples¹ around the world have consistently expressed the need to honour the ways of being, doing, knowing, and valuing Indigenous to the lands that endure the ongoing impositions of colonizing policies, practices, and systems. While many have written on the defining features of colonialism in all of its forms, I am motivated by the understandings of scholars like Tuck and Yang (2012) who make explicit that decolonization is not a metaphor but in fact *acts* of reconciling the ways and harms that continue to be perpetrated through “frames of reference” (Mezirow, 1997, p. 6) that unquestioningly centre on and make sovereign one way of being, doing, knowing, and valuing peoples and land above all others.

At an international level, uncaded² First Peoples' rights and sovereignties are expressed through the 46 articles of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), which was adopted by 144 states at the UN General Assembly on 13 September 2007 (UNDRIP, 2011). No matter where one teaches, there are centuries-old systems and ways that are Indigenous to the lands on which educational institutions are situated and often working to erase. These ways are as unique and diverse as the lands they have grown from over thousands of years of practice. To advance transformative

learning on such lands with political integrity, deprogramming oneself toward building the capacity to recognize and act to counter these attempted erasures is required.

Decolonizing is all about deeply considering the origins of one's belief systems and, for many, begins in a place of dissonance because life-long held assumptions of status and privilege become jeopardized under close examination and reflection in the transformative learning process (Searle et al., 2021). I submit that vulnerability and humility are also necessary in the work of decolonizing one's position. Engaging with activities that provide opportunities to reframe the perspectives and practices present in the classroom is an act of transformative learning given that many educational systems nationally and internationally are increasingly governed by capitalistic, individualistic ideals that are privileged and practised over ways that centre on relationships, mutual respect, and maintaining balance and harmony that are Indigenous to the lands that sustain these systems. These colonizing institutions structure all aspects of education including content, curricula, policymaking, hiring, evaluation practices, and pedagogy and this is the central reason behind current efforts to promote and facilitate equity, diversity, and inclusion (EDI) in Canadian and educational systems around the world.³ I argue that transforming the colonizing frame of reference requires respectful engagement with local Indigenous perspectives and practices to decolonize "habits of mind" (Mezirow, 1997) that perpetuate, influence, further entrench, justify, and/or validate ways of viewing and treating stolen, unceded, treaty, and/or otherwise occupied Indigenous lands as merely an economic resource and source of power and control for the few.

This chapter considers how Indigenous rights recognized and declared at a global level can inform transformative learning on Indigenous lands. I provide an example of a local approach to mobilizing UNDRIP article 32(2) to frame how educators might transform their practice toward honouring EDI in a manner that inspires their students to see and act in accordance with the ways of being Indigenous to the lands they learn on. I model herein one approach to learning through and from Indigenous ways to respectfully consider and implement UNDRIP articles can provide inclusive and diverse responses to any "disorienting dilemma" (Mezirow, 1997) that doing so may trigger in students.

FACILITATING THE ACTIVITY (ONE 2–3-HOUR BLOCK, OR THREE 1-HOUR BLOCKS)

The time estimated for these activities is dependent on the levels of engagement learners have in dialogue settings and is suitable for first year and beyond university students. If the group is highly engaged and takes time with their

research, presenting their findings, and discussing them in-depth, the research portion can be a block 1 activity (1 hour) with the remaining discussions and presentation making aspects facilitated in a second 2-hour block. Alternatively, the research, discussion, and presentation-making aspects could each take place in their own 1-hour block. This activity is flexible for multiple class time settings and group sizes from 12 to 100+, both in face-to-face delivery and asynchronous online classes.

Prior to facilitating the activity, the educator will provide contextual information on the First Peoples that the class will be learning from to model reciprocity in and respectful learning from a Nation, whether they are a member of that Nation or not. It is good practice to begin by presenting a map of the First Peoples' territory and because the activities outlined herein centre on teachings from Lilwat, I include a map of the traditional territory of Lilwat (Figure 13.1).⁴ This map can be enlarged and presented on an overhead projector as the educator presents additional contextual information, examples provided below, on the Nation prior to facilitating engagement with their teachings.

First Peoples have fought long and hard to keep their/our languages, knowledges, protocols, and practices alive, so it is important to make the space and time to fill in the gaps that typically exist around the ongoing presence and rights of First Peoples, particularly so when the discussions at hand are about land. It is important to make clear the fact that this information is connected to a People that have been living and practising it for thousands of years.

While viewing the map, additional facts that bring the Nation to life in the minds of the students are presented. Language is a defining feature of any People, and the Lilwat People speak the southern dialect of the Státimcets language. The Státimcets words used in this chapter are in the southern dialect. All three dialects of Státimcets are considered endangered and the Nations are working hard to reclaim all. There are 11 Nations within the larger Státimc People, Lilwat being one, and another is the Samahquamicw to which I belong.

When presenting contextual information on any Nation, I do so utilising verbatim quotes from the Peoples themselves so that the People are speaking for themselves. I make explicit that I present this information in this manner because too many have and continue to speak for and/or about Indigenous Peoples – so this is an act of decolonizing how we seek and share knowledge in university classrooms.

The following is a sampling of some possible contextual information, in the Lilwat Nations' own words and is directly quoted from the Lilwat Nation's website: please explore their website and find further details to present at this stage of the lesson plan – choose information that is relevant to why you are taking up this activity with your students – make the time and space to linger with the Nation's ways and aspirations, prior to engaging with their teachings.

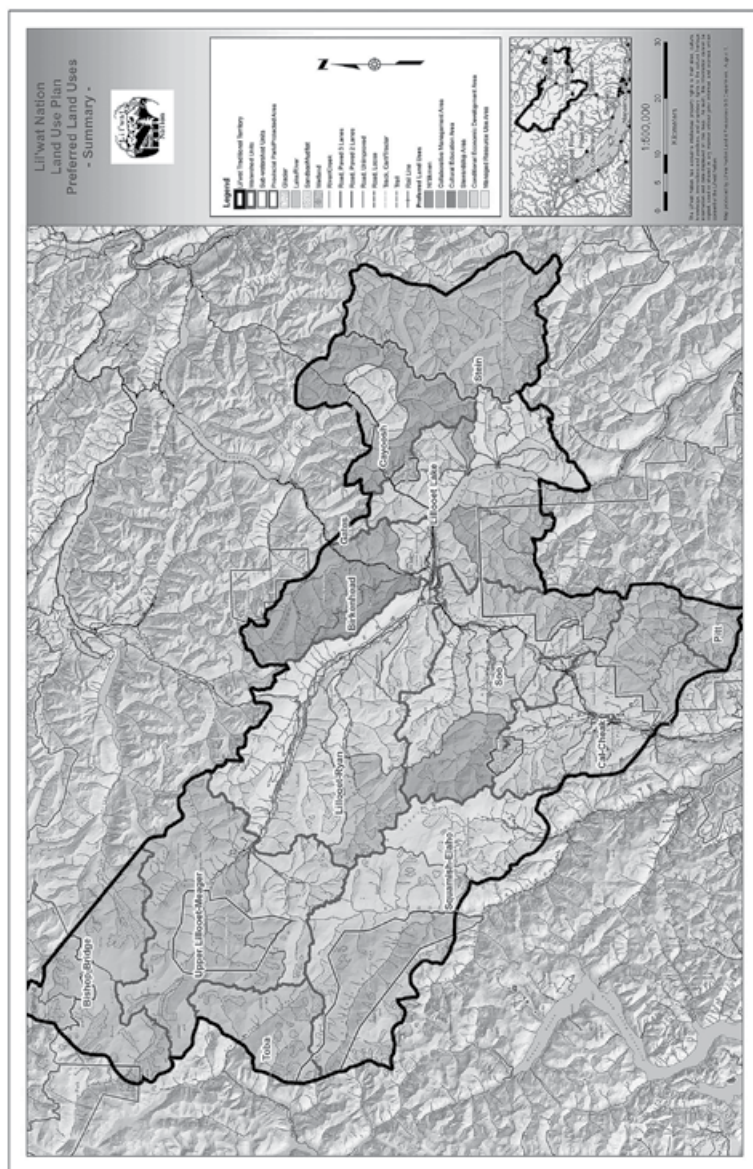


Figure 13.1 Traditional territory of Lílwat

Please do this with all sections in this chapter that present a sampling of direct quotes from the Nation we are learning from.

We are the Lílwat Nation, an Interior Salish people. We live in a stunning and dramatic landscape with a rich biodiversity – a mysterious place of towering mountains, ice fields, alpine meadows, white-water rivers, and braided river valleys that run to a milky colour due to the silt and clay deposited by glacial melt. Lílwat is a separate and distinct nation with cultural and kinship ties to the Stát'yemc.

Our language is called Ucwalmícwts. It is taught at the Ullus Childcare Centre, Xetólacw Community School, Signal Hill Elementary, Pemberton Secondary School and Tszil Learning Centre. Our community is located 7km east of Pemberton, a two-and-a-half-hour drive north of Vancouver on the Sea-to-Sky Highway. Our 797,131-ha traditional territory is about one-quarter of the size of Vancouver Island. Our territory extends south to Rubble Creek, north to Gates Lake, east to the Upper Stein Valley and west to the coastal inlets (Toba Inlet) of the Pacific Ocean. (<https://lilwat.ca/wearelilwat7yul/>)

After providing biographical and geographical details, I next research and present the Nation's perspectives and or practices around the topic being considered in the classroom. Because the activities outlined in this chapter consider land, the educator would next present Lílwat's land rights and responsibilities and they are, briefly, as follows:

The plant and animal resources of the high mountain slopes and river valleys remain critically important to us. Like our ancestors, we have a profound and harmonious relationship with this land.

Our way of life and culture is strongly connected to the land and resources of the Traditional Territory, witnessed through our language, stories, and law. Clean and abundant water and air are valued by our people as life-sustaining forces.

Our land is wealthy in water, as the Lillooet River, Lillooet Lake and the numerous other rivers, creeks, and lakes are fed from glacial sources. The quantity and quality of water resources are important, because the water sustains humans, fish, wildlife, and plants.

We also recognize the risks posed by water, and we are sometimes painfully reminded that much of our community can be easily flooded. (<https://lilwat.ca/wearelilwat7yul/>)

Today, the tenets of the Lillooet Declaration remain true, The Lílwat7úl have never given or sold any of their land to any government or nation. Although settlers and colonial governments marginalized the Lílwat7úl and stole their land, they never relinquished their right (in law or in their hearts) to their home.

The Lílwat Nation is one of 78 First Nations in British Columbia that have chosen not to participate in the BC Treaty Commission proceeds. In 1911, the Lílwat7úl joined other Stát'yemc nations in signing The Lillooet Declaration at Spences Bridge. The document outlined the nations' demands for the reinstatement of their rights to their traditional lands. Signed by a committee of First Nations chiefs, the document asserts sovereignty over traditional territories and protests the theft of First Nations lands. In 1927, the Canadian government made it illegal for First

Nations people to organize against the Crown for recognition of their rights to the land ... (https://lilwat.ca/wearelilwat7yul/history/)

For the purposes of this specific activity, research, and provision of Lilwat understandings of land is provided for the instructor to present to their students in this preparing to engage phase of the lesson. Students will be considering two of the six Lilwat Principles in their small group activities and in doing so must employ this same approach in finding and sharing Lilwat understandings and practices of land. Engagement with these protocols ensures that Lilwat principles are not taken out of context as a tokenistic use of Indigenous knowledges because they provide tangible information that makes known at a deeper level the origins of the principles being employed, the gifts shared by Lorna Williams of Lilwat (Sanford et al., 2012).

It is also good to model taking one more step in the preparatory phase of this work to present the Lilwat Nation in contemporary times – to concretize the fact that First Peoples have not disappeared, nor have we/they been fully assimilated into the dominant cultures and structures that impose themselves upon and benefit from their lands to this day. This step also demonstrates how cultures are not static and how the underlying values remain strong in First Peoples' ongoing rights and title. This is what the Lilwat share on this topic:

In their endeavors to restore and preserve their rights, they have earned a reputation for political resistance. The Lilwat7úl are willing to stand up for what they believe in – it is essential for the survival of the Lilwat Nation. The Nation will continue to assert its title and rights for cultural and environmental protection, and for the economic benefit for all Lilwat7úl.

In 1975, the Lilwat led a successful protest to protect their fishing rights. Soon after, protests were organized to address the issues of sacred heritage site destruction and clear-cutting on Lilwat Traditional Territory.

Other First Nations and environmental groups joined Lilwat Nation in 1989 to work on the “Save The Stein” initiative. The action culminated in a concert with Canadian artists Bruce Cockburn, Buffy Sainte-Marie and Gordon Lightfoot. The concerts also featured an appearance by world renowned environmental activist Dr. David Suzuki. As a result, the Stein River Watershed, in its entirety, was protected. Twenty years later, it remains an impressive expanse of pristine rainforest.

Protecting Mkwalc (Ure Creek) was a hard-fought victory, one that saw roadblocks by, and arrests of, people who were desperate to save land being destroyed by clear-cut logging. The potential fall-out from this forestry practice was extremely serious; herbicide and pesticides used in clear-cutting would contaminate food sources. Salmon stocks were being threatened by the presence of PCBs stored near the Birkenhead River. Something had to be done.

In 1990, that something was a roadblock on the Duffy Lake Road, which made it impossible for logging trucks to come in and take trees from the area. The province eventually obtained an injunction against the roadblock. Sixty-three Lilwat7úl were subsequently arrested, charged and imprisoned pending trial. The roadblock was dismantled. The courts refused to hear the activists' sovereignty defense. In 1991,

a second blockade was set-up near sacred burial sites on the far side of Lillooet Lake.

Today, Mkwalec is now a conservancy, with the Lilwat having “won” protection of this area, including the prohibition of planned commercial activities including logging and power projects. Conservancies have also been established in the Upper Soo and Twin Two. (<https://lilwat.ca/wearelilwat7yul/history/>)

This approach to respectfully engaging with First Peoples’ knowledges is an example of honouring a protocol of respect by taking the time to contextualize the gifts of knowledge that the class is preparing to employ toward transforming their own understandings of land. Incorporating the Nations’ perspectives and practices on the topic at hand makes relevant the use of the principles taken up in this class activity. If this activity was being facilitated in an economics course, examples of Lilwat economies (past and present) would be provided here, if in a maths course, Lilwat examples of working with numbers would take the place of land practices, and if the topic under consideration was political science, I would have provided here a description of the Lilwat’s governance system.

The content provided in this example is brief and it is important to take the time to build on the perspectives and practices of the Nations we learn from each time we do so. The parameters of this chapter submission allowed for only a sampling of what might be included under each of the preparatory presentations but represent a good starting point and the contextual information provided here as the introduction to the lessons outlined below will only take up to half an hour of class time. I ask the students to read the quotes from the Nation instead of reading them all out myself. I believe this helps keep the students present and that it is good for them to feel and hear themselves speaking these values out loud prior to engaging with the gifts of the Lilwat Nation in their attempts to transform the ways that they view land and Indigenous rights and title.

The educator and the students are now primed to begin the activity with some sense of who the Nation they are learning from is and what is important to them (Table 13.1).

Group(s) 1: United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

Research

Research and summarize to present to the class contextual information on UNDRIP.

1. What is UNDRIP? When was it endorsed and which states have endorsed UNDRIP?

Table 13.1 Facilitating the activity

<i>Learning from and applying local Indigenous teachings and ways toward comprehending and honouring the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) as one act of transformative education.</i>		<i>Time needed</i>
Make explicit how discussions of land and/or environment relate to the course/class. Share your own understandings of land and land use and ask students:		10 minutes
1. What does the land mean to you? 2. What kinds of social, political, economic, cultural activities are taking place on the land? 3. Where do these perspectives of and practices regarding land come from? 4. Is there anything missing in our discussions of land? <i>This is not meant to be an in-depth discussion or lesson—it is a brief survey to determine the mindset regarding land that is present in the class prior to engaging in the lesson activities.</i> Break students into sets of four small groups and provide the following details and instructions: 1. We will be learning from each other, from local Indigenous communities, and from the Lilwat Nation in this broadening our understandings of Land activity. 2. Each of the four activity topics will have group(s) of 4–6 students with each assigned a different research, discussion, and presentation activity (<i>Small Group Research and Discussion Guide Handouts for each group provided below</i>). 3. You will have one hour to complete your tasks and create a succinct presentation disseminating the group's findings and discussion points in a format that your group is proficient in (PowerPoint, Prezi, videorecording, infographic, etc.). Be creative as you will be presenting your work to the class. 4. Before you start the tasks, determine the strengths and weaknesses of each group member. Volunteer/assign to contribute where each student is best suited. Roles include: • Researcher (everyone must participate and contribute to the research aspect of this activity; however, one student may take the lead on the research process as their way to contribute). • Note-taker.		10 minutes

<i>Learning from and applying local Indigenous teachings and ways toward comprehending and honouring the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) as one act of transformative education.</i>		Time needed
• Summarizing and wordsmithing findings and responses. • Staying on task and timekeeper. • Artistic contributor (drawing, graphics, infographic design, etc.). • PowerPoint, Prezi, etc. maker. • Proofreader/editor. • Project presenter.		
Instructor floats between groups (whether in the classroom or in breakout rooms, discussion boards online) to respond to questions, observe how the group is working together, and to provide guidance as needed.		60–75 minutes
After one hour the students will return to the large group to present their findings and responses.		
If there is more than one group for each/any of the four assigned activities, have the first of each group present 1–2 details and responses from their research and discussions, and then have each additional group on that same activity build on the first presenting group’s responses – no repetitions permitted.		30–45 minutes
This provides the space for multiple groups assigned to one topic/activity to contribute to the knowledge sharing process and keeps the presentation times manageable and more engaging.		
Have groups present in the following order:		
1. Group(s) UNDRIP		
2. Group(s) Local Indigenous Perspectives		
3. Group(s) Cwélelep		
4. Group(s) A7xeikal		
Debrief with the entire class: (If online, open a debrief discussion board)		
1. What did we learn from Indigenous Peoples about ways of being and knowing?		
2. Which Nation(s) did we learn this from?		15–20 minutes

<i>Learning from and applying local Indigenous teachings and ways toward comprehending and honouring the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) as one act of transformative education.</i>	<i>Time needed</i>
3. How did we engage in respectful ways with the Liwat Principles? With the local Nation(s)' perspectives/practices of land? 4. Have our understandings of land expanded? If yes, in what ways? 5. Why is it important to understand Indigenous perspectives of land when considering UNDRIP articles? How might local perspectives and practices change the way we live on and use Indigenous lands? 6. How did the presentations from the groups represent learning from and respecting diverse expertise and ways of knowing? 7. Consider how we as individuals could each honour article 32(2) of UNDRIP (or any others) in our ways of being on Indigenous lands in preparation for the individual assignment. (Print or post the handout, <i>Individual Reflections Assignment</i>, also provided below.)	

2. What is the purpose of UNDRIP?

Discuss

Review and discuss UNDRIP findings and article 32(2), provided below, capture the key points of your group discussion to share with the class:

1. Why was this declaration made and endorsed by 144 countries? (Research if needed.)
2. What does *consult* mean? What does *cooperate in good faith* mean?
3. What does *free and informed consent* mean? Compare and contrast “consult” and “consent”.
4. What does land mean to you?
5. In what ways might article 32(2) apply to how you, your family, your school, your city, your country view and/or treat the land?

Article 32(2) UNDRIP

States shall consult and cooperate in good faith with Indigenous Peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other sources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources. (UN, 2011, p. 25)

Present

Any format preferred by the group, 5–7 minutes long.

- a. An overview of UNDRIP,
- b. Article 32(2) of UNDRIP,
- c. The central points raised in response to the discussion questions assigned to this group.

Group(s) 2: Local Indigenous Perspectives and Practices

Research

Research and summarize to present to the class contextual information on Indigenous Nation(s) local to the place your educational institution occupies.

1. Whose Indigenous homeland is your school situated on? Find and share the ancestral name(s) they have for themselves.
2. What are the boundaries of their ancestral territories? Find a map that outlines them.
3. What is the name of the Peoples’ language(s)? What state are the languages in and why?

4. What are the perspectives, practices, protocols of one of the local Indigenous Nations regarding land?

Discuss

1. What does land mean to each group member?
2. In what ways do the students' understandings of land align/not align with the local Indigenous Nations' understandings?
3. Why are local Indigenous understandings and practices important to know and practice?

Present

Any format preferred by the group, 5–7 minutes long.

- a. The names, languages, map of local Indigenous Nations.
- b. Local Indigenous Nations' perspectives and practices on the land.
- c. Similarities and differences between group members' and local Indigenous perspectives/practices regarding land.
- d. Why it is important to know and practice local Indigenous understandings and practices of land.

Group(s) 3: Cwélelep

Research

This principle comes from an Indigenous Nation in what is now known as “British Columbia, Canada”. Research and learn contextual information regarding the Lílwat Nation as one approach to decolonizing the ways that we engage with knowledges from Nations not our own by starting with learning the following:

1. Where is the Lílwat Nation?
2. What are the boundaries of this Nation's territory?
3. What is/are the ancestral language(s) of the Lílwat and what state are they in?
4. What are Lílwat perspectives and practices regarding land?

Discuss

Review the Cwélelep Principle defined in Table 13.2 and discuss; capture the key points of your group discussion to share with the class:

1. What does it mean to be in a “place of dissonance”?
2. Have you ever experienced this feeling? How did you manage those feelings? Did you learn anything from that experience? If yes, what?
3. Why are feelings of discomfort considered important to new learning?

Table 13.2 Cwélelep Principle

Lilwat Principle	Description
Cwélelep	Recognizing the need to sometimes be in a place of dissonance and uncertainty, so as to be open to new learning.

- 4. Why do you think this group has been tasked with providing contextual information regarding the Lilwat?
- 5. What does land mean to you? How do the groups’ understandings align/ not align with Lilwat understandings of land?

Present

Any format preferred by the group, 5–7 minutes long.

- a. The ancestral name(s), language(s) and state they are in of the Lilwat.
- b. Lilwat Nation perspectives of and practices on the land.
- c. Similarities and differences between group members’ and Lilwat perspectives/practices regarding land.
- d. Definition of Cwélelep and what it means in the learning process. Share experiential examples if you are comfortable with doing so.
- e. Why it is important to seek and provide contextual information on the Lilwat.

Group(s) 4: A7xekcal

Research

This Indigenous principle comes from an Indigenous Nation in what is now known as “British Columbia, Canada”. Research and learn contextual information regarding the Lilwat Nation as one approach to decolonizing the ways that we engage with knowledges from Nations not our own by starting with learning the following:

- 1. Where is the Lilwat Nation?
- 2. What are the boundaries of this Nation’s territory?
- 3. Who are the Lilwat and what is important to them?
- 4. What are Lilwat perspectives and practices regarding land?

Discuss

Review the A7xekcal Principle defined in Table 13.3 and discuss; capture the key points of your group discussion to share with the class:

- 1. Define expertise and share examples of expertise that students bring to this group/classroom.

Table 13.3 *A7xekcal principle*

Lilwat Principle	Description
A7xekcal	Valuing our own expertise and considering how it helps the entire community beyond ourselves.

- 2. In what ways does making space for all group members to share their knowledge and skills benefit the group?
- 3. What does land mean to you? What is missing in this discussion when only 1–2 people are heard? When only one community is heard?
- 4. How do the groups’ understandings align/not align with Lilwat understandings of land?

Present

Any format preferred by the group, 5–7 minutes long.

- a. A Map of the Lilwat Nation Territory and a few points describing who the People are.
- b. Similarities and differences between group members’ and Lilwat perspectives/practices regarding land.
- c. Definition of Ax7ekcal and what it means in the learning process. Share experiential examples if you are comfortable with doing so.
- d. Why it is important to seek and provide contextual information on the Lilwat.

Post-small Group Presentations

After all groups have presented their findings and the debriefing discussion is complete students are provided with the time and opportunity to reflect on the small group activities and presentations. This final piece of the lesson plan brings students full circle and challenges them to (re)consider their own belief systems, life-long held assumptions of status and privilege and work through any feelings that came up for them in these activities. An example of potential reflection prompts is provided here; this may be adapted to suit each group of students with whom this activity is facilitated.

Individual Reflections (Individual Assignment)

Take the time to reflect on and compare the presentations of information provided in class. Respond to the following questions:

1. In what ways did each of the groups' presentations change, build on and/or counter the understandings of land that you held prior to these activities? Be explicit, provide examples.
2. Where do your original beliefs about land come from?
3. Is there one right way of being, doing, knowing, and valuing land? Defend your response.
4. In what ways does the UNDRIP apply to you, your family, community, country?
5. What is one way that you could honour the local Indigenous perspectives of the lands that you live and learn on?

The flexibility of this assignment allows it to meet a diversity of needs in face-to-face and online classes. It could be facilitated in a discussion board, as a short essay midterm question, or a survey to assess the degree of understandings that came out of the group research activities, discussions, and presentations. This could also be the term essay assignment as well.

ADAPTATIONS AND MODIFICATIONS

1. Online and in-class adaptations – these activities will work equally well in the classroom and in breakout zoom rooms or in online discussion boards.
2. Adapting this pedagogy for small or large classes (under 50–over 100 students).

There are four different discussions happening simultaneously so divide students into groups of 4–6 maximum to support and encourage full engagement of all learners. For example, a class of 40 students – two groups of 5 students each, under each of the research and discussion topics:

Group UNDRIP (two groups of 5 = 10) + Group Local Indigenous Perspectives (two groups of 5 = 10) + Group Cwélelep (two groups of 5 = 10) + Group A7xekcal (two groups of 5 = 10) for a total of 40 students. Classes of 100 students would expand to five groups of 5 under each group topic. No matter the class size, there will be four different sets of research and discussion happening at the same time. Each small group will choose how to present their findings to the entire class at the end of the search and discussion time.

3. How the pedagogy accommodates learners of all abilities.
The Lílwat principles researched and presented by the small groups advocates for and creates the space to honour the diversity of learners and their understandings of and experiences with the topic at hand. Specifically, A7xekcal promotes recognizing and valuing the expertise of all community members and reminds us to consider how the diversity of expertise and knowledge-seeking, making, and sharing practices contribute to the entire community beyond oneself.
4. To continue to learn from and honour the teachings of the Lílwat Nation, educators may adapt this activity to consider land or another topic area using one or more of the other six Lílwat Principles presented in Table 13.4.

Table 13.4 Six Lílwat principles defined by Lílwat Nation member, Lorna Williams

Lílwat principle	Description
Kamúcwkalha	Acknowledging the felt energy indicating group attunement and the emergence of a common group purpose.
Celhelcelh	Each person being responsible for their own and others' learning, always seeking learning opportunities.
Kat'il'a	Seeking spaces of stillness and quietness amidst our busyness and quest for knowledge.
A7xekcal	Valuing our own expertise and considering how it helps the entire community beyond ourselves.
Cwélelep	Recognizing the need to sometimes be in a place of dissonance and uncertainty, so as to be open to new learning.
Emhaka7	Encouraging each of us to do the best we can at each task given to us.

Source: Sanford et al. (2012).

CONCLUSION

I first approached the writing of this chapter from the premise that in practicing Úcwalmicw ways within a colonizing institution that occupies unceded Indigenous lands I was already enacting transformative education through providing opportunities for learners to reframe how they think and act in the world in ways that are more critical, inclusive, discriminating, self-reflective, and integrative (Mezirow, 1997). Upon being required to cite transformative learning (TL) and/or critical theorists as the common thread in this book, I immersed myself in some of the TL literature that I had not reviewed or

considered prior to this submission. While, at first glance, Mezirow's work could absolutely be positioned and considered as an approach to decolonizing perspectives and practices, there is no mention of colonized mindsets, belief systems, and/or practices, nor is there mention of Indigenous Peoples and Lands in that or Searle et al.'s (2021) writings. Researching the connections between transformative learning theory and Indigenous knowledges and/or decolonization produced zero literature for me to review. While Mezirow does state that "Frames of reference are primarily the result of cultural assimilation and the idiosyncratic influences of primary caregivers" (1997, p. 6), it is important to make explicit that education systems play a significant role when it comes to the socialization of citizens and while colonialism is not a culture it is the central structure (Wolfe, 1999) into which students, faculty, and staff are assimilated. These settlers⁵ created and imposed systems require the ongoing erasure and elimination of all cultures because cultures provide a diversity of ways of being, doing, seeing, and valuing in the world or in Mezirow's words, frames of references. Susan Dion (2008) speaks to the perfect stranger position⁶ prevalent in education systems in Canada that is a direct result of the uncritical acceptance of assimilated explanations of authority figures (Mezirow, 1997) that validate and perpetuate one "superior" way of seeing, doing, and valuing that requires the ongoing erasure of First Peoples and their frames of references, the central one being the land, for settler futurity (Tuck and Yang, 2012). The colonizing habit of mind privileges persistent responses to Indigenous ways of being on the land that are led by "... a strong tendency to reject ideas that fail to fit our preconceptions, labeling those ideas as unworthy of consideration—aberrations, nonsense, irrelevant, weird, or mistaken" (Mezirow, 1997, p. 5). All of these labels and worse are deeply entrenched in settler societies' worldviews and have been and continue to be stubbornly affixed upon Indigenous Peoples around the world to protect the status quo that increasingly replaces the role that culture once played in providing humans with the sense of belonging needed by all. The colonizing habit of mind is firmly cemented through the unquestioned and ongoing narratives that bombard the masses through media, educational, political, legal, health, and spiritual systems that are non-Indigenous to the places and Peoples on which they are imposed.

Employing the Lilwat Principle of Cwélelep aligns well and with political integrity to the tenets of transformative learning in that it recognizes that "... growth and learning requires that we continually challenge our established and comfortable ways of knowing and being ... and speaks of the need to be sometimes in a place of dissonance and uncertainty, in anticipation of new learning" (Sanford et al., 2012, p. 25). Assigning two groups with seeking and providing contextual information on the Lilwat Nation prior to defining the Lilwat Principle they reviewed and discussed, is effectively having the students take

actions toward decolonizing their understandings and worldviews by modelling how to respectfully engage with knowledge from Nations not their own in reciprocating ways.

The Lilwat principle of A7xekcal

[enables] us to locate the infinite capacity we have as learners, to develop our own gifts and passions in a holistic, respectful, and balanced manner. *A7xekcal* enables us to value our own expertise and consider how it helps the entire community, rather than just ourselves. (Sanford et al., 2012, p. 25)

The defining features of A7xekcal are applied in this lesson plan through starting with current understandings and moving to seek and incorporate group members' understandings with local Indigenous and Lilwat understandings of land. This work is potentially transformative because "[w]e learn together by analyzing the related experiences of others to arrive at a common understanding that holds until new evidence or arguments present themselves" (Mezirow, 1997, p. 7). The principle of A7xekcal goes even further in that it centres on valuing and respecting the infinite capacity, gifts, and expertise of all involved in the learning process, aligning it with principles of equity, diversity, inclusion, and learning with integrity on Indigenous lands.

Transformative education must begin and proceed from the need to transform educators' and learners' perspectives and actions through learning from and honouring the ways of being that are Indigenous to the lands that sustain them. This is to live with integrity on Indigenous homelands. Systems and learners need to challenge, consider, and reflect upon the habits of mind that have normalized the othering, erasure, and/or genocide of Indigenous Peoples. Decolonization must be the central frame of reference in transformative learning within institutions that colonize all lands, minds, bodies, spirits, Indigenous and non-Indigenous. Taking up the four preparatory practices of engagement outlined here, students and educators may engage with ways of being and knowing local to the Indigenous lands that they learn on in good and reciprocating ways. Finding, knowing, and presenting the contextual details for the Nation they are learning from contributes to the filling in of gaps in education systems that make invisible First Peoples and their ongoing ways, rights, and responsibilities to their territories and knowledge systems. "Frames of reference are the structures of assumptions through which we understand our experiences. They selectively shape and delimit expectations, perceptions, cognition, and feelings. They set our 'line of action'" (Mezirow, 1997, p. 5). Transformative learning through the lenses of Cwélelep, A7xekcal, local, and Lilwat Nations' perspectives makes visible, rejuvenates, and celebrates the diversity of frames of reference every classroom has to draw upon once we decenter and step outside of the currently privileged colonizing habit of mind

and practices that prevail within our learning institutions. This is the first step in transforming our collective “line of action” toward decolonizing and living with integrity on Indigenous lands.

NOTES

1. I use the term First Peoples to keep us mindful of the Original Peoples of the lands that sustain us wherever we are situated. I also use Indigenous to reference First Peoples in a global context, a term that originated as a strategic approach to making visible, towards rupturing, ongoing colonizing projects and terminating the negative effects they have on Indigenous Peoples and their Homelands (see <https://indigenousfoundations.arts.ubc.ca/terminology/>).
Úcwalmicw means *People of the Dirt or Earth* and is the name of the author's Indigenous Nation which is located in the south central region of what is known as British Columbia, Canada. The author is a member of one of the 17 Nations that make up Úcwalmicw and the Lilwat Nation is also affiliated with the Úcwalmicw. The languages spoken are the Lilwat and Fountain dialects of Ucwalmicwts.
2. This term means never given up or lost in any way and is often used in reference to Aboriginal Title of Lands in North America.
3. See the Incheon Declaration for Education 2030, adopted by 160 Countries in 2015, at <https://unesdoc.unesco.org/ark:/48223/pf0000245656>.
4. Retrieved from https://fngovernance.org/wp-content/uploads/2020/06/Accommodation_Example-Lilwat_Nation_Presentation.pdf.
5. Settlers, unlike immigrants who live under the laws and ways of the lands they migrate to, are the intended beneficiaries (to varying degrees) of maintaining their own foreign and imposed laws and ways that are dependent on resource extractive economies, land ownership, othering practices, and severing First Peoples from their lands (Tuck and Yang, 2012).
6. Dion (2008) coined this term in response to teacher candidates' overwhelming preference to claim the perfect stranger position of knowing nothing about Indigenous Peoples over admitting they only knew and accepted the stereotypes provided by media and education as a means of comfortably protecting their own status and privilege.

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14. *Miyikosiwin*: transformative pedagogy in Indigenous education

Ida Swan and Angelina Weenie

OVERVIEW OF THE ACTIVITY

Name of the Activity

Holistic Pedagogy.

Short Description

Pedagogical approaches need to be ever evolving to meet the challenges of global diversity. Teaching to the strengths of students is necessary and it addresses commonly held deficit models and discourses. Cultural teachings like the concept of *miyikosiwin*, or giftedness, in the Cree language, can be applied to promote success in life and learning. This concept brings in an Indigenous perspective which supports understanding of transformative pedagogy and epistemological processes. It is proposed that this is a valuable approach taken from a spiritual understanding of self which can foster self-esteem and self-concept. The notion of giftedness is an inclusive process as it can be applied in different contexts. It is held that it is from our inner resources that we can meet challenging situations and be successful. Our intent is to contribute to decolonizing and indigenizing teaching practice. We proffer Indigenous conceptual knowledge and processes as integral to transformative pedagogy.

Total Time Needed

45–60 minutes.

Size and Composition of the Class

This activity can be adapted for small or large groups and for online and in-class learning.

Learning Objectives

1. To identify your own *miyikosiwin* or giftedness; the word giftedness is likened to multiple intelligences;
2. To summon and articulate words in your language which mean giftedness;
3. To express how spirituality informs one's understanding of giftedness;
4. To discuss how educators can apply the concept of *miyikosiwin* to their teaching practice.

List of Resources Required

Circle format and guidelines; notebooks or journals.

INTRODUCTION

This chapter presents a pedagogical activity which educators can build on when considering transformative pedagogy. It is a holistic activity which uses the four aspects of self, the mental, emotional, physical, and spiritual. Hart (2002) has written that this approach is one where “individuals utilize the medicine wheel to reflect understandings of themselves” (p. 39). It can be used for in-person teaching or online teaching. It is an activity which will explore giftedness using a talking circle format or discussion. Indigenous language and cultural perspectives are integral to this process as the approach is derived from Indigenous ways of knowing and being.

To build on what students bring to the classroom is a critical form of pedagogy. It is to focus on positive development. It is to build on student knowledge and to acknowledge the gifts which they bring to the classroom setting. The notion of giftedness is like the theory of multiple intelligences postulated by Howard Gardner (1983). Transformative pedagogy is a prevailing term which can imply how we must be inclusive in our teaching practices. It takes on the same meaning as anti-racist education. It is to build on the concept of multiple intelligences and to know there are multiple ways to learn and teach.

The concept of *miyikosiwin*, or giftedness, in the Cree language, can be applied to promote success in life and learning, not only for Indigenous students but for all students. We propose that it is important to consider culturally responsive teaching strategies to build on our own cultural competence (Ladson-Billings, 2014). As Indigenous educators we have continually worked

to transform our pedagogies to include Indigenous knowledge and we present these perspectives to enhance pedagogical approaches. That is our purpose, and we present our work so others can build on what we have learned and how we teach.

One of the considerations in transformative pedagogy is to look at identity, language, and culture. Equally important is how we understand ourselves. What is our positionality? We situate and distinguish ourselves by our languages and our identities. We are Cree teachers from Canada. The Elders in our communities have said that Cree people are known as *nēhiyāwak*, or four direction people (Cardinal and Hildebrandt, 2000). This is an important understanding about who we are.

The pedagogical approach proposed is for teachers to focus on one aspect of how we can teach Indigenous students to become more confident learners. It also can support non-Indigenous learners in understanding who we are, and it can support non-Indigenous teachers to build a repertoire of teaching strategies. It can support teachers in thinking about their own giftedness as teachers and this will help them to build that knowledge in students. This approach presents possibilities for other areas of teaching and learning. This is holistic pedagogy which will introduce the theoretical notion of giftedness from an Indigenous worldview and philosophy on how we can support all learners. This pedagogical activity is intended to lead to better and improved learning outcomes. It is intended for learners to move forward with self-assurance and self-confidence. This approach can lead to understanding and development of competencies in other areas.

THEORETICAL/CONCEPTUAL BACKGROUND

The colonial encounter has impacted the passing on of Indigenous knowledges and teachings. Colonialism has been defined as the dispossession of land and the erasure of languages and cultures (Cote-Meek, 2014). It is seen as part of a mission to assimilate and colonize Indigenous peoples. We are now in an era of reconciliation, and this means we need to acknowledge the need to address these historical injustices and recognize Indigenous knowledge processes. The Truth and Reconciliation 94 Calls to Action (2015) are discussed in relation to the use of Indigenous languages and cultural teachings to develop culturally relevant teaching. The following Call to Action is particularly relevant. It is stated in Call to Action 63 that teachers need to be educated on “how to inte-

grate Indigenous knowledge and teaching methods into classroom” (p. 71). Further, it is stated:

63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:
- iii. Building student capacity for intercultural understanding, empathy, and mutual respect.

These calls to action support the need to include Indigenous knowledges and teaching methodologies in schools. The intercultural understandings referred to include a process of learning from other cultures, languages, and worldviews. Our worldview is based on an understanding of the interconnectedness of all things and advances this call to action. By incorporating Indigenous pedagogy, a sense of empathy and mutual respect develops among participants, thus addressing fully the Call to Action 63.

Given the historical and ongoing cultural disruption to Indigenous ways of knowing, it is important to explore those cultural teachings which can support resilience. Based on a study completed by Weenie (2009) on resilience processes, it is our inner gifts which give us the capacity to meet life’s challenges. It is in our traditional stories and beliefs that we find ways to reconnect and to reclaim who we are. It is within self that we come to know and understand. It is the inward journey that begins the process of how we move forward individually and collectively. As part of resilience, we work toward making pathways of knowing obtainable. A focus on *miyikosiwin* is a valuable approach taken from a spiritual understanding of self which can foster self-esteem and self-concept. The notion of giftedness is an inclusive process as it can be applied in different contexts. It is proposed that it is from our inner resources that we can meet challenging situations and be successful in school (Weenie, 2009).

The conceptual background draws from both Indigenous and Western frameworks. It is by integrating our languages and cultures that we are making space for Indigenous knowledge in schools. Bergstrom, Cleary, and Peacock (2003) wrote about the need for students to honor who they are and to honor their gifts. They conceptualized giftedness as intelligences which students have. The authors posed questions about how students can utilize their intelligences. Students were asked to identify their own strengths. The questions developed by Bergstrom et al. (2003) were designed for students to think about where they were at in their journey and to think of how they could express their giftedness. These questions are adapted to support the concept of giftedness. Bergstrom et al. (2003) maintain that a focus on strengths can help students to “be highly motivated to become self-sufficient, happy, and purposeful in life” (p. 100). Ultimately this is how we want our students to be.

Another theoretical consideration is to include storytelling as an Indigenous pedagogical approach. Storytelling is an important methodology which will be used as part of the lesson plan. Mehl-Madrone (2005) writes about how stories heal:

Healing stories point the way toward the higher power and the hidden wisdom that we possess. When creative people say they tap into this power, I think of their having tapped into a main water line to drink what flows within. Great stories, especially those from the oral tradition, make ancient and hidden wisdom accessible to our working brain, the part of us that makes decisions and figures things out. (p. 108)

Our stories bring to light the inner resources we all have. Drawing from that inner source describes the spiritual process we want students to be aware of. Students are invited to share their own stories in this holistic activity. It is to develop awareness of how their lives and identities are intertwined with others they encounter daily and to know that their identities can be influenced by others. The process helps them to develop healthy relationships with others. The oral tradition of telling stories has implications for this activity. When we tell our stories we are articulating knowledge which may be in the recesses of our mind, and we can bring out the knowledge that is stored in our memories. We can retell those stories that we remember or that we have learned from our parents and grandparents. It is held that stories have great implications for transformative pedagogy.

The approach will be to use a talking circle format or discussion to elicit responses for students to be able to identify their own giftedness. Talking circles, circle talks, and sharing circles are ways to invite participants to share their thoughts, feelings, or opinions about a topic. A talking circle is more formal and involves ceremony and prayer. There are four rounds of sharing, and this process allows for deep listening (Four Worlds Development, 1984). The talking circle as pedagogy can be conducted by the teacher although having an Elder start the process would work better. Without the ceremony and prayer, it can simply be called a sharing circle. Students need to sit in a circle. An object will be passed around which will signify when it is the individual's turn to speak. Talking circles are designed for in-person classroom teaching, but they can be adapted for online teaching and learning (Hanson and Danyluk, 2022).

The intent is to contribute to decolonizing and indigenizing teaching practice. Decolonizing and indigenizing our teaching approaches is to be inclusive of Indigenous languages and cultures (Cote-Meek and Moeke-Pickering, 2020). Indigenous conceptual knowledge is proffered as integral to transformative pedagogy. A holistic pedagogic activity which utilizes the four domains of learning – the mental, the emotional, the physical, and the spiritual compo-

nents – is presented. The mental aspect refers to the use of minds and cognitive abilities to formulate ideas. The emotional is a part of learning as students learn to express their emotions and feelings. The physical aspect of learning can be supported by having the lesson take place in the outdoors where students can develop an appreciation of the beauty of nature and land. If an outdoor experience is not used, students can be asked to take a moment and think of a place out on the land where they felt happy. Spiritual development can be taught by focusing on values like kindness and the importance of respect and sharing. The holistic activity can be adapted to curricular outcomes in health, social studies, language, language arts, and Indigenous pedagogy. These outcomes and indicators can be at different grade levels. It is this understanding together with Indigenous knowledge and concepts which will be used for the development and implementation of this holistic activity on *miyikosiwin*. This holistic activity is intended to stimulate discussions about what we know about our inner selves and how it can guide us to be successful learners.

IMPLEMENTATION OF THE HOLISTIC PEDAGOGICAL ACTIVITY

Educators can begin this holistic pedagogical activity by exploring and discussing photos of different individuals who are known for their talents and special gifts. These can be dancers, artists, writers, mathematicians, scientists, and other notable people. A PowerPoint slide can be presented. Students can be asked to name other people that they think have special gifts. It is intended to motivate conversations about what giftedness is. Share with the students that giftedness is something that we all have in us. The concept of *miyikosiwin* will be explained to them. This is a Cree word which means giftedness. It is part of Indigenous belief that we all have gifts to help us in our lives. They will be invited to share about their own giftedness.

The students will be informed that they are going to participate in a talking circle or discussion group. They will be invited to sit in a circle on the floor or to bring their chairs into a circle formation. For virtual learning situations, students will be informed that the teacher will be calling on them according to how they are seen on the screen, in a circle type format.

The rules of the talking circle or discussion group will be shared. Generally, a talking circle is a traditional way of sharing and they are viewed as “facilitated conversations,” according to circle talks (<http://firstnationspedagogy.ca/circletalks.html>).

Talking circles have been used for healing circles but in this holistic activity the talking circle is used as a pedagogical approach. It helps to focus on respectful conversations and good listening skills. It is important to tell the students that they all have an important part in the circle. There are no wrong

or right answers. The whole purpose is to encourage them to speak from their heart.

In a talking circle or discussion group, there are normally four rounds, depending on student responses. If the students are new to talking or sharing circles, one round will be sufficient, as long as they understand they all have a voice. The topic of the discussion will be about gifts that they have. After the process is complete and everyone has had an opportunity to share, students will be invited to say what they learned and what they enjoyed learning about. They can write a journal entry about what they learned about giftedness. They can draw or tell a story if they wish. It is important for students to engage with the concept of *miyikosiwin* and what it means to them by writing about it in their journals.

ADAPTATIONS AND MODIFICATIONS

Adaptations should be made for those who are reluctant to share during the talking circle or discussion. They will be encouraged to write a journal entry about giftedness. They can draw a picture about their gifts. The talking circle is more appropriate for small group sizes. For larger group sizes, like 50–100 students, the students will be divided into smaller groups. They will respond to the questions in their groups following the same rules which have been shared with them. The holistic activity can be modified as needed by having a teacher assistant work with the student. Students can have a tablet to respond to the questions. They can tell their story rather than writing it. This lesson has the potential to develop oral skills. The intent of the lesson is to bring good energy to the classroom and to invite full participation in the learning processes. Good energy implies the need for students to develop a sense of belonging. It is designed to include all students and in consideration of their capabilities. This activity can be used and adapted by non-Indigenous educators.

CONCLUSION

This holistic activity is one example of transformative pedagogy. Students are encouraged to tell their own stories and to value their own sense of self. The process can support knowledge of their inner self and their inner gifts and talents. The added component of talking circles or discussions is a way of developing a community of learners. Exploring our giftedness is a way of building on a spiritual aspect of knowing. It is also important for teachers to think about their own giftedness as educators. It is truly a special gift to teach and be part of a transformative process. An understanding of *miyikosiwin* and an implementation of this concept in the classroom can help us to embrace

intercultural understanding and mutual respect for other ways of knowing. We each can contribute our knowledges to the learning and teaching process.

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APPENDIX: HOLISTIC ACTIVITY

Topic: *Miýikosiwin*: finding our giftedness

To stimulate thought and to guide discussions on how one can nurture the inner self.

Table 14A.1 *Objectives and assessment*

OBJECTIVES: what you want students to know	ASSESSMENT: how you tell if students achieved objectives
Mental: to think about their gifts or special talents	After the Talking Circle or discussion, students will write or draw in their journal about their own giftedness
Emotional: to express feelings about who they are and what their special gifts are	
Physical: to explore nature and the land as places to think about self	
Spiritual: to listen to self and others and to practice kindness and respect	

Table 14A.2 *Materials, resources, and content*

MATERIALS/RESOURCES NEEDED	FIRST NATIONS CONTENT
Circle format	Indigenous language; concept of <i>miýikosiwin</i> ; traditional values of kindness, respect, and compassion
The Talking Circle guidelines were developed by Four Worlds Development (1984). The Talking Circle fact sheet (n.d.) is adapted to this activity. It is available at http://firstnationspedagogy.ca/circletalks.html	
Journals; tablets	

Setting

Display photos of Indigenous artworks and other forms of expression in writing, dance, and song. These are examples to help students think about their own ideas of gifted people they know.

Introduction

Students will be invited to sit in a circle. Discuss what the photos are about. The rules of the Talking Circle will be reviewed.

Guiding Questions

What gifts or special talents do you have? How did you get these gifts? Are there words in your language which mean giftedness?

The Circle Talk guidelines are as follows:

- Is done in a complete circle,
- Only the person holding the stick talks, all the rest listen,
- The stick is passed around in a clockwise direction,
- A person talks until they are finished, being respectful of time,
- The circle talk is complete when the everyone has had a chance to speak,
- A person may pass the stick without speaking, if they so wish,
- If desired, the stick may be passed around again,
- What is said in the circle stays in the circle,
- A circle is used to discuss issues of importance,
- Is extremely respectful of everyone as individuals and what they have to say.
(<https://firstnationspedagogy.ca/circletalks.html>)

Development

1. Share about *miyikosiwin*. This is a word in the Cree language which means giftedness. What gifts do you think you have?
2. How did you get these gifts?
3. Are there words in your language which mean giftedness?
4. How will you use your giftedness?

Closure

Ask the students what they learned from the activity. They can write a journal entry which reflects their giftedness. Students can share what they have written or drawn.

15. The Expanded Archive: research-creation as pedagogical praxis

Kimberley White

OVERVIEW OF THE ACTIVITY

Name of the Activity

The Expanded Archive.

Field/Discipline

Socio-legal Studies.

Short Description

The Expanded Archive is a two-part graduate-level course activity that aligns research-creation¹ with critical pedagogy to unsettle the colonial logics/forms of traditional scholarly practice and introduces students in the social sciences to the value of experiential arts-based approaches.

Total Time Needed

10–12 weeks.

Size and Composition of the Class

A diverse group of 15–20 graduate students.

Learning and Transformative-emancipatory Objectives

- Students will learn through experience to recognize the value and core principles of research-creation in relation to traditional social science research methods.
- Students will learn through engagement with critical theory how the archive functions as a site of colonial knowledge production.
- Students will learn through practice to connect experiential knowledge to archival practice, critical theory, and pedagogy.
- Students will learn through practice to develop both individual and collaborative research-creation projects.

List of Resources Required

- Internet access
- Space to work collaboratively (virtual or in-person)
- Reading resources relevant to the field/topic of study
- A sample/collection of digitized archival documents relevant to the field/topic of study
- Digital camera or recording device for documentation (phone works well).

Key Definitions

Research-creation: a generative arts-based approach to research and learning that creatively combines aspects of critical theory, experiential knowledge, and artistic practice.

Archive: conceptually and materially defined here as anything that is intentionally brought into order.

INTRODUCTION

I developed the Expanded Archive in the context of a 12-week graduate course in socio-legal studies to challenge traditional scholarly practices and introduce social science students to critical arts-based approaches to learning and research. The course described here focused on the institutional archive as a key site of colonial discourse² and cultural knowledge production, and everyday practices of archiving as an experiential form of meaning-making. The Expanded Archive comprises two complementary research-creation activities I have titled *archival praxis* and *archival animations*. Each activity is, in different ways, intended to provoke critical lines of inquiry into dominant representations of the archive as an official record of past events. Through both individual and collaborative research projects students experiment firsthand

with creative/artistic practices to connect experiential knowledge, or knowledge in the flesh (Travis et al., 2018) with critical theoretical engagements on the archive.

In the following sections, I offer a brief sketch of the critical pedagogical and epistemological principles that inform my own praxis of research-creation, and then plot the basic steps of a recent iteration of the Expanded Archive. This explication is based on the amalgam of my own unfolding experiences as an artist-researcher teaching in the social sciences. It is very much a work-in-progress and not intended as a template or set of how-to instructions with prescribed learning outcomes. My hope instead is that the flexible and exploratory nature of the Expanded Archive can serve as inspiration or provocation to think and learn otherwise by bringing new approaches to a range of academic fields and higher education contexts in which the archive might feature.

THEORETICAL BACKGROUND: RESEARCH-CREATION, CRITICAL PEDAGOGY, AND THE ARCHIVE

Envisioned as both a decolonial praxis for critical inquiry, and a transformative pedagogical intervention, research-creation fosters the conditions and the potential for social science students to situate their learning within the representational politics and power of the archive as an authoritative historical record. At the same time, research-creation brings into sharp relief the ongoing colonial scripts of conventional academic discourse and unsettles the representational politics and power of higher education as a site of exclusive authoritative knowledge production.

Research-creation practices in Canada generally align with broader movements in arts-based research or practice-based research that have expanded (to varying degrees) into some arts and humanities disciplines over the past decade. By contrast, and perhaps unsurprisingly, there has been very little expansion of art-/practice-based inquiry into the social sciences (Horowitz, 2014; Loveless, 2019). As an evolving transdisciplinary praxis, forms and expressions of research-creation can be idiosyncratic. Though not bound by specific theories, methodological frameworks, or disciplinary traditions, research-creation does tend to harmonize with critical social justice-oriented approaches including feminist and queer theories, new materialisms, Indigenous and decolonial approaches, critical disability and mad studies, and anti-racist approaches (Loveless, 2019; Truman, 2022).

The core tenets of research-creation also resonate with theories of critical, transformative, and emancipatory pedagogy (Freire, 1974/2013; hooks, 1994; Czank, 2021). For instance, in the classroom research-creation helps to centre

learning that is curiosity-driven, process-based, experiential, exploratory, accessible, collaborative, and open to diverse forms of scholarly expression. In this way, research-creation also supports the principles of what Indigenous and anti-racist educators name as “pedagogies of difference” (Trifonas, 2003; Dhillon et al., 2021) to acknowledge education/learning *as* lived experience contingent on perceptions of positionality and relationality. Research-creation therefore resists standardized learning expectations, outcomes, and evaluations and instead encourages polyvocal open-ended learning environments. In my own classroom, these principles provide the foundation for working creatively and critically with archives.

Artists, educators, and researchers working from critical, decolonial, social justice perspectives have long considered the archive a contested site – a site of discursive power, colonial knowledge production, and absence (Biber & Luker, 2017; Caswell & Cifor, 2016; Francis, 2011; Hartman, 2008; Hunt, 2016; Luker, 2017; Mims, 2020; Stoler, 2009). To challenge dominant archival forms, authorship, authority, omissions, and the limits of representation, some have engaged with transgressive practices of archiving, such as anarchiving and counter-archiving, to call into question what counts as an archive, who and what is served by a particular archive (past, present, and future), and how we might re-consider archival spaces as sites of colonial resistance (Hayden, 2017; Luker, 2017; Mims, 2020; Springgay et al., 2020). As Springgay et al. (2020) observe, “everything” that is intentionally brought into order is an archive, including established academic disciplines and corresponding structures of scholarly production (p. 905). In recognizing scholarly production/research as an archival practice, aligning academic and archival spaces, we expand our understanding of the myriad ways in which some bodies, subjects, events, values, epistemologies, histories, and experiences are rendered legitimate and present, while others are rendered illegitimate and absent (p. 905). Teaching and learning with archives can therefore highlight the broad entrenchment of settler-colonial logics in a range of social/institutional contexts that contribute to ongoing practices of subjugation and the systemic silencing of difference.

STRATEGIES FOR IMPLEMENTATION

Introducing new or unfamiliar approaches into the classroom can produce anxiety regardless of year-level or area of study. I begin my course, which meets for three hours/week, with two to three classes of situated reading, thinking, and writing practices that explore past learning experiences in relation to current scholarly habits and research interests. We think with the performative writing of Anne Harris (2019) to acknowledge and reckon with how we have learned to learn. And we think with bell hooks (1994) to affirm the effects and affects of power, positionality, relationality, emotion, and social justice

in the classroom. Taking time for this work is vital to build trust and to create a safe inclusive learning community, whether meeting in person or online. I also make space for conversations about performance anxiety, imposter syndrome, evaluation, validation, the classroom as a contested space, and the university as a legacy of colonialism. These opening discussions are revealing, and sometimes uncomfortable. Care must be taken to observe the dynamics in the classroom and work collectively toward a shared sense of belonging that recognizes and values disparate experiences in living and learning.

THE EXPANDED ARCHIVE – AN OVERVIEW

Students should be provided with a good selection of readings to support the implementation of the Expanded Archive based on the specific field or content/themes of the course in which it is implemented. In my course, students were provided with readings that specifically theorize the archive as colonial knowledge (Biber & Luker, 2017; Caswell & Cifor, 2016; Francis, 2011; Hartman, 2008; Hunt, 2016; Luker, 2017; Mims, 2020; Stoler, 2009) as well as readings that demonstrate counter-archival approaches (Hayden, 2017; Luker, 2017; Mims, 2020; Springgay et al., 2020). In theorizing the archive, I have found it is also helpful to consider various forms of archival collections (formal and informal) as important sites of knowledge production. These might include community archives, government/institutional archives, archives in/as art, social movement archives, family heirlooms and/or personal collections.

1. Archival Praxis

The first component of the Expanded Archive is the archival praxis activity, which has each student create a personal archive to bring attention to the discursive practices of archiving as an everyday form of meaning-making. This research-creation activity requires three to four weeks to complete and encourages students to connect experiential knowledge to critical theory and pedagogy. I begin by asking students to take one week to observe and reflect upon already existing practices of collecting, categorizing, documenting, record-keeping, displaying, or memorializing, and then choose one “collection” to work with. Some collections have included social media posts, recipes, school report cards, travel souvenirs, tattoos, music/playlists, concert tickets, poems, birthday cards, a *curricula vita*, and rocks.

To think through practices of display and documentation, students then generate a detailed record of their archive collection as if intended for future generations. For whom is their archive intended? Some documentation methods used by students include photo or video documentation, sound recordings, descriptive documentation, classification indexes, cataloguing, forensic doc-

umentation, artistic renderings (sketches), and statistical compilations. Once documented, students decide on a title that conveys the personal meaning or significance of their archive.

The final step of the archival praxis activity is a short (5–6 page) reflexive writing piece in which students contemplate the specific experiences, meanings, emotions, conditions, or circumstances associated with their collection, and situate their personal archive alongside, and in conversation with, broader theorizations on the archive as a discursive practice. In thinking *with* theory (St. Pierre, 2019) they consider how matters such as decision-making, representation, display/organization, boundaries, authorship, or futurity, informed the process of archival production. In class, students share their experiences of archival production in preparation for the next activity.

2. Archival Animations

In my experience, this component requires about five to six weeks to complete. Building on the experiential knowledge of the individual archival praxis activity, the archival animations activity has students work in small collaborative research-creation groups of four to five to imaginatively expand and bring to life an existing institutional archive. In the process, students learn to develop a collaborative research-creation project, and to recognize at each stage the disruptive value that arts-based approaches bring to traditional social science research methods. To begin, I provide each group with a copy of the *same* sample of institutional archival documents, which in this iteration was a digitized copy of a 1942 legal case file from a large government archive titled the *Inventory of Persons Sentenced to Death in Canada*.³ Working with legal case files is very common in socio-legal research, yet we do not often incorporate archives as pedagogical materials in the classroom to engage with critical theory and decolonial approaches, such as research-creation.

The sample case file I used for this activity comprised a collection of primary documents including a police report, a synopsis of the trial, the judge's report, letters from various people involved in the case (a lawyer, a sheriff, a juror, a medical doctor) and a note from the Remissions Officer who was the primary administrator responsible for compiling capital case files. This case file represents the complete official record of criminal charges, legal deliberations, and sentencing for the murder of a young white woman by a British-Canadian soldier in a small Eastern Canada community. Only those materials considered relevant to law are preserved in the case file and thus there are several notable absences, including information about the victim herself. Treating the legal case file as a partial and fragmented record of a legal event, each collaborative group endeavours to expand the archive and bring the story to life.

To contextualize the archive, each group spends about one to two weeks conducting deep exploratory research by inquiring into concurrent or collateral events surrounding the legal case, such as the role/significance of official or marginal characters that appear in the archive; dominant ways of thinking (both expert and common-sense knowledge of the day); information on institutional processes and legal decision-making; local economic and political climates; news coverage; and pop-culture trends (fashion, film, books, music, food, advertising, leisure magazines). To transgress the limits of social science methods, students expand their research strategies to work more freely and creatively, like investigative journalists or historical fiction writers, to fill in any substantive or contextual details that might allow for a fuller, if speculative, story of the events to emerge.

Informed by their creative research, theoretical engagements, and conversations, each group then collaborates to create and share a 20-minute mixed-media presentation designed to animate the expanded archive and bring the story of the event into the present/future. In class we prepare by exploring a range of creative/artistic forms of expression that they might use in their mixed-media presentations, including theatrical performance, spoken word, movement, music/sound, murals, site-specific installations, video/film, fashion, photography, creative writing, and poetic practices. The aim is not to create Art, but to convey meaning through a combination of artistic forms and practices that can move student learning beyond the limitations of traditional scholarly forms.

From this activity, students have generated a diverse range of powerful and revealing collaborative outcomes that each, in different ways, work to disrupt and critically engage the archive as a site of colonial knowledge production. Examples include an interactive website based on deep background research and character profiles; a live 1942 news broadcast covering local, national and international events, weather, entertainment, advertising, and imagined interviews with community members about the case; a modern digital newspaper that juxtaposed the archived case with related contemporary events and legal commentary; a live radio courtroom drama based on a creative adaptation of the legal case; a series of poetic experiments that enact practices of legal omission and erasure; and an original soundtrack written and performed to honour the life and memory of the (absent) victim.

3. Creating Connections

The final culminating step of Expanded Archive has each student prepare a second written reflection (5–6 pages), this time connecting their experiences and learnings in both the individual and collaborative research-creation activities. In reading students' final reflections, I note important differences in what

they each attended to in the archive, differences in interpretation and lines of questioning, differences in what they were curious about and what contextual details they found meaningful. Then, I bring my collected observations based on their reflections to the classroom for an open discussion. At this stage in the course (our final class meeting) students demonstrate rich theoretical understandings in making sense of their different readings based on experiential knowledge and intersecting/relational positionalities. They are able to trouble the singularity of interpretation through legal discourse, the silencing of certain narratives, and the omission of complexity in the process of rendering a legal verdict. Students are able to recognize and articulate how each research-creation activity worked to disrupt colonial knowledge systems and power structures by unsettling the representational limitations of the archive, and by introducing new critical elements of authorship, documentation, vocal-ity, and time.

ADAPTATIONS

In my view, the general principles of research-creation can be brought into any social science classroom at any level, graduate or undergraduate, and within any field of study. I have briefly introduced it here to re-consider and expand the ways in which we study legal archives in socio-legal studies, but these activities can be adapted to expand any archive related to a particular topic or field. It is also effective whether taught in person or online. As an online activity, students work well collaboratively during class time in Zoom breakout rooms, and all outcomes can be shared digitally in live or recorded formats. This activity works well for smaller groups of 15–20 but I have worked successfully with archives in a class of 35 undergraduate students, where the activity focused more narrowly on selected aspects of the *archival animation* component. Again, I offer the Expanded Archive not as a ready-made template, but as inspiration for potential experimentations and adaptations in the future.

CONCLUSION

Mobilized as a form of critical pedagogical resistance and epistemic activism within the settler-colonial university, research-creation has the potential to radically transform the shape of what counts as scholarly practice. Research-creation generates new ways of teaching and learning otherwise by decentring dominant structures and disciplines of higher education and instead centres practices that encourage difference, care and responsibility, unpredictability and uncertainty, multi-modal and polyvocal research practices, collaboration, and ethical social justice. The Expanded Archive offers social science students an opportunity to explore a series of arts-based activities that

make way for transformative learning experiences and unexpected research outcomes, making the classroom one of the most consequential sites for research-creation to both destabilize and flourish.

NOTES

1. The term research-creation is most often used in the Canadian context and is similar to terms such as art-based research or practice-based research used internationally.
2. Theorizing discourse as the “practices that form the object of which they speak” (Foucault cited in St. Pierre, 2019 p. 4).
3. This collection holds approximately 1,500 capital murder case files compiled between 1867 and 1976 and maintained by the Government Archives Division of Library and Archives Canada in Ottawa (White, 2009).

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16. Blended think-pair-share with SpeakUp as inclusive and engaging pedagogical activity

Isabelle Zinn and Adrian Holzer

OVERVIEW OF THE ACTIVITY

Name of the Activity

Blended think-pair-share with SpeakUp

Field/Discipline(s)

Gender studies, information systems, sociology, technology-enhanced learning

Short Description

The instructor raises specific open questions related to the content of the lecture. The students first *think* individually about the questions raised, then they *pair* their insight in groups of two or three and then *share* their thoughts by posting them on the SpeakUp classroom interaction app, which acts as a classroom chatroom. On the app all students can discuss each other's anonymous posts and vote on them. The instructor then starts the in-class discussion based on the student input. The goal of the activity is to engage students with the learning material and make them an active part of the learning process. As such, the activity has the potential for creating a supportive classroom environment, challenging old habits of unilateral teaching, and helping students to develop critical literacy.

Total Time Needed

It is possible to organize this activity within the range of 15–45 minutes.

Size and Composition of the Class

The activity can be most effectively implemented in medium-size classrooms (20–150 students) with students from various age groups (15–60 years old), disciplinary fields, and diverse backgrounds.

Learning and Transformative-emancipatory Objectives

The activity enables the students to:

- Develop collaborative skills
- Engage in cooperative learning
- Critically analyze given topics and challenge previous assumptions.

The activity helps the instructor to:

- Gain awareness of students' understanding of the course subject
- Transform unilateral teaching into dynamic classroom discussions.

List of Resources Required

- Digital device (smart phone or computer)
- Classroom interaction system that allows (1) anonymous messages to be posted, and (2) voting on them to take place (e.g. SpeakUp)
- Virtual, hybrid, or in-person classroom.

Key Definitions

Blended learning: an approach to learning and teaching that integrates online learning experience with physical classroom activities, thanks, for instance, to a classroom interaction system.

Think-pair-share (TPS): a collaborative learning and teaching strategy used to enable students to elaborate ideas by discussing them in a group setting. During the activity, the instructor first raises an open question; second, students think about a topic on their own; third they discuss it in pairs, and finally they share their thoughts orally in a class discussion.

Blended think-pair-share (BTPS): a version of TPS that includes a classroom interaction system as a communication channel in an additional online sharing phase that occurs before the class discussion.

1. INTRODUCTION

This contribution goes back to a common observation of our students' classroom behavior: most of them are used to unilateral teaching where the instructor lectures the course material while they themselves are passively listening. Knowing that classroom participation where students can reflect on their own and analyse the subjects being taught has the potential to foster critical thinking, it seems crucial to find learning activities to challenge classic ways of teaching, engage students during class and break up old habits of one-way teaching.

To address this challenge, we present and critically discuss the implementation of an innovative learning activity, dubbed the blended think-pair-share (BTPS), which makes use of a digital classroom interaction system called SpeakUp, which precisely aims to achieve more inclusive classroom participation and foster active learning for students while avoiding a high implementation barrier for instructors. Used in this sense, it helps the instructor to establish a more engaging and inclusive classroom environment and work towards a shift in the traditional order where knowledge is still often unilaterally constructed. The activity was used and validated across wide contexts ranging from large university auditoriums to small community support centers in a refugee camp to high school classrooms.

2. THEORETICAL BACKGROUND

Even if the traditional lecture-only format is losing some of its predominance and mixed teaching methods, such as group discussions, one-minute papers, or quizzes that directly engage the students, are gaining importance (Allred & Swenson, 2006), most of our students are still used to unilateral teaching where the instructor lectures the course material while students are quietly listening. By implementing the BTPS activity in our classrooms we want to challenge such old habits and break up this traditional order in higher education. Inspired by critical pedagogy, we are convinced that encouraging active inquiry in the classroom leads to a learning environment that helps students to develop critical literacy that enables them to challenge previous assumptions (Freire, 1970). By inviting students to critically think about a topic, our objective is to co-construct knowledge through classroom engagement between the students, and between the group of students and the instructor. The benefit of class participation has indeed been commonly recognized: research has shown that engaging students in activities during class, such as asking questions and contributing to discussions, can support learning processes and therefore enhance academic achievements (Rocca, 2010; Michael, 2006). By engaging in coop-

erative learning, the students actively participate in the educational process (Cohen, 1991) which motivates them to progress. The more they play an active part, the less basic memorization and simple repetition they do and therefore reflect on their own, elaborate their ideas, interpret, and analyze the subjects being taught (Smith, 1996). This is why there is potential that students would become better critical thinkers through classroom participation (Crone, 1997) that allows time and space to discuss topics and challenge previous assumptions in the field. However, as underlined by Mundelsee and Jurkowski (2021), in traditional class discussions, there is usually little time for reflection before the instructor calls on the first student to open the discussion. This empowers mostly high-performing and extrovert students and further disadvantages lower performing or shy students. This highlights the importance of interaction and participation. In this sense, the digital turn following the Covid-19 pandemic leading to remote and hybrid teaching methods can pose a great challenge to classroom participation and to student learning achievements. It is therefore even more important to create a supportive environment during class through participatory opportunities and propose innovative learning scenarios (Bonfils, 2021; Unger & Meiran, 2020), be it for in-class or hybrid teaching. Digital technologies and (asynchronous) online learning and teaching indeed have the potential to democratize education and widen its access (Alevizou, 2015). Readily available curricular units that can be used anytime by (previously) ‘atypical’ and disadvantaged students (women and other people with caring responsibilities, students from different socio-demographic backgrounds, non-native students, people with dis/abilities, full-time working students, etc.) can be a pathway for a more inclusive education (Reich & Ruipérez-Valiente, 2019). A classroom interaction system like *SpeakUp* that can be used in class or in hybrid teaching can further foster inclusive education where every student contribution is valued.

3. IMPLEMENTATION OF THE PEDAGOGICAL ACTIVITY

Before detailing the lesson plan of the pedagogical activity, we present the characteristics of the digital tool used to support the implementation.

The *SpeakUp* Classroom Interaction System

SpeakUp (<https://speakup.info/>) is a classroom interaction system designed and financed by a group of Swiss higher education institutions (University of Neuchâtel, University of Lausanne, EPFL, and the University of Geneva). It is a not-for-profit project and has been operated under a free open access policy.

It takes a privacy-by-design approach, as no login or registration is required to use the service (neither from students, nor from instructors).

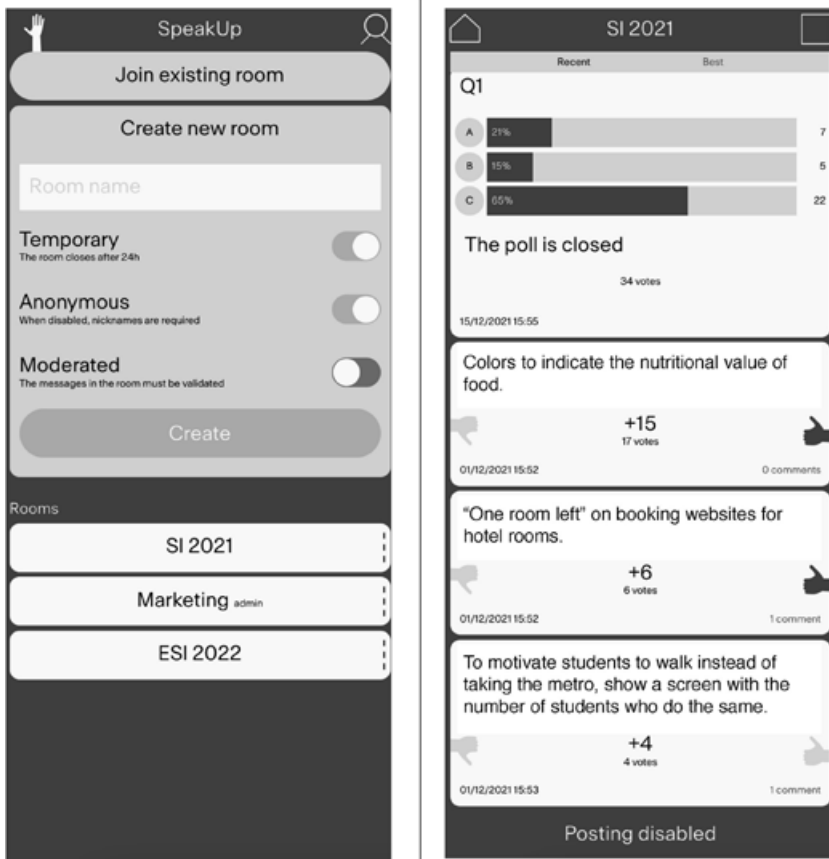
SpeakUp provides two main features: (1) it allows students to anonymously post and rate messages on a shared message board. It is like a classroom WhatsApp group but where messages are anonymous and can be upvoted or downvoted. (2) It allows students to answer multiple choice questions, similarly to clickers or other classroom interaction systems.

In more detail, a room can be created by any user from the home screen (Figure 16.1, left image). To create a room, a user indicates a name and specifies if the room is (1) temporary, that is, if it is automatically deleted after 24 hours or not, (2) anonymous, that is, if it can be accessed without a nickname, (3) moderated, that is, whether messages must be validated by the admin before they are posted. Once a room is created a five-digit number room key is associated with it and the room creator becomes the admin. Inside a room (Figure 16.1, right image), any user can post a message and they can vote messages up or down using the thumb up/thumb down buttons. The score of each message appears on the screen (the number of thumb ups minus the number of thumb downs). Messages are displayed according to their publication time but can also be sorted by score. Users can also answer multiple choice questions created by the admin. The admin can decide to show the results of the multiple choice vote to all users at any time.

The Blended Think-pair-share Learning Activity

The BTPS learning activity is an extension of the well-known think-pair-share (TPS) learning activity (Michael, 2006). The design of these activities starts with the following assumption: during lectures, one strategy for getting students engaged in thinking critically about a particular topic (e.g., data privacy, digital nudging) is to engage in a class discussion by asking students questions orally (e.g., what kinds of behaviors do you engage in online with respect to your data? what is a good example of a digital nudge?). Unfortunately, as mentioned above, participation rate can be low, particularly in the case of university students at the Bachelor level with large classrooms, which makes it intimidating for students to speak (Anderson et al., 2003; Stowell et al., 2010).

The TPS activity aims to improve such activities by democratizing them along four steps. In the first step, the instructor raises a question related to the content of the lecture. Then the students are instructed to “think” and reflect for a couple of minutes on their own. In the third step, they are encouraged to discuss their opinions in “pairs”. This third step is an example of a peer-instruction learning activity, which contributes to improved learning (Vickrey et al., 2015; Mundelsee & Jurkowski, 2021). In such an activity students learn both by explaining their point of view to others and by receiving



Note: left: room creation screen, right: inside a room.

Figure 16.1 Screenshot of the SpeakUp app

an explanation from other peers. Explanations coming from peers do not suffer from the so-called curse of knowledge that can make it difficult for experts to explain concepts to novices. In Step 4, students are invited to speak in front of the class to “share” the outcome of the pairwise discussion. With this method, speaking is facilitated by the pairing phase where students could receive feedback from others. However, even when this activity works perfectly, students only receive feedback from immediate neighbors and instructors only have access to a few inputs since the process of sharing opinions orally takes time.

The blended version of TPS precisely addresses this shortcoming by including a learning technology such as SpeakUp that allows (1) anonymous messages to be posted, and (2) voting on them to take place. Steps 1, 2 and 3 remain the same as in the original TPS activity. However, Step 4 is modified into three sub steps: in Step 4.1, pairs of students are asked to share their responses anonymously in a virtual chat room on SpeakUp. This step allows the instructor and the other students to have access to much more student input than in the original TPS activity. Then, in Step 4.2, students are asked to read and react to other students' contributions by voting on the app using thumbs up and down if they agree. This step allows students to receive feedback from many more peers than in the original activity. With these two steps it is possible to gather contributions from a large part of the class very quickly. In addition, as these contributions can be weighed by the opinions of other students, it is possible for the instructor to get a clear overview of the opinions, understanding or misconceptions on a particular topic. Step 5, the last step of the activity, is a classroom discussion initiated by the instructor who will use certain messages from SpeakUp as a starting point either to provide clarifications for misconceptions, or to elicit further comments.

To set up the activity, the instructor creates a room on SpeakUp and gives its number to students so they can join it (Step 0). Note that in addition to being positive for learning and inclusion, this activity is lightweight: it can be quite easily integrated in an existing lesson plan which is essential for its implementation.

Table 16.1 synthesizes the lesson plan sketched above.

4. ADAPTATION

The activity can be most effectively implemented in medium to large size in-person classrooms (20–150 students) with students from various age groups (15–60 years old) and it can be used for any disciplinary field. Below, we detail how it can be adapted to other contexts such as online classes, smaller or larger classrooms. Furthermore, we present pointers on how to handle settings for heterogeneous or vulnerable audiences.

In-person Class

See Table 16.1 for the lesson plan.

Online Class

To conduct this learning activity in distance or hybrid learning environments, Step 3, where students discuss in pairs, must be adapted. For instance, students

Table 16.1 Overview of the BTPS learning activity

Steps	Details	Time needed	Aim of each step
Step 0: Setup	The instructor creates a room on SpeakUp and shares the room number with students and asks them to join the room	1–3 mins	Make sure students have access to the digital classroom interaction system
Step 1: Kick off	The instructor presents the activity to the students and asks an open question	2–3 mins	Make sure students understand how the activity will unfold and kick it off with the central question to be discussed
Step 2: Think	The students think and reflect on their own	1–3 mins	This step allows the students to critically analyze given topics and challenge previous assumptions
Step 3: Pair	The students discuss their opinions in “pairs” or groups of 3–4 people	2–10 mins	This step allows the students to engage in cooperative learning with their neighbor(s)
Step 4.1: Blended share – post	The students share their responses by posting messages anonymously on SpeakUp’s share room classroom me	2–4 mins	This step allows the students to contribute to the discussion without speaking
Step 4.2: Blended share – vote	They react to other students’ contributions by voting on the app using thumbs up and down if they agree or not. The students read and react to other students’ contributions	2–5 mins	With this step it is possible to easily gather contributions from a large part of the class. As the contributions can be weighed by the opinions of other students, the instructor gains awareness of the students’ understanding or misconceptions
Step 5 Share	The instructor starts the in-class discussion informed by the messages posted on Speakup	5–30 mins	This step provides clarifications and feedback on the subjects taught and transforms unilateral teaching into dynamic classroom discussions

who are participating remotely can be paired with other remote students in separate “breakout sessions” (i.e., one on one chat sessions). This adjustment can be time consuming, and, in some cases, Step 3 can be skipped. Steps 2, 4, and 5 do not need to be adjusted as they work well across different modalities.

Small Class and Large Class

The SpeakUp app can be used for relatively small (≈ 10 students) to relatively large classes (≈ 300 students) alike. With larger groups of students, the amount of SpeakUp messages to handle can become too big to be processed quickly during class. To overcome this issue, either the time is increased (e.g., Step

5 can be done in the following lecture or after a break), or the number of messages is purposely decreased by grouping students in larger groups during Step 2.

Primarily Homogeneous vs. Diverse Classrooms

Through its digital component, BTPS can accommodate students with disabilities and facilitate participation for students having for example hearing difficulties or speech disorders. Furthermore, thanks to peer collaboration, this teaching strategy is also known to make it easier for shy students to participate in-class (Mundelsee & Jurkowski, 2021). Anonymous posting implies that users are empowered to participate but they might also feel entitled to misuse the digital communication app and post off-topic messages (Holzer et al., 2014; Rodríguez-Triana et al., 2020). In order to promote constructive inputs and ensure a safe digital space for any type of students (e.g., vulnerable populations, younger and LGBTQI+ students, students with immigrant background), instructors can discuss the adequate “online etiquette” to adopt (Govaerts et al., 2018). Further, if needed, moderated rooms can be created in SpeakUp (by activating the corresponding toggle upon room creation) so that all messages must be approved by the instructor before they are shown in the shared chat room.

Disciplinary Adaptation

BTPS can be used for any disciplinary field and does not need any specific adaptation.

5. CONCLUSION

In this chapter, we have presented a transformative learning activity called the blended think-pair-share, which uses an anonymous classroom interaction system (e.g., SpeakUp). We discussed how the addition of a digital channel can leverage that activity to offer an engaging and more inclusive classroom setting by accommodating “atypical” or disadvantaged students. Having in mind the importance of fostering critical thinking and breaking old habits of one-way teaching, we think that BTPS can help in working towards a shift in the traditional order where knowledge is still often unilaterally constructed. In times where remote and hybrid teaching methods gain more and more importance, the BTPS activity has also the potential for bridging the gap between in-class and remote teaching by maintaining the possibility of smooth interaction in both settings alike.

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17. Paving the way for a transformative-emancipatory pedagogy through practical activities

Teresa M. Cappiali

1. INTRODUCTION

This chapter draws conclusions regarding the transformative potential of the pedagogical approaches proposed in the book. The main goal of the book is to offer both theoretical insights and practical guidance to invite readers to embrace transformative pedagogy in order to create more inclusive, equitable, and just teaching praxis. More specifically, the book seeks to offer a toolkit of well-designed activities that empower educators to bring about meaningful change in their classrooms. For the editors and chapter authors of the book, transformative pedagogy is more than an inclusive education model; it is a powerful vehicle for dismantling systemic barriers, nurturing critical thinking, and fostering empathy and social consciousness to promote meaningful change in the learner and in society at large. As such, this book seeks to empower other educators like us to embrace transformative pedagogy. By fostering critical thinking, empathy, and social consciousness, we can nurture a generation of compassionate change-makers, poised to address the pressing challenges of our times, thereby sowing seeds of change that extend beyond the confines of the classroom.

In this collective endeavor, we have delved into the pedagogical significance of integrating transformative pedagogy, in both its constructive and critical variants, into well-designed in-class activities, with a particular emphasis on catering to the needs of highly diverse student populations. As such, we view this book as a key resource for educators and lecturers seeking innovative solutions and inspiration to address challenges in diverse classrooms. For this reason, the authors highlight cross-disciplinary matters and potential activity adaptations.

Taken together, the chapters are illustrative of how transformative pedagogy is an evolving field that continues to be shaped by the contributions of schol-

ars, educators, and activists. While the chapters draw on a variety of principles and traditions of transformative pedagogy, the authors' endeavor can be seen as examples of how teachers and students in the classroom with their everyday practices are also *reinventing it* (Mayo 2003).

Today, transformative pedagogy finds application across a spectrum of disciplines within higher education, yielding significant impacts in various domains. Notably, it has gained traction in the social sciences, encompassing sociology, anthropology, political science, and cultural studies, humanities, and arts. The chapters of the book are critical examples of these developments. Beyond these realms, transformative pedagogy extends its reach to disciplines like environmental studies. In this context, it fosters ecological consciousness, champions environmental justice, and emboldens students to participate in sustainable practices and activism. Furthermore, the impact of transformative pedagogy reverberates through health sciences and extends its influence into the domains of science, technology, engineering, and mathematics (STEM) (Leydens and Lucena 2018; Montgomery and Fernández-Cárdenas 2018).

Building on these developments, we believe educators from diverse fields, including inclusive education (e.g., Universal Learning Design), experiential learning, Transformative Learning Theory (U.S.A.), critical pedagogy (Latin America and globally, including feminist, anti-racist, decolonial perspectives), and human rights education (encompassing peace-building, multicultural/intercultural, and democratic education), can extract valuable insights. Moreover, while primarily intended for higher education instructors and researchers aiming to enhance inclusivity in learning environments, the book also holds relevance for a secondary audience as well. This includes teachers, advocates, and practitioners engaged in formal and informal education settings with adults and youth beyond higher education.

In the next section, I present an overview of some of the key insights and strengths of the book. Subsequently, I provide some concrete examples from each chapter to show how authors have used transformative pedagogy from various traditions to create learning activities that incorporate to different degrees *transformative-emancipatory elements*. Ultimately, I present an assessment of the lessons learned from the book, highlighting some challenges and limitations we have encountered. I conclude with some future recommendations on how to pave the way for a more holistic and emancipatory framework of transformative pedagogy to be developed in higher education and beyond.

2. OVERVIEW OF THE BOOK: INSIGHTS AND STRENGTHS

In Chapter 1, Cappiali and Jean-Pierre provide an overview of the book's objectives, intended readership, and explain the underlying theoretical framework that unifies the diverse range of contributions within its pages. Contributing to growing debates on the need to transform higher education in more inclusive, equitable, and just spaces, the authors explain how the book advocates for the use of transformative pedagogy in higher education to nurture students' well-being, while striving to empower learners to critically engage with the complex realities of our world. Most importantly, the authors explain why and how practical activities rooted in transformative pedagogy have the potential to reshape pedagogy in the classroom, by moving away from traditional teaching and assessment activities (such as lectures, PowerPoint presentations, and final papers). It is also argued that, while transformative pedagogy can be integrated with student-centered approaches, and especially its current developments of the "deep learning" and experiential learning approaches, its true potential can be fully harnessed by moving away from current paradigms and fully embracing its underlying philosophical and theoretical principles (Cappiali 2023). We gain more if we incorporate insights from the student-centered approaches into transformative pedagogy, rather than attempting to adopt the opposite approach. The chapter ends by presenting a detailed outline of the chapters' structure and the book's main content.

In Chapter 2, Cappiali expands on the theoretical framework called Transformative-Emancipatory Pedagogy (previously developed in Cappiali 2023). This framework offers a theoretical background which holds together the chapters of the book. This chapter represents a valuable support for readers who are less familiar with transformative pedagogy. The theoretical framework draws primarily on two main traditions: the constructive tradition inaugurated by John Mezirow more than 40 years ago, and known as Transformative Learning Theory, and in the critical tradition inaugurated by Paulo Freire, known as critical pedagogy. Transformative Learning Theory paves the way for individual transformation, empowering learners to reframe their perspectives, question assumptions, and embark on profound inner journeys of growth (Taylor and Cranton 2012). Critical pedagogy focuses on igniting social transformation, urging us to challenge oppressive systems, foster inclusivity, and advocate for justice in academic spaces (Freire 1970; Giroux 1997). By merging these two educational traditions, the theoretical framework seeks to broaden the horizons of higher education goals, introducing additional pivotal aims: firstly, the enhancement of students' overall well-being and personal growth through a holistic engagement with learners, and secondly, the

pursuit of individual and collective transformative aspirations, with the aim of improving society, through the promotion of conscientization (Cappiali 2023, pp. 7–9).

In line with the expanded educational goals, as suggested in the theoretical framework (Chapter 2), the other 14 main chapters of the book focus on the *transformative-emancipatory activities* (Chapters 3–16). These activities have been developed and tested by the authors over an extended period of time. Such activities, moreover, serve as the backbone of a transformative educational experience, ensuring that students are actively engaged, challenged, and inspired.

The chapters demonstrate one of their main strengths in the interconnectedness between their practical activities and essential educational goals rooted in transformative pedagogy. Each chapter delineates why and how these pedagogical activities have been used and why and how they draw on key principles of transformative pedagogy. The uniqueness of the book lies precisely in the explicit use of practical activities with an emphasis on what we call *transformative-emancipatory elements*. As such, the authors ensure to clearly explain how their learning and transformative-emancipatory goals, praxis, and activities reflect philosophical and theoretical principles of transformative pedagogy. The authors, moreover, deploy a variety of epistemological approaches and features of transformative pedagogy and combine them with a variety of other approaches to develop their activities (see Section 3, below).

In order to assist readers in their pursuit of identifying and choosing activities, each chapter adheres to a consistent structure (refer to Section 5 in Chapter 1 for detailed guidance). Additionally, these chapters incorporate definitions of pivotal concepts utilized by the authors, conveniently listed in the Glossary. Furthermore, they offer insights into the adaptability of the activities for both online and in-person contexts, catering to a diverse array of student compositions, and taking into consideration the unique requirements of students with disabilities.

The chapters' structure also reflects a logical coherence, which all authors have followed consistently throughout the book, and which represent common requirements in several academic curricula when designing courses and activities (Biggs and Tang 2011; Fink 2003; Gronlund and Brookhart 2009; Wiggins and McTighe 2005). Accordingly, the activities are designed in ways in which (1) the general educational goals of our framework are translated into specific *learning and transformative-emancipatory objectives* and (2) the three crucial elements of each activity, namely (a) intended learning and transformative-emancipatory objectives, (b) practical activities, and (3) assessment are closely connected to each other in what Biggs and Tang (2011) call “constructive alignment” (cf., also Chapter 1). Clearly defined learning and

transformative-emancipatory objectives are essential to identify what students are expected to learn and how they may learn with a specific activity (Wiggins and McTighe 2005). Hence, our collective effort to introduce a set of specific objectives that teachers can anticipate and which are aligned with the goals of our transformative framework are an important addition to the literature on higher education as we show how transformative pedagogy can expand the educational goals of higher education via the use specific activities which include key *transformative-emancipatory elements*.

Another key aspect worth mentioning is that most of the chapters (10 out of 14) use transformative practical activities, which are aligned with experiential learning approaches. This shows how porous the borders are between experiential learning and transformative pedagogy, and that many overlaps are occurring in current praxis. However, one critical aspect of these chapters is to clearly show how the principles of transformative pedagogy inform and possibly enhance in-class activities especially by tackling power, ideology, and structural exclusion, among others.

Moreover, looking at the practical aspects implemented in the activities, we see some important convergences. First, most of the authors engage with the broader framework of inclusive education. We find valuable how some authors engage with the idea that we need to move beyond what Swan and Weenie (Chapter 14) call the “deficit model.” Here the idea is to move towards pedagogical strategies that help us think more deeply about how to address barriers to education, and in particular alienation of traditionally excluded groups, such as racialized groups, Indigenous peoples, sexual minorities, and people with disabilities. Activities such as the ones introduced by Indigenous scholars like Joyce Schneider (Chapter 13) and Swan and Weenie (Chapter 14) seek not only to *re-educate* the “heart, mind, body, and spirit” by raising awareness about Indigenous cultures and demands (Archibald 2008), but also to promote a learning space that is able to challenge colonialism and create the conditions to end it (Tuck and Yang 2012). This is done, for instance, by encouraging students to change their “frames of reference” (Mezirow 1997) (Chapter 13).

Numerous authors, particularly those closely aligned with critical pedagogy, have integrated specific transformative-emancipatory objectives into their activities to address other obstacles for historically marginalized groups while nurturing students’ well-being. For example, Kolenick (Chapter 5) introduces the activity “photovoice,” highlighting its effectiveness in aiding students to confront the prevalent “imposter syndrome.” This syndrome involves feelings of anxiety and self-doubt, and an absence of internalized achievement. Many students encounter this phenomenon during their academic journey (Bothello and Roulet 2019), especially those hailing from historically marginalized backgrounds like racialized and first-generation post-secondary students. Imposter syndrome can have negative long-lasting effect on students’ aca-

demic achievements and well-being (Ramos and Wright-Mair 2021). Thus, the author elucidates how the incorporation of photovoice as a teaching or facilitative tool seeks to empower students in cultivating a sense of self-efficacy and belonging within a collegiate community.

Furthermore, in several chapters, the enhanced worth of diversity manifests both within the content itself and within the composition of the classroom. Illustrations of how authors tackle the imperative for inclusion and the incorporation of a multitude of viewpoints can be discerned, for instance, in Marom's chapter (Chapter 9) and Schneider's chapter (Chapter 13). While the former addresses the necessity of curriculum transformation to cater to the requirements of international students via the use of what she calls critical intercultural pedagogy, the latter centers on decolonizing the curriculum to encompass Indigenous perspectives within the Canadian context, via the use of Indigenous pedagogy. Despite their contrasting focuses, a common thread emerges: the demand to reshape the curriculum via the integration of alternative voices, particularly those historically marginalized and silenced.

The section below provides concrete exemplifications of how the authors have incorporated transformative-emancipatory objectives into their activities. Notably, these activities go beyond mere learning objectives, placing a strong emphasis on fostering students' well-being and advancing emancipatory aspirations. While diverse activities within this book are geared towards distinct learning and transformative-emancipatory objectives, their collective endeavor is directed towards broader educational objectives that transcend conventional pedagogical paradigms. The discernible value lies in the authors' adeptness at delineating specific objectives, harmonizing them with the overarching ideals of transformative pedagogy's goals. The activities showcased herein serve as illustrative instances of how transformative pedagogical principles can be actualized within academic practice. Importantly, these examples can be extrapolated and diversified, with the aspiration that readers will find inspiration to formulate and execute their own transformative approaches.

3. TRANSFORMATIVE-EMANCIPATORY OBJECTIVES TO INFORM LEARNING ACTIVITIES

Alexander and Berynets delve into the genesis of an artifact in Chapter 3, a pedagogical tool that found its application in Social Work and Teacher Education programs. The authors elucidate how this innovative endeavor fuses conventional educational objectives, such as the assimilation of pivotal course-related concepts, theories, or topics, with aspirations of empowerment. Drawing insights from the tenets of critical theory, as expounded by Freire, the activity scrutinizes power dynamics embedded within the teacher–student and

student–teacher relationships. This is achieved by harnessing Freire’s notion of critical dialogue and by contextualizing the learning environment in which students are situated.

In Chapter 4, Etmanski, Krause, and Bandyopadhyay furnish a compelling illustration of their adaptation of a Global Leadership Field School into a virtual format in response to the Covid-19 pandemic’s constraints. While originally tailored for Leadership Studies, their activity serves as an inspirational template applicable across disciplines, particularly in instances where field excursions are envisioned or educators aspire to virtually engage with community groups spanning the globe. This transformative experiential activity boasts transformative elements in both its content and pedagogical methods. Noteworthy examples of transformative content encompass a deliberate emphasis on nurturing the empowerment of women, Indigenous communities, and youth, as well as fostering cross-cultural solidarity between different regions. Furthermore, the activity integrates an assortment of exercises designed to infuse transformative elements into the learning process itself. Notably, a diverse spectrum of voices is included in the activity—encompassing community leaders from various corners of India, faculty hailing from India and Canada, and the active participation of the students themselves.

In Chapter 5, Kolenick introduces an engaging activity known as “photovoice,” merging photography and text to facilitate transformative learning within the author’s engagement with graduate students enrolled in an online master’s degree program in adult education. This innovative approach extends its impact beyond its original disciplinary boundaries. Drawing upon Transformative Learning Theory’s holistic perspective on transformative learning, the author advocates for the incorporation of aesthetic expression and arts-informed methodologies to facilitate a profound and enriched learning experience that goes beyond the cognitive dimension of learning. Referencing the insights of Lawrence and Cranton (2009, p 313), the author explicates how the camera lens can metaphorically serve as a tool for perceiving the world from diverse vantage points. The activity proposed not only enables students to gain novel perspectives of themselves and the world but also transcends the confines of conventional rationalistic language. As a result, this approach opens up avenues for a more expansive range of expression, with heightened consideration for emotions, embodiment, spirituality, and interpersonal connections within the realm of adult learning.

In Chapter 6, Kurjanska and Milman introduce an activity originally rooted in the field of sociology, designed to cultivate a more profound comprehension of the social and psychological mechanisms that underlie commonplace biases. This serves as an exemplary instance of integrating substantive content from the discipline into pedagogical practices. The activity combines two pedagogical methodologies: Transformative Learning Theory and active

learning. Its primary objective is to empower students to identify and actively mitigate the pervasive impact of unconscious bias within societal contexts and their own cognitive processes and behaviors. Hence, this activity holds the potential for adaptation across diverse disciplines within any course. It serves as a valuable tool for educators who aspire to foster inclusivity within their classrooms by prompting students to recognize their biases and proactively evolve their behaviors.

MacDonald and Vorstermans (Chapter 7) introduce an activity—the check in/out—which could be potentially used in any educational context and with any group of students where educators aim to welcome plural ways of knowing, and building community in the classroom. The proposed activity involves implementing check-in/check-out sessions at the commencement and conclusion of each class. According to the authors, “This practice serves as an invitation for students to enter the classroom authentically, embracing their complete selves, and acknowledging their peers as multifaceted individuals, thereby fostering a sense of community.” As such, these check-in/check-out sessions function as a potent tool for cultivating a sense of communal belonging, while simultaneously redefining perceptions of knowledge ownership and the diverse sources of expertise (Freire 1970). Drawing on critical pedagogy, critical race theory, and critical disability studies, the authors also highlight that teachers need to proactively tackle exclusion. Rooted in Freire’s (1970) concept of situational knowledge, the check in/out activity is oriented around the belief that learning should begin with students where they are, and with their understanding about the world. In particular, the authors use an intersectional approach to address the multiple ways in which exclusion happen in higher education because of students’ race, class, gender, and dis/abilities, among others. In response, the authors explain how the activity is used to challenge power structures in the classroom and in the curriculum.

Chapter 8 by Mahmoud and Fredholm engages in an interactive endeavor aimed at fostering collaborative knowledge construction. This undertaking is underpinned by the principles of co-generative learning, a framework elucidated by Greenwood and Levin in 2007. While the activity encourages the development of robust social knowledge pertaining to prevalent social issues, its broader intent is to catalyze proactive measures toward resolution. Integral to the activity are two pivotal transformative components: firstly, an emphasis on cultivating students’ receptivity to novel concepts and respect for divergent viewpoints; and secondly, a concerted effort to challenge entrenched conventional assumptions and stereotypes concerning different individuals or groups. The execution of this activity integrates facets of transformative learning, critical pedagogy, and knowledge decolonization in pursuit of its objectives.

In Chapter 9, Marom presents an activity that combines critical pedagogy and intercultural pedagogy to promote a welcoming environment for interna-

tional students newly arrived in universities, and to empower them in honing their academic abilities in research, writing, and presentation. It achieves this by encouraging students to tap into their own personal experiences and diverse knowledge reservoirs. Through the exploration of varied cultural traditions and knowledge paradigms, the endeavor also seeks to prompt a discerning examination of the underlying hierarchies and power dynamics entrenched within “Western” educational frameworks. Drawing upon the principles of intercultural pedagogy, students embark on researching subjects linked to their unique positionalities and upbringing. They delve into a spectrum of knowledge systems, embracing the ethos of reciprocity and knowledge exchange.

In Chapter 10, de Oliveira Jayme and Sanford propose an unconventional off-campus activity termed “Museum Hacking,” firmly rooted in critical traditions and the realm of arts. This engaging endeavor beckons students to collaborate closely with museum educators, forging art interventions within the museum space itself, with the overarching aim of challenging the established narratives woven by the museum’s exhibits. One objective of this initiative is to disrupt the conventional contours of museum narratives, effectively and tangibly reshaping them. Central to this learning experience is the empowerment of students to embark on a nuanced analysis of museum displays, scrutinizing the potential for these displays to inadvertently perpetuate systems of oppression and exclusion. By doing so, participants are spurred to question and contest the prevailing authoritative narratives of cultural institutions, particularly museums. The authors elucidate that the very same experience can be replicated within an array of institutional contexts, including libraries, national parks, school premises, grocery stores, and shopping malls, effectively magnifying the potential impact of this transformative learning journey. Furthermore, the versatile nature of this pedagogical experience allows for its adaptation across diverse audiences, settings, and even academic disciplines within the broad spectrum of social sciences and humanities, as well as other domains of knowledge where institutional power can be questioned in light of hegemonic and counter-hegemonic narratives.

In Chapter 11, Tammy Lynn Pertillar introduces a music workshop, featuring a variety of artists from Native American and First Nations traditions. The goal of this activity is to challenge conventional methods of teaching Native American and First Nations histories, which have often portrayed diverse communities as culturally and geographically homogeneous. Furthermore, these approaches relegate Native American and First Nations cultures to a legendary past, primarily through material culture like narrative photography and portraiture. The author, a member of an Indigenous community, has utilized this activity for the past 30 years to encourage students to develop a deeper knowledge and understanding of the contemporary histories of Native American and First Nations. During the workshops, sounds are employed to bridge the gap

between past and present. An intersectional approach is also incorporated to engage students with issues of culture, class, and gender.

Chapter 12 presents the suspend-elucidate technique (SET), developed by Robinson and Wilson. This technique, initially introduced in sociology but adaptable to various social sciences, aims to decentralize systemic oppression by motivating students to question dominant discourses and create plans for social change. Incorporating insights from critical pedagogy and Transformative Learning Theory, the authors assert that Western higher education systems perpetuate “epistemicide,” meaning the killing of diverse knowledge systems, specifically the marginalization of non-Western wisdom (Hall and Tandon, 2017, p. 6). Consequently, their activity is designed to expose and challenge this phenomenon. Additionally, the chapter engages with one of the core ideas of Transformative Learning Theory, emphasizing the need for profound shifts in learners’ worldviews to drive change. Combining this perspective with critical pedagogy, the activity also offers an insightful exploration of how to empower students to deconstruct established norms and cultivate transformative perspectives in order to promote social change.

Chapter 13 introduces an engaging activity devised by Indigenous educator Joyce Schneider, known as Kicya7, aimed at acquainting students with the international recognition and declaration of Indigenous rights.¹ This is done by combining decolonial theory, indigenous knowledge, and Transformative Learning Theory. Through this chapter, the author showcases a methodology that employs a local, four-protocols framework. This approach guides educators in a transformative journey towards embracing principles of equity, diversity, and inclusion. The objective is to inspire students to change their “frames of reference” (Mezirow 1997, p. 6) and embody an Indigenous way of existence, harmonizing with the ancestral landscapes they inhabit. The activity delineates a pedagogical strategy that integrates lessons from local Indigenous traditions with the thoughtful application of UNDRIP articles. This intentional and inclusive approach remains committed to preserving political authenticity while navigating any potential “disorienting dilemmas” (Mezirow 1997) that might arise as a consequence of this exploration.

In Chapter 14, indigenous educators Swan and Weenie present an activity that seeks to promote an inclusive approach to diverse groups of students that seek to go beyond the “deficit model.” The idea is to see diversity as an opportunity rather than a challenge or a problem. They show how indigenous pedagogy allows the promotion of the richness of diversity represented in the classroom by mobilizing the concept of *miyikosiwin* (denoting giftedness in the Cree language). The activity presented is a concrete application of this idea of giftedness by stimulating discussions and deep-reflections about how one can nurture the inner self and develop spiritual self-awareness and self-esteem. The

notion of giftedness is all-encompassing as it holds relevance across diverse settings and it is crucial to nurture students' well-being and empowerment.

Chapter 15 introduces readers to the Expanded Archive, a two-part graduate-level course activity created by White. Introduced in courses in the field of Socio-legal Studies, this activity intertwines research-creation with critical pedagogy. The author notes that although research-creation practices are more prevalent in the arts and humanities, their integration into the social sciences represents a valuable addition. While not confined to specific theoretical or methodological paradigms, according to White, research-creation resonates with critical social justice-oriented approaches. The primary objective of this activity is to disrupt the colonial logics and forms that have long characterized traditional scholarly practices, with reference to the "archives." It also serves as an avenue for introducing social sciences students to the enriching realm of experiential arts-based methodologies. Among its key learning objectives, the activity seeks to (1) cultivate an environment conducive to enabling social science students to navigate their learning journey through the intricate tapestry of the "archive," a repository of authoritative historical narratives; (2) raise students' awareness of the functioning of the archive as a locus for colonial knowledge production through active engagement with critical theory; and (3) encourage their creativity as they are required to execute both individual and collaborative research-creation projects.

Chapter 16 exemplifies the utilization of the SpeakUp classroom interaction app by Zinn and Holzer across various social science courses. Their aim is to enhance inclusivity in classroom participation and promote active learning among students, all while minimizing the implementation challenges for instructors. This educational approach introduces the concept of blended think-pair-share, integrating the SpeakUp digital classroom interaction system. This method empowers students by leveraging technology to facilitate their engagement with the course material and active involvement in the learning process. The authors underline the significance of this approach in cultivating active learners within an academic landscape often characterized by one-sided instruction, where students predominantly receive information passively through lectures. The activity stands as a tool to foster a more dynamic and all-encompassing classroom environment, effectively challenging the conventional paradigm where knowledge is predominantly disseminated unilaterally. The activity was used and validated across wide contexts ranging from large university auditoriums to small community support centers in a refugee camp to high school classrooms. The activity emerges as a versatile and adaptable pedagogical innovation which can be used in a variety of settings and disciplines.

4. LESSONS LEARNED

In conclusion of our reflection of the transformative journey embarked upon in this book, we are compelled to share the valuable lessons learned from the process.

First, it is imperative to underscore the vital role of embedding the activities presented in this compendium within transformative-emancipatory practices, as advocated by hooks (1994) and expounded upon by Brookfield (2017). For an authentic embrace of an emancipatory agenda, one aimed at dismantling and reshaping oppressive systems, educators must actively partake in self-reflection, critically assessing the intricate power dynamics interwoven within student-centered methodologies. Brookfield (2017) encourages an ongoing examination of assumptions, the cultivation of environments conducive to dialogue and inquiry, and the adept negotiation of the tensions between student-centered pedagogies and emancipatory objectives. This deliberate approach ensures that pedagogical efforts are robustly geared towards challenging oppressive structures.

Second, while the chapters herein furnish several instances of how transformative practices are interwoven into the implementation of the presented activities, we extend an invitation to our readers to delve further into the extensive literature addressing these dimensions with greater profundity. This exploration extends to various domains, particularly perspectives that integrate intersectionality, decolonial thought, and Indigenous wisdom (de Jong et al. 2019).

Third, another notable challenge is bridging the gap between what educators envision and what is actually achieved in the classroom (Wiggins and McTighe 2005). Finding coherence between transformative principles and daily practices demands considerable efforts and systematic evaluation (Cappiali forthcoming 2024). To truly advance transformative pedagogy, we must foster a culture of collaborative learning, where educators come together to share experiences, exchange insights, and collectively refine their pedagogical approaches in the classrooms. In this process, students' feedback and engagement is also crucial to further improve the activities to meet their specific needs.

Fourth, as we engaged in meaningful conversations with authors, another challenge emerged—the resistance and pressure faced by educators seeking to implement transformative pedagogy. Inflexible time constraints and rigid learning outcome expectations often clash with the spirit of flexibility and exploration that transformative pedagogy requires. In some cases, teaching is not prioritized within the institutional framework, hindering efforts to fully embrace transformative approaches.

Fifth, we cannot ignore the labor and dedication required to enact transformative pedagogy, particularly for young scholars in precarious situations or members of historical marginalized groups working with a more critical agenda (e.g., first-generation, non-white, and indigenous scholars). The literature has highlighted the additional effort often needed to engage in anti-oppressive work (hooks 1994; Brookfield 2017). As educators, this places an added burden, contributing to an already demanding workload. Furthermore, the lack of recognition for such efforts underscores the urgent need for wider recognition and support of transformative pedagogy within academic institutions.

Sixth, we recognize that employing a handful of pedagogical activities within the classroom setting alone falls short in supporting learners' profound transformation. A comprehensive institutional strategy, along with a broader understanding of how curricula can address power dynamics and injustice, must provide the foundational context. Yet, echoing bell hooks' insights (1994), we maintain that the classroom remains a potent arena for nurturing new possibilities, fostering what hooks terms a "radical transformation" of educational spaces. This significance amplifies notably when institutions display inertia in adapting to the swiftly changing academic landscape. The contemplation and implementation of specific activities, in connection with concurrent efforts at various educational tiers, further enhance the educational intervention. Such activities constitute an integral facet of educators' pivotal contributions towards rendering academic instruction more all-encompassing. Our aspiration rests in the proliferation and flourishing of analogous initiatives globally, augmenting the inclusivity of academic education.

Finally, the diversity of epistemological and theoretical approaches and concepts presented in the book testifies to the current rich evolution of the field of transformative pedagogy in higher education. However, it is important to note that while this book encompasses various epistemological and theoretical viewpoints, it does not purport to comprehensively cover all aspects pertinent to the subject matter. Simultaneously, the diverse exploration of several axes of oppression from varying perspectives might be interpreted by some readers as indicative of a lack of cohesiveness or depth. Despite this potential concern, we view this book as an essential catalyst for an overdue discourse among educators and academic institutions. This dialogue is centered on the imperative to conceptualize, develop, and evaluate effective teaching activities within the classroom, critically discerning what constitutes true transformative-emancipatory learning experiences.

5. FUTURE RECOMMENDATIONS

Beyond the challenges identified above, we see a variety of possible improvements based on an assessment of the chapters presented in this book. These

considerations represent the backbone of our recommendations for the future of transformative pedagogy in higher education and beyond. As we conclude this book, our advocacy extends to the realization that greater efforts are needed to transform educational spaces into more inclusive and just environments.

First, moving beyond the confines of niches is a crucial step in expanding the reach and impact of transformative pedagogy. While the activities presented in this book exemplify the transformative ethos, the full potential of this approach can only be realized when it permeates the broader educational landscape. More efforts can and should be done to move forward to fully embrace a more holistic, transformative-emancipatory pedagogy (Cappiali 2023). We must endeavor to transcend boundaries, engage with colleagues across disciplines, and advocate for transformative pedagogy to become a recognized educational paradigm in education and research.

Second, the connection between experiential learning and transformative pedagogy is not new, but it is rarely made explicit in the literature. One of the book's main contributions is to show new possibilities to transformative pedagogy and experiential learning activities. At the same time, we are also aware that some of the assumptions about learning and teaching held by these different approaches are potentially in conflict. A good example is shared by Brookfield, who discusses the challenge of fostering an emancipatory agenda while engaged in the practice of student-centered teaching. In his book *Becoming a Critically Reflective Teacher* (2017), Brookfield examines the complexities and tensions that arise when attempting to balance student-centered teaching with the pursuit of emancipatory goals. He acknowledges that student-centered teaching emphasizes empowering learners, valuing their experiences, and involving them in decision-making processes. However, he also recognizes that this approach can potentially reinforce existing power structures or perpetuate dominant ideologies if not critically examined. Brookfield suggests that an emancipatory agenda, which seeks to challenge and transform oppressive structures, requires educators to critically reflect on the power dynamics embedded within student-centered practices. He encourages teachers to critically examine their assumptions, engage in ongoing self-reflection, and create spaces for dialogue and questioning.

In line with Brookfield's view, several authors of this book show how educators can ensure that their teaching practices actively challenge oppressive systems (Brookfield 2017). Even when using critical activities, our impact remains limited if the teacher–students and students–students power dynamics are not kept in check. This can easily turn into reinforcing hierarchical power structures in the classroom (Brookfield 2017; Ellsworth 1989). Emphasizing an open and student-centered approach is of paramount importance in transformative pedagogy. Also, encouraging student agency, valuing their perspectives, and acknowledging the expertise they bring to the learning process while

empowering them to be active participants in their education is also critically important. Yet, all these aspects are not enough if teachers and academic training do not deeply scrutinize their assumptions and value systems and their embeddedness within systems of oppression. A self-reflective approach needs to be combined with a systematic re-evaluation of these values and a process of unlearning and relearning of systemic discrimination and oppression, which is never ending, but which allows us to be open to respond creatively to diverse students' needs (Brookfield 2017). Using Tuck and Yang (2012)'s expression, *Decolonization is Not a Metaphor*: it is an ongoing process that requires a full investment to decolonize our minds, spirits, hearts and actions.

Third, a holistic approach rooted in transformative pedagogy offers valuable insights in terms of promoting new ways of teaching and learning, but also on ways to activate students' multiple dimensions (such as minds, body, and hearts). Several authors of the book have highlighted, for instance, the key role of emotions, empathy, and creativity in academic teaching. Emotions, in particular, play a profound role in shaping how students process information, make meaning, and form connections with the subject matter (Dirkx 2001). Moreover, students need to cultivate skills that nurture their well-being and their social and emotional abilities, especially those groups that are victims of oppression and silencing in academia (hooks 1994). By acknowledging and embracing emotions as integral to the learning experience, educators can create supportive environments that encourage students to explore and express their feelings freely.

Hence, emotions necessitate greater attention in higher education, especially when working with diverse groups of students. Regrettably, academia has often neglected the significance of emotions in the learning process. The emphasis on cognitive aspects and detached rationality has led to the marginalization of emotional intelligence, resulting in a disconnect between the intellectual and emotional dimensions of education. There is an expanding attention of the role of socio-emotional learning in higher education (Conley 2015). However, more needs to be done to bridge this gap (Zembylas and Schutz 2016), especially when seeking to tackle structural barriers and historical injustices inflicted on marginalized groups (hooks 1994). Engaging with emotions is also critical to deal with trauma and "reclaim healing in education" (Zembylas 2015).

Fourth, additional improvement lies in embracing intersectionality and decolonial epistemologies and theories more fully. By consciously incorporating these perspectives into our educational practices, we can create learning environments that address the multifaceted identities and experiences of our students. These approaches can lead to a deeper understanding of the systemic power structures that shape teachers' and students' lives and guide us in crafting pedagogical activities that are truly transformative and empow-

ering. Intersectionality recognizes that individuals experience overlapping and interconnected forms of oppression and privilege based on their various social identities (Crenshaw 1991; Bilge and Hill Collins 2018). By acknowledging and addressing these intersecting dimensions, educators can create a more inclusive and equitable learning environment that considers the unique experiences and perspectives of all students. Moreover, a decolonial approach challenges the Eurocentric and colonial foundations that have historically shaped education (de Jong et al. 2019). By centering marginalized voices and knowledge systems, decolonial pedagogy seeks to dismantle power imbalances and promote critical consciousness among learners. Hence, integrating intersectionality and decolonial perspectives into transformative pedagogy we can go deeper into supporting a holistic engagement with learners on cognitive, practical, and emotional levels that are truly transformative of individuals and social structures (Cappiali 2023).

Fifth, flexibility and time are essential elements that contribute to the success of transformative pedagogy in the classroom (hooks 1994). By fostering an environment that encourages adaptability and recognizes the significance of individual learning paces, we can better cater to the diverse needs and interests of our students. Allowing time for exploration, critical thinking, and deep engagement with the subject matter facilitates meaningful learning experiences that go beyond surface-level comprehension. Even more important is to include students in the creation and/or assessment of in-class activities. Asking students for feedback, moreover, allows a better grasp of whether there is further improvement to be made from their perspective and needs (Cappiali forthcoming 2024).

Finally, while it is possible to incorporate transformative pedagogy in current curricula, future questions, especially in the education field, should be directed towards how, under what conditions and for whom transformative pedagogy work. Also comparative studies between transformative pedagogy and the current main approaches (e.g., student-centered approaches) should be conducted, to move from a theoretical perspective to a scientific-based one, concerning the future role of transformative pedagogy in academic teaching (ibid.).

In conclusion, we hope that the practical activities and theoretical insights presented in this book will serve as stepping stones on our collective path to more inclusive, empowering, and empathetic educational spaces. The holistic transformative framework proposed in this book is one among other paths to remodel pedagogy of higher education. We wish others will continue developing new approaches to expand the impact of transformative pedagogy. By collectively engaging with critical debates and dismantling the confines of the old paradigms, we can enhance the experience of both teachers and students. This transformative journey will require dedication, collaboration, and an

unwavering belief in the power of education to shape a better, more equitable world (Freire 1998; Giroux 1997).

NOTE

1. In the case of activities developed by Indigenous authors we caution readers to take into account whether and how the activities can be reproduced. In particular, we ask everyone to be mindful about potentially problematic “cultural appropriation” (Chrona 2022).

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