

EDITED BY

Teresa M. Cappiali
Johanne Jean-Pierre

Promoting Inclusion and Justice in University Teaching

A Transformative-Emancipatory
Toolkit for Educators



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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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