Inclusive Pedagogy: Exploring Faculty Perceptions and Professional Development Needs at a North American Catholic University

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Abstract

This interpretivist study examines the perceptions and practices of Inclusive Pedagogy among academic staff (faculty) at a North American Catholic university, as well as their professional development needs pertaining to Inclusive Pedagogy implementations. Theoretical interpretations and practical recommendations for Inclusive Pedagogy abound (Moriña, 2020a; Stentiford & Koutsouris, 2021), while many practitioners in higher education lack initial teacher preparation (a reality fourteen out of twenty-three participants described).

Using a theoretically flexible heuristic and a conceptual framework of Beliefs, Knowledge, and Actions (Gale et al., 2017; Moriña, 2020a; Rouse, 2008), I conducted semi-structured interviews with the methodological aid of coaching techniques. I analysed the data using Reflective Thematic Analysis (Braun & Clarke, 2021b) supported by NVivo 14.

The findings from the qualitative interviews were rich and complex. Participants shared a wealth of (often divergent) perspectives, some of which were consonant with Inclusive Pedagogy literature, and many that were novel. Participants expressed theoretical and normative frameworks, as well as personal convictions that add new complexity to possible conceptualisations of Inclusive Pedagogy. Despite unfamiliarity with the term "inclusive pedagogy" (13/23 participants), many described practices and pedagogical sensibilities that could be described as "inclusive." Participants shared a range of professional development needs, though (a lack of) Pedagogical Fluency was the most pronounced theme. Finally, I found that the use of coaching techniques, specifically OARS of motivational interviewing (Rosengren, 2017), propelled participant ideation and enhanced my data collection method of semi-structured interviewing.

Participant data can inform future conceptualisations of Inclusive Pedagogy and the degree to which the term is understood or even be useful in furthering its purpose. Based on the intersection of previous research and this study's findings, I provide practical recommendations for educational developers, faculty, and institutions. Chief among these are: providing ongoing HE teacher development through general and discipline-specific support, organisational incentivisation of pedagogy, and a holistic, multi-layered approach to implementing Inclusive Pedagogy.

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Notes on Language and Style

Terminology

- Faculty, instructors, academic staff, professors

I use these terms interchangeably to denote employees at four-year universities in the US who hold full-time academic appointments that generally consist of teaching, research, and service. I found that "faculty" was the most common term used for this population in both North American and international scholarly writing.

- Tertiary, university, post-secondary, higher education

For the purpose of this dissertation and research study, I am referring to the context of four-year universities and not community colleges, or other vocational post-secondary educational institutions.

- Academic developers

Professionals who support the pedagogical and career development of academics. Also referred to as educational developers, instructional coaches, or instructional designers in North American HE contexts.

Style

Citation style and presentation follow APA (American Psychological Association) guidance and standards. With the following exceptions:

- Block quotes are set apart at 30+ words/ 31 or more *(rather than 40+ as APA stipulates)*
- For simplicity, headings and sub-headers are as follows:

Chapter #: Title

Main Header

SubHeader

Sub-sub Header

- Spelling of Direct Quotes

While the language setting for this work is set to UK English spelling conventions, I have chosen to retain the original (US) spellings in direct quotes to reflect the voices of the authors and participants. For example,

> Tuitt promotes an integrative institutional approach that "transform[s] learning environments into more inclusive organizations that provide access and equity for ALL students regardless of their prior lived experience or cultural background" (Tupan-Wenno et al., 2020, p. 7).

Other Notes

- North American hyphenation of modified nouns e.g. classroom-level, semi-structured
- Capitalisation of Inclusive Pedagogy as a distinct term or field.
- Footnote format of Times New Roman, 11 point font
- Capitalisation of ethnic and racial identities such as Black, Hispanic, and White, per APA guidelines (American Psychological Association, n.d.)
- Italicising *beliefs, knowledge*, and *actions* when referring to the conceptual framework and/or my interview protocol.
- Gender neutral pronouns, "they" for participants for enhanced anonymisation.

Dissertation Abbreviations:

Full term	**Abbreviation**
Association of College and University Educators	ACUE
diversity, equity, inclusion	DEI
higher education institution	HEI
higher education	HE
Inclusive Pedagogy	IP
Inclusive Education	IE
Reflexive Thematic Analysis	RTA
Professional Development	PD
Pedagogical Knowledge	PK
Pedagogical Content Knowledge	PCK
Science, Technology, Engineering, and Mathematics: disciplines or practitioners of these fields	STEM
Scholarship of Teaching and Learning	SoTL
Person of Colour	POC

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> For the Lord's decrees are just, and everything he does is fair.
> He promotes equity and justice; the Lord's faithfulness extends throughout the earth.

Psalm 33:4-5 | *New English Translation*

Author's declaration:

"I declare that, except where explicit reference is made to the contribution of others, that this dissertation is the result of my own work and has not been submitted for any other degree at the University of Glasgow or any other institution."

Printed Name: Anna Carissa Rozzo

Signature:

Chapter 1: Introduction

Amidst a global pandemic, which disproportionately affected people of colour (Vasquez Reyes, 2020), the United States experienced a season of lament and accountability, due in part to the murders of Ahmaud Arbery, George Floyd, and Breonna Taylor. Part of this social response was an increased social consciousness regarding diversity, equity, and inclusion (DEI). This came not without resistance. For example, then-President Donald Trump declared an executive order banning government-funded DEI training (Exec. Order No. 13,950, 2020) and the nation's largest Christian denomination, the Southern Baptist Convention, described Critical Race Theory as unbiblical (Schroeder, 2020).

Yet in this tumultuous and divisive national climate, a renewed emphasis and pursuit of racial equity in businesses, institutions, organisations, and government persisted. Kruse & Calderone (2020) describe a "racial reckoning" required to address racial inequalities in higher education (HE) in the US. They propose a holistic combination of institutional policy implementation, classroom practice, and professional development. Tom Bartlett, in the *Chronicle* (2021), refers to the "watershed moment" for anti-racist practice but describes the plethora of approaches, from symbolic to systemic, that institutions have undertaken. The responses have varied in effectiveness. For example, during the pandemic, many institutions made standardised college entrance exams optional due to renewed awareness of racial bias and socio-economic inequality (Lorin, 2022). Despite this approach, inequality in admissions persists. A recent survey of admissions officers found that the standardised exams left an evaluation vacuum in which they felt unprepared to fill; the criteria were not replaced and so "diversifying the student body remains an elusive goal" (Barshay, 2022). I encountered the word "elusive" many times (Lawrie et al., 2017, p. 9; Livingston-Galloway & Robinson-Neal, 2021, p. 30; Stentiford & Koutsouris, 2021, p. 2245; Tupan-Wenno et al., 2020, p. 7) as a description of the pursuit of or access to Inclusive Pedagogy (IP).

As an instructional designer, I collaborate with subject-area experts who are often faculty[1] at higher education institutions (HEIs) in the US. In this creative partnership, I contribute pedagogical guidance, co-crafting workshops that combine the faculty member's expertise with student-centred, experiential, and adult learning practices. This work is complicated by the fact that a US faculty member may have limited previous orientation to this methodology due to a systemic lack of pedagogical training in tertiary training (Grunspan et al., 2018; Zimmerman, 2020).

From this experience, and in light of the context of augmented awareness and continued need, I begin to wonder how faculty interpret and/or enact the term "Inclusive Pedagogy". Inclusive Pedagogy as a term has seen an increase in usage (Hernández-Torrano et al., 2020; Stentiford & Koutsouris, 2021) alongside a breadth of prescribed practices (Moriña, 2020a). This became my first research question, particularly for faculty located outside the field of Education as an academic specialisation.

Another aspect of my professional practice has been coaching individuals on their career aspirations and professional development needs. This led me to pose the second research question: What, if any, are their professional development needs in pursuing Inclusive Pedagogy?

How do faculty interpret the term and/or enact the practice of Inclusive Pedagogy? What, if any, are their professional development needs in pursuing Inclusive Pedagogy?

Figure 1: Research Questions

1.1. Context

1.1.1. Higher Education in the US

The Council for Higher Education Accreditation lists 7959 accredited institutions in the US, as determined by one of nineteen accreditation bodies (n.d.-b, n.d.-a). Higher

[1] I use the term "faculty" to denote higher education teachers. In this study, the participants are doctoral degree holders who hold full time positions, with teaching duties at a four-year university. This is a term used in both North American contexts and international literature.

education in the United States is a complex sector with multiple institution types and persuasions. There are various ways to characterize the highly diverse typology of tertiary higher education in the United States. The Carnegie Classification of Institutions of Higher Education (n.d.-b) is one of the most commonly cited (though their institution search only includes 3941 results). In summary, there are both public and private (for and nonprofit) institutions that might confer technical training, bachelors, master's degrees, and/or doctoral degrees depending on the type. Associate's Colleges provide associate's degrees, and vocation training. Students may be postsecondary (ages 18-24) or nontraditional students with a high rate of transfer to four-year institutions. Baccalaureate/Associate's Colleges offer both two and four year degrees. Baccalaureate Colleges grant four year bachelor's degrees from a variety of disciplines and emphases such as Liberal Arts, pre-med, or technical degrees. Master's Colleges & Universities are Bachelor's and Master's degree granting institutions, which Carnegie ranks as having small, medium, or larger programs. Finally, Doctoral Universities are large four year universities that grant Bachelor's, Master's, and Doctoral degrees in addition to professional and graduate certificates. They receive the following designations- Very High Research Activity (R1); High Research Activity (R2); and Doctoral/Professional Universities- which are respectively based on doctoral degree output and the level of university spending on research and development (n.d.-a). Colleges or universities may be religiously affiliated such as members of the Council for Christian Colleges and Universities (CCCU) or The Association of Catholic Colleges and Universities (ACCU). Colleges and Universities in the United States may serve a specific student population with categories such as Women's Colleges; Historically Black Colleges and Universities (HBCU); Hispanic Serving Institutions (HSI); Tribal Colleges and Universities (TCU); Minority Serving Institutions.

Harris (2020) proposes an alternative typology with six cluster types detailed in the table below. This description further captures the diversity and complexity of US HEIs.

Cluster	**Description**
Cluster 1: Residential & Expensive Private	indicates small, expensive ("mean tuition of … $36,701" per year (p. 191)) schools with largely students who are 18-24 years old and live on or near campus. Institutions in this category include "Carnegie Classifications [of] doctoral universities…; master's colleges and universities…; baccalaureate colleges…; [and] special focus institutions" (p. 191).
Cluster 2: Niche & Baccalaureate	are largely undergraduate and faith-based institutions with relatively low total enrolment.
Cluster 3: Access & Minority-Serving	are a mix of "public (26%), private not-for-profit (45%), and private for-profit (29%) institutions" (p. 191) serving mostly non-White students; and are comprised of "Master's Colleges and Universities (36%), Baccalaureate Colleges (30%), and Special Focus Four-Year (25%)" (p. 194).
Cluster 4: Flagship & Regional Comprehensive	are large, public universities with "with an average of 18,290 students" and "accessible… tuition" (p. 194).
Cluster 5: Online & Adult-Serving	institutions are "48% private not-for-profit, 41% private for-profit, and 11% public" (p. 194) that serve largely non-traditional students as well as over 50% people of colour with online and distance degrees for both bachelor's and graduate levels.
Cluster 6: Elite Research	"public (67%)… private not-for-profit… (30%)… and 3% private for-profit…" with 33% graduate students and a high number of doctoral programs (p. 195).

Figure 2: An Empirical Typology of the Institutional Diversity of U.S. Colleges and Universities (Harris, 2020)

Colloquially, these distinctions are more commonly recognized as community or junior college (two year degree); liberal arts college (multidisciplinary, largely four year degree, often private and small); and private universities (small to large) or public/state university (larger, public) issuing various degrees. Tuition ranges greatly based on institution type and state residency. (For more about the institutional context of this study, see Chapter 4: Data Collection & Analysis.) A so-called "teaching college" versus "research university" distinction (Austin, 2023), perhaps connoting a small, private liberal arts colleges as opposed

to a large public or state university is not a reliable nomenclature due to the above complexity as well the fact that learner experience can vary considerably owing to discipline, class size, and instructor pedagogy. There is a lack of formal teaching credentials required comparable to PGCAPS in the UK (AdvanceHE, 2025) or the University Teaching Certificate in Canada (n.d.). Various entities, such as ACUE (n.d.), CIRTL (n.d.), and NCFDD (n.d.), in the US are working to advance teaching credentials in higher education, but these are largely private endeavours and not a result of any widespread policy or hiring requirement. Even descriptors of "research university" as opposed to a "teaching college" betrays a pervasive bias of teaching as distinct or less than- or at the very least, an artificial bifurcation. I explore this concept further in Chapters 5 and 6.

Professorial titles in higher education range from adjunct, visiting, instructor, lecturer, professor (assistant, associate, or full) with additional descriptors such as tenure-track, tenured, non-tenured, or clinical (or "professor of practice", denoting mostly teaching). (For a brief discussion of "clinical" please see Participant F's response in Chapter 5.) Instructors and researchers in higher education may be generically referred to as "faculty". Personally, I have held adjunct professor positions at two "Associate's colleges" and a visiting lecturer position at a large, public, RI university. Participants in this study at the time of the interview held full time positions that included teaching responsibilities, with various titles, some tenured, some tenure-track, and some clinical (teaching).

1.1.2. **Participant Deidentification**

I came to the subject matter having worked in faith-based nonprofits whose missions are based on racial equity education through individual professional development as well as organizational change. Race and at times, the disputed existence of racism continue to be a polarizing (Hurst, 2023; Johnson, 2022) topic in the United States. The 2020 rise in awareness of racial injustice came with significant backlash and counter protests (Adams,

2021; Glickman, 2020). During the pilot prior to the dissertation, participants asked that any identifying information be concealed due to the sensitive nature of the subject matter, mainly with regards to experiences of marginality (Rozzo, 2025). Despite a long history of race-based discrimination, continued inequality (Bowdler & Harris, 2022) as well as persistent and widening racial wealth gap (Derenoncourt et al., 2024; Perry et al., 2024), this topic continues to be considered controversial by many. At the time of revision of this final draft of the dissertation, a renewed executive order against Diversity, Equity, and Inclusion or DEI[2] (Exec. Order No. 14,173, 2025) has resulted in numerous private companies (The Associated Press, 2025) dispensing with its programming as well as several academic grant programs (Svrluga & Douglas-Gabriel, 2025) and universities changing language or abandoning initiatives (Gretzinger et al., 2025; Spitalniak, 2025). These responses range from overt ideological alignment to self-preservation tactics. It is thus likely very prescient that many of the participants in this study expressed a desire for additional confidentiality at the time of the interviews (July-August, 2023). Many participants requested further anonymization beyond the pseudonymization described in the ethics consent documents. Several requested that their discipline and demographic information not be triangulable and expressed concerns that the university should not be identified by context description. Therefore, out of respect for the participants, only ranges and general contextual descriptions are provided in order to not identify the institution; general demographic information is de-identified from the participants themselves in Chapter 4: Data Collection & Analysis. Pseudonymization without corresponding discipline or demographic information is provided in the analysis for enhanced confidentiality in Chapter 5: Findings.

[2] EDI (Equality, Diversity, Inclusion) in the UK

1.2. Dissertation Overview

In the sections that follow, I provide a summary of subsequent chapters, thereby providing an orientation to the dissertation in general. As part of this introduction, I introduce elements of Tracy's (2010) quality criteria for qualitative research, which each of the chapters variously fulfils.

1.2.1. Inclusive Pedagogy (Chapter 2)

In this chapter, I provide a review of the complexity in interpretation and practice of Inclusive Pedagogy. Inclusive Pedagogy can be theoretically framed through a diversity of conceptual lenses (Stentiford & Koutsouris, 2021) and the locus of its practice is also variable with classroom, institutional, and systematic recommendations. These recommendations are often presented as a mix of general teaching guidance and inclusivity-specific practices. Using a conceptual framework for Inclusive Pedagogy (Gale et al., 2017; Moriña, 2020a; Rouse, 2008), I also present a synthesis of HE recommendations. Based on this review, I provide an adaptable heuristic for practitioners to identify a personalised and contextualised approach to implementing Inclusive Pedagogy.

Potential integration of Inclusive Pedagogy recommendations may be challenging due to institutional and systemic disincentivising of teaching, as well as faculty perceptions (Iturbe-LaGrave et al., 2021; Pallas et al., 2017). Furthermore, certain instructional methods (such as student-centred, active, and experiential learning) have been shown to disrupt racial disparity in HE contexts (Dewsbury et al., 2022; Eddy & Hogan, 2014; A. Finley & McNair, 2013; Theobald et al., 2020), which presents a certain urgency and moral burden to pedagogical choices.

Tracy (2010) describes a "Worthy topic" as one that is "relevant, timely, significant, interesting, or evocative" (p. 840). The topic of how (or if) Inclusive Pedagogy is implemented by faculty practice fulfils this criterion. It is embedded in an observed trend of

increased usage and proliferation of recommendations alongside potential barriers to implementation and a cultural backdrop of DEI as a contested endeavour. Additionally, the sociological reality of racial inequality in HEIs (Carnevale et al., 2020; Carnevale & Strohl, 2013; Lomotey & Smith, 2023) in the US provides an ethical impetus to this study. Kordsmeier (2021) posits Inclusive Pedagogy can disrupt such inequalities, making it an invaluable tool, if implemented. This topic is worthy of inquiry from the perspective of faculty practitioners, academic developers,[3] and institutional leaders. It has weighty implications for organisations as well as undergraduate and graduate students. My motivation in pursuing this line of inquiry lies at the intersection of supporting teaching practices, professional development, and (in some small way) addressing structures that pose disadvantages to both faculty and students.

Toward the end of this chapter, I review previous research that examines similar questions about Inclusive Pedagogy implementation among HE faculty, identifying gaps in the research and areas for potential extension. This includes the level of familiarity with Inclusive Pedagogy required to implement it; characteristics, attitudes, or aptitudes teachers possess or display in implementing Inclusive Pedagogy; the types of teaching methods utilised; and the role of prior training, obstacles, or support. Hockings (2010) and Moriña (2020a) both call for additional qualitative studies on the topic of Inclusive Pedagogy in their literature reviews.

Chapter 2 is designed to orient the reader to the relevance, complexity, and urgency of Inclusive Pedagogy. It highlights possible challenges to implementation based on a diversity of theoretical underpinnings, the breadth of practical recommendations, and a systematic lack of pedagogical training in HE.

[3] Professionals who support the teaching and career development of academics. Also referred to as educational developers, instructional coaches, or instructional designers.

1.2.2. Methodology (Chapter 3)

"Rich rigor", according to Tracy (2010) includes theoretical complexity: "the need for a tool or instrument to be at least as complex, flexible, and multifaceted as the phenomena being studied" (p. 841). In Chapter 2, I propose a reflective heuristic that is theoretically flexible. I argue that the "What" (Inclusive Pedagogy as a method that supports the equitable successes of all students) and the "Why" (a normative statement like "education should be accessible to all") are relatively stable categories. The "How" is one's chosen implementation method (such as teaching or organisational change). The "Where" represents the physical location of the work (such as office hours or community service), and also one's theoretical or disciplinary perspective. This latter category can be identified by the individual based on her own goals and context. Theoretical "locations" might draw from Critical Race Theory, Gender Studies, Disabilities Studies, or in the case of many participants, theological frameworks. I also introduce the conceptual framework of *beliefs, knowledge,* and *actions* (Gale et al., 2017; Moriña, 2020a; Rouse, 2008) and apply it to the North American HE context, synthesising practical guidance. This conceptual framework not only aided me in making sense of the Inclusive Pedagogy literature landscape in HE, but I also chose it to inform my data collection and analysis methods.

Due to the variable and situated nature of both Inclusive Pedagogy and faculty perceptions, I chose an Interpretivist paradigm and set of qualitative methods. My line of inquiry examines the interpretation or perception of a sometimes perplexing term through individual human responses, all of which are ontologically subjective. Interpreting the data, principally with my own mind as the research instrument, introduces additional epistemological subjectivities.

I chose semi-structured qualitative interviewing as my data collection method. For this, I designed a flexible interview protocol using the conceptual framework of *beliefs,*

knowledge, and *actions*. I also incorporated elements of coaching methodology such as the OARS (Open-ended questions, Affirmation, Reflective listening, and Summary reflections) technique (Rosengren, 2017). Applied to qualitative interviewing, this is an original approach that guides the researcher and furthers participant engagement.

To analyse the data and engage in "meaning making" (6 & Bellamy, 2012; Merriam & Tisdell, 2015; Neuman, 2005), I chose Reflexive Thematic Analysis (RTA) (Braun & Clarke, 2021b, 2021a; D. Byrne, 2021). In Chapter 3, I introduce RTA and in Chapter 5, I describe my particular approach as it relates to findings. In addition to the RTA phases, I engaged in reflective and iterative writing and utilised NVivo to aid in coding my interview transcripts.

Tracy (2010) asserts that "Sincerity… is characterized by [s]elf-reflexivity about subjective values, biases, and inclinations of the researcher…[and t]ransparency about the methods and challenges (p. 840). In this chapter (and subsequent chapters 4 and 5), I strive to provide a transparent narrative and account of the data collection and analysis process. In this chapter, I critically reflect on Braun & Clarke's (2006) continua, provide a positionality statement, and state my axiological motivations for engaging this study's subject matter. I detail ethical issues, approaches taken to ensure participant safety, and acknowledge the limitations of the study. One of Tracy's (2010) eight criteria is also clearly articulated ethical considerations and procedures.

In Chapter 3, I detailed the selection and application of my research methods as well as how quality might be evaluated in this study.

1.2.3. Data Collection & Analysis (Chapter 4)

In Chapter 4, I continue providing a detailed, transparent, and self-reflective (Tracy, 2010) account of the data collection process. I present a reflexive description of how the data was collected, a researcher reflection, descriptions of context and participants, and account of

my RTA process. I begin with a description of the context and recruitment process. I was able to gain access to 23 participants in a 4-year, private, North American Catholic university. I provide contextual descriptions while also protecting the confidentiality of the institution and the participants. Participants asked for further protection beyond pseudonyms, so identifying information has been purposely omitted. Some demographic descriptors are provided along with a short introduction to Catholic Social Teaching, which was a key code in the interviews.

I engaged in researcher reflection and evaluated my own performance as an interviewer – what I did well and how I might improve – as well as how my positionality relates to a potentially politically-charged topic. I also provided examples of how the OARS technique facilitated or prompted additional participant responses. Through interview excerpts, I demonstrate that participants continued despite uncertainty, clarified their statements, or elaborated their trains of thought following OARS-based interviewer moves. I believe the use of affirming statements, reflective listening, and summaries created the psychological safety and cognitive space for participants to share openly, vulnerably, and deeply. Finally, I reflexively review the methodological actions taken and how I came to my codes and themes, providing a transparent account of my specific RTA process.

1.2.4. Findings (Chapter 5)

Chapter 5 presents the results of RTA highlighting key codes, themes, and sub-themes with participants' quotes and examples throughout. The result is a "thick description" of "showing rather than telling" (p. 840), and "multivocality" (p. 844) which are elements of Tracy's (2010) Credibility. I identified themes and subthemes deductively (considering my research questions and conceptual framework) as well as inductively (identifying significant patterns of meaning in participant responses).

The first main theme, **Conceptions of Inclusive Pedagogy,** encapsulates a cluster of codes that respond to the research question: "How do faculty interpret the term inclusive pedagogy?" I identified three consistent patterns, which I named as key sub-themes: interpretations **in line with literature**, **new perspectives from faculty,** and **Qualities.** The first categorises a series of participant responses that are consonant with conceptions of Inclusive Pedagogy represented in the literature reviewed in Chapter 2. These were expressions such as IP's relationship to DEI, representation in the curriculum, and course flexibility. By contrast, **new perspectives from faculty** were *beliefs, knowledge,* or *actions* that were *not* explicitly present in Inclusive Pedagogy literature reviews or scholarly resources such as books or reports with practical guidelines. There were repeated, meaningful, and fresh perspectives such as Andragogic expressions; Liberal Arts and Catholic Social Teaching lenses as conceptual frameworks; self-perception as a guide, role model, or advisor; as well as diversity of divergent views among the participants. I present these findings in "concrete detail" (Tracy, 2010, p. 840), providing a narrative of existing Inclusive Pedagogy literature alongside the content of faculty interviews.

The final key subtheme under **Conceptions of Inclusive Pedagogy** I identified was **Qualities.** This represents a pattern of response that describes personal dispositions or qualities of character which participants shared. More profound than declarative, assenting *beliefs,* these were convictions of duty and expressions of care towards students. I posit this presents an additional facet to the Inclusive Pedagogy conceptual frameworks of *beliefs, knowledge,* and *actions.*

The second main theme, which also corresponds to my second research question, was **PD**[4] **Needs.** Explicitly, participants expressed a diverse range of professional development needs which I coded as Individual Needs. Shared expressions of other PD needs included

[4] Professional Development

support with AI; more training on mental health and COVID-related educational gaps; collegiality and de-siloing; and institutional limitations like class size. Implicitly, I identified a key sub-theme, **Pedagogical Fluency.** This was born out of participants' descriptions of their lack of training; unfamiliarity with educational terms (including "Inclusive Pedagogy"), methods, or scholarship; and uncertainty or lack of reflexivity in their teaching practice. Again, this was presented by providing participant quotes and examples.

Tracy (2010) describes Resonance as including a manner of "evocative…narrative storytelling" (p. 845). In depicting (often frank) participants' voices, I also offer a level of Transferability that "is achieved when readers feel as though the story of the research overlaps with their own situation" (p. 845). Readers can assess the applicability of this research based on my methodological transparency and the content of participant responses.

1.2.5. Discussion & Recommendations (Chapter 6)

In Chapter 6 I provide a series of recommendations based on participant responses for academic developers, faculty, and institutions to further implement Inclusive Pedagogy. The degree to which the findings are transferable remains the reader's prerogative (Tracy, 2010). I propose a series of potential applications that practitioners might consider.

For educational developers, I recommend the following approaches and emphases to support faculty PD; build pedagogical fluency through general teaching knowledge as well as individual and discipline-specific support; and provide and curate space for collegial and peer learning. I also recommend that education developers foster common ground in understanding disparities in HE, as well as establish teaching as a shared, interdisciplinary endeavour.

For faculty, I invite them to view themselves as researchers and teachers in equal and integrated measures. This pertains to professional identity as well as scholarly engagement.

For institutions, I argue that a multi-layered approach to Inclusive Pedagogy implementation (mentioned in Inclusive Pedagogy literature and by participants) is essential to fruitful application. One main recommendation is to incentivise teaching in graduate coursework, in advancement, and in funding. Institutions might also evaluate their organisational norms or policies that help or hinder inclusivity, teaching excellence, and interdepartmental collaboration. Part of this evaluation might include examining institutional values and to what degree a university is "student-ready" (McNair et al., 2016).

1.2.6. Conclusions (Chapter 7)

In this final chapter, I provide a reflective evaluation of my chosen methods including the conceptual framework and other iterations which may have been possible. I review the limitations of the study and provide avenues for possible extensions for future research. Finally, I provide a general reflection on my own positionality, reviewing my professional and doctoral journey. This is another instance of Sincerity (Tracy, 2010) in which I engage in reflexivity and methodological transparency.

1.3. Conclusion

According to Tracy (2010), "High-quality qualitative research is marked by a rich complexity of abundance" (p. 841) The interviews yielded over twenty-four hours of data in which I identified dozens of codes which culminated in multiple themes and subthemes. Tracy (2010) states that markers of "rich rigor" include sufficient time spent on gathering data and the degree to which the researcher employs "appropriate… interviewing practices, and analysis procedures" (p. 841). I spent several months conducting interviews, checking transcripts for accuracy, and carefully analysing the resulting texts. I kept methodical notes and records of potential codes and their meanings. I systematically followed the recommended phases and guidance of RTA (Braun & Clarke, 2021a; D. Byrne, 2021) and kept my data organised with the aid of NVivo 14.

Tracy (2010) also stipulates:

> Meaningfully coherent studies (a) achieve their stated purpose; (b) accomplish what they espouse to be about; (c) use methods and representation practices that partner well with espoused theories and paradigms; and (d) attentively interconnect literature reviewed with research foci, methods, and findings. (p. 848).

In this study, I centre my research questions and recruited an appropriate participant group. I align my topic with ontological and epistemological perspectives and select (and cite) research methods accordingly. I provide an in-depth exploration of pertinent Inclusive Pedagogy literature and relate this literature to both the findings and the subsequent recommendations. In this manner, the study is thorough and "meaningfully coherent".

Finally, I argue this study represents a "significant contribution" (Tracy, 2010, p. 840). It "extend[s] knowledge" (p. 845) about how some HE faculty perceive the term "inclusive pedagogy" and what their teaching practices are regardless of previous performance or training. It presents participant perspectives that have not been represented in recent Inclusive Pedagogy literature. The findings point to recommendations aimed at "improv[ing] practice" (p. 845) and provide possible avenues for "ongoing research" (p. 845). The motivation of the study is to "liberate or empower" (p. 845) through data that supports the implementation of Inclusive Pedagogy (for academic developers, faculty, and institutions) and with the ultimate aim of supporting the equitable success of undergraduate learners.

Chapter 2: Inclusive Pedagogy

Inclusive Pedagogy, while not a new concept, has recently received heightened attention in the higher education (HE) sector. Hernández-Torrano et al. (2020) observe that scholarship regarding inclusive education has steadily increased since 1994 and:

> especially since the mid 2000s, where a more pronounced increase of publications and citations can be noted. This growth is most probably due to the evolution in the thinking around human rights, equity, social justice, and education. (p. 905)

Stentiford & Koutsouris (2021) note that "over two-thirds of the articles [that they found in their literature review] were published from 2010–2018 [which] suggests increased interest in inclusive pedagogies very recently" (p. 2256) and note that "it certainly appears as though inclusive pedagogies are gaining increased attention within the tertiary sector" (p. 2246).

Amid this increase, there is considerable range in how Inclusive Pedagogy is conceptualised and implemented. In this chapter, I describe these conceptualisations and approaches. In the first section, Complexity, I explore meanings and demonstrate the variety of understandings of Inclusive Pedagogy through a selection of literature reviews. From this review, I argue that the lenses of "what"," how", "where", and "why" might aid in locating Inclusive Pedagogy within disciplines and fields of practice. Then, I review several recommendations for practice in HE and offer perceived challenges to implementation. In the following section, Value, I discuss the value of and urgency for equitable practices. Next, I review Previous Research on the topic of Inclusive Pedagogy and faculty perception and practice. Finally, I will present a Conceptual Framework that interprets this complexity and value.

2.1. Complexity

2.1.1. Meaning of Inclusive Pedagogy

Inclusive Pedagogy is difficult to capture, define, or describe. According to Lawrie et al. (2017), "Inclusion remains elusive, and opinions about how best to achieve it proliferate." (p. 9). This is, in part, where my curiosity stems for this project. In this section, I will first orient the (UK) reader to the contrast in emphasis between the context of the United Kingdom and that of the United States. Next, I will offer my framing, followed by a review of meaning and recommended practices of Inclusive Pedagogy to be found in scholarly literature, and academic reports. Finally, I will discuss some persistent structural factors that might complicate implementation and adoption of Inclusive Pedagogy in the HE sector in North America.

In the UK, the term "inclusive pedagogy" connotes a movement to mainstream instruction in public, often primary, education for all students, regardless of (dis)ability. This is executed by empowering teachers with training and development (Florian, 2008) as well as by supporting a "whole school" (Losberg & Zwozdiak-Myers, 2021, p. 16) approach to support learning in this environment. In this context, inclusion moves away from "special needs" to shift towards practices designed to serve all students (Florian, 2008). Inclusive Pedagogy in the US, by contrast, is primarily located within a DEI (Diversity, Equity, Inclusion) framework, with a strong focus on equity (ACUE & Sova, 2021; Danowitz & Tuitt, 2011; Hockings, 2010; Tupan-Wenno et al., 2020) (more on equity in the "Value" section below). Inclusive Pedagogy is oriented towards creating learning opportunities that particularly support "underserved" (ACUE & Sova, 2021; A. Finley & McNair, 2013) or "underrepresented" (Danowitz & Tuitt, 2011; Rapp & Corral-Granados, 2021) student populations. This can refer to first generation college students and/or students from historically marginalised or racialised groups. In their literature review of Inclusive

Pedagogy, Hernández-Torrano et al. (2020) found "a stronger relationship with inclusive systems and structures rather than disability and special education" (p. 908).

A shared emphasis between these contexts is that Inclusive Pedagogy is an approach aimed at supporting learning for all students (Florian, 2008; Florian & Black-Hawkins, 2011; Hockings, 2010; Sanger, 2020; Tupan-Wenno et al., 2020). Lawrie et al. (2017), in a review of recent Inclusive Pedagogy research, affirm inclusion endeavours to serve the whole learner and all learners. Likewise, Livingston-Galloway & Robinson-Neal (2021) assert that Inclusive Pedagogy "welcomes all learners and treats them as valuable citizens" (p. 31).

In the sections that follow, I make the case that meanings are contested in the US with wide-reaching recommendations for practice. Nevertheless, for the sake of this chapter, I chose to define "Inclusive Pedagogy" as an umbrella term that denotes various teaching approaches that equitably attempt to serve and engage all students. This understanding may guide the reader as I explore the complexity of understandings and plurality of practices present in the North American HE context. To explore this complexity and plurality, I will describe findings from pertinent literature reviews and present a heuristic of *what, why, how, where* for approaching IP. Next, I argue that many recommendations for practice of Inclusive Pedagogy can be considered either general teaching guidance or inclusivity-specific practices.

2.1.2. Complexity in the Literature

To exemplify the complexity present in the field, I sought a variety of sources that explored both the meanings and practices of Inclusive Pedagogy. I started with literature reviews about Inclusive Pedagogy that analyzed various conceptual or theoretical framings as well as current practices both in general (Hernández-Torrano et al., 2020; Moriña, 2020a) and specifically in HE (Hockings, 2010; Lawrie et al., 2017; Livingston-Galloway & Robinson-Neal, 2021; Stentiford & Koutsouris, 2021). I also searched for scholarly articles and chapters

articulating conceptions and understanding of Inclusive Pedagogy, (*and related search terms: inclusion, inclusivity, or inclusive education*) (Gale et al., 2017; Moriña, 2020a; Rapp & Corral-Granados, 2021; Stentiford & Koutsouris, 2021). I looked for scholarly accounts of case studies or context-specific implementation of Inclusive Pedagogy (Danowitz & Tuitt, 2011; Dewsbury, 2017; Dewsbury et al., 2022; Iturbe-LaGrave et al., 2021; Longman, 2017; Magalhães & Hane, 2020). Additionally, I consulted sources such as reports or books aimed at providing guidance and recommendations for implementation of Inclusive Pedagogy (Barnett, 2020; Sanger, 2020; Sathy & Hogan, 2019; Tupan-Wenno et al., 2020). This included sources I repeatedly encountered in an exploration of university webpages dedicated to Inclusive Pedagogy (ACUE, 2020; ACUE & Sova, 2021). My purpose in reviewing this selection is to orient the reader to existing conceptions and variety in practice. This is not intended to be an exhaustive review. Within the scholarly discourse surrounding Inclusive Pedagogy, there are a variety of perspectives regarding what constitutes Inclusive Pedagogy.

Hockings (2010) describes the shift from focusing on individual groups of students towards inclusion as a means to increase participation overall. This, she argues, implies that the onus for change lies in the educational context, not the student. She cites "social justice and rights for all groups of people" (p. 2) as a through-line. The many facets of inclusive teaching that Hockings (2010) describes in her meticulous literature review are present in today's complex representations of Inclusive Pedagogy. These include utilising student-centred teaching methodologies to support student success; approaches to curriculum design such as Universal Design for Learning (UDL) and intentional representation; and transparency and fairness in assessment. Though not explicitly named as such, many tenets of Andragogy (M. S. Knowles, 1988) were present throughout the review, namely contextualising curriculum to place and students; offering choice; selecting relevant materials that connect to students' lives; connecting class content to "their motivations and aspirations

and their prior knowledge" (p. 31); "teaching strategies that allow students to apply what they are learning to their own interests" (p. 31); and self-assessment.

Lawrie et al. (2017) argue for an institutional approach while drawing upon Hockings' (2010) previous work. They acknowledge the "range of ways, with conceptualisations and definitions of inclusion proliferating across the literature and in practice" (p. 10) but align their focus with Hockings' (2010):

> inclusive learning and teaching in higher education refers to the ways in which pedagogy, curricula and assessment are designed to engage students in learning that is meaningful, relevant, and accessible to all. (p. 1)

They advocate for a holistic, campus-wide effort towards the implementation of inclusivity. Applying Hockings' (2010) lenses as a "heuristic" (p. 11), Lawrie et al. (2017) seek to clarify the intersections of inclusive curriculum design and delivery; inclusive assessment; and institutional factors through their review.

Regarding inclusive curriculum design, they echo Hockings' (2010) promising nature of UDL while adding the need for faculty development and departmental involvement to implement. To this end, they cite an increased emphasis on teacher training in HE to support the range of pedagogical methods and the need to address negative or erroneous interpretations of inclusive teaching. Furthermore, they cite the need to "refocus attention on the larger social, cultural, and institutional structures within which pedagogical choices are deployed" (p. 15).

They reiterate Hockings' (2010) description of "inclusive assessment" as fair, flexible and formative as well as "the important role of students as partners" (p. 15) in shaping learning experiences. They note some academic staff worry that inclusivity diminishes academic rigour.

They view the disproportionate focus on classroom practice and academic staff rather than institutional ecosystems for implementation as an oversight. They promote an approach that involves the whole campus culture and community. Furthermore, they consider the role of policy both legislatively and institutionally, arguing that a multi-modal approach would further inclusivity efforts. They cite the need for further research in this manner, examining inclusive teaching in departmental or institutional contexts as well as focusing on connections between policies and practice.

Dr. Frank Tuitt, in his forward to a lengthy international report on inclusive practices (Tupan-Wenno et al., 2020), locates inclusivity within "provid[-ing] equitable learning outcomes for… racial and ethnic, migrant, and other minoritized students" (p. 7). Factors thwarting these equitable outcomes he argues are: "traditional educational practices, unwelcoming learning environments, deficit-based macro and micro aggressions, and educators – who have not been adequately trained to teach [students] who do not share their cultural background" (p. 7). This discourse clearly captures the shift in emphasis from inclusive education, whose previous or primary focus was (dis)ability in UK contexts, to a North American focus on racial equity. (Though the report addresses migration to the EU, Tuitt is writing from his perspective as a diversity scholar in the US.) Like Lawrie et al. (2017),Tuitt promotes an integrative institutional approach that "transform[s] learning environments into more inclusive organizations that provide access and equity for ALL students regardless of their prior lived experience or cultural background" (Tupan-Wenno et al., 2020, p. 7). Strategies towards this "comprehensive" (p. 7) endeavour involve contextualised, ("color brave" and "intersectional" p. 14) coursework and careful policy implementation at the international, national, community, and organisational levels. Equity implementation implies a specific, tailored approach depending on the context and student population, rather than a universal application, even though the intended outcome is to

support the success of all students. Widening access to HE in the context of diverse and diversifying societies requires this holistic and nuanced approach. As a case example, a school in Italy created spaces for self-reflection and dialogue for second-generation Muslim and migrant students, resulting in deeper intercultural engagement from the school community in general, in addition to "an increased sense of belonging for young people" of Islamic heritage (Tupan-Wenno et al., 2020, p. 34).

Livingston-Galloway & Robinson-Neal (2021) assert that "there is no consensus on what constitutes inclusive pedagogy in higher education (HE) or if inclusive pedagogy even exists in that space" (p. 29-30). From this premise, they present an analysis of current practices and propose a framework for inclusive pedagogy implementation within classrooms. They echo the shared sentiment that a "school… welcomes all learners and treats them as valuable citizens" (p. 31). They advocate for an institutional change although recognise that the onus has been placed on faculty and classroom teaching. In their framework, they present many aspects and keywords of Inclusive Pedagogy mentioned in the accounts above:

> understanding that ways of knowing and learning are not a one-size-fits-all… the development of classroom environments where everyone participates…using rich and varied learning strategies… differentiated learning through choice…creating diverse classroom working groups…recognition of asset vs. deficit learning. (p. 35)

In the context of Inclusive Pedagogy in HE, they argue, "Social justice, equity, and learner-centeredness are paramount to these learners' successes" (p. 36). They argue that a variety of theories ("Sociocultural Learning Theory…, Multiliteracies, Critical Race Theory …., and the Universal Design of Learning") underpin inclusive practice, yet "none of them" are sufficient (p. 36). They instead advocate for a de-colonising lens that includes additional

theoretical perspectives including the needs of all, individual, and group student needs[5] as well as Ljungblad's (2021) relational-pedagogy. In their review, Livingston-Galloway & Robinson-Neal (2021) exemplify the overwhelming range in approaches and conceptual underpinnings present in the pursuit of Inclusive Pedagogy.

Hernández-Torrano et al. (2020) undertake a comprehensive review of "inclusive education" (IE) research since the Salamanca Statement (*The Salamanca Statement and Framework for Action on Special Needs Education*, 1994)[6]. For the purpose of exploring the range of scholarly conceptions and exemplifying complexities in approach, they argue that despite "progress" (p. 894) in the field of inclusive education, it:

> has been fragmented and has developed in multiple and varying directions, making it extremely challenging to harmonise the diversity of existing theoretical, conceptual, and methodological approaches into an integrated framework that enables the field to move forward. (pp. 894-895)

Through their review, they identify 1) "teachers and schools"; 2) "students with disabilities"; 3) "relationships in areas such as IE policy, social, justice, marginalisation, politics, and ideology"; 4) "schools, practices, and higher education" (pp. 903-904) as the four main topical categories present in the literature.

Moriña (2020a) clarifies the terms "inclusive education, inclusive practice, inclusive pedagogy" (p. 134). The first refers to the school-centric social and political landscape that enhances learning for all students and the second denotes "actions carried out by teachers" (p. 135) to that end. Like Shulman (2004) and Rouse (2008), she argues that *Inclusive Pedagogy*

[5] Livingston-Galloway & Robinson-Neal (2021) cite Stentiford & Koutsouris (2021) although Stentiford & Koutsouris (2021) are citing Lewis & Norwich (2004) among other contrasting views of inclusion.
[6] The UNESCO Salamanca Statement was a seminal document that ushered in an era of inclusive mainstreaming in schools.

encapsulates an ecosystem of choices based on teacher beliefs, knowledge, and practices. I agree with this assessment, and it is from this conceptual perspective that I adapt Rouse's (2008) and others' taxonomy of *beliefs, knowledge,* and *actions* to the North American HE context (see conceptual framework below). From this premise, she performs her literature review, adding the lens of "design" for HE in her view of Inclusive Pedagogy. Elements within this framework include teacher belief in student potential, UDL, representation in the curriculum, active learning, and emotionally intelligent interactions with students. She reviews a series of studies on inclusive practice that not only affirm the need for clearer conceptions of Inclusive Pedagogy, but also the value of positive teacher attitudes regardless of whether the classroom tactic was explicitly "inclusive" or not. She then reviews teacher training research; there were no results for the HE sector. This may be due to the fact that the US has no systematic teacher training or credentialing for university level instruction (see below). Methodologically, she cites "service learning, online learning activities, multiple intelligence, universal instructional design, and digital stories" (p. 144) and "active, constructive, collaborative, intentional, conversational, and reflexive learning" (p. 145). Finally, she highlights four approaches to Inclusive Pedagogy based on her systematic literature review which are, 1) Teacher self-conception as serving all students; 2) teacher training; 3) constructive teaching; and 4) teacher-student relationships.

Stentiford & Koutsouris (2021) explore "how research in HE has often conceptualised inclusive pedagogies" (p. 2245) through a systematic literature review of thirty one articles asking, "How have scholars conceptualised and researched inclusive pedagogies in HE?" and "What theoretical ideas underpin scholars' conceptualisations of inclusive pedagogies?" among their key questions (p. 2248). They identify different "theoretical approaches to inclusion" such as "Inclusion as appreciating difference (individuality)"; "Inclusion as making difference invisible (commonality)" ; a mix of both individuality, and commonality;

"Inclusion as a way of addressing the needs of diverse students"; "Inclusion as social justice"; and "Inclusion as about the democratisation of knowledge" (p. 2254). Within each of these understandings of inclusion, they list many approaches or "conceptual underpinnings" ranging from disability theory to intergroup dialogue to Aristotle's principle of justice to cultural capital to postcolonial theory to constructivism to reflection in practice. For a more detailed list of their findings, please see Appendix 1. Below is a visual *(Figure 3)* to capure the diversity of conceptual underpinning in the pursuit of Inclusive Pedagogy based on Stentiford & Koutsouris' (2021) review.

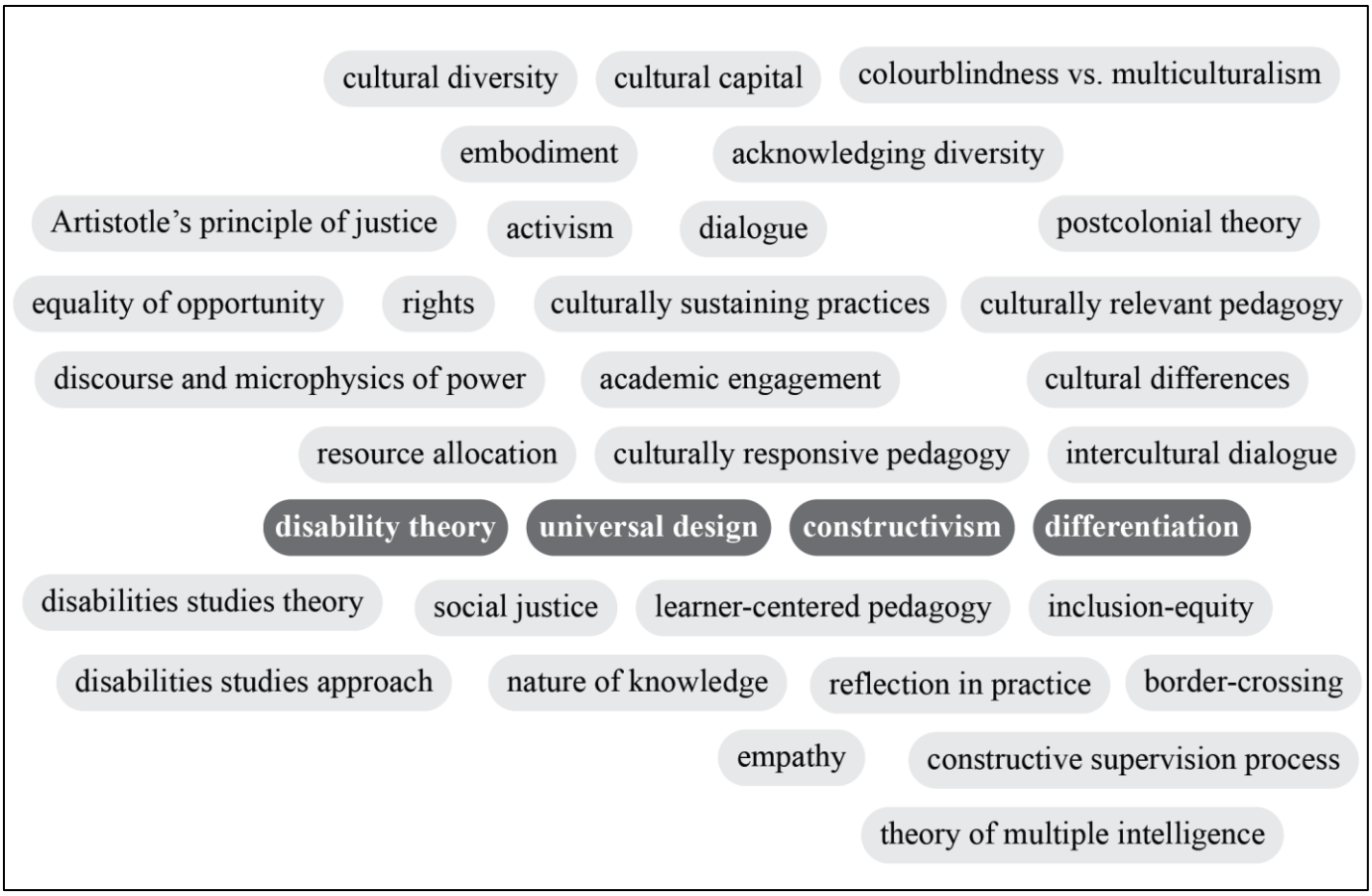

Figure 3: Possible Conceptual Underpinnings of Inclusive Pedagogy (darker grey denotes repeated findings)

Universal design and equity were the two most common themes. The authors note that "all seven articles" on universal design "originated from the USA" and propose that "this

suggests a cultural trend towards academics in the USA seeing inclusive pedagogy and UD[7] as one-and-the-same" (p. 2254). They see this conceptual diversity as "symptomatic of inclusion itself being a highly complicated and philosophically contested matter," but also call for a clearer and more careful conceptualisation of "inclusion" itself. Many of the recommendations and frameworks refer to the *practice* of inclusivity (or practices that tend to result in inclusive outcomes) rather than for inclusivity as a starting point. Among other (and at times contradictory) conceptions of difference and inclusion, Stentiford & Koutsouris (2021) cite Lewis & Norwich's (2004) *all, some, one* framework; acknowledging the "(i) needs common to all; (ii) needs specific to sub-groups; and (iii) needs unique to individuals" p. 2247). This conceptualisation may guide the practitioner regardless of their field or discipline, and so is a helpful framework for broad use.

Among these reviews, I find this and Moriña's (2020a) proposed framework, drawing on Rouse (2008) & Shulman (2004), concepts of *beliefs, knowledge, actions, (and design)* to be the most accessible to a wide range of applications and to offer the most clarity and flexibility. Lewis & Norwich's (2004) framing is from the student perspective while Moriña's (2020a) is from the teachers', presenting a holistic view of inclusive teaching and learning.

2.1.3. A Heuristic for Inclusive Pedagogy

Based on this selection of literature reviews, it is clear that there is considerable breadth of conceptualisation, disciplinary perspectives, and loci of engagement regarding inclusive pedagogy. I would like to propose the following heuristic for approaching the complexity of inclusive pedagogy: *what, why, how, where?*

[7] UD = Universal Design, synonymous with UDL, Universal Design for Learning

Relatively Constant			*Context-Specific*	
What		**Why**	**How**	**Where**
Definitions, understandings, conceptual frameworks		*Normative or sociological rationale*	*Recommendations for practice, implementation; Pedagogical tools and teaching philosophies*	*Locus of engagement; disciplinary home Theoretical base*
Student perspective: <u>All, Some, One</u> Needs of all students, students/groups of students, and the individual student considered and met to the extent possible.	*Teacher Perspective:* Beliefs, Knowledge, and, Actions (Moriña, 2020a) drawing on Rouse (2008); Shulman (2004)	rights-based; addressing sociological inequality; equity as moral principle	e.g., student-centred teaching, representation in the curriculum,	e.g., classroom, institutions, systems; e.g., CRT, Gender Studies

Figure 4: Heuristic: Inclusive Pedagogy

The *what* is a definitional starting point considering *inclusion* itself conceptually as accounting for the needs of all students, certain groups of students, and the individual student (Stentiford & Koutsouris, 2021). Inclusive Pedagogical practice might be assessed and/or supported by understanding teachers' (or stakeholders') *beliefs, knowledge,* and *action/design* about/of teaching and learning. Likewise, the "*why"* presents a broad category of normative rationale – such as addressing sociological inequality, equity as moral principle, and rights-based perspective of education – so that many inclusive endeavours may find an adaptation within these categories. In this model, the *why* is primarily motivated by perceived injustice or lack of fairness in access to education by a population or populations.

In this heuristic, the *what* and *why* are more or less constant while the *how* and *where* are context and need dependent. For example, some first-generation university students drop

out of school because of different cultural capital and a lack of belonging in the campus community (Lehmann, 2007). *What:* While all students need a sense of belonging and community, this particular group has a heightened need for support (Phinney & Haas, 2003; Stephens et al., 2012) and individual students may need more explicit explanations of course tasks in the classroom (Collier & Morgan, 2008). Stakeholders and faculty require knowledge of these needs and the belief that first-generation students are capable of success despite these challenges. Administrators may need to shift their operational model from "college-ready" expectations to an institutional mindset of "student-ready" (Whitley et al., 2018). *Why:* The larger aim is to address the inequality of low access and high attrition rates of first-generation students based on class or intersectional factors (Beattie, 2018). *Where*: The application of these efforts will likely be affected by the academic department, type of institution, and the location of the institution. Serving first generation college students may theoretically fall under Bourdesian studies of class, cultural capital, habitus, etc. The loci of engagement might take place in the classroom, in office hours, in the dormitories, and in offices of student support on campus. *How:* This may come in the form of explicit, tailored support for first-generation students such as extra orientation, mentoring, peer support, and extended office hours as well as specialised and expanded financial aid options (Whitley et al., 2018). Just as the *how* and the *where* are context-dependent, the inputs (what is required, for example, teacher training) and outcomes (the desired results, for example, increased retention) will likely differ based on the *how* and the *where.*

2.1.4. Classroom, Institution, Systems

A frequently observed phenomenon in Inclusive Pedagogy literature is the emphasis on diversity in approaches to the *how* and to a lesser extent, the *where.* I have observed the loci of engagement or *where* to fall into one or more of three categories: classroom, institutional, systemic. "Pedagogy" is generally associated with classroom practice, so it is

unsurprising that many recommendations are practical, classroom approaches. For example, Sanger et. al (2020) compare inclusive pedagogy with UDL and make a wide range of classroom-based recommendations, such as knowing students well; fostering growth mindset; curricular clarity; multiple inputs; mindful assessment; professional distance/avoiding self-fulfilling prophecies; diverse content; power analysis; and critical reflection. Hogan & Sathy (2022) expound on "strategies for promoting equity in the college classroom." Such strategies include critical reflection and becoming aware of structural inequality as it manifests in one's classroom; implementing more structure into courses; kindness and availability; and facilitating balanced discussion.

Beyond the classroom, there is the assertion that for Inclusive Pedagogy to be fully implemented, it must have institutional backing. This includes strategic planning, funding, and value statements that align with and support the endeavour of Inclusive Pedagogy. Lawrie et al. (2017), as mentioned above, call for a more institutional tack. Tupan-Wenno et al. (2020) invoke Whitehead's (2015) "inclusive excellence" and state that "[i]t consists of five dimensions: equity, diversity in the curriculum, campus climate, student learning and development, and organizational transformation" (p. 15). Williams et al. (2005) propose "The Inclusive Excellence Scorecard"[8] to guide the complex and challenging work of organisational change on university campuses.

If we take the *why* to be broadly addressing sociological inequalities, it follows that a systemic approach would be required. This involves policies and super or extra-institutional systems. Beyond teacher awareness of structures and systems (Williams et al., 2005), a systemic intervention may be required to fully implement inclusive pedagogy. Rapp & Corral-Granados (2021) propose a theoretical framework that applies system theory to Inclusive Pedagogy. They cite the role of national policies in the implementation of inclusion

[8] See Appendix 2: Inclusive Excellence Scorecard (Williams et al., 2005)

and argue that "[r]esearch on inclusive education often compares praxis with normative policies on global or local levels. The complicated link between policy and practice needs to be further explored…" (p. 6). The counterpart of inclusion, they argue, is exclusion, and this must be understood in the context of social systems. Social Reproduction in education (Bourdieu & Passeron, 1990) and an "education debt" lens (Ladson-Billings, 2006) are systemic views which may aid in understanding (and possibly interrupting) observed social inequalities in HE (see more below). To fully address the problem, the extent of the problem must be fully understood.

It is my view that all three loci of engagement, ideally concurrently, are likely necessary for sustained change towards Inclusive Pedagogy. However, the scope of this dissertation is limited to how faculty interpret the term "Inclusive Pedagogy" and what they do in their professional practice to pursue this. To that end, and in this next section on complexity, I explore a selection of recommendations and approaches proposed for how practerionners might enact "Inclusive Pedagogy".

2.1.5. General Teaching Guidance & Inclusivity-Specific Practices

My observation is that the various recommendations and approaches for Inclusive Pedagogy fall into two categories: general teaching guidance and inclusivity-specific practices. (See Figure 5: General Teaching Guidance below.)

2.1.5.1. General Teaching Guidance

Hernández-Torrano et al. (2020) found that a main topic of research "covers the practices and principles of the inclusive classroom in school settings" (p. 904). Moriña (2020a) raises the question of whether these practices and recommendations necessarily fall under "inclusive pedagogy" or more elementally draw from "sound professional knowledge" (p. 142). Many of the strategies might be categorised as general guidance for teaching while others are inclusivity specific.

Many of the recommendations for Inclusive Pedagogy could be considered general teaching guidance. This includes applying a student-centred philosophy, active-learning, and Andragogic principles to the classroom. Many of the recommendations in the *Inclusive and Equitable Teaching ACUE Curriculum Crosswalk* (ACUE, 2020) pertain to teaching approaches generally, such as formulating clear objectives; student-centred instruction (self-directed learning, active learning, collaborative learning, discussions, group work); expressing clear expectations (directions, rubrics, syllabi, exemplars, civil norms, feedback); aligning objectives and assessment; and implementing transparent and formative assessment. This is a helpful guide of teaching techniques often presented at the initial teacher education stage ("learning students names" p. 10) with additional cultural sensitivity tips. With the exception of providing diverse representation in the curriculum, microaggression management, and implicit bias awareness raising, the bulk of the advice pertains to teaching generally. Likewise, in Hockings' (2010) review of Inclusive Pedagogy, many of the recommendations were in line with a student-centred, adult learning approach.

Another topic within general teaching guidance is active learning. Finley & McNair (2013) describe "high impact practices" as experiential learning opportunities such as internships, service learning, and study abroad, within the context of "inclusive excellence" (p. v) and equitable outcomes. They found that these opportunities augmented learning for all students with increased effect for "underserved" students. Similarly, Eddy and Hogan (2014) found that increasing course structure through active learning strategies resulted in improved outcomes among all students, but most acutely supported first-generation and Black American students. This involved reducing teacher-talk-time, facilitating collaborative group work, and contextually relevant problem-based learning. Theobald et al. (2020) conducted a meta-analysis of literature pertaining to the learning outcomes of active learning versus "traditional lecturing" (p. 6476) among different student groups. They conclude that active

learning is supportive for all but brings additional equitable outcomes for underrepresented students. Like Theobald et al. (2020), Dewsbury et al. (2022) contrast active learning modalities (such as small work and a variety of assessments) with lecture-based instruction that included "little to no formative assessments" (p. 4). They found that "learning-centered pedagogy" (p. 6) narrowed achievement gaps between student ethnic groups. While the equitable effects of active learning are encouraging, I maintain that active learning itself is general teaching guidance. For example, The Initial Teacher Training (ITT) Core Content Framework, which is a framework that guides new teacher development in the UK, describes "well structured lessons" (p. 17) and student engagement as activating prior knowledge, providing models, and allowing for "independent practice" (Twiselton et al., 2016, p. 17).

Another recommendation that I would consider general teaching guidance is ensuring fair, transparent, and formative assessment. Sanger (2020) suggests using rubrics and blind grading to avoid unfair assessment. Likewise, the *Inclusive and Equitable Teaching: ACUE Curriculum Crosswalk* (ACUE, 2020) recommends "Developing Fair, Consistent, and Transparent Grading Practices" and "Developing and Using Rubrics" (p. 7). Hockings (2010) and Lawrie et al. (2017) in their reviews, remark the emphasis on clear, formative, and transparent assessment. "Making use of formative assessment" (p. 20) and linking learning objectives with assessment is included in The Initial Teacher Training (ITT) Core Content Framework (Twiselton et al., 2016) which "defines in detail the minimum entitlement of all trainee teachers" (p. 3). Cleaver et al. (2021) consider formative assessment to be among the fundamental skills developed through a teacher training curriculum.

A final idea present in Inclusive Pedagogy recommendations is addressing "mindset." I place "mindset" under general teaching guidance because the concepts regarding self-fulfilling prophecies and Pygmalion in the Classroom (Rosenthal & Jacobson, 2003) were covered in my teacher-training program. I was trained to extend feasible yet aspirational

expectations for my students with the view that they will rise to the occasion. This is described as "cultivating a growth mindset" (ACUE, 2020, p. 18). To clarify, Carol Dweck's work (2007) on mindset resides within the learner and the psychological tools she applies to navigate new or challenging tasks. Sanger (2020) and others by contrast, have adapted this concept to denote teachers' positive expectations of their students. For example, Hogan & Sathy (2022) include mindset as a building block to inclusive teaching by addressing deficit thinking and "an instructor-centered approach" (p. 15), as well as holding a view that are students are capable of success. I see these ideas (Dweck's mindset and the use of "mindset" in IP literature) as related, yet distinct. The latter is relevant to Inclusive Pedagogy, as racial disparity is aggravated in the context of low teacher expectations (Canning et al., 2019). Livingston-Galloway & Robinson-Neal (2021) state, "instructors believe they are capable of teaching all the students in their classrooms" (p. 35) and contrast this "growth mindset" (p. 56) with deficit thinking. The Initial Teacher Training (ITT) Core Content Framework's (Twiselton et al., 2016) "Standard 1" is "Set high expectations" and "Communicate a belief in the academic potential of all pupils" (p. 9).

Stentiford & Koutsouris (2021) posit, "[Q]uestions might also be raised as to whether 'inclusive pedagogies' necessarily represents anything distinct, and is simply just good teaching" (p. 2257). As the above discussion shows, it seems that these recommendations are indeed "simply good teaching" and support student success generally. To pursue inclusivity specifically, "teachers need to engage meaningfully with student diversity within the context of the subject" (Hockings, 2010, p. 34). What follows is a discussion of inclusivity-specific practices.

2.1.5.2. Inclusivity-Specific Practices

Inclusivity-specific practices are recommendations and approaches within Inclusive Pedagogy literature that target serving the needs of all, some, and individual students

(Stentiford & Koutsouris, 2021) with particular intentionality towards diversity, equity, and inclusion in classrooms and institutions. These range from cultural sensitivity to faculty professional development. The loci of engagement for these recommendations reside in individual instructors, classroom management and design, professional development, and institutional strategies.

Individual instructors might consider their positionality in society generally, as well as in relation to their institutional context and the students they serve (Dewsbury et al., 2022). A clearer view of one's socio-economic standing could lead to a deeper understanding of structural and systemic factors affecting students. Related to reflexive awareness is implicit or unconscious bias raising (ACUE, 2020; Dewsbury et al., 2022) which may elucidate cultural differences in the classroom community and produce fairer outcomes. To that end, Sanger (2020) recommends instructor introspection regarding cultural views and expressions of conflict. Similarly, teachers should be able to identify and address stereotypes and microaggressions (ACUE, 2020; Barnett, 2020; Hogan & Sathy, 2022; Sanger, 2020) as they arise in the classroom. While many parameters for facilitating classroom discussion fall under general teaching guidance – e.g., norm-setting, managing time, and gauging when to keep the conversation going or to wrap up that segment of the class (Hogan & Sathy, 2022) – the attention towards moderating *othering* language and navigating sensitive topics is inclusivity-specific. In this manner, the inclusive instructor's norm-setting and conflict management is informed by teacher reflexivity and cultural-awareness. Finally, and related to "mindset," teachers need to shift their perspective away from deficit-thinking (Hockings, 2010; Hogan & Sathy, 2022; Livingston-Galloway & Robinson-Neal, 2021; Sanger, 2020; Tupan-Wenno et al., 2020) towards a cultural asset view (Yosso, 2005). Rather than ascribing a default lack or disadvantage to students, instructors can acknowledge 1) structural factors beyond students' locus of control and 2) the intrinsic value of cultural diversity and the lived experience they

contribute to the classroom community. The inclusive instructor is both compassionate and eager to make space for her students to bring their whole selves to the learning experience.

Further inclusivity-specific recommendations for the classroom include representation in the curriculum, universal design, managing the learning environment, and culturally sensitive teaching. First, curricula should include diverse voices that reflect experiences, perspectives, and scholarship from a wide range of backgrounds (ACUE, 2020; Danowitz & Tuitt, 2011; Moriña, 2020a). Secondly, Hockings (2010) observes the emphasis on universal design for learning (UDL) in Inclusive Pedagogy literature. She also notes the tension of universality with the need to customise and serve specifically who is in the classroom. There can be a bit of a paradox in contextualising curricula to place and students while also making it universally accessible. Adapted from the field of architecture, universal design conceptually targets the needs of all humans. For example, in the case of a public building, the entrances and exits must be designed (not retrofitted) in such a way that makes the building accessible regardless of factors such as ability, literacy, or having a pram. Similarly, UDL starts with the premise that learning should be accessible to all learners. UDL was cited in many of the literature reviews above (Lawrie et al., 2017; Livingston-Galloway & Robinson-Neal, 2021; Moriña, 2020a), with Stentiford & Koutsouris (2021) positing that UDL and IP are essentially synonymous in the US. Sanger (2020) states that "the UDL approach encourages educators to plan their curriculum and pedagogy to anticipate broad diversity in student learning needs" (p. 35). Designing for these needs may require professional development. To take an example from digital accessibility, there are certain standards of colour contrast that allow for individuals with colour-blindness to still be able to view text on a website (The W3C Web Accessibility Initiative (WAI)). A digital creator's product may not be accessible without training on this standard. Without prior knowledge of

students or pedagogy, it may be challenging for instructors to anticipate and actively design learning experiences.

Ecological language is often present in the recommendations for Inclusive Pedagogy that evokes "spaces" and the "environment," often pertaining to classroom management. Hockings (2010) frames her evaluation of inclusive teaching and learning in terms of "environment" and to a lesser extent "climate" throughout her literature review. Sanger (2020) makes her recommendations within the context of "diverse learning environments" (p. 60) and Hogan & Sathy (2022) discuss the classroom in terms of the inclusive and "noninclusive environment" (p. 87). Ambrose et al. (2010) describe inclusivity as a "climate" (p. 170) culminating from a variety of factors such as "faculty-student interaction" (p. 170), classroom composition, and content choices. They describe inclusivity and marginality along spectra based on how explicitly or implicitly classroom spaces express welcome or exclusion. They list several approaches to alleviate a marginalising experience for students, though many of these include general teaching guidance (e.g., using rubrics for transparent assessment). Arao & Clemens (2013) interrogate the comprehensiveness of the term "safe space" and propose "brave space" instead, from their case-study work using training that "intentionally pushes the boundaries of the participants' comfort zones" (p. 137). They argue that "safety" does not preclude "discomfort" (p. 139). Similar to Ambrose et al. (2010), the emphasis is on cultivating a "learning environment" (p. 138) through norm-setting, with an acknowledgement that social justice and privilege are not easily navigable. Inclusive Pedagogy creatively and critically considers the context, the content, and the learner(s).

Recommendations for culturally-sensitive (Hogan & Sathy, 2022; Stentiford & Koutsouris, 2021); intercultural competencies (Tupan-Wenno et al., 2020); culturally-responsive (ACUE, 2020); and culturally-situated (Hockings, 2010) teaching or pedagogy are present in Inclusive Pedagogy literature. Culturally-relevant pedagogy, as proposed by

Ladson-Billings (1995), critiques practices that place the onus on students (usually of colour) to navigate the cultural and linguistic norms of culturally-outsider teachers (often White). Rather than assimilation or "cultural deficit" (p. 469) approaches, teachers need to "affirm" (p. 469) students' cultural identity and adapt teaching methods to be appropriate to the context. Ladson-Billings' (1995) conceptual framing of culturally-relevant pedagogy reverberates throughout Inclusive Pedagogy practice and is echoed in recent formulations (Moriña, 2020a; Rouse, 2008). She presents a framework that consists of teacher *beliefs* ("that all students were capable of academic success" p. 478), *knowledge* (critical understanding of curriculum and assessment), and *actions* ("develop a community of learners" p. 480). Gay's (2018) culturally-responsive teaching is closely aligned with efforts to decolonise or bring representation to the curriculum through "cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them" (p. 36).

Tupan-Wenno et al. (2020) describe Salazar et al.'s (2010) five dimensions of inclusive practice:

> 01 Intrapersonal awareness (self-reflexivity); 02 Interpersonal awareness (awareness needed to foster effective classroom dialogue with and between students); 03 Curricular transformation (developing a curriculum that reflects multiple perspectives, teaching examples etcetera); 04 Inclusive pedagogy (in which teachers and students are considered co-constructors of knowledge); 05 Inclusive learning environments (fostering a safe learning environment where all students' voices are heard and welcome) (p. 60)

These dimensions echo many of the points above regarding positionality, intercultural competence, curricular representation, constructivism, and belonging. These inclusivity-

specific recommendations are aimed at instructors and their classrooms. Additional recommendations often target professional development initiatives and institutional strategies.

General Teaching Guidance	Inclusivity-Specific Practices
• Learning students' names • Norm-setting • Student-centred teaching • Active learning • Having positive expectations • Giving clear directions • Formulating learning objectives • Transparent, formative assessment • Time and classroom management • Facilitating discussion	• Bias & positionality awareness • Representation in the curriculum • Cultural sensitivity • Identifying and addressing stereotypes and microaggressions • Navigating sensitive topics with care • Cultural asset/wealth perspective • Accessible content • Cultivating a welcoming, brave, and safe space

Figure 5: General Teaching Guidance & Inclusivity-Specific Practice

2.1.6. Additional Recommendations

In addition to general teaching guidance and inclusivity-specific recommendations, there are a few additional recommendations for Inclusive Pedagogy implementation *(see Figure 6)*.

2.1.6.1. Professional Development

The Association of College and University Educators & Sova (2021) argue that faculty play a key role in producing equitable outcomes for "marginalized and racially minoritized" (p. 1) students. They argue, "Quality instruction is particularly important in the reform of developmental education, where students are disproportionately Black, Latinx, Indigenous and those from families with low incomes and from underserved communities" (underline added, p. 6). Furthermore, they assert:

> Only well-prepared faculty, versed in a comprehensive set of teaching approaches, can create the conditions for high-value learning experiences. In particular, faculty

> must possess the evidence-based and inclusive teaching approaches and use them with the intention to promote equity in order to better support underserved students and close equity gaps. (underline added, p. 8)

The items I have underlined lack definitions or examples. What constitutes "quality instruction"? Which "teaching approaches"? How are they "evidence-based and inclusive"? The document consists of recommendations and case studies of campus implementation (largely of professional development for faculty) towards equity. Ultimately, this report presents general recommendations and a series of policy templates for administrators to consider for their strategic planning. However, the execution of "how to create inclusive learning conditions with culturally responsive pedagogies that promote an equity mindset among faculty and more equitable outcomes among students" (p. 13) is less clear. The rubric they propose includes mindset; "Professional development opportunities for faculty and staff address a comprehensive body of inclusive teaching practices, growth mindset and equity-mindedness" (p. 19); students' experience of DEI; and "measures are in place to confirm that faculty regularly implement, reflect on and adjust their teaching to creative inclusive learning environments that promote more equitable outcomes" (p. 20). For faculty to "regularly implement" Inclusive Pedagogy, it may be helpful to concretise those "teaching practices". Applying evaluative categories (Nascent…Emerging…Developing…Embedded) without clearly describing what the task entails (or could entail) presents challenges to implementation.

Similarly, Tupan-Wenno et al. (2020) resist strict understandings of "best practices" but rather advocate for an emphasis on "the development of equity-minded practitioners" (p. 9). An "equity mindset" or "equity mindedness" is perhaps foundational as a *belief* within culturally-relevant (Ladson-Billings, 1995) or inclusive pedagogy (Rouse, 2008). However, belief-only professional development is missing *knowledge* and *action*, items which other

thinkers (Ladson-Billings, 1995; Moriña, 2020a; Rouse, 2008) deem necessary components of Inclusive Pedagogy, as discussed above. Teaching is a skill-set and teachers (particularly those without formal training) need actionable tools.

Dewsbury (2017) observes gaps in STEM faculty training on sociocultural dynamics in the classroom and recommends closer attention to "cultural competency" (p. 3) and deficit thinking. He also suggests deconstructing "unidirectional instruction" and discussing "liberation pedagogy" (p. 4). Dewberry's remarks target *belief* and *knowledge* but lack pedagogic *action*.

By contrast, Magalhães & Hane (2020) targeted "metacognitive strategies" (p. 124) for inclusivity in a year-long faculty-development course. Topics within that course comprehensively consist of *beliefs* ("asset-model of students" p. 125, "growth mindset" p. 126); *knowledge* ("mental health" p. 125, "awareness about the impacts of stereotype threat and gender bias" p. 126); and *action* (e.g., "reflection…teaching online", "classroom strategies" pp. 125, 126). This intensive program resulted in increased awareness of teachers' own strategies, addressing possibly problematic practices, and generally aided with challenges faced with teaching during a global pandemic. Within the context of STEM disciplines, they found this to enhance teaching practices generally and elevate "belonging" among students (p. 129).

Similarly, Iturbe-LaGrave et al. (2021) implemented new faculty development measures at the onset of COVID-19 . They argue that Inclusive Pedagogy must be imbued throughout operations strategically and interdepartmentally (see the next section for a discussion of this perspective) and requires cultural shifts that target graduate student training, faculty socialization, and faculty development generally. Their development program was crafted with these factors in mind. Its goal was "for faculty to grow in their identities as teacher-scholars and their fluency of inclusive teaching practices" (p. 160). The

researchers performed a needs analysis by evaluating institution-specific factors like administrative structures, “Artifacts of Ideology” (p. 164), and the state of faculty and graduate student professional development. They assessed the pre-2020 modus operandi status as not systematic in its approach to Inclusive Pedagogy. Measures to address this included more robust staff; discourse and funding that reflected a “commitment of the institution to focus on inclusive teaching practices and professional development” (p. 167); and new institution-wide requirements and programming to support teaching for both faculty and graduate students. A variety of online resources such as classes and websites were made available to all teaching staff. This included instituting required teacher training for all new faculty, which previously had been optional. They call for holistic, leadership-supported, ideological organisational change to support faculty development and Inclusive Pedagogy.

From this limited selection, a miscellany of recommendations for implementing Inclusive Pedagogy is evident. Some recommendations lack clarity regarding the practical application and others suggest partial approaches. I affirm the argument that a holistic implementation of Inclusive Pedagogy includes aspects of *belief, knowledge,* and *action,* on the part of the instructor, in concert with organisation-wide policy and leadership approaches on the part of institutions.

2.1.6.2. Institutional

Finally, like Iturbe-LaGrave et al. (2021), others argue that institutional change or structure is required to sustain Inclusive Pedagogy. Hockings (2010) observes institutional implications in her review of Inclusive Pedagogy literature and describes a holistic institutional approach as one that encapsulates staff, professional development, departmental strategic planning, and budgetary follow-through. One measure of how robust inclusivity is within an institution or organisation is the financial commitment or corresponding budgetary allocations to promised or aspirational endeavours. This “institutional commitment” (p. 40)

requires organisational change based on contextual evidence and strategy with aims of educational attainment for all and diversity among staff and faculty. Likewise, Lawrie et al. (2017) advocate for a "whole-of-institution" approach (p. 21).

ACUE & Sova (2021) make similar recommendations for accountability of "institutional culture change" (p. 38) and provide examples of strategic plans and rubrics. They cite multi-level leadership integration and "equity consciousness" (p. 39). One could re-interpret their institutional recommendation through the lenses of *beliefs* ("equity-mindedness" p. 43), *knowledge* (understanding of teaching and organisational change management), and *action* (strategic plan, accreditation accountability, and budgeting).

One of the most significant organisational changes an institution can make is their statement of value regarding diversity, equity, and inclusion. Hockings (2010) describe policies that are vague or lack specificity or those whose rhetoric co-opts DEI for purposes besides its own end. These can devolve into perfunctory administrative tick boxes. Viewing diversity as an intrinsic benefit, however, can be more fruitful. Barnett (2020) uses the phrase "institutional authenticity" (p. 27) to describe how genuine the values and how transparent the approach towards equity an institution takes in both action and discourse. Starck et al. (2021), evaluate university diversity statements and find positive correlations between increased minority graduation rates and morality-based diversity rationales. Specificity and non-instrumentality can be drivers of more sustained inclusivity outcomes on an institutional level.

One such specific culture change is the shift from a deficit view to a cultural wealth perspective (Garriott, 2020; Kouyoumdjian et al., 2017; Tupan-Wenno et al., 2020; Yosso, 2005). Rather than perceiving underrepresented students as lacking (because of cultural capital differences or structural inequality), instructors, staff, and institutions can view student diversity as additive. Cultural diversity and diversity of experience enrich the

classroom and campus communities. Students draw from different wells of knowledge and life skills that contribute to unique forms of success.

Tupan-Wenno et al. (2020) describe "inclusive excellence" as an ecosystem composed of "the social environment, the pedagogical environment, and the physical environment" that "consists of… equity, diversity in the curriculum, campus climate, student learning and development, and organizational transformation" (p. 15). The social and physical environment includes the local community and contextual stakeholders outside of the university. Not only do they promote inclusive excellence as an institution-wide initiative, but they also cite case examples of inter-school cooperation and strategic partnerships within the local community. Similarly, Longman (2017) provides institutional case studies that invite external entities into the organisational change processes that resulted in increased diversity among students and faculty. Such relationships involve places of worship; primary and secondary schools; businesses; and non-profit organisations that serve diverse populations. Inclusive excellence is supported by institutional cohesion and enhanced by community involvement.

- Professional Development
- Strategic Planning
- Organizational Change
- DEI as a Value
- Community Partnerships

Figure 6: Additional Recommendations

2.1.7. Conclusion: Complexity

There is considerable breadth of interpretation of the meaning of Inclusive Pedagogy. Though its lineage is in special education and disability advocacy, it has recently come to connote equity for all students, particularly in the US context. Inclusive Pedagogy literature presents considerable range in theoretical and conceptual underpinnings. I argue that a heuristic of *what, why, how, where,* can narrow and elucidate the approach. The *what* –

serving all students, particular groups of students, and individual students (Stentiford & Koutsouris, 2021) and the teacher's *beliefs, knowledge, actions,* (and design) (Moriña, 2020a) – and the *why* (rights-based; addressing sociological inequality; equity as moral principle) remain relatively stable. The *where* and *how* are context-dependent and require practitioner phronesis. The *where* or locus of engagement might be the classroom, the institution, or wider social and contextual systems. The range of recommendations for *how* to implement Inclusive Pedagogy is broad. Among these are general teaching guidance, inclusivity-specific approaches, professional development, and organisational change. I propose this framing to clarify a practitioner's own conception, rationale, implementation, and context-specific iteration of Inclusive Pedagogy. This reflective approach may enable them to concretise their own understanding of Inclusive Pedagogy; interpret their own theoretical, axiological, and disciplinary location within Inclusive Pedagogy; and evaluate their own context in order to articulate a specialised approach to Inclusive Pedagogy.

Beyond this complex positionality, a factor potentially further complicating the implementation of Inclusive Pedagogy is the baseline lack of pedagogical training and instructional support for teachers in tertiary education in the US.

2.2. Complications to Implementation

In the US HE context, there is a need for baseline pedagogic training and instructional support, which can complicate the implementation of Inclusive Pedagogy. There is often an absence of teacher training during graduate programs and a lack of teaching credentials required by institutions for faculty. Consequently, despite instruction comprising much of the duties of professorship, faculty often lack instructional training. Furthermore, a combination of policies and academic culture can create an environment of uncertainty in how to implement Inclusive Pedagogy. Faculty's professional development needs and their perceptions of Inclusive Pedagogy can also compound these challenges.

2.2.1. Faculty Professional Development Needs

The lack of pedagogical training in HE in the US starts with graduate education. Iturbe-LaGrave, et al. (2021) observe that "despite efforts to broaden graduate training, doctoral education has largely remained focused on preparing future researchers" (p. 154) rather than preparing researchers to also be teachers. Professorial duties are typically divided into three categories: research, teaching, and service. Teaching can constitute 40% of duties (Ziker, 2014) which means many programs fail to prepare doctoral graduates for a significant portion of their roles. ACUE & Sova (2021) state that:

> through no fault of their own, faculty aren't prepared to use these evidence-based and equity-promoting teaching practices. Comprehensive training in pedagogy is largely absent from most PhD programs (p. 4).

Once a doctoral-degree holder progresses to the academic job market, there are few formal teaching credentials required in a four-year university in the US. There is no equivalent to the UK's Postgraduate Certificate in Higher Education (PGCHE) also known as the Postgraduate Certificate in Academic Practice (PGCAP). In its accreditation documents, the Higher Learning Commission stipulates "quality education, wherever and however its offerings are delivered" with little description of what "quality education" means in practice. ACUE & Sova (2021) observe that service and research are incentivised over teaching in a system that prizes subject matter expertise rather than pedagogical content knowledge. Iturbe-LaGrave et al. (2021) state that:

> though teaching is a critical component of the faculty role, … ongoing professional development in teaching practice is not required in higher education and is often not part of the reward structure. (p. 157)

Pallas et al. (2017) describe the perceived lesser value of teaching, in contrast to research and service, remarking on the pejorative language used to describe teaching and the lack of structural changes enacted to support it. Linguistically, academic staff in the US are rarely referred to as "teachers" (Western Governors University) as they are in other countries (Ödalen et al., 2019). The title "professor" more easily captures a banking-model (Freire) norm of dissemination than that of a facilitator.

Pursuing professional development in learning facilitation may present obstacles. ACUE & Sova find that "valuable in-service resources, such as on-campus teaching centers, are typically understaffed" (p. 4) and such offerings focus insufficiently on discipline-specific pedagogical content knowledge (Pallas et al., 2017). Furthermore, "institutions of higher education rarely offer systematic professional development opportunities in teaching" (Iturbe-LaGrave et al., 2021, p. 153).

These systematic and cultural conditions contribute to a vicious cycle of graduate students and faculty socialised to "publish or perish" at the expense of forming educators (Iturbe-LaGrave et al., 2021). Market forces and current institutional priorities "have little bearing on the quality of teaching and learning" (Pallas et al., 2017, p. 13). Regarding pedagogy generally, the combination of graduate student training, institution expectations, lack of instructional prerequisites, and academic culture can result in underprepared or unsupported academic staff.

This is particularly acute for the implementation of Inclusive Pedagogy. Stolzenberg et al. (2019) found that among over 20,000 faculty surveyed, "over half" expressed unpreparedness in their colleagues' ability to manage diversity-related conflict in the classroom (p. 11). Stentiford & Koutsouris (2021) critique the "inconsistency and fragmentation in the conceptual understandings and theoretical approaches," arguing that:

> the discourse of inclusive pedagogies has become confused and confusing… the term lacks core meaning and, therefore, has little applied relevance for HE educators working on ground-level who might require coherent guidance as to how to improve their practice. (p. 2257)

Magalhães & Hane (2020) comment that faculty have difficulty applying these practices and that this can be exacerbated by an academic culture that rewards perceived giftedness over fostering overlooked potential. Structural factors such as prior training, cultural assumptions, and the potentially confusing array of proposed methods may pose challenges to faculty as they implement inclusivity in their classrooms.

2.2.2. Faculty Perceptions

Faculty perceptions may also present obstacles. Some instructors believe that Inclusive assessment or Pedagogy is less rigorous than other traditional methods (Hockings, 2010; Lawrie et al., 2017). Likewise, some see accommodations as a decrease in educational quality and designed for "weaker students" (Lawrie et al., 2017, p. 13). This stems from deficit-thinking (Hockings, 2010; Lawrie et al., 2017) that focuses on students' inability or perceived remedial status rather than a belief in student achievement (or "growth mindset" as it's referred to in Inclusive Pedagogy literature). Iturbe-LaGrave et al. (2021) describe "a longstanding culture of academic cynicism toward inclusive pedagogy" (p. 151) which may stem from these views and the misunderstanding that Inclusive Pedagogy is "teaching about diversity, equity, and inclusion" (p. 158), which is politically charged in the US. Finally, "sink or swim" attitudes and *beliefs* underpinning the practice of "weeder" or "gatekeeping classes" represent "bell-curve thinking and notions of fixed ability" (Florian & Spratt, 2013, p. 127), both of which are antithetical to Inclusive Pedagogy.

Considering these challenges, there are some particular professional development needs regarding the implementation of Inclusive Pedagogy. Firstly, some faculty may need

general teacher training given its systematic absence during graduate preparation and the subsequent institutional barriers to professional development during professorial appointment. Given some of the general teaching guidance provided by resources (for example, learn students' names; establish classroom norms), initial teacher training type curriculum may be necessary. For example, Lawrie et al. (2017) cites the lack of training some faculty exhibit when facilitating group work by creating student groups without intentionality or norm-setting, not assigning roles, and a lack of intergroup cultural awareness. Hockings (2010) cites a need for awareness of "student diversity and individual difference", a reflective posture regarding positionality, and consciously cultivating a teaching and learning practice (p. 49). Similarly, Lawrie et al. (2017) call for an enhanced awareness of "larger social, cultural, and institutional structures" and how they affect the classroom context (p. 15). Moriña (2020a) also points to a lack of training and a lack of knowledge as barriers to implementing Inclusive Pedagogy. She cites findings that instructors who do not have a concrete understanding of what Inclusive Pedagogy means, or who lack training in inclusive thinking demonstrate uncertainty and struggle to implement Inclusive Pedagogy in the classroom. ACUE & Sova (2021) assert that "students achieve at higher levels, more equitably among student subgroups, when professors design and deliver courses using these evidence-based approaches" (p. 3). However, professional development is required for many to utilise these "evidence-based approaches".

A lack of teacher training in graduate programs and structural issues like credentialing and institutional priorities can present barriers to quality instruction among university educators. The theoretical and conceptual variety in interpretation of Inclusive Pedagogy can contribute to misunderstandings of how to implement it in the classroom. These dynamics can impact not only a professor's professional practice, but also have significant effects on student achievement.

2.3. Value

Within the heuristic I suggest above, the "*why*" of Inclusive Pedagogy is normative and grounded in an imperative to address sociological inequality. Inclusive pedagogy, particularly in the US, is driven by equity as a moral principle. Iturbe-LaGrave et al. (2021) argue that "inclusive pedagogy is critical to meeting growing demands for dismantling gross inequities within and beyond higher education" (p. 157). Central to Inclusive Pedagogy is "values of equity and fairness" (Hockings, 2010, p. 3). "Equity" serves a reparative function, striving towards interrupting reproductive forces (Bourdieu & Passeron, 1990) that propel inequality, thwarting university access and HE attainment.

The terms "equality" and "inequality" are perhaps more commonly used in sociological discourse than "equity", which denotes accommodations that allow everyone to achieve equal outcomes even if the inputs are different.

Figure 7: Equality versus Equity

(Credit: Robert Wood Johnson Foundation, 2017; Description: Top image ("equality)- a wheelchair user and three people of differing heights all use the same bicycle, resulting in only one cyclist with the appropriate or usable bike; Bottom image ("equity")- each cyclist has a suitable bike. The wheelchair user has a recumbent bike, and the others have sizes that match their heights.)

In this visual metaphor *(Figure 7)*, equality represents the same inputs or "equality of opportunity". However, this does not account for differences in needs. Equity, by contrast, strives for equal outcomes, by implementing diverse tools and approaches to support all users. Equity is often associated with the concept of repair, addressing systems of disadvantage. Inclusive Pedagogy presents the moral imperative to include all students with an eye towards reparative measures. Sometimes when equity is discussed, there is fear that one group will benefit over the other (which is already the case pre-equity intervention) but this is a scarcity mindset. The aim of Inclusive Pedagogy is learning for all; equitable outcomes mean everyone can achieve. In this section, I describe some contextual realities in the US educational system that can perpetuate inequality, and then I explore a few implications for implementing or pursuing equity in an HE context.

Bourdieu & Passeron (1990) argue that "Social Reproduction", or a structural ecosystem of dominant forces, control access to and expression of education. This "produces" and "reproduces" inequality. The primary and secondary (K-12) educational systems produce and reproduce inequality that affects access to and attainment of US teriary education. The legacy of slavery, Jim Crow era policies, and present-day tax structures in the US, results in de facto segregated schools, comprised mainly of children of colour in urban areas. These schools "have fewer resources… and less experienced teachers than the suburban schools many White students attend" (Harper & Griffin, 2010, p. 44). Funding disparities often result in underqualified teachers and curtailed options for advanced coursework. This presents academic disadvantages (Bankston & Caldas, 1996; Chiu & Khoo, 2005; Clotfelter et al., 2008; Mickelson et al., 2013) and creates barriers to HE access. In addition to potentially lower-quality instruction, students of colour have fewer opportunities for courses designed to prepare them for tertiary education (College Board, 2014; Harper & Griffin, 2010; Riegle-Crumb et al., 2018; A. Rodriguez & McGuire, 2019). Furthermore, admissions counsellors

are more likely to work in disproportionately White private schools (Clinedinst & Patel, 2018; National Center for Education Statistics, 2020) rather than low-income and de facto-segregated schools.

Ladson-Billings (2006) disputes the so-called "achievement gap", which places the onus on students and fails to recognise the ramifications of years of discrimination coupled with systemic inequality. Instead, she argues for "education debt" which shifts the focus to structures that unfairly disadvantage students and produce disparate academic outcomes. Disparities in funding, instruction, resources, and university preparation produce an "education debt" which amounts to unfairness or inequity.

Upon access to university, some students may struggle with social or cultural capital differences (Jack, 2014, 2015) or shoulder financial burdens (Jack, 2015; Phinney & Haas, 2003). The myths/metaphors (Inayatullah, 1998) of "sink or swim," "weeder," or "gatekeeper classes" produce exclusivity and barriers to students and present a teacher mindset that counters Inclusive Pedagogy. The "sink or swim" bias asserts that some students are innately capable or more academically fit to overcome academic challenges at the university level. For example, McNamera et al. (2021) found this attitude present among physical education faculty, including pertaining to students with disabilities. They conclude that this presents serious implications for "systemic injustices" (p. 556). Similarly, "weeder" or "gatekeeper" classes enact this bias by deliberately designing courses that exclude students and preclude advancement. This is not to advocate against standards or realistic academic levels of output. On the contrary, the problematic aspect here is the expectation of failure rather than the earnest advocacy towards achievement. Professor David Laude became aware that his class was systematically gatekeeping and perpetuating a system that he himself had fallen victim to as a student, preventing him from going to medical school (Laude, 2014). Rather than believing that "this pattern simply represents the natural winnowing process that takes place

in higher education" (Tough, 2014), he recognized that the achievement gaps in his classroom corresponded with his students' racial, ethnic, and geographic backgrounds. He consequently enacted measures to give specific, extra support to those students. This compassionate shift has resulted in higher achievement rates and initially failing students advancing to Ivy League graduate study. The goal of Inclusive Pedagogy from an equity perspective is to interrupt Social Reproduction (Bourdieu & Passeron, 1990) or the systematic cycle of inequality in education. It acknowledges *education debt* (Ladson-Billings, 2006) in order to support the success of all students. Kordsmeier (2021), addressing sociologists, observes that:

> inclusive pedagogy offers sociology instructors tools that will allow them to put sociological theory and empirical research into practice in their teaching, to better live their values by disrupting inequalities in their classrooms. (p. 264)

2.3.1. Approaches

Higher education institutions and instructors play an important role in disrupting these patterns of inequality. The work of inequity repair, addressing *education debt*, or interrupting Social Reproduction may be implemented through professional development and institutional efforts.

As established above, pedagogical training for HE teachers in the US is a perennial need. Compounded by "sink or swim" mentalities and structural inequality, these conditions necessitate holistic professional development that trains faculty to serve all students, particular groups of students, and individual students (Stentiford & Koutsouris, 2021).

Firstly, this could include training on active learning and student-centred pedagogy. These teaching practices benefit all students and exponentially so for underrepresented students (Eddy & Hogan, 2014; A. Finley & McNair, 2013; Theobald et al., 2020).

Secondly, it may be helpful to provide sensitivity training to faculty regarding students' backgrounds and the particular challenges specific groups face. This could include highlighting the structural nature of inequality and how it can manifest in the classroom or campus; rapport building (Thompson, 2019); and understanding the realities of discrimination (Rollock & Gillborn, 2011).

Finally, to enhance rapport and sensitivity with individual students, it may be helpful to provide training on intercultural communication and methods of formative assessment.

On an institutional level, how diversity is articulated and enacted matters. Inclusion requires full institutional commitment in word, deed, and budget. As mentioned above, diversity statements based on the inherent value of diversity and moral duty to equity, rather than instrumental aims, are more effective. Whitehead (2015) lists five guiding principles for inclusive excellence for institutions to consider:

1. Clarity in language, goals, and measures is vital to effective equitable practices.
2. "Equity-mindedness" should be the guiding paradigm for language and action.
3. Equitable practices and policies are designed to accommodate differences in the contexts of students' learning--not to treat all students the same.
4. Enacting equity requires a continual process of learning, disaggregating data, and questioning assumptions about relevance and
5. Equity must be enacted as a pervasive institution-and system-wide principle. (p. 11)

In addition to campus-based practices, Tupan-Wenno et al. (2020) describe community engagement that tertiary institutions can undertake to create "pathways" (p. 14) for students to more readily access higher education. Relational outreach with local entities and students at pre-university ages can interrupt structural barriers and pave the way to university access.

The pursuit of equitable educational outcomes is an inherently normative undertaking. Inclusive Pedagogy is one means towards addressing inequality and interrupting Social Reproduction in education. In an HE context, this can be pursued through professional development that equips educators to serve all, particular groups, and individual students (Stentiford & Koutsouris, 2021); institutional commitment and follow-through; and community engagement with the aim of inclusion.

Inclusive Pedagogy is a vital, moral imperative, but faculty may or may not know what it is or how to enact it because of conceptual diversity, the wide range of recommendations, and existing professional development needs. This conjures important questions, particularly for professional developers and instructional coaches. Indeed, how do faculty perceive "inclusive pedagogy"? How do they enact this in their professional practice? What professional needs might they have in this area? These represent my key research questions (*see Figure 8*). In the next section, I will examine a selection of previous research on the topic to gauge existing data regarding Inclusive Pedagogy and faculty professional practice.

2.4. Previous Research

Anabel Moriña, professor of education at the University of Seville in Spain, is the principal investigator in a multi-year research project entitled *"Inclusive pedagogy in the university: faculty members' narratives"* (2016). This project, funded by the Spanish government and the European Union , has produced a dataset mined from semi-structured interviews conducted with 119 faculty members at 10 Spanish universities. The participants were recruited through recommendations of students with disabilities who indicated that these professors demonstrated inclusion in their classrooms. The data were analysed inductively using codes and categories through the use of MaxQDA12 software. The work

produced from the project provides insights for my own research questions. What follows is a discussion of some of the findings.

Moriña (2020b) investigated the strategies of inclusive HE teachers and found that they express confidence in students' ability to succeed and encourage them to do so. They view student participation as central to learning and engage in reflective forethought in subject design, using concrete examples for abstract or theoretical ideas. They provide developmental input and formative feedback and a range of enjoyable ways to learn. They employ multiple inputs, utilise varied learning modalities, and value the joy of learning. They actively create a "classroom climate" (p. 379) that ensures psychological safety through rapport and respect, resulting in genuine interpersonal connection. Moriña's (2020b) findings paint a portrait of the qualities a faculty member might demonstrate in the practice of Inclusive Pedagogy. She argues the results indicate "a series of beliefs and actions" (p. 381) conducive to this practice, namely a belief in the capacity for all students to succeed, careful class preparation, and diverse and practical learning tools. Their pedagogy reflects active and student-centred approaches as well as universal design for learning (UDL). She asserts that "Participating faculty do not only have complete mastery of the content within their discipline, they are also competent pedagogues." (p. 382). Faculty need pedagogical content knowledge coupled with subject area expertise. This study intentionally selected faculty who already exhibited inclusive practices through student recommendations. By contrast, I invited a range of faculty participants from different departments to gauge conceptions and practice without prior expectations or assessment.

Márquez & Melero-Aguilar (2022) further explore the *beliefs* participants hold about inclusion. In contrast to Moriña (2020b), who examined the *beliefs* and *actions* of existing practices (considered to be inclusive by students with disabilities, a perhaps implicit approach) this study sought to explicitly examine faculty's views on inclusion . They found

"that inclusive education is a term unknown to a large proportion of faculty members and acquires different meanings among those faculty members who have delved into its knowledge" (p. 829). Some had no awareness, some little, others some, and the smallest percentage, "a lot" (p. 835). *Beliefs* about inclusion trifurcated into "equal access", accommodations for disabilities, and "inclusive practices [for] all students" (p. 336). Their study presents an interesting disjunction: faculty who were identified for their inclusive practices yet express varying degrees of familiarity with the concept of inclusion.

These two studies in concert suggest that inclusion may be a natural by-product of high-quality instruction. The beliefs and practices that Moriña (2020b) describe, such as multiple teaching modalities and genuine care for students, represent general teaching guidance but not necessarily inclusivity-specific approaches. Moriña (2020b) found a holistic set of teacher competencies that resulted in inclusive practice despite the uneven inclusion-specific knowledge that Márquez & Melero-Aguilar (2022) found. This may indicate that faculty may not need professional development in inclusion specifically but rather in the beliefs and practices of effective and compassionate teachers generally.

Furthermore, Spanish universities, like those in the US, do not require formal pedagogical training to enter the professoriate. Despite this, "the participants… have a high level of pedagogical competence" (Moriña, 2020b, p. 182). It may be inferred that these educators took it upon themselves to learn how to become compassionate, student-centred educators. If this is the case, what pathways did these individuals take to arrive at the beliefs and practices Moriña (2020b) observed? What, if any, intrinsic or external factors contribute to this demonstration of this teaching aptitude?

The analysis by Carballo, Cotán et al. (2021) yielded two categories, *design* and *strategies* (p. 28) to describe the inclusive practices of 24 professors from humanities fields. Similar to Moriña (2020b), they found that those interviewed planned their course ahead of

time and communicated the syllabi to their students. In addition, they took the opportunity to get to know their students and their learning needs. They employed varied active learning approaches such as group work, critical reflection, and participatory, formative assessment. Carballo, Cotán et al. (2021) remark that those interviewed "did not make any distinctions between groups of students" (p. 35) in the pursuit of academic success for all. They conclude that the hallmarks of inclusive practice are knowing students, diverse teaching methods, practical "real-life" (p. 36) examples, and flexible, longitudinal assessment.

Carballo, Aguirre, et al. (2021) conducted a similar study, with 25 participants from Social and Juridical Sciences backgrounds, which resulted in similar findings such as non-discriminatory views of students and active teaching. In contrast to the study above, the researchers explored not only professors' current practices but also which factors influenced the development of those practices. These factors include frequent interactions with "a diverse group of students", "institutional support" (p. 1510), personal initiative (in some cases due to lack of support), and an optimistic professional mindset. Carballo, Aguirre, et al. (2021) also asked for recommendations the participants had for their colleagues. Among these were training on specific disabilities and corresponding accommodations; establishing good rapport with students; and focusing on students' contributions rather than deficit thinking.

Cotán et al. (2021) conducted two semi-structured interviews with 119 faculty members "based on the analytical dimensions of inclusive pedagogy: knowledge …, beliefs… design and actions" (p. 4). They found that faculty created classroom atmospheres that fostered learning through emotional safety and curiosity. They centred students' needs and viewed their role as an educational facilitator using an array of active teaching methods. Cotán et al. (2021) highlight the challenges professors encountered in these efforts, citing a lack of training and experience with diverse students' needs and pedagogy, as well as

insufficient time to meet those needs. Some also cited a lack of academic readiness or "motivation" (p. 7) among first years, and structural issues like large class size, inaccessible classroom configuration, and inadequate student support. They conclude, "there are faculty members who… do their best to carry out inclusive educational practices in their classrooms" (p. 9) despite institutional barriers and training gaps.

Though the context (Spain v. North America) and focus (disabilities v. racial equity) differ from the focus of this dissertation, similar patterns emerge from this body of research to what I detected above in my survey of Inclusive Pedagogy literature reviews and recommendations for practice. The findings of Moriña (2020b) and Carballo, Cotán et al. (2021) reflect general teaching guidance. Faculty exhibited student-centred, contextualised instruction through a variety of active learning strategies. They engaged in reflective planning and formative assessment and invited the participation of their students into the learning process. They view themselves as facilitators of knowledge, demonstrate genuine care and authentic rapport with their students. The inclusivity-specific behaviours and/or needs are based on disability-specific information and accommodations as well as a capacity mindset (Carballo, Cotán, et al., 2021). Factors that foster inclusive practice are intrinsic; instructors are motivated, compassionate, persistent, and proactive. They are also external, such as exposure to difference and institutional support. Challenges to this practice include a lack of training both in pedagogy and student needs as well as time and campus-based obstacles. To what degree these characteristics and needs are present in my research findings, is a point of interest.

Concluding a synthesis of Inclusive Pedagogy scholarship in 2010, Hockings calls for "the need for collection and analysis of institutional, quantitative and qualitative data for the evaluation and improvement of inclusive learning and teaching strategies, policies and practices" (p. 47) in higher education. As noted in my review of recommendations, there is a

need for clarity in the task of Inclusive Pedagogy. For example, ACUE & Sova (2021) present a rubric for Inclusive Pedagogy without a clear description of what this looks like in practice in an already ambiguous context for what qualifies as "quality instruction" (Higher Learning Commission). Moriña (2020a) in her synthesis of Inclusive Pedagogy research "identified a gap in existing research into inclusive pedagogy" citing the need for comprehensive research that encapsulates "the full model of analysis" (p. 146) of *knowledge, belief, action,* and *design*. She asserts that "inclusive pedagogy is an emerging area of research that deserves closer attention from the research community" (p. 148) and that such work could further equitable outcomes and "prompt teachers to engage in inclusive pedagogy" (p. 148).

My research curiosity is fuelled by the complexity and value of Inclusive Pedagogy. It is variously understood and used to connote a variety of different practices in US higher education. This is situated in a system of education that creates and re-creates disparities for students and often fails to prepare university educators. It is morally invaluable as a pursuit to rectify such disparities through the support of both academic staff and students. Because Inclusive Pedagogy is largely a set of practices, it is fundamental to determine what those practices are and how they can be supported or enhanced. Considering this complexity and value, my research questions are as follows:

	Main Research Question 1
	How do faculty interpret the term "Inclusive Pedagogy"?
Sub questions	● What do they think it means? How would they define or describe it? ● What does this look like in practice? ○ What *beliefs, knowledge,* and *actions* do they employ or describe? ● To what degree is an understanding of this term necessary to demonstrate practice?
	Main Research Question 2
	What, if any, professional development needs do they express in implementing Inclusive Pedagogy?
Sub questions	● For themselves? ● As they perceive the needs of their colleagues

Figure 8: Research Questions & Sub Questions

In order to pursue these lines of inquiry, I conduct semi-structured interviews based on a protocol I developed. This protocol[9] reflects a conceptual framework that seeks to synthesise the exploration of literature presented thus far.

2.5. Conceptual Framework

Inclusive Pedagogy can be understood as the collective *beliefs*, *knowledge*, *actions*, and *designs* (Gale et al., 2017; Ladson-Billings, 1995; Moriña, 2020a; Rouse, 2008) instructors exhibit that support or enhance learning for all. This template affords a flexible, holistic, and approachable organising heuristic within which to synthesise theory and practice. The conceptual framework of *beliefs*, *knowledge*, *actions*, and *designs* captures the complexity and value of Inclusive Pedagogy while also providing a guide for examining instructors' practice.

2.5.1. Beliefs

The pursuit of Inclusive Pedagogy is intrinsically normative reflecting values or "principles" (Gale et al., 2017, p. 349) teachers hold about learners and the enterprise of

[9] See Appendix 3: Interview Protocol

education. The following are *beliefs* instructors express about students, teaching and learning; how they view their role; and how they value diversity, equity, and inclusion. These *beliefs* underpin an inclusive practice.

First is a rights-based view of education (Rouse, 2008), namely that all students are entitled to equal treatment and access (Hockings, 2010; Livingston-Galloway & Robinson-Neal, 2021; Márquez & Melero-Aguilar, 2022). Central Inclusive Pedagogy is "equity-mindedness" (ACUE & Sova, 2021; Tupan-Wenno et al., 2020) signifying the rectifying and disruptive potential to implement social justice by interrupting social reproduction (Gale et al., 2017; Kordsmeier, 2021; Stentiford & Koutsouris, 2021) through one's profession.

Next is instructors' views of difference. Inclusive practitioners view cultural and epistemological diversity as inherently valuable. Iterations of these *beliefs* include the view that cultural and racial diversity itself is intrinsically (Barnett, 2020; Starck et al., 2021) valuable and that students' presence and contributions to the learning community are additive. Gale et al. (2017) cite "a belief that all students bring something of value to the learning environment" (p. 347) and that they are "legitimate authors of knowledge [and]…knowledge claims" (p. 346). This leads to instructors' views of students.

Another hallmark belief is that all students are capable of success and learning (ACUE, 2020; Carballo, Cotán, et al., 2021; Hogan & Sathy, 2022; Livingston-Galloway & Robinson-Neal, 2021; Moriña, 2020a; Rouse, 2008; Sanger, 2020; Tupan-Wenno et al., 2020). Iterations of this belief include variations of focusing on students' "assets rather than their deficits" (Gale et al., 2017, p. 349) such as capacity mindset (Carballo, Aguirre, et al., 2021; Carballo, Cotán, et al., 2021), growth mindset (Hogan & Sathy, 2022; Sanger, 2020), and cultural wealth (Garriott, 2020; Kouyoumdjian et al., 2017; Tupan-Wenno et al., 2020; Yosso, 2005).

Finally, inclusive practitioners hold certain views about themselves as professionals. Such professionals view their teaching role as responsibility to serve all students (ACUE, 2020; Carballo, Aguirre, et al., 2021; Livingston-Galloway & Robinson-Neal, 2021; Moriña, 2020b; Sanger, 2020; Tupan-Wenno et al., 2020); and they view teaching and learning as a valuable part of their job that requires professional development (Carballo, Aguirre, et al., 2021; Iturbe-LaGrave et al., 2021).

2.5.2. Knowledge

The *Knowledge* instructors possess can enhance and support Inclusive Pedagogy. This knowledge comprises four categories: students, culture in context, self, and pedagogy.

Based on Stentiford & Koutsouris' (2021) grounding the concept of inclusion, instructors require knowledge of the needs of their students based on a framework of the needs of all students, certain groups of students, and individual students. (This has implications for pedagogical knowledge and cultural knowledge.) Inclusive practitioners possess or are able to obtain knowledge of the learning needs of their students (Dewsbury et al., 2022; Hogan & Sathy, 2022; Ladson-Billings, 1995; Lawrie et al., 2017; Tupan-Wenno et al., 2020). Additionally, they possess knowledge of institutional and community resources to further support student success.

Regarding culture in context, instructors demonstrate knowledge of their students' backgrounds and cultural diversity in the context of their institution's student body and geographical location. They understand sociological realities affecting their students and educational inequalities that may be present in their institutional context.

Cultural self-knowledge within these contexts plays an important role within Inclusive Pedagogy. Inclusive instructors are able to critically examine their own biases and articulate awareness of their positionality (ACUE, 2020; Dewsbury et al., 2022).

Inclusive educators have knowledge of general teaching recommendations (ACUE, 2020; Hockings, 2010; Moriña, 2020a), "teaching strategies" (Rouse, 2008, p. 13), and assessment methods (ACUE, 2020; Carballo, Cotán, et al., 2021; Dewsbury et al., 2022; Lawrie et al., 2017; Sanger, 2020). They possess knowledge of different pedagogical approaches such as constructivist and student-centred (Hockings, 2010; Moriña, 2020a) and active learning with enhanced class structure (Carballo, Cotán, et al., 2021; Eddy & Hogan, 2014; A. Finley & McNair, 2013; Hogan & Sathy, 2022; Moriña, 2020b, 2020a; Theobald et al., 2020).

Finally, inclusive practitioners have knowledge of diverse viewpoints and voices in teaching content and scholarship. They are able to draw upon different epistemic traditions (Gale et al., 2017) and cite scholars and content from culturally diverse sources. Disciplinarily, they possess pedagogical content knowledge (Moriña, 2020b; Pallas et al., 2017; L. S. Shulman, 1986a), or knowledge of discipline-specific instruction. It is unclear whether or not explicit knowledge of "Inclusive Pedagogy" as a term or field is necessary for implementation if other areas of belief and knowledge are exhibited (Márquez & Melero-Aguilar, 2022).

2.5.3. Actions and Designs

"Turning knowledge into action" (Rouse, 2008, p. 13) or *actions* and *designs* that embody *beliefs* and *knowledge* (Moriña, 2020b) is the last pillar of this conceptual framework. Gale et al. (2017) distinguish *design* from *action*, calling the first strategic and the latter tactical. Moriña (2020a) argues that design denotes the "planning of actions" (p. 136) that take student needs into account. In this last section, I am conflating these two for simplicity[10]. *Design* begets a*ction*; for example, a lesson plan that results in an active learning

[10] I will refer to conceptual framework and/or interview protocol as *beliefs*, *knowledge*, and *actions* in subsequent chapters.

experience. Intentionality in design is important for the delivery of instruction. Reflective, inclusive practitioners take time to design their instruction based on specific principles (*beliefs*) and professional *knowledge*. *Action* is often the result of such careful *design*. What follows are *actions* instructors take to support or enhance Inclusive Pedagogy through *designs* underpinned by the pursuit of equitable outcomes and *belief* in success for all students.

I propose three *action* and *design* dimensions: pedagogy; interpersonal; and self and professionalism. Inclusive instructors design and enact a variety of pedagogical approaches (Carballo, Cotán, et al., 2021; Moriña, 2020b) through plans such as syllabi, lesson plans, and assessment. Of particular value is design and action of formative input and assessment that is transparently connected to learning outcomes and includes student co-design (Carballo, Cotán, et al., 2021; Moriña, 2020b). Inclusive instructors demonstrate a range of student-centred and participatory (Carballo, Cotán, et al., 2021; Cotán et al., 2021; Moriña, 2020b) methodology such as active learning (see above), UDL (Hockings, 2010; Lawrie et al., 2017; Livingston-Galloway & Robinson-Neal, 2021; Moriña, 2020a; Sanger, 2020; Stentiford & Koutsouris, 2021); and Andragogy.

In addition to teaching approaches, inclusive instructors intentionally incorporate diverse voices in their class materials. Representation in the curriculum (ACUE, 2020; Danowitz & Tuitt, 2011; Hockings, 2010) is the application of the knowledge of diverse voices in one's field. Within one's discipline, "teachers need to engage meaningfully with student diversity within the context of the subject" (Hockings, 2010, p. 34) and provide contextualised practical examples (Carballo, Cotán, et al., 2021; Moriña, 2020b).

Beyond subject-specific pedagogy, inclusive practitioners engage difference and injustice by mitigating classroom conflict (ACUE, 2020); addressing stereotypes, biases, and microaggressions (ACUE, 2020; ACUE & Sova, 2021; Barnett, 2020; Hogan & Sathy, 2022;

Sanger, 2020; Tupan-Wenno et al., 2020) and facilitating healthy dialogue (ACUE, 2020; Hogan & Sathy, 2022).

Furthermore, instructors are able to acknowledge and engage power structures. Gale et al. (2017) propose "a design that values difference while also providing access to and enabling engagement with dominance" (p. 347).

On an interpersonal level, inclusive instructors demonstrate emotional intelligence (Cotán et al., 2021; Hogan & Sathy, 2022; Moriña, 2020b) with students and opportunities for human relationships, for example in the context of office hours or building rapport in class. They possess the aptitude for or history of referring students to appropriate resources and they engage the community (Gale et al., 2017; Tupan-Wenno et al., 2020). Gale et al. (2017) propose "actions that work with students and their communities" (p. 347) signalling intercultural competence, proclivity to partnership, and deeper inclusion beyond the classroom.

Finally, inclusive practitioners' plans and actions within the category of self and professionalism are as follows. As alluded to above, they are facilitators of knowledge co-creation. Gale et al. (2017) note that participatory design that invites student input into their own learning and assessment is "counter-hegemonic" (p. 351) and actions following such "strategies" serve to "act with" rather than "act on" students (p. 349). In this manner, the instructor serves as facilitator of learning or a partner in co-constructing knowledge and the learning experience. Towards such an aim, they pursue continuous professional development (Iturbe-LaGrave et al., 2021; Magalhães & Hane, 2020). Finally, they take actions towards "becoming an 'activist' professional" (Rouse, 2008, p. 13). Inclusive and collaborative, they seek pathways for positive impact on their students and their profession (Sachs, 2003). These intentional (Gale et al., 2017) actions equitably support all students. Below, I apply the

conceptual framework to synthesise elements of Inclusive Pedagogy from a North American higher educational context *(Figure 9)*.

Dimension	**Elements**

Belief
What instructors believe about students & teaching and learning. How they view their role and how they value diversity, equity, and inclusion.
	• Normative views of education
	  ○ Rights based, equal treatment
	  ○ Equity, disruption
	  ○ Views of difference
	  ○ Cultural and epistemological diversity is inherently valuable
	• Views of students
	  ○ Capable of success
	  ○ Asset not deficit
	• Self and professionalism
	  ○ View of teaching role as serving all students
	  ○ View teaching and learning as a valuable part of their job that requires professional development

Knowledge
What instructors know about students & teaching and learning. What knowledge they have about sociological realities, educational inequalities, and cultural differences. What they know about teaching methods and learning processes.
	• Students
	  ○ Student learning needs
	  ○ Community resources
	• Culture in Context
	  ○ Cultural diversity in student body
	  ○ Sociological realities and educational inequalities
	• Self
	  ○ Positionality and cultural self-knowledge
	• Pedagogy
	  ○ Student-centred instruction & assessment strategies
	  ○ Inclusivity-specific guidance
	  ○ Curricular representation
	  ○ Discipline-specific / pedagogical content knowledge

Action / Design
What actions instructors take to support or enhance inclusive pedagogy. The classroom or course design they employ to pursue equitable outcomes/success for all students. Actions that equitably support all students.
	• Pedagogy
	  ○ Designing and enacting pedagogical approaches
	  ○ Representation and diversity in content:
	  ○ Discussion and difference
	• Interpersonal
	  ○ Emotionally intelligent rapport and interactions
	  ○ Community engagement
	• Self and professionalism
	  ○ Acts as facilitator
	  ○ Pursues /attains continuous professional development
	  ○ ‘Activist’ professional

Figure 9: Conceptual Framework of Inclusive Pedagogy applied to a North American Higher Education Context

2.6. Conclusion

In summary, Inclusive Pedagogy's "elusive" (Lawrie et al., 2017, p. 9; Livingston-Galloway & Robinson-Neal, 2021, p. 30; Stentiford & Koutsouris, 2021, p. 2245; Tupan-Wenno et al., 2020, p. 7) nature may be attributed to its complexity in conception and execution. Inclusive Pedagogy draws from a wide range of theoretical underpinnings and disciplines (Hernández-Torrano et al., 2020; Lawrie et al., 2017; Livingston-Galloway & Robinson-Neal, 2021) and the recommendations for practice vary considerably. Much of the guidance falls under either general teaching competencies or inclusivity-specific strategies, often presented without distinction.

Furthermore, due to structural and cultural norms in North American higher eudcational contexts, faculty may or may not be equipped to implement Inclusive Pedagogy (Iturbe-LaGrave et al., 2021; Magalhães & Hane, 2020; Pallas et al., 2017). This has resulted in calls for professional development as well as institutional and systemic efforts.

Beyond the breadth of conception and application, Inclusive Pedagogy is morally-saturated, and closely connected to equity in the US. It is seen as a means to interrupt cyclical inequality (Gale et al., 2017; Kordsmeier, 2021) in higher education, particularly in the context of racial injustice. Regarding the latter, certain active learning strategies have already yielded promising results (Eddy & Hogan, 2014; A. Finley & McNair, 2013; Theobald et al., 2020).

Considering this complexity and normative value, I propose a heuristic for approaching Inclusive Pedagogy. The categories of *what, how, where, why* provide conceptual and axiological grounding while offering the flexibility for contextual and subject-specific outputs. The *what* refers to inclusive education as conceived by Stentiford & Koutsouris (2021); it takes into account (and seeks to meet) the needs of all students, the needs of some students, and the needs of individual students. The *what* also refers to the

framework of *belief, acknowledge, actions,* and *designs* (Gale et al., 2017; Ladson-Billings, 1995; Moriña, 2020a; Rouse, 2008) that teachers exhibit. The *why* represents normative or sociological rationale such as a rights-based view of education and the motivation to address inequality. The *where* allows the scholar or instructor to locate her research and/or practice within a locus of engagement (such as the classroom); disciplinary home (Sociology, for example); and theoretical frame (Bourdieusian theory of Social Reproduction, for example). The *how* refers to specific strategies and tactics, such as UDL or grading policy changes. In this heuristic, the *what* and *why* remain relatively constant while the *where* and *how* allow for contextual variation.

Previous research into faculty *beliefs, knowledge, actions,* and *designs* has confirmed the challenges to implementation as well as the *beliefs, knowledge, actions,* and *designs* faculty who teach inclusively (according to their students) generally exhibit. It has also revealed new questions about whether or not faculty require knowledge of inclusion itself or Inclusive Pedagogy specifically to effectively execute it.

Finally, my above applied conceptual framework (*beliefs, knowledge, actions/designs)* synthesises Inclusive Pedagogy literature reviews, relevant scholarship, and recent research in order to present a snapshot of practice in North American higher education. For example, inclusive instructors believe that all students are capable of success and view diversity as an asset. They possess knowledge of a variety of teaching strategies as well as sociological realties that may affect students. They are able to facilitate learning and discussion that engages difference, and they take action to further their own professional practice. This framework will also serve to inform my qualitative research design which I will discuss in the following chapter.

Chapter 3: Methodology

Inclusive Pedagogy has not been widely adopted by faculty based on both the complexity of IP (e.g., the lack of a unified understanding of the concept and the broad range of recommendations under its umbrella) and the systemic lack of teaching preparation they receive. However, its potential to interrupt patterns of racialized inequality in the US higher education system makes it exceptionally valuable. These factors led me to pose the following research questions:

- How do academic staff interpret the term "Inclusive Pedagogy"?
    - What does this look like in practice?
- What, if any, professional development needs do they express?

My objectives are to capture the faculty-participants' perspectives in order to gain a clearer understanding of their view of Inclusive Pedagogy; examine the *knowledge, beliefs, and actions* they employ in their professional practice to pursue Inclusive Pedagogy; and investigate the professional needs they might express. Simultaneously, this study allows me to inform my own professional practice, where I collaborate with faculty as an instructional designer and coach; and possibly provide pertinent findings to other faculty developers and trainers. These research goals are underpinned by my desire to better support teaching faculty which in turn might contribute to more equitably supporting students.

3.1. Methods Overview

After receiving ethical approval from the University of Glasgow, I recruited and interviewed academic staff of varying disciplines, backgrounds, and familiarity with Inclusive Pedagogy at the host institution through a dean. They[11] assisted me in circulating a

[11] Gender neutral used for anonymity

recruitment email among staff. Recruitment communication included the time commitment required, the Participant Information Sheet, and Consent forms.[12]

With these participants, I conducted semi-structured interviews, informed by coaching skills of reflective listening, via Zoom for ease of digital file collection. To prepare for these interviews, I designed and piloted a protocol[13] based on the conceptual framework informed by faculty *beliefs, knowledge, actions, (and designs)* (Gale et al., 2017; Ladson-Billings, 1995; Moriña, 2020a; Rouse, 2008).

Through this data collection, I sought to capture a meaningful description of academic staff's understanding and enactment of Inclusive Pedagogy as well as any relevant professional development needs they might articulate. A semi-structured interview's openness and flexibility enables the participant to comment or elaborate on ideas that the researcher may or may not have prompted or anticipated. The average interview duration was 68 minutes. I captured the video, audio, and transcription files from each interview. All files were stored in an encrypted, password-protected location for data security.

To process the data collected, I acknowledge an interpretivist paradigm: that the data and participants are subjectively situated within a specific context, and that any conclusions I present are filtered through my own mental process of meaning making and not from an experimental procedure. Through the use of reflexive thematic analysis (RTA, see Figure 11) (Braun & Clarke, 2006, 2021b), I critically assessed my theoretical assumptions along continua and also articulated my own positionality vis à via the topic and the participants. This approach to research consisted of the following steps: marking up transcripts with comments and observations as I proofread them and (re)familiarised myself; using NVivo to assist plus generating a spreadsheet with Galletta's (2013) record keeping suggestions as I

[12] See Appendix 4: Ethics Documents: Letter of Ethical Approval, Participant Information Sheet, Privacy Notice, and Consent Form
[13] See Appendix 3: Interview Protocol

code; creating mind maps and idea trees in NVivo, on my white board, and using a mind map tool to identify and refine themes; and connecting themes to the data with narrative description.

For confidentiality and data protection, participant information is pseudonymized and any identifying information is stored separately from the transcriptions.

3.2. Similar Research Designs

My work builds on similar research designs aimed at investigating related topics. For example, in their examination of inclusive practices among 11 teachers, Florian & Black-Hawkins (2011) applied Rouse's (2008) lens of *beliefs, knowledge, and actions* to analyse "classroom observations and interviews" (p. 813). They then used a process of thematic analysis to interpret the findings. Tupan-Wenno et al. (2020) used thematic analysis (Braun & Clarke, 2006) to analyse 70 cases of inclusive education. They identified four themes:

> [1] Access and opportunities to (tertiary) education; [2] Transition to the labour market and skills development; [3] Retention and success in education (quantitative aim)…[4] Policy change and Inclusive education as more holistic and long term aims. (p. 72-73)

In the context of a US university, Magalhães & Hane (2020) examined the results of a year-long professional development program aimed at supporting Inclusive Pedagogy. They conducted semi-structured interviews with faculty on Inclusive Pedagogy and found that the longitudinal, holistic design that addressed beliefs, knowledge, and action positively affected teaching practices and students' sense of "belonging" (p. 129).

The Spanish Ministry of Economy and Competitiveness funded the project, "*Inclusive pedagogy in the university: faculty members' narratives*" (Anabel Moriña Diėz, 2016-2021) which generated a body of data and several studies, many of which I described in the last

chapter. Methodologically, these studies were executed similarly with semi-structured interviews; piloted interview protocols; a conceptual framework of Inclusive Pedagogy as *beliefs, knowledge, actions, and design*; and inductive thematic analysis that interpreted codes and categories from the qualitative data. For example, Márquez & Melero-Aguilar (2022) designed an interview protocol based on "knowledge, beliefs, designs and actions" (p. 833) and piloted its use before deployment, which allowed them to edit and hone the questions. Again, like Moriña (2020b), they performed semi-structured interviews, which were analysed through "an inductive system of codes and categories" and "MaxQDA14 software" (p. 833).

After reviewing existing and recent literature, I am confident that my research design consisting of semi-structured interviews analysed thematically (Braun & Clarke, 2021b) is a conducive approach to addressing my research questions. In this chapter, I describe the research tools I have gathered and present a transparent methodological account to the reader. What follows is that reflexive bricolage.

3.3. Axiology

Axiology refers to the values the researcher holds or brings to the research process, including the "choice of the problem" (Lincoln et al. 2018, p. 229). As previously noted in this chapter and in the one preceding, Inclusive Pedagogy is intrinsically linked to moral ideals of fairness and equity. Implications of clearer, more thorough implementation of Inclusive Pedagogy include a potentially more efficacious path towards addressing educational inequality. The disruptive possibility of this practice motivates me to examine the understandings and applications that tertiary educators employ. If the interpretive researcher adopts a critical frame, she seeks "information required to repair social inequities" (Rubin & Rubin, 2011, p. 23). In this manner, a critical stance is both an ethical position and bears methodological implications. I am not explicitly employing critical methods in this study nor are my research questions necessarily critical, for example, "How does teaching methodology

exacerbate inequality?". Rather, the underlying axiological motivation is critical. As a *bricoleuse*, I take on a critical perspective within an interpretive paradigm (Lincoln & Denzin, 2018). This project indirectly seeks to contribute to a body of knowledge that may have critical implications. According to Cannella & Lincoln (2018), *critical research ethics* are principles that guide a researcher to expose hegemonic forces, disrupt disparities, promote representation, and position her work in ways that support social justice. Personally and professionally, I enjoy cultivating creative strategies to address things that might be amiss. As a coach, I support clients as they articulate their own solutions. As an instructional designer, I co-create content with experts in order to support "better"[14] practices for adult learning. As a gardener, I plant perennials in dirty city alleys. As a researcher, I am motivated to conduct studies that might be able to inform approaches to addressing social injustice and/or professional obstacles.

Broadly, the wider purpose is, in so much as possible, to promote human flourishing, which Heron & Reason (1997) call "an end in itself" and "intrinsically valuable" (p. 287). They promote a "participatory paradigm" in which human flourishing through "practical knowing" (p. 287) serves as an axiological rationale. This position calls for "an action orientation… a reflective action, a praxis" underpinned by the belief that "the primary purpose of human inquiry is practical" (p. 288). Research begets knowledge which in turn enables "transformative" action "in practical service to people's lives" (p. 288). In this manner, research, like education itself, is a "*teleological practice*, a practice constituted by its purpose" (Biesta, 2015, p. 18, emphasis original). In a discussion on human flourishing, Finley (2018, p. 980) cites Rabinow & Bennett (2008) who conclude that the research tools:

[14] "Better practices" presents an alternative to "best practices" that acknowledges professional integrity but leaves room for flexibility and innovation.

> we are developing must be oriented to cultivating forms of care of others, the world, things, and ourselves in such a way that flourishing become the telos of both scientific and ethical practice. (p. 400)

The purpose or telos of the research and motivation of the researcher is grounded in service to others' thriving. I bring these values, of a critical stance and desire to contribute to human flourishing, to this research endeavour.

3.4. Data Collection

3.4.1. Qualitative Interviewing

This research design is located within qualitative research. According to Braun & Clarke (2013) *qualitative* is distinguishable from *quantitative* research by the nature of the data collected and the aims of the research design. Qualitative research's currency is "words" while quantitative research's aim is "numbers" (p. 5). While quantitative is "theory testing", qualitative is "inductive" and qualitative research aims to identify "patterns" in order to produce "thick descriptions" (p. 5). Qualitative research seeks conceptual answers to questions that likely cannot be attained through a controlled, positivistic experiment. Rather than measuring, it describes. The terms themselves allude to this distinction- quantitative- amount of data, quantifiable responses, versus qualitative- quality or depth of data. As a hypothetical example, in a survey of 100 participants, 60% respondents indicated that they watch TV in the evenings (quantitative); the reasons given include fatigue, time with one's partner, and enjoyment of storytelling (qualitative).

To capture "meaning" (Braun & Clarke, 2013), one methodology is qualitative interviewing. Among the reasons to employ this method are "developing detailed responses …integrating multiple perspectives…developing holistic description…[and]…bridging intersubjectivities" (Weiss, 1995, pp. 9–10). Since I am seeking to understand professors' perspectives and experiences, qualitative interviewing is a suitable approach.

Considering my research questions, there are sub-questions informed by the conceptual framework of faculty *beliefs, knowledge, and actions* that I would like to ask the participants. Weiss (1995) calls this "set of topics the study explores" the "substantive frame" (p. 15). This "substantive frame" provides a guide to designing the interview protocol.

3.4.2. Formulating Interview Protocol

After I completed the literature review in Chapter 2, I adjusted my approach slightly. I had initially planned on applying Rouse's (2008) framework (set in UK primary education with a focus on (dis)ability) to the US higher education context. There are clear parallels between the context and issues he describes. However, in light of more recent studies, particularly that of Moriña (2020a) and her colleagues, I decided to utilise those categories of *beliefs, knowledge, and actions/ designs* (Gale et al., 2017; Ladson-Billings, 1995; Moriña, 2020a; Rouse, 2008) more broadly as a synthesising heuristic for the breadth of ideas present within Inclusive Pedagogy in the US. Within these categories, I identified salient themes and ideas that appeared repeatedly in the literature.[15] I used this conceptual framework alongside my research questions to draft the interview protocol. First, I added an introduction as a "script" (Jacob & Furgerson, 2015, p. 2) designed to ensure consent and build rapport, followed by a conclusion that allows for participant questions and my expression of gratitude for their time. Then, I inserted a grid with topical sections and question options. In the first box, I added a *what* field to inquire about the participants' interpretation of the meaning of "inclusive pedagogy". Then, I added sections for *knowledge, beliefs, and actions/designs.* Within each of these "analytical dimension of inclusive pedagogy" (Cotán et al., 2021), I added prompts to invite the participants to share professional development needs.

To evaluate continuity between my conceptual framework and my interview protocol, I printed out both documents and colour-coded aspects of each "analytical dimension of

[15] See Chapter 2, section Conceptual Framework

inclusive pedagogy" (Cotán et al., 2021) to my corresponding questions. I also reviewed interview questions mentioned in similar studies (Carballo, Aguirre, et al., 2021; Carballo, Cotán, et al., 2021; Moriña, 2020b) to further evaluate my protocol. This process enabled me to create closer and more thorough alignment with my conceptual framework.[16] I also included select questions from the above studies.

This resulted in a full list of questions, though I was concerned about maintaining the semi-structured-ness as well as keeping the interview time under an hour. As is recommended (Castillo-Montoya, 2016; Galletta, 2013; Jacob & Furgerson, 2015), I piloted my protocol with professional acquaintances to evaluate the clarity and feasibility of my approach. Similar to Márquez & Melero-Aguilar (2022) who "designed an interview script… [that] was validated by 15 teachers who did not participate in the study (p. 4-5)", I trialled my questions with two volunteers. The first person I interviewed struggled to express the concept Inclusive Pedagogy, but through the exploration of her beliefs, knowledge, and actions, described an inclusive practice. The protocol pilot indicated that I might need 75 minutes to conduct the interview and that some questions may need to be deleted or combined. The second volunteer wanted to prepare a bit before the interview, and so requested "preliminaries". This ended up being a helpful exercise that pushed me to write four questions that targeting the key lines of inquiry. Before this second pilot interview, I revised the protocol slightly by changing the format from portrait to landscape, bolding key questions versus elaboration or subtopic questions, and breaking the Knowledge section into topical subsections of "classroom", "culture", and "structures". I edited some of the questions for clarity and in some cases changed the order for better flow. Similar to the first conversation, the second discussion prepared me for ways in which educational jargon may need to be altered or defined for the participant.

[16] See Appendix 3: Interview Protocol

Patton (2014) includes “distinguishing both questions and answers that are behavioral, attitudinal, or knowledge-focused” in his description of “rigorous and skillful interviewing” (p. 450). Given that this conceptual framework consists of the actions, beliefs, and knowledge that faculty express, this framework is consonant with the data collection method.

3.4.3. Semi-structured Interviewing

The interview protocol provides the structure and bounds of my substantive frame (Weiss, 1995) with the flexibility to weave in and out of topics based on participants’ line of thinking and responses. This reflects a semi-structured interview approach. Braun & Clarke (2013) call this the “dominant form for qualitative interviews” (p. 78). The semi-structured interview may resemble more of a dialogue than a slate of questions, with each conversation taking on a slightly different shape. The interview protocol, sometimes referred to as the “guide” or “schedule”, provides structure with openness and options that allow the researcher to prioritise the participant’s expression, depictions, experience, and ideas, through the lens of the research questions.

The semi-structured interview affords the interviewer the agility to explore unforeseeable answers and invite elaboration, in order to gain a clearer understanding of participants’ view of Inclusive Pedagogy; examine the knowledge, beliefs, and actions/designs participants’ employ in their professional practice to pursue Inclusive Pedagogy; and investigate professional needs related to that practice. This type of interview methodology provides the opportunity to potentially capture greater depth through spontaneity. The researcher executes reflection-in-action (Schön, 1984) and determines her approach in the moment (Merriam & Tisdell, 2015). The flexibility to organically respond and prompt is beneficial as this topic is complex and likely personal.

3.4.3.1. Coaching tools in qualitative interviewing

In Fall 2021, I began formal training in the practice of coaching. I realised that large parts of my former and current roles consisted of professional development coaching, instructional coaching, and general goal-setting support for my adult students. Coaching can be likened to a thought partnership, facilitated by dialogic tools that centres the coachee[17] and their aims. In a previous course, I trialled the data collection and analysis methods by exploring the topic of goal-setting with a similar participant population. For this trial, I used a coaching framework to conceptualise my interview protocol and inform my research question. Methodologically, I also applied the coaching skills of open-ended questions, using the participant's language, and purposeful pauses. I believe this methodological choice assisted the data collection and yielded richer responses[18]. Galleta (2013) describes the role of the researcher not as a mechanical or detached data collector, but rather that her approaches and tactics contribute to the data collection itself:

> You may prompt the participant, rephrase questions, and make changes according to the interview situation. In this manner, the idea of *researcher as instrument* is a frequent point of emphasis evident in qualitative research. (p. 75)

The researcher is a conduit and facilitator. The tools and techniques the researcher chooses to employ contribute to the data collection. In this manner, coaching tools used within the context of a qualitative, semi-structured interview support data collection.

Posing open-ended questions is the key ingredient in both qualitative interviewing (Galletta, 2013; Patton, 2014; Roulston, 2010a) and a coaching practice (Costa & Garmston, 2015; Kimsey-House et al., 2011). Galletta (2013) asserts: "Key to effective

[17] Client or person being coached.
[18] See Chapter 4 for more discussion.

interviewing is the researcher's attention to the participant's narrative as it is unfolding" and she describes how the careful use of open-ended questions might lead to "deeper" insights (p. 76). "A truly open-ended question" (Patton, 2014, p. 446) avoids embedded assumptions about the participants' experiences and prompts them to explore and respond from their unique perspectives. This approach is analogous to coaching,[19] which uses reflective, open-ended questions and coachee language to propel deliberative reflection.

Participant's language is another area of overlap between coaching and qualitative interviewing, the latter of which makes "*use [of] the participant's own words* to generate questions that elicit further description" (Roulston, 2010a, p. 7) and seeks discovery of participant phraseology (Patton, 2014). Utilising participant language in the formulation of open-ended questions is part of the technique known as Motivational Interviewing (Rosengren, 2017). This consists of "open-ended questions, affirmations, reflective listening, [and] summaries" (p. 16). This technique allows coaches to attentively listen for significant phrases and concepts and then to purposefully craft questions, reflections, or summaries using the participant's particular language. From my coaching experience, as well as that of the trial[20], I find that reflective summaries (not even questions) are enough to invite further exposition. In the trial, I found that participants volunteered explanations and rationale without my prompting, engaged in self-reflection, and "held the floor" for long periods of time in exploratory ideation. To this effect, the tools of coaching facilitate aspects of what Galletta (2013) describes as "reciprocity" in the semi-structured interview, which includes inviting participants to clarify, make meaning, and "critically reflect" (p. 77).

[19] As a note of clarification, I applied my skill set of coaching, however, I did not engage in the act of coaching. Coaching is completely client-led whereas the interview is guided by my research agenda, the conceptual framework, and the interview protocol.
[20] OS2 Trial, a pre-dissertation research assignment in which I interviewed two participants on a different topic.

The interviewer, utilising empathetic tools of coaching notices when a participant pauses, emotes, or expresses a non-verbal utterance (like “hmm”). In the following exchange from the trial (Figure 10), I have made notes regarding this non-verbal expression:

Researcher / Interviewer

Okay, so what will it look like? How will you go about achieving this goal of organization?

Participant A

Yeah, so I guess umm *[pauses, reflectively looks up and to the side*] I will be organized when my, I forgot what it's called, like, that project map thing, but when that is fully populated, when I'm referring to that every day, and also just when I start working, when I sit down on my computer and I don't have any moment of, like, what am I supposed to be doing right now *[laughs]* in my organized state? That will be a seamless thing, like when you arrive at the factory and you got to make the widgets, and you're like, no, you're going to sit down and start making the widgets. I want to have that feeling when I come to my computer of, like, time to organize these references, time to do a review on this thing, just to know what I should be doing at a particular moment. *[smiles slightly]*

Researcher / Interviewer

Hmm hmm *[pauses in acknowledgement]*

Yeah, I'm noticing this is another, like, you're imagining the ideal future and working backwards *[crosstalk: Participant A- “yes”]* to achieve what you'd like. It’s an interesting thought pattern. *[nods affirmatively, smiles slightly]*

Participant A

I don't know if that's helpful or healthy or not. *[looks briefly away and to the side]*

Researcher / Interviewer

It's just an observation. There's no judgment. *[smiles, laughs to reassure]*

Participant A

ok, hehe *[laughs, smiles]*

Figure 10: Empathetic Interviewing

While facilitating the interview, I notice her potential discomfort not only because of her verbal admission, but also because of her mannerisms. This observation allowed me to

reassure her and to maintain rapport and safety in the interview. Rivera (2018) describes empathy as an interview skill in which the researcher acknowledges participant emotion and responds appropriately. This is an element of coaching that is beneficially translated to qualitative interviewing.

Beyond OARs, another coaching analogue is the strategic use of silence and purposeful interviewer restraint. In the sample above, I also use pausing as a methodological tool. Rosengren (2017) recommends the use of the "pregnant pause" and acknowledges that "our tendency is to fill in that silence, often because of our own discomfort" (p. 408). However, pauses and silence are important tools in coaching that slow the cadence of the session in order to support the coachee's articulations of ideas. Costa & Garmston (2015) refer to this as "mediating thinking" (p. 60) - quite literally giving time to think and speak through intentional pacing. Likewise, silence can non-verbally cue elaboration and prompt the participant to further comment in the qualitative interview (Patton, 2014). When the interviewer affords dialogical space for the participant to consider and respond, Bengtsson and Fynbo (2018) describe the capacity for "silences [to] produce something new" (p. 20). As an example, they describe an interview in which "the interviewer uses silence almost as an active interview strategy" (p. 29), eliciting answers through silence, prompting the participant to expound. Silence can indirectly communicate to the participant that the researcher is listening and receptive to what they have to share. Owens (2006) states that "sufficient conversational space" (p. 1175) can facilitate discussion of more sensitive topics.

Silences and pauses can be used strategically to generate new ideas in a coaching context and, similarly, to generate data within the qualitative interview. The techniques and tools of coaching, such as open-ended questions and using participant language, are methodologically complementary to the data collection method of the semi-structured interview. It is my aim that attention to these approaches will enhance the data collection.

3.5. Data Analysis

3.5.1. Interpretivism

Rubin & Rubin (2011) describe the interpretive researcher as "a respectful listener or observer of others' worlds". The qualitative interview affords a window into participants' perspectives and experiences, with the subsequent (or iterative) task of "making sense" of the data collected from that window. The researcher makes sense or *interprets* data, in the form of language, spoken and text, as well as paralinguistic signals such as participant facial expressions or pauses. These interpretations are mediated through the researcher's own mind (Neuman, 2005). Due to the contextualised and personal nature of the participants' responses, as well as the subjectivity of the individual researcher's interpretations, this methodology is commonly understood to be ontologically relative and epistemologically subjective (Merriam & Tisdell, 2015). The aim of meaning making (6 & Bellamy, 2012; Merriam & Tisdell, 2015; Neuman, 2005), language as data, and researcher-as instrument are key ingredients in interpretive inquiry.

3.5.1.1. Meaning Making

Participant language, non-verbal utterances, as well as paralinguistic signals such as a grimace, are the currency of meaning making. Interpretivism employs similar mechanisms as hermeneutics, analysing text as data to draw conclusions. The interviews were transcribed into text and analysed thematically (see below). In hermeneutics, text is data that can be interpreted into meaning. Byrne (2001) defines this as "textual interpretation, or, in other words, finding meaning in the written word" (p. 968). Likewise, Neuman (2005) states that "Interpretivism is…related to hermeneutics… in which in-depth inquiry into text… can reveal deeper meaning" (p. 87). Hay (2011) observes that "interpretivism's core ontological assumptions… is a worldview drawn essentially from hermeneutics" (p. 170). Similar to hermeneutics, he argues, is the search for "meaning", but with this meaning extended to

social and cultural interpretation. Hermeneutics often connotes historical textual analysis (M. Byrne, 2001; Dyer, 2010) but with interpretivism, the analysis is applied to present-day meanings and implications. Comparative hermeneutics examines what possible meanings or relationships might be induced from two or more texts (or traditions). Likewise, with multiple transcripts, the researcher seeks patterns of meaning that might be present across the data set. I highlight this methodological parallel to emphasize the text-as data and meaning-making end. (To be clear, this project employs interpretivism, not hermeneutics).

Within an interpretive approach, the researcher seeks to meaningfully understand and describe the perspectives and experiences of the participants. In particular, the *beliefs* aspect of my conceptual framework would likely not be adequately examined through observation or positivistic experiment. Furthermore, in order to investigate the possibly broad understandings of Inclusive Pedagogy, as well as participants' felt professional development needs, interpretive inquiry paired with coaching-as method is supportive of my aims.

Kegan et al. (2013), in the context of coaching, describe how "people make meaning; the deeper underlying assumptions that guide the way they generate a sense of themselves, the world, and their relationship to that world" (p. 229-330). Just as with interpretive inquiry, meaning making is a key part of the coaching process. Galletta (2013) notes that the data collection and interpretation often coincide. Similarly, the coach notices patterns of language the client employs, and regularly confirms her interpretation with the client. When I coach, as with when I interview, I have a legal pad and coloured pens to take notes. I write down language that seems important or that repeats. This aids me in using the participant's own language in questions and reflective summaries, but it also enables me to verify whether or not I am hearing the possible patterns correctly. Both the coach and the qualitative interviewer seek patterns of meaning within language as data.

3.5.1.2. Ontology

Ontologically, the meanings participants offer on the topic of Inclusive Pedagogy and my interpretation of these meanings are relative. They are socially-situated within a particular time and place, and their sense-making cannot be divorced from this context. The interpretations do not represent an absolute truth or result in a maxim, but rather reflect a specific and subjective description of participants' experiences. This project's first research question itself is interpretive: *how do academic staff interpret "inclusive pedagogy"?*, especially in the context of multiple understandings and guidance for practice. Rather than one objective or definitive answer, many situational, individual, and contextually-influenced responses are possible. Rubin & Rubin (2011) state that the interpretive "nature of reality" consists of "meanings and understandings" viewed by "individuals and groups…through their own lenses" (p. 22). The interpretive researcher "specifies the conditions under which themes seem to hold" (Rubin & Rubin, 2011, p. 22). Providing a *thick description* (Geertz, 2017) or a detailed contextual account of these views and meanings, invites the external reader into this relative reality.

3.5.1.3. Epistemology

As alluded to above, the data is epistemologically subjective. The interpretation is mediated through the researcher's (sometimes fallible and imprecise) mind, which serves in large part as the data collector and data processor. This is sometimes referred to as researcher-as-instrument (Hammersley & Atkinson, 2019) or human instrument (Guba & Lincoln, 1982). Beyond the mind, this can refer to the researcher's whole personhood: other faculties (Lichtman, 2012; Turato, 2005); her emotional intelligence (Rivera, 2018); as well as how she facilitates the interviews and how her unique personality informs her interview style (Pezalla et al., 2012). Guba & Lincoln (1982) assert that "the human instrument, although admittedly imperfect, is nevertheless exquisitely adaptable" (p. 245). While

epistemologically subjective, the researcher-as-instrument has a holistic toolbox at her disposal, as well as the ability to grow and adjust to novel or developing research scenarios. This is in contrast to fixed, external tools that may have specifically bounded and set functions.

Part of this subjectivity is the non-neutral role of positionality and reflexivity in the process of knowledge production. The researcher's prior knowledge, training, experiences, and socio-cultural orientation all contribute to how she perceives patterns in the data. As a human instrument, her interpretation is an action exerted upon the data, not a revelation. Braun et al. (2019) maintain that patterns of meaning do not simply become apparent. Instead, they contend, the researcher applies the tools of thematic analysis to detect and produce them. I expand on reflexivity and thematic analysis further below.

The elements of Interpretivism, such as meaning making and researcher-as-instrument represent conductive methods for examining the *beliefs, knowledge, and actions* of faculty as they themselves *interpret* the meaning and practice of "Inclusive Pedagogy". Representing the views and experiences of individuals, in specific contexts, is facilitated by careful, reflexive observation in tandem with clear, detailed description. The process of interpretive analysis I use to produce such observations and descriptions is reflective thematic analysis (RTA) (Braun & Clarke, 2021b).

3.5.2. Reflexive Thematic Analysis

Researchers and coaches both carefully seek to identify patterns of meaning. Rosengren (2017) describes something analogous to interpreting themes through his OARS framework: "Listen empathically, working to understand the unique meanings each value holds for the client and listening for underlying themes, connections, or tensions among them" (p. 140). Likewise, through the process of thematic analysis, the researcher interprets

these meanings as the codes and themes during the data analysis phase (and perhaps starting iteratively during the data collection stage as well).

Braun & Clarke (2006, 2021b) propose a six-step framework for identifying and interpreting patterns of meaning they call Reflective Thematic Analysis or (RTA). Byrne (2021) describes this as:

> an easily accessible and theoretically flexible interpretative approach to qualitative data analysis that facilitates the identification and analysis of patterns or themes in a given data set. (p. 2)

Each iterative and "recursive" (Braun et al., 2019) stage of this approach of RTA as follows:

Stage	Description
Familiarisation	Reviewing and correcting transcript, making preliminary notes regarding possible meanings and patterns.
Generating Initial Codes	Identifying and describing units of meaning, organizing repeated ideas, tagging codes in transcript
Generating Themes	Evaluate relationships between codes, form meaning clusters
Reviewing Potential Themes	Audit themes based on research question, consistency in data set, relationships with codes, possibly other themes
Naming & Defining a Theme	Analytically describe meaning category
Producing a Report	Writing that presents findings

Figure 11: RTA Stages

Each phase of this approach to thematic analysis informs the next, and in some cases, vice versa. Instead of describing the process as a strictly linear process, Braun & Clarke (2018) refer to it as a "coiled hose" or a "recipe". The ingredients in this recipe are codes and themes, and the researcher is the self-aware cook in this metaphor. Codes are labels that denote or signal meaning (Braun & Clarke, 2018) that correspond to the "researcher's interpretations of patterns of meaning across the dataset" (D. Byrne, 2021, p. 3). Codes form

the building blocks of themes. Braun et al. (2019) define a theme as "a pattern of shared meaning, [or]…, a central organising concept" (p. 3).

3.5.2.1. Familiarisation

My first step post-interview is to review the transcripts generated from Zoom. In this phase, I familiarise myself with the content by 1) correcting textual errors by reconciling the transcripts with captured audio 2) making notes in the transcripts 3) making preliminary notes regarding possible meaning and patterns in the margins of the transcript documents. For the latter step, Byrne (2021) also "took note of casual observations of initial trends in the data" (p. 1398-1399) during this *familiarisation* stage. In addition to this initial review, I engaged in "post interview reflection"[21] (Galletta, 2013, p. 121) through reflective tools from Roulston (2010b) and Roulston et al. (2003).

3.5.2.2. Generating Initial Codes

The previous stages of preliminary review and familiarisation naturally flow into this second stage of generating initial codes. Saldana (2021) defines a code as "a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data" (p. 5).

Organisational systems for storing and monitoring codes abound (Galletta, 2013). I choose to use a combination of comments in Word and Excel, similar to Byrne's (2021) approaches. I made comments in the margins and created my own Excel sheet to incorporate elements of Roulston's (2010c) "memo writing" (p. 7) and Galletta's (2013) "recordkeeping" (p. 122) (*See Figure 12 below*). For my spreadsheet, I created a row for observations or potential codes. For each code, I identified quotes of the most "compelling example" of such a code (Galletta, 2013, p. 123). After compiling several examples, I began naming and

[21] See Chapter 4 for Interviewer Reflection

defining them. Through this process, I began using NVivo to code my transcripts and continue to refine meanings.

Code name	*Meaning*
example	indicates how this code is defined
IP deduction	defining "inclusive" and "pedagogy" separately to interpret IP

Figure 12: Conceptualizing Initial Codes

3.5.2.3. Generating Themes

Once I had identified the codes, I began to look for patterns of meaning within them. In this next phase, the task is to make connections amongst the codes to form "clusters" (Braun et al., 2019, p. 855; Galletta, 2013, p. 127) and "categories" (Galletta, 2013, p. 127; Roulston, 2010c, p. 5). This involves finding commonalities and patterns that can constitute a consolidated unit of meaning or a "a central organizing idea" (Braun et al., 2019, p. 855). To brainstorm and visually represent these connections and categories, I utilised the "top level node" function in NVivo for coherence. This stage is characterised by combining codes into an initial "underlying concept or feature" (Byrne, 2021, p. 1403) while maintaining substantiated examples from the data set (D. Byrne, 2021; Galletta, 2013; Roulston, 2010c). I detail this process further in Chapter 5.

3.5.2.4. Reviewing Potential Themes

After identifying "conceptual…candidate themes" (Braun et al., 2019, p. 855), the next task is to review these themes for consistency in the dataset. To do this, I reviewed my transcripts in NVivo for frequency. I created a mind-map and re-evaluated the codes and themes through the lens of my research questions, while aiming for continuity between codes and themes. Byrne's (2021) calls this "level one" and "level two review" (p. 1404), searching for meaning on a macro and micro level.

3.5.2.5. Defining & Naming a Theme

The next stage is "refining, defining and naming themes" (Braun & Clarke, 2021a, p. 331). To solidify the themes and establish "a lucid…analytical narrative" (D. Byrne, 2021, p. 1407), I continued to refine my mind map, engaging in reflective and narrative writing.

3.5.2.6. Producing the Report

Finally, the researcher, employing an RTA, engages in an iterative writing process, documenting and substantiating her interpretations during each phase of the data collection and analysis phases. It may be difficult to distinguish the "write up" particularly from previous stages (D. Byrne, 2021). Please see Chapter 5 for a detailed interpretation of themes and sub-themes.

3.5.3. Reflexivity & Positionality

As mentioned above, the R in RTA stands for *Reflexive*, denoting the criticality and self-reflection a researcher actively engages during a research endeavour and throughout the process of thematic analysis. As researcher-as-instrument or human instrument, she cultivates self-awareness and interrogates her decisions, processes, and lenses (Braun and Clarke, 2018; Galletta, 2013). Key to this reflexivity is critical reflection on one's theoretical orientation and discipline-specific premises. To engage in theoretical and epistemic transparency, Braun & Clarke (2006) propose a series of continua *(See Figure 13*) within which a researcher might locate herself. These continua include: essentialist and constructionist; experiential and critical; inductive and deductive; and semantic and latent.

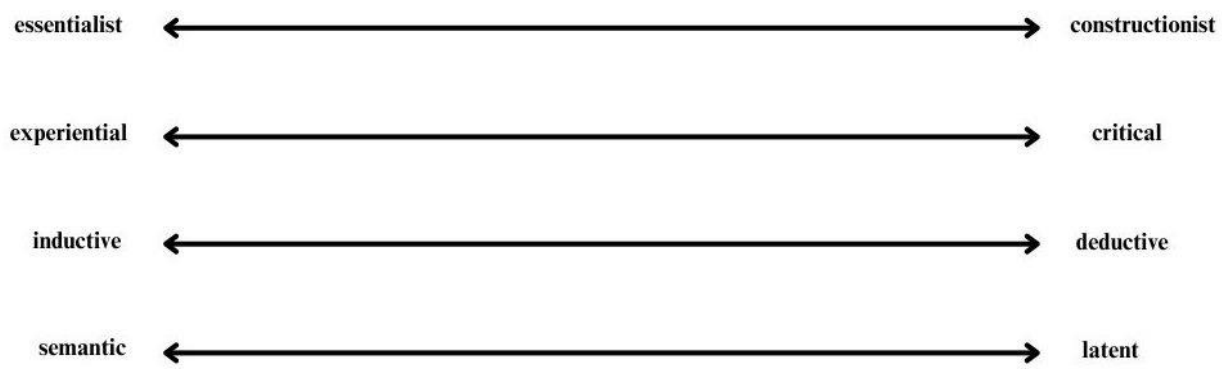

Figure 13: Braun & Clarke Continua

Pinpointing where one sits precisely may be challenging, as the spectra can sometimes blur, but the task is to articulate how and why these blurred lines exist (D. Byrne, 2021).

As I am utilising an interpretivist approach epistemologically, I lean towards constructionist, acknowledging that the created space of the interview provides a catalyst for socially-influenced meanings. The participants react to my questions about a highly subjective and culturally-informed topic and the meaning making is a result of these interviews, not a pre-existing known entity available for collection. While they likely have ideas and understandings about Inclusive Pedagogy and its implementation prior to the interview, the very act of engaging in the interview propels reflection and can result in novel utterances. For the experiential/critical continua, I locate myself in the middle, though closer to experimental. I aim to (insomuch as possible) reflect participants' meanings and experience through what Braun & Clarke (2021b) call "hermeneutics of empathy" (p. 160): an orientation that interprets the language of the participant to make meaning. Beyond this, I take a critical-thin approach (more in Axiology) in that the meanings expressed might have wider systemic implications. I might "offer interpretations of meaning further to those explicitly communicated by participants" (D. Byrne, 2021, p. 1396) to that end. Similarly, I

likely land in the middle between inductive and deductive; the ebb and flow of this orientation will likely be reflected in my process of code identification, theme generation, and interpretation. Though the interview itself is guided by a conceptual framework of Inclusive Pedagogy[22] (deductive), my initial descriptions and coding inductively reflect the data. Then, as I move into interpretation, I shift back to deductive as I consider my conceptual framework and research questions as a lens for analysis. Likewise, in the coding stages, I aim for a semantic orientation, describing what is explicitly (Braun & Clarke, 2006) and literally present in the text or objectively observable (for example, participant pauses for 10 seconds). However, as I move towards analysis and interpretation, I also utilize a latent approach to postulate further "underlying" (Braun & Clarke, 2006, p. 84) meanings. I revisit these spectra and how these positions informed my data analysis in Chapter 5.

Rivera (2018) contends that emotional intelligence (EQ) is a component of reflexive data collection and analysis. She highlights the complexity of emotion as a stimulus and argues for a view of emotion that is integrated with cognition. She holds that emotion is "an integral part of sense-making in qualitative research" (p. 4) and as such part of researcher reflexivity is intentionally cultivating emotional intelligence. I feel that I attended to EQ in the data collection process through my own experience coaching others, which includes perceiving and discussing emotions, as well as engaging in the personal reflective work in therapeutic and spiritual settings.

As a part of developing criticality and reflexivity as a researcher and interviewer, Roulston (2010d) describes the process of identifying assumptions and articulating one's positionality vis à vis the subject matter and the participants. This includes examining potential power dynamics and looking for ways of establishing mutuality in the researcher-participant interaction. Furthermore, the reflexive researcher considers the ways in which her

[22] See Chapter 2

particular proclivities may influence her interpretation. In this manner, reflexivity informs both the data collection and data analysis. Braun et al. (2019) state:

> The researcher is a storyteller, actively engaged in interpreting data through the lens of their own cultural membership and social positionings, their theoretical assumptions and ideological commitments, as well as their scholarly knowledge. (p. 848-849)

As such, I provide the following reflexive, positionality statement:

> I am a research team of one completing a dissertation-based small scale qualitative study. Prior to this project, I completed a pilot in which I tested the data collection and data analysis methods. Academically, my training has included linguistics, intercultural studies, and pedagogy. Professionally, I have worked as a teacher, trainer, instructional designer, program manager, and leadership coach. This background informs my research approach in that the process of meaning making from language is a central component to many of these functions. Additionally, I have worked in higher education contexts, as well as directly with faculty, which provides me familiarity with the participants and their professional environments.
>
> Ideologically, I align myself with the ethical stance of Inclusive Pedagogy and support the enterprise of equity. I have experience designing and leading training in the areas of intercultural competence; Diversity, Equity, and Inclusion; and anti-racism. Axiologically (see below), my orientation as an educator and also as a researcher is to pursue fairness and address inequality. Pedagogically, I see optimising student learning, inasmuch as this is feasible, a question of professional integrity.
>
> Socio-culturally, I am a 30-something, White, North American cis woman of European ancestry. I am of both Protestant and Catholic affiliations. Many of the

participants in this study share similar religious backgrounds. (Please see Chapter 4 for a detailed description of participant demographics.)

My research setting is a Catholic university. While I am familiar with and engage in Jesuit and Ignatian spirituality, I am not a formal member of a Catholic institution and I am a guest (outsider) on this campus. The participants are terminal or doctoral degree holders in professorial appointments while I am still in graduate school. I have substantial training in and experience with pedagogy, while my participants possess a range in familiarity with teaching practices.

Roulston's (2010d) "subjectivity" statements include among other topics, "personal hypotheses concerning the research findings" (p. 12). A personal hypothesis I was curious to consider is, how, if at all, is the *beliefs* aspect of the conceptual framework a fundamental predictor of whether an instructor enacts Inclusive Pedagogy. This is informed by the findings of Márquez & Melero-Aguilar (2022) and Morina (2020b) who found faculty who demonstrated inclusive practice without explicit familiarity of inclusivity. My tentative curiosity pertains to how and why faculty pursue pedagogic professional development and the evolution of practice that results. Inclusive Pedagogy is so intrinsically connected to the morally-saturated ideas of equity and fair access that I wonder if practitioners who share these views possess a predisposition to executing Inclusive Pedagogy despite challenging structural and cultural obstacles of their contexts. Addressing this inkling will require careful examination of their expressed *beliefs, knowledge,* and *actions* within the conceptual framework, as well any professional development needs they might express. Further examination of the "why" necessitates a different research question and potentially a different research design, but patterns from the interviews may yield a preliminary interpretation of the implications of *beliefs* on the other components of Inclusive Pedagogy expression.

Yoon & Uliassi (2022) examine reflexivity as a key interpretive component of researcher-as-instrument and find that "positionality and identities are related to the quality of studies" (p. 1089). They propose Tracy's (2010) framework as a means of "critical self-analysis" (p. 1097) for researchers to reflexively evaluate their research designs and choices. In this next section, I will explore quality, rigour, and related concepts of justification and bricolage.

3.6. Quality

Descriptions of philosophical underpinnings within qualitative research bear "almost no consistency" (Merriam & Tisdell, 2015, p. 8) and are variously described as worldviews (Creswell & Creswell, 2018), paradigms (Lincoln & Guba, 2005), stances or positions (Watson, 2005), and theoretical frameworks or approaches (Mackenzie & Knipe, 2006), among others. This plurality in terms, perspectives, and tacks can also be found in discussions of research quality and rigour. For the purpose of this discussion, I describe *Quality* in qualitative research as importance, relevance, the value of results, or the *outcome.* *Rigour* is how quality is evaluated, the *process* taken to arrive at results, methodological consistency, and the thoroughness in design. Quality and Rigour intertwined. Tracy (2010) describes quality in terms of "*ends"* and "*means*" (p. 839) and defines her quality criterion or "end goal" through "various means, practices, and methods" (p. 840). A key element of quality in RTA is intentional, clear, and transparent choices about theoretical assumptions and coding procedures (Braun & Clarke, 2021a). The process informs the product. Trustworthiness (Lincoln & Guba, 1985) is a framework for rigour composed of four elements: credibility, transferability, confirmability, and dependability. In this section, I will use Tracy's (2010) framework for quality, as well as trustworthiness. I will start with Tracy's (2010) framework, noting overlaps and parallels with trustworthiness, then I will focus on the concept of justification as confirmability.

Tracy (2010) proposes a qualitative quality framework that can serve "as shorthand" (p. 838) and might "encourage [cross-disciplinary] dialogue" (p. 838). This framework is designed to be a unifying and flexible tool across paradigms and methods. Tracy cites other creative arts, such as music and cheese-making, to exemplify her purposes. This "pedagogical tool" (p. 837) is like identifying the basic elements of music theory in order to improvise, as with jazz. There are a plethora of processes for cheese making ("means" or methods), yet an agreed upon indicator of quality: mouth feel. She argues these criteria allow for methodological freedom, while providing structure and a meaningful point of departure. The criteria are "(a) worthy topic, (b) rich rigor, (c) sincerity, (d) credibility, (e) resonance, (f) significant contribution, (g) ethics,[23] and (h) meaningful coherence" (p. 837). I will attempt to address each of these, though many of them are interrelated.

First is (a), a "worthy topic" that is "relevant, timely, significant, interesting" (p. 840). As discussed in the previous chapter, literature on Inclusive Pedagogy has seen a notable uptick in usage alongside a growing breadth in terminology and practice. In a post-2020 world in which racial inequality continues to affect university access and attainment (Ellsworth et al., 2022), and in which pedagogical solutions are underutilised, examining faculty's understanding of Inclusive Pedagogy is an important topic. Much of the research (besides Moriña et al.) is focused on explicating Inclusive Pedagogy or case studies based on professional development interventions; there are few studies designed to investigate faculty perception and practice of Inclusive Pedagogy.

Tracy's (2010) second criteria is (b) "rich rigor", which includes providing thick description and complex interpretation. Through the above RTA procedure and aforementioned coaching sensibilities, my data collection and analysis reflects "due diligence…effort, care, and thoroughness" (p. 841). The researcher-as-instrument reflexivity

[23] Ethics are addressed in a dedicated Ethics section in this chapter.

(Pezalla et al., 2012; Wa-Mbaleka, 2020) and methodological transparency can be used to evaluate quality in the study's aims, processes, and substantiated assertions (Tracy, 2010). My attention to detail, from correcting transcripts to my systematic approach to coding and my "upfrontness" of my positionality and theoretical assumptions, engender this type of rigour. This criterion is related to *dependability*, an element of trustworthiness (Lincoln & Guba, 1985). Dependability denotes consistency in research design and ability for a different scholar to approximate similar data under similar circumstances and with similar participants. With qualitative studies, it is unlikely to "replicate" results as with quantitative work, but with transparent methodology, scholars might encounter similar findings (Given & Saumure, 2008). This *transferability* depends on the discretion of the reader (see below).

Related to the methodological straightforwardness is what Tracy (2010) calls (c) "sincerity". This is characterised by researcher forthrightness regarding "challenges" (p. 840) and limitations[24] and how positionality may affect methods and results. As with rich rigor, "transparency" (p. 842) plays a key role in this criterion.

Next is (d) "credibility" (p. 842), also an element of trustworthiness (Lincoln & Guba, 1985). Tracy (2010) describes this as "verisimilitude, and plausibility of the research findings" (p. 842) that enables other researchers to "act on" (p. 843) the results. Tracy again evokes "thick description" as a means of "showing" not "telling" (p. 843). I provide a rich description of the participants[25], the methods, as well as follow a careful and iterative writing process "to illustrate data's complexity" (p. 834) and represent participant voices.

Tracy (2010) describes (e) "resonance" as "research's ability to meaningfully reverberate" (p. 844) and evoke empathy with readers. This refers to both "evocative and artistic" writing as well as transferability. Rivera (2018) encourages researchers to provide an

[24] Limitations discussed in this chapter as well as Chapter 7 Conclusion
[25] See Chapter 4, Data Collection

account of the role of emotion in the methodology. Likewise, emotion is a part of the artistry of "qualitative narratives'" (p. 845) or human storytelling. Because the researcher provides this thick description, the reader can not only empathise with the meaningful account but she can also determine for herself whether the data is transferable to her context. *Transferability*, another element of trustworthiness (Lincoln & Guba, 1985), is the degree to which results pertain to outside scenarios or inform practice beyond the scope of the study and is a matter of individual judgement. Tracy (2010) states this is "achieved when readers feel as though the story of the research overlaps with their own situation" (p. 845). Providing a detailed account allows the reader to make an informed decision about if or how the results are transferable.

Questions a discerning reader might ask include, "'Does the study extend knowledge?' 'Improve practice?'" (p. 846). Tracy (2010) poses these questions to evaluate a work's (f) "significant contribution", with subcategories "Conceptually/theoretically, Practically, Morally, Methodologically, [and] Heuristically" (p. 840). Conceptually, I extended the *beliefs, knowledge, action/design* (Moriña, 2020a) conceptual framework to a new context with a different research design. Practically, this study potentially has implications for planning professional development and/or a deeper understanding of how to best support teaching faculty as it pertains to inclusive teaching practices. Morally, this topic is morally saturated as it pertains to addressing inequality in higher education. Inclusive Pedagogy is closely related to racial equity in the US and faculty who exhibit beliefs, knowledge and actions of Inclusive Pedagogy may be able to engage in the work of interrupting social reproduction (for more on Ethics and Axiology, see section below). Methodologically, I am applying the tools of coaching to the semi-structured interview, which is a novel approach that could benefit from further development. "Heuristic significance moves people to further explore, research, or act on the research in the future" (Tracy, 2010, p. 846), and appeals to a wider audience. My heuristic for understanding

Inclusive Pedagogy, *what, why, how, where* (see Chapter 2) may be able to support others as they clarify their own conception, implementation, rationale, and context-specific iteration of Inclusive Pedagogy. This framing could allow others to gain clarity regarding their own theoretical, axiological, and disciplinary location within Inclusive Pedagogy; and to evaluate their own context in order to articulate a specific approach to Inclusive Pedagogy. Finally, I strive towards (h) "meaningful coherence" through this dissertation's chapters whose discussion interconnect extant literature, the research question(s), methodology, results, and possible findings-based recommendations. The intended result is a holistic, integrated narrative.

It seems the main vehicles for achieving quality and rigour are 1) rich, thick description and 2) methodological transparency. The reader can easily follow the detailed account and understand choices and interpretations presented in the discussion as a result. In addition to Tracy's (2010) eight criteria, I wish to add justification and bricolage.

Hermeneutics is not only a practice/art/methodology of interpretation (Bingham, 2010; Scholz, 2015) but also of justification (Dyer, 2010). Within RTA (Braun & Clarke, 2021b) the codes and themes are intimately linked to text and start with the text. In this sense, the assertions of codes and themes are "justified", which engenders trustworthiness. Guba & Lincoln's (1985) trustworthiness component of *confirmability* relates to this concept of justification. It "reflects the need to ensure that the interpretations and findings match the data. That is, no claims are made that cannot be supported by the data" (Given & Saumure, 2008, p. 895). Corbett & Kember (2018) describes navigating the research planning process, particularly for graduate students, as "improvisational" (p. 391). Researchers must select and piece together elements that will serve to appropriately address the central question. Different elements are likely required for different projects. Kincheloe et al. (2018) describe this

process as “bricolage” evoking images of a workshop in which the researcher utilises the right tools for the right job:

> Bricoleurs, in their appreciation of the complexity of the research process, view research method as involving far more than procedure. In this mode of analysis, bricoleurs come to understand research method as also a technology of justification, meaning a way of defending what we assert we know and the process by which we know it. (p. 434)

In an article addressing quality in RTA, Braun & Clarke (2021a) state that thematic analysis is not “a singular approach, but rather…a cluster of sometimes conflicting approaches” (p. 333). They urge researchers to specify and “justify” (p. 335) the TA methods they intend to use. While this study is situated in the *reflexive* strand, I also used a method based on Galletta’s (2013) record keeping. I would locate Galletta (2013) in a similar methodological sphere (interpretive) as Braun & Clarke (2006, 2021b). Additionally, I find a spreadsheet with Galletta’s components (code, definition, examples), as well as frequency of code and relationships with other codes, not only allows me to stay organised, but keeps me grounded in the data. In this manner, these tools I have gathered (bricolage) are selected for the purpose of justification and confirmability.

Finally, Galletta’s (2013) reciprocity can be seen as a form of justification. Through “clarification, meaning generation, and critical reflection” (p. 78) the researcher seeks confirmation from and partnership with the participant to create shared meaning and inform her interpretations. As a *bricoleuse*,[26] I intend to use the tools of coaching, in particular reflective statements and summaries, to engage in reciprocity. Kincheloe et al. (2018) state, “The bricolage is dedicated to a form of rigor that is conversant with numerous modes of

[26] *Bricoleuse* is the feminine form of *bricoleur*.

meaning making and knowledge production—modes that originate in diverse social locations" (p. 436). Rather than using a template (Pratt et al., 2022), my data collection and data analysis methods source their tools from a variety of origins, borrowing from my own professional practice and various scholarly recommendations.

3.6.1. Ethics

Tracy (2010) includes "ethics" (g) in her eight criteria for quality qualitative research. She acknowledges that reflexivity and the seven other elements contribute to an ethical approach but describes four aspects within this criterion: "procedural, situational, relational, and exiting ethics" (p. 847). Procedural ethics comprises the institutional requirement that I have fulfilled by gaining ethical approval from the university. This includes informed consent and participant privacy[27]. Tracy (2010) describes situational ethics in terms of Christian neighbour love, which evoke attentiveness and care for the participants that goes beyond bureaucratic requirements. Relational ethics engage "an ethic of care", "reciprocity", and "collaboration" (p. 847). The "researcher as human instrument" is concerned "with human flourishing" (p. 847). Finally, exiting ethics involves intentionality with how the results and participant stories are presented. The researcher adopts a charitable tone and applies the same care present within relational and situational ethics to the write up. In the following ethics section, I explore the role of mutuality, safety, power dynamics, and risk assessment in ethically conducting this study. Each of these embody Tracy's (2010) description of ethics, in particular the procedural, situational, and relational.

In this dissertation, I refer to those interviewed as *participants* (Merriam & Tisdell, 2015) to denote the collaboration and humanity that a term like "subject" might diminish. In the interview, I extended an invitation to a brainstorm or thought partnership, with a clear caveat that there are no right or wrong answers. The interview is not a quiz or a static

[27] See Appendix 4 for Ethics Forms

evaluation of a singular perspective, but rather a co-created opportunity for meaning making. In this sense, the conversation is based on mutuality. Realisations and interpretations are welcome from all parties and encouraged through the openness of the semi-structured interview. As previously mentioned, I used reflective summaries and spaciousness to practise reciprocity (Galletta, 2013) and invite meaningful data. Owens (2006) describes the researcher's receptivity to difficult emotions within this "coauthorship" (p. 1161) as a way to create safety.

Rapport with the participants, as well as the researcher's sensitivity and empathy, can contribute to safety in the qualitative interview (Edwards & Holland, 2013; Owens, 2006). Components of this safety include researcher posture of unmitigated positive regard, informed consent, confidentiality, and partnership. Unconditional positive regard (Rogers, 2021) is the posture the practitioner takes that assumes benevolence and veracity on the part of the interlocutor. This hospitable default position invites safety and communicates acceptance regardless of what is expressed. The participant feels safe to express her views and story with little inhibition. She is assured that her contribution is valuable. Borrowing from my coach training, I take this posture. Demonstrating and substantiating ethical approval with the host institution can also instil confidence and trust, building safety. Part of this process involved providing the Consent Form, Privacy Notice, and Participant Information Sheet[28]. These documents clearly outline the nature of the interview, its risks and benefits to participants, as well as the estimated time commitment. These documents set transparent expectations and this transparency of pre-agreed upon norms can contribute to safety. In addition to these documents, I confirmed consent before the start of each interview. To ensure confidentiality, I reviewed participant privacy at the start of the interview and

[28] See Appendix 4: Ethics Documents: Letter of Ethical Approval, Participant Information Sheet, Privacy Notice, and Consent Form

reviewed the secure digital storage and pseudonymization plans I had for the data. Finally, as stated above, the "no wrong or right answers" invitation was written into the interview script to assuage anxieties, particularly with a population that is accustomed to expertise, and to diffuse any misgivings about a morally and politically charged subject. This was designed to foster a sense of partnership as well as to enhance safety.

Andress et al. (2020) present a helpful framework for describing power dynamics in the context of community partnerships for the purpose of "addressing… health inequities" (p. 4). Their assessment of power dynamics mirrors, on a macro level, the axiological stakes related to Inclusive Pedagogy. The "power" they identify is "A social determinant of health that if not addressed imperils the health status of marginalized communities" (p. 4). Likewise, lack of access to education and inadequate support towards successful outcomes "imperils the [educational, economic, social] status of marginalised communities" (p. 4). There are multifaceted power dynamics in this context: that of the researcher (myself) and the participants (faculty); between myself and the access-granting institution; and between myself and those my research may indirectly support (marginalised students).

The researcher must be aware of her own "rank [or] social status" (Andress et al., 2020, p. 4) vis à vis her participants. As a graduate student, there is a "status imbalance" (Edwards & Holland, 2013, p. 83) between myself and my PhD granted participants. When working with "elite groups" (p. 82), Edwards and Holland (2013) propose careful preparation. As mentioned above, part of this preparation included piloted and honing interview guide. Part of this also includes outlining one's positionality (reflexivity) and considering hierarchical structures which may help the researcher navigate power dynamics (Zavattaro, 2021).

I have no conflicts of interest to disclose on an institutional level. As a guest, I have very little influence or power. For institutional access, I am dependent on this university and

the possible participants it has to offer. In this capacity, I am dependent on the research site to complete this degree requirement.

Lastly, the relationship between myself and marginalised communities is indirect but important to examine. As a middle class White woman in the United States, I benefit from many forms of social capital and privilege solely because of my race (McIntosh, 1989). In this dissertation, I consciously aim to cite scholars of colour and base my axiological and sociological rationale in their scholarship (for example, Tia McNair, Gloria Ladson-Billings, Frank Tuitt, and Mary Tupan-Wenno). Acknowledging my positionality, I strive to be an ally and not a White Saviour. White saviourism can be conceptualised as a White person, with little to no input from communities of colour, offering short term or flashy solutions to complicated issues. These forms of "assistance" often fail to centre the needs and voices of those directly impacted. A common example of White Saviourism is ill-advised humanitarian aid. Unfortunately, the emphasis of White Saviourism is to rescue and not to empower. Allyship, by contrast, recognises the systemic nature of oppression and seeks partnership with community leaders to implement culturally-appropriate strategies. The ally's goal is agency, with an underlying assumption that individuals from historically excluded groups (like anyone else) possess the innate capacity to excel. Inclusive Pedagogy is aimed at the ultimate success of *all students* through participatory practices, potentially resulting in disrupting systemic inequality. Inclusive Pedagogy can be a tool of allyship, if the needs and voices of those involved are centred.

Regarding risk assessment, the population worked with (faculty) is low risk and not considered vulnerable[29]. The topics of discussion were transparent, opt-in, and exploratory regarding various dimensions of "Inclusive Pedagogy". Participants were not asked to

[29] Participants are not children, prisoners, pregnant women, fetuses, mentally or physcially disabled persons, or economically and educationally disadvantaged persons.

divulge anything they were not comfortable sharing, and were invited to a flexible, conceptual brainstorm guided by categories of *beliefs*, *knowledge*, and *actions*, alongside perceived needs, rather than a professional assessment. Participant information and responses were kept confidential.

During the reflective process, Hill (2005) describes the possibility of professional disruption and unforeseen outcomes. During interviews, I anticipated that participants might stumble upon teaching needs or ethical dilemmas. Some participants re-evaluated their own practices in response to prompts and at times asked me (as a teacher, not a researcher) about instructional or assessment methods. “Inclusive Pedagogy” has the potential to be normatively and emotionally charged. Two participants got choked up while describing students, and two others shared particularly vulnerable experiences of racism. It is with this understanding that I intentionally fostered safety in the interview by showing empathy and respect as outlined above. In the event of participant distress, I planned to offer a pause to the interview or to resume at a different time. Had a participant shared information which indicated that they or someone in their sphere were at risk of harm, I had prepared a list of resources in order to make the appropriate referral.

Other circumstances that could have presented risks include COVID variants and continued constraints. Conducting interviews via Zoom mitigated this risk and also decreases the overall time commitment of participants. To further protect their privacy, I invited participants to use a Zoom background and headphones. Digital files do carry the small risk of corruption, in which case I would have needed to replicate interviews or recruit additional participants. To account for the unlikely event that OneDrive experienced a data breach, or damaged or lost my files, I set up an automated sync to a password-protected, encrypted storage solution so the files were backed-up but remained secure.

Finally, in the data analysis and report phase, I was cognisant of "exiting ethics" (Tracy, 2010) to fairly represent the participant's stories and views. Comprehensively considering risks and power dynamics in concert with fostering mutuality and safety with the participants was how I approached the procedural, situational, and relational ethics Tracy (2010) details.

3.7. Limitations

I acknowledge the following constraints in methodology and design. This is a medium scale study with 23 participants, conducted at one singular institution, situated in a specific location (as opposed to several campuses across different regions), with a particular ideological orientation (Catholic). The data collection and analysis were conducted by one sole researcher on a restricted timeline with no external funding. The results of the study do not necessarily capture an exhaustive representation of all faculty at this institution, nor should the interpretations be extrapolated to all faculty in North American or all Catholic institutions.

During the recruitment process, I extended an open invitation to participants from a variety of departments, disciplines, and career stages[30] to explore the possible range in interpretation, professional practice, and expressed needs of faculty at this institution. I intentionally selected participants in order to represent diverse perspectives. Furthermore, the promotional language invited those with "any to no familiarity" with Inclusive Pedagogy to participate. This is a notable contrast in design with Moriña's project (2016) which involved a snowball recruitment based on student recommendations and perceptions of their faculty being inclusive instructors.

Future research aimed at investigating faculty perception and practice of Inclusive Pedagogy may involve similar studies at different institutions, as well as additional data

[30] See Chapter 4 for detail

collection methods, such as surveys, classroom observations, and the experiences of educational developers. As mentioned above, transferability relies on the readers' discernment. I provide these limitations and delimitations here, in part, so that they may take this context into consideration.

3.8. Conclusion

In order to address the research questions — How do academic staff/faculty interpret the term "Inclusive Pedagogy"?; What does this look like in practice?; What, if any, professional development needs do they express? — I executed a qualitative, interpretive study using semi-structured interviews and reflexive thematic analysis (2006, 2021b). The interviews were informed by my conceptual framework, which reflected my literature review and the framing of *beliefs, knowledge, actions (and designs)* (Gale et al., 2017; Ladson-Billings, 1995; Moriña, 2020a; Rouse, 2008). Drawing from my training as a coach, I incorporated reflective listening to elicit participant response and support reciprocity. My interpretive data analysis borrows from hermeneutics, with its emphasis on language and meaning, guided by Braun & Clarke's (2006, 2021b) suggested phases. To stay organised with codes and themes, I adapted suggestions from Galletta (2013) in addition to the aid of NVivo and my own generated mind maps.

By articulating my positionality theoretically, sociologically, and axiologically, I engage in reflexivity to assert clarity in methods and purpose for the reader. This contributes to the study's quality, which hinges on intentional transparency in methodological choices as well as thick description. Tracy's (2010) eight criteria in concert with *trustworthiness* (Lincoln & Guba, 1985) facilitated this account. Teleologically, I am motivated to address injustice in service of human flourishing to whatever degree feasible, even if indirectly. I take an *ethics of care* (Held, 2005) approach, centring the interpersonal relationships between myself and the participants, focusing on mutuality, safety, power dynamics, and risk

assessment prior to, during and after data collection. Drawing on diverse tools, je suis une bricoleuse, building the toolbox that is my methodological approach.

Chapter 4: Data Collection & Analysis

In order to provide a rich description (see discussion of quality and rigor in preceding chapter), I aim to transparently provide a procedural description of the recruitment, a contextual description of the institution and the participants, a reflective evaluation of the interviews, and methodological overview of my use of RTA . This includes a brief exploration of Catholic values and institutional norms. The objective of this short chapter is to provide the reader with a clear description, while also protecting the confidentiality and identities of the participants and the host institution. In the sections that follow I detail the recruitment process; describe the context and participants; provide a reflective analysis of my own performance as an interviewer; evaluate my use of motivational interviewing tools in the qualitative interview process; and provide an account of my specific RTA process.

4.1. Recruitment

As stated in the previous chapter, I gained institutional access to a Catholic university through a contact in administrative leadership. In addition to circulating my recruitment materials via the faculty newsletter, this individual granted me general permission to contact individuals from a wide range of disciplines on campus. I created a spreadsheet of potential participants based on my criteria of full time, terminal degree-holding, teaching faculty from all applicable departments and specifically invited them to participate with personalized emails. I systematically replied to all individual replies whether potential participants declined or expressed interest. For those interested, I utilized an automated scheduling app to facilitate mutual agreeable interview times that integrated Zoom. Half-way through the interview phase (about 6 weeks), I sent reminders to those who expressed interest but did not book a slot; this yielded additional participants. All participants were issued the required

ethics consent and participant information forms[31]. Recruitment was significantly facilitated by the use of digital technology including access to the institutional website, email, and automation software.

4.2. Context

Several participants in this study expressed a preference for more robust confidentiality beyond pseudonymization, particularly in the description of the institutional setting. To protect their privacy, the following description is provided without exact figures or direct quotes. I was granted access to a Catholic university in a North American urban context.

The remit of this institution, like many Catholic universities, is to provide a holistic undergraduate education grounded in Christian values to anyone, regardless of faith tradition. This is distinct from many evangelical universities in the US, which require student and faculty statements of faith to be in alignment with the institution. The university seeks to pursue teaching, learning, and research through the lenses of faith and rationality for the good of and service to all. The Vatican holds that education is a "universal [human] right" that should be made available for the edification of all people regardless of station or socioeconomic status. Education not only serves the "dignity" of the individual but also the common good of society as whole (Versaldi & Zani, 2022).

Like many institutions during and post 2020, efforts and statements were made to address racial inequality and celebrate diversity. Duran et al. (2022) examined diversity related language on Catholic university websites and found that "a majority of institutional websites included references to diversity-related terms, but failed to define the meaning of the words being used" (p. 281). The institution's ethics around this subject centres on a theology

[31] See Appendix 4: Ethics Documents: Letter of Ethical Approval, Participant Information Sheet, Privacy Notice, and Consent Form

of unity in diversity: the parabolic one body, many parts (Paul the Apostle & Sosthenes, 2011). The emphasis of this diversity is largely focused on cultural, racial, and ethnic differences. Various initiatives such as scholarships, funding for academic programming, and a campus committee were launched to administer these efforts.

There is a Centre for Teaching and Learning[32] on campus that provides instructional services to teaching staff in the form of workshops, communities of practice, and 1:1 coaching. The Centre offers a range of support including guidance on curriculum, instruction, and assessment, as well as digital and technical assistance.

This institution serves between 3,000 and 6,000 students[33] comprising both undergraduate and graduate students. A majority of the student body hails from outside the region. Both student and faculty populations are majority White (ranging between 40% and 70%). According to the US 2022 census, roughly 75% of the US general population identify as White (2022); however, this percentage shifts with residential density. According to the USDA, urban settings comprised 57.3% White populations in 2018 (2020). The Canadian Census (2022), found that while 74% of Canadians overall live in urbanized areas, over 95% of non-White Canadians live in urbanized areas. As this institution is located in a densely populated area, the institutional demographics are not representational of its context. According to the Association of Catholic Colleges and Universities, the average Catholic institution enrolled 55% White, 16% Hispanic, and 9% Black students in 2021 (n.d.). The observation that a local minority-serving Catholic secondary school does not lead to reflective enrolment at this institution came up several times in the interviews. Catholic primary and secondary schools have seen an enrolment decline in the last 50 years partially due to lack of government funding and high tuition costs (Wodon, 2021). Setari & Setari

[32] Pseudonym
[33] Ranges provided for confidentiality

(2016) also attribute this to White flight and decreased local funding. However, they observe an increase in Black and Hispanic student enrolment, despite the 2007-2009 recession and attribute this to stable scholarship sources and increased Hispanic immigration. Setari & Setari (2016) likewise observed that enrolment at Catholic institutions of higher learning increased over the 2000-2010 decade despite the economic downturn. They tentatively claim an overall enrolment increase: "although this study cannot statistically claim that minority enrollment into four-year colleges increased, the results coupled with the literature suggest this may be true" (p. 17). It is also possible that enrolment of White peers outpaced that of Black and Hispanic students despite this observed increase. Wodon (2022) claims the first barrier to accessing Catholic higher education is tuition which "remains highly unequitable *[sic]*, with the poor often excluded" (p. 2). As such, race-based financial inequality may present barriers to Black and Hispanic students.

Due to the ecumenical mission, the institution accepts both Catholic and non-Catholic students, and hires faculty of various faith professions. This reflects Vatican II's call to educationally serve a wider non-Catholic population (Rodriguez & Briscoe, 2019). While the majority of students at this institution are Catholic, many participants mentioned teaching students from other faith traditions, namely Muslim and Jewish. The participants themselves did not all identify as Catholic. According to Glanzer et al. (2023) the Catholic identity as embodied by Catholic institutions of higher learning can be examined through lens such as "mission, rhetoric, membership requirements, curriculum, cocurricular, and governance" (p. 50). They cite the work of Morey and Piderit (2006) which describes four types of Catholic institutions as *Immersion, Persuasion, Diaspora, and Cohort*. Immersion is characterized by exclusively Catholic faculty and administration with religious participation observed by students and staff. The Catholic Persuasion model of institutions aims to impart knowledge and appreciation of the Catholic tradition to all students, irrespective of their religious

affiliation. These institutions maintain a majority of Catholic faculty and staff, require courses on Catholic theology, and do not approve student organizations whose values contradict Catholic teaching. The Diaspora institution provides opportunities for religious participation and learning without formal requirements while recruiting students and staff from diverse backgrounds without expectation of prescribed adherence resulting in many non-Catholic students and staff. The Cohort institution is largely secular with some opportunities to appreciate Catholic traditions.

Given this typology, I would place this institutional context between Persuasion and Diaspora *(see Figure 14)*. Largely the latter, this organization's identity is staunchly Catholic with staff submitting statements aligning research agendas to Church values, censure of student groups, and coursework requirements. However, given the participants' descriptions of diversity of both in the student body and within their own backgrounds, I would place it approaching Diaspora on a spectrum.

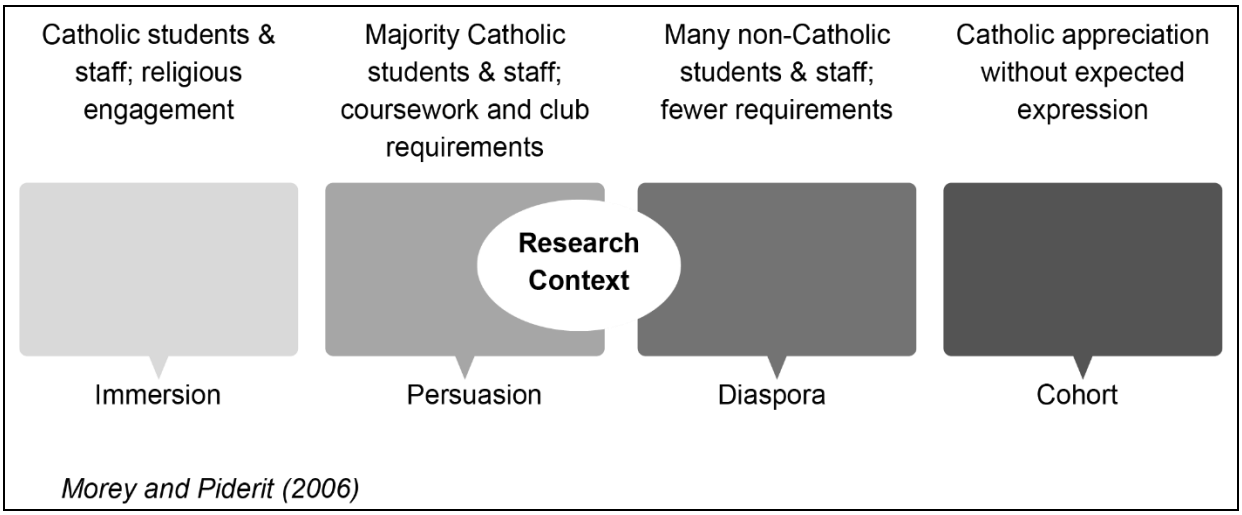

Figure 14: Institutional Models of Catholic HEIs

4.2.1. Participants

Of the 23 participants (s*ee Figure 15 below*), 10 were female and 13 were male; 5 were non-North American by birth; 2 identified as biracial and 3 identified as people of

colour (POC). A recruitment goal was to invite participants from a variety of STEM[34], Humanities, and pre-professional subjects to represent various perspectives on campus. Participants represented the following disciplines: Architecture, Business, Chemistry, Education, Music, Engineering, Mathematics, History, Nursing, Political Science, Philosophy, Physics, Psychology, Romance Language, Religious Studies, and Sociology.

Among the participants were faculty members nearing retirement, junior faculty, and those in-between. Career stage was defined in NVivo as the years of experience in a professorial role with teaching duties. Within this case classification was early (1-5 years)- four participants; mid (6-20 years)- seven participants; and late (21-40+ years)- twelve participants.

Due to the context, many of the participants indicated their religious affiliation. Nine identified as Catholic; six indicated a non-Catholic Christian affiliation; three indicated a non-Christian religious affiliation (Hindu, Muslim, Buddhist); four did not indicate their religious affiliation in the interviews; one indicated a Catholic background but non-practicing status.

Participant F was somewhat of an outlier as someone with over twenty years of primary school teaching experience. Currently serving in an administrative position in the university, our conversation shifted slightly from their[35] own beliefs, knowledge, and actions towards observations of the needs of Participant F's peers. The other participants primarily discussed their own practice, but I included Participant F as this individual's responses spoke to the research questions and ideas discussed in Chapter 2.

[34] Science, Technology, Engineering, and Mathematics
[35] Use of "their" for further anonymity

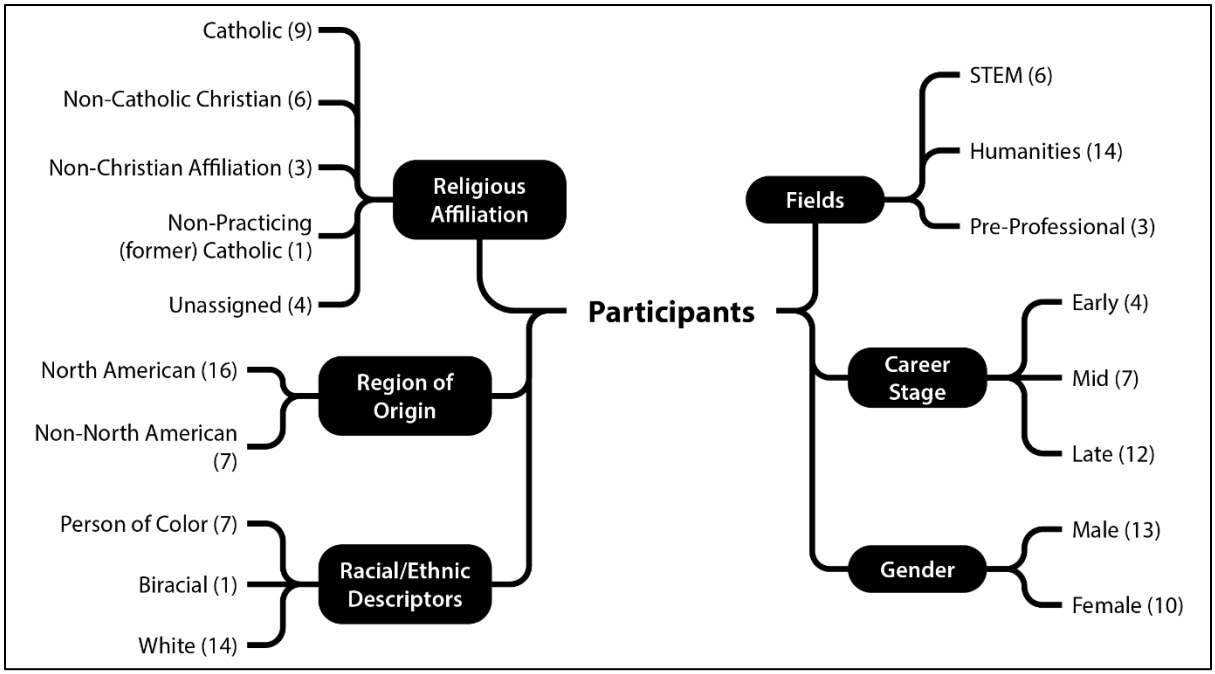

Figure 15: Participant Demographics

4.2.2. Catholic Social Teaching

Many faculty struggled to answer questions related to educator beliefs and values *(for more analysis see Chapter 5)*, however Catholic Social Teaching was often referenced by participants as the rationale underpinning inclusivity itself. What follows is a very brief summary to further provide context. The following "Seven Themes of Catholic Social Teaching" are based on materials from The United States Conference of Catholic Bishops (n.d.).

4.2.2.1. Life and Dignity of the Human Person

This is a set of beliefs based on the doctrine Imago Dei, that human beings are made in the image and likeness of God, and thus all people are inherently worthy of dignity and respect. This right-to-life ethic not only undergirds anti-abortion and anti-capital punishment stances, but also extends more broadly to supporting individual fulfilment and repairing societal injustices that cause or stem from marginalization. Such injustices are an affront to human dignity and the innate holiness of each person.

4.2.2.2. Solidarity

As fellow subjects of creation, we are all interconnected regardless of race, nationality, or other socio-economic descriptors. This interconnectedness yields genuine care for "the other" regardless of background, difference, or disagreement. Furthermore, this understanding fosters empathy, particularly towards those who experience oppression, leading the believer to engage in not only understanding, but when possible, repair.

4.2.2.3. Care for God's Creation

This ethic calls for responsible stewardship of the earth and the environment. This extends to the world's poor and vulnerable who may be most affected by pollution, climate change, or other ecological variables.

4.2.2.4. Call to Family, Community, and Participation

This theme establishes the family as a building block of society but also highlights the theologically-important value of community and relationships with God and others. "Subsidiarity" in Catholic Social Teaching emphasizes the grassroots rights of the community to seek solutions for itself and for individuals to be afforded appropriate autonomy. This is in contrast with paternalism or top-down interventions.

4.2.2.5. Option for the Poor and Vulnerable

"[P]ut the needs of the poor and vulnerable first" (United States Conference of Catholic Bishops, n.d.). This exhorts a deep and indeed preferential consideration for the most in need. This prioritization leads practitioners to address what might appear to be surface level or immediate needs; it also prompts them to interrogate the systems and structures that have led to the needs presented. This involves charitable contributions and relationships with those in need.

4.2.2.6. Rights and Responsibilities

Similar to the Life and Dignity of the Human Person, people are entitled to basic human rights such as food, clothing, medical care as well as the right to individual agency in life. By extension, this means supporting civic engagement to create and perpetuate a community and society that supports such human rights.

4.2.2.7. Dignity of Work and Rights of Workers

Connected to both the dignity of human person and care for creation, workers are entitled to autonomy, respect, and safety in work. This means ensuring labour rights and benefits for workers as well as providing avenues to gainful employment for those unemployed. This ethic informs policies and consumer-consciousness, on both individual and systemic scales.

These values were cited by participants in 13 out of 23 interviews. This summary was provided as a preface to future discussion.

4.2.3. Reflective Evaluation of Interviews

Interviews were conducted via Zoom and averaged in length of about 68 minutes, including reviewing ethical confidentiality and consent confirmation. I used a Zoom background, which I found to provide privacy for myself and professionalism for the participants.

I took notes during the interviews, then subsequently reviewed and transcribed them. Through these notes, I kept track of repeated ideas or interesting concepts mentioned by participants and reflected on my experience as an interviewer. Next, I carefully reviewed each automatically-produced transcript for accuracy, thus initiating the *familiarization* stage of RTA. I made preliminary observations about possible patterns, repeated ideas, and nonverbal communication. This process also enabled me to reflect on my own performance as an

interviewer. I completed the following reflection with the reflective aid of prompts provided by Galletta (2013), Roulston (2010), Roulston et al., (2003), and Patton (2014).

I observed that my interviewing confidence was best in the afternoons owing to pre-existing conditions that cause morning fatigue. I also felt more readiness with a schedule sans back-to-back meetings. The pre-questions preamble section of the interview guide allowed me to verbally confirm consent of each participant. It also afforded participants the opportunity to ask clarifying questions about the nature of the study, and in some cases assuage participants' concern that they themselves were not experts in "Inclusive Pedagogy". For the most part, the turn-yielding and turn-taking cues were mutually expressed and I refrained from interrupting participants. This is generally a positive dynamic that resulted in participants speaking for a great majority of the time. This did pose a challenge with participants who expounded for long periods, exceeding 10 or more minutes (for example, participants V and T). An area of improvement for me as interviewer (and a coach) would be gracefully interrupting to re-direct, which I find uncomfortable. Most instances of cross-talk were from participants injecting agreement ("yeah", "mm hm") to my reflective statements or summaries. Another area for improvement was my use of verbal fillers, "ah" and "um", which I would like to curtail. In some cases, I could have done a better job at acknowledging responses. For example, some participants shared a personal insight, story, emotions, vulnerability, or clarifications and I responded with "great" or moved to the next question when it would have been more appropriate to affirm the response or simply say "thank you for that" before moving on. I found that my shared experience as a teacher allowed me to form a human connection with many of the participants, sometimes empathetically volunteering understanding related to the content of what they are describing. This made the exchanges largely enjoyable and lent a conversational quality to the interviews.

I am a US American who grew up in a conservative evangelical context, currently working in a sector: higher education (Parker, 2019), field: education (Valant, 2024), and content area: social justice (Herbst, 2018) that are considered by many from that background in the US to be politically liberal[36]. This enabled me to interact with participants with understanding and sensitivity regardless of political affiliation, as well as to interpret concerns that may be politically or culturally motivated around the subject matter. I have worked in faith-based environments centred around intercultural competence and anti-racism education, and so I am familiar with both discourse resistant to justice-informed change (individually and organizationally) as well as the theological arguments that advocate for and advance such work. Through the findings (see subsequent chapter), I argue that despite Inclusive Pedagogy being a potentially fraught concept, its implementation is adaptable and feasible regardless of political affiliation. Its ends can be ecumenical and transcend culturally situated or partisan objections. The means are largely based on methodological best practices in teaching as well as an interpersonal ethic of care. Policing language by censoring "inclusion" or "inclusive" (Exec. Order No. 14,173, 2025; Quinn, 2025; Reilly, 2024) does not inherently curtail its practice.

Roulston (2010) asks, "Did the interviewer include possible responses in the question?" (p. 25). I did not provide a menu of responses; however in some cases, I added clarifications or possible categories when participants did not initially understand the question. This was particularly true pertaining to Beliefs and professional development goals pertaining to Beliefs- which, admittedly, is a complex reflexive request. I offered synonyms like "teaching philosophy", "rationale", "values", "normative statements", etc., and clarified that the interests did not have to be departmentally required or institutionally offered- any

[36] In this case meaning on the left or progressive, denoting a popular conception not a traditional or philosophical view of Liberalism.

exploration of ideas in any form was welcome. Due to the exploratory and reflective nature of the interviews, many participants were reflecting-on-action (Schön, 1984) in ways that they perhaps had not previously considered. Several participants verbalized this experience as exemplified in Figure 16 below.

Participant A: I've read the disclosure about what are the potential benefits of this exercise and the chance to reflect, and I did. That's completely true. That's been fantastic. I've enjoyed this very much.

Participant C: But I do acknowledge that at least in certain time periods, it's not the case. That would be a really interesting special topics class. I haven't thought of that before.

Participant F: But actually, I don't have a really good answer to that, Anna, because I'm still struggling with that question.

Participant H: And I've always found it really interesting, even in my own experience, that when I talk, just the act of talking somehow gives me ideas or makes me realize things that I didn't before.

Participant J: I guess I learned something just by being challenged to talk.

Participant L: I mean, you merely make me think about stuff. I intuitively know that inclusive pedagogy must be a thing, but until I sit down with you on Zoom and start talking this through, it's like, ‘oh, yeah, there's probably a lot more to know about this than I already do or that I think I do’- maybe not very much…. Having an active conversation about it, I'll certainly think about you and about this conversation after we have it… You can't do this with the entire professoriate, but it makes you think.

Participant O: Well, I think you know it is for me, it is, in my mind just that, right. I don't say the things out loud enough.

Participant U: They're [the questions] making me think…No, I thank you for listening as my mind kind of emptied.

Participant V: And so it makes a real difference in humanity- which was nice to remember because I was getting really frustrated in answering earlier questions, and I kept thinking, like, ‘why do I do this’?

Figure 16: Participants Reflections

4.2.4. OARS

This leads to a reflective evaluation of my use of OARS (Open questioning, Affirming, Reflecting and Summarizing- Rosengren (2017) as well as purposeful pauses. These coaching-informed methodological choices propelled the above reflection-on-action and served to further elicit responses from participants. The questions posted were mainly open and not closed questions. As stated above, I refrained from interrupting participants, inviting open and unlimited cogitation. In this section I present several examples (*see figures 17-22*) of how I strategically employed the tools of OARS (affirming, summarizing, reflective statements) as well as participant language and silence. These techniques engendered agility to the interviewing process, allowing me to confirm my own understandings as an interviewer while inviting clarification and elaboration from participants.

There were several instances in which I used Affirming to reassure the participant when they expressed doubt about their own answers or ideas. I was concerned participants might fixate on negativity, thwarting productive conversation. The following are examples of affirming with reflective statements that resulted in elaboration.

Participant A: [after a comprehensive answer] So that's a little bit- that's probably more than you wanted.

Facilitator: No, that's great. That's a good example of- that kind of moves into the practice piece, which we'll come back to. Yeah, and a concrete example of inclusivity- code switching.

Participant A: Mm hmm, yeah, code switching is a word I use all the time because…[elaborates]

Participant J: [thinking out loud] … But yeah, I don't know. I'm trying to be myself in the classroom and outside. Yeah, I'm sorry, there's so many questions that you have, and I don't really have an answer.

Facilitator: It’s ok! These are challenging questions.

Yeah. So you talked about the ethnocentricity of the field and the department. How do you basically incorporate diverse viewpoints and scholarship into your content?

Participant J: Yeah, I mean, when I started to teach soccer, for example, I found, okay, this is a great topic, that, which includes questions of racism…[elaborates]

Figure 17: Affirming Reflections & Elaboration

Additionally, when participants downplayed or denigrated their own answers, I provided encouragement.

Participant U: [after 4 minutes thinking out loud] … So, I mean, that's the way we kind of brought things together. Now, other universities, they'll have other rationale for doing similar things, but that's part of our values, I think. And again, I just went off on a tangent. Forget it.

Facilitator: It is a bit of a tangent, but you're giving very concrete examples of Catholic Social teaching. And I have had the privilege of talking with [other faculty] and I can see how those things inform their practice.

Participant S:… [after discussing service and truth as educational values] Now, that's sort of a big question mark. What is truth in education? Just some rambling thoughts on the role of education.

Facilitator: Yeah, no, it's not rambling [goes on to prompt further discussion of service in Catholic higher education]

Figure 18: Encouraging / Affirming Participants

Other times, I affirmed the teaching experience the participants shared when they expressed a lack of confidence or competence in their pedagogy. I believe these empathetic expressions prompted participants to continue sharing and allowed me to ask additional questions about practice.

Participant W: [describes large class sizes and questions their effectiveness as a teacher] That's where I'm struggling a lot….

Facilitator: I think it's completely fair to say that 50 to 100 students is setting teachers up to fail. That's definitely a factor that I would confidently say, it's not your fault. Like that- It's hard!

Participant W: Yeah, I'll tell you what else isn't my fault…[elaborates on class durations]

Participant V: [describes their own efforts to meet student needs with palpable frustration]

Facilitator: … it sounds like you did, do a lot of that work of helping people to get from point A to point B by altering your syllabi and offering these meta-cognitive lessons and teaching students basic skills. I don't know- it sounds like you did a lot.

Participant V: Thank you. Yeah. (both laugh)

Facilitator: [follow up questions re: teaching]

Figure 19: Empathetic Affirmations

In the final example above, I also provided a reflective statement summarizing content the participant had shared earlier in the interview. Summarizing or sharing a reflective statement, which often involved using participant language, was a move I employed most frequently to clarify, confirm, or move the interview forward. Below, in the first example, the participant provides the clarification in response to my summary; in the second, I request clarification using participant language; and in the third, the participant clarifies and elaborates.

Facilitator: Yeah, so what I'm hearing is there's sort of a level of needing to create psychological safety as a groundwork for being able to pursue harder, more complex questions and engage in more critical thinking through different disciplinary lenses.

Participant R: Through different disciplinary lenses, but also using a native moral framework. So it's not just about the knowledge itself. It's about 'how do we work towards the good of others with that knowledge?'"….

Facilitator: When you say ‘shifts of understanding’, is that from a scholarly perspective or like a political one or both- like what do you mean by the ‘shifts’ that are happening?

Participant S: [gives examples of new ideas they encountered in a journal]

Facilitator: It's almost like kind of professional pedagogical literature or guidance that's kind of coming out.

Participant S: Yeah, exactly

Facilitator: It sounds kind of like one of the values that you have is just being very intentional and careful with how much of your own perspective you share with the students [Participant X: mm hm] so that you don't unduly, perhaps influence them ….

Participant X: Yeah, absolutely. Not just unduly kind of influencing them. But there's another backlash there, I think, particularly for my own social identity… [clarifies and elaborates]

Facilitator: Yeah, there's also some kind of boundaries for yourself and safety for yourself as an instructor that's required. So you're kind of creating this welcoming environment for everyone, including yourself as the instructor.

Participant X: mm hmm, yes, yes, exactly yeah

Figure 20: Reflective statements, using participant language

Reflective statements and summaries allow the interviewer to indirectly prompt confirmation, avoiding interrupting participants’ train of thought, and in some cases, providing space to pose additional questions.

Facilitator: Yeah, So college should be accessible to all who want it [Participant C: mm hm] . But then when they get there, there needs to be a certain level of rigor that is- kind of scaffolds everyone towards…[Participant C: mm hm] Cool.

[Facilitator asks delicate question about DEI while citing participant’s values and prior statements. Participant C shares.]

[Participant shares knowledge concerns in response to beliefs question. Facilitator used summary to gently redirect to the question posed]

Facilitator: These are kind of maybe more knowledge based professional development needs. But the belief in the value that you're expressing is really getting to know the students' backgrounds and their needs in order to more properly plan your coursework. Is that accurate?

Participant B: Yeah, I think that's a good way to put it…[continues to share]

Facilitator: Yeah, there's a disconnect between the content delivery [Participant F: mm hm] and then the evaluation of performance. [Participant F: Yeah,] it's a little bit more nuanced than just having transparency in your objectives and assessment, but the actual instructional strategy that sort of disconnects from the actual app- student output [Participant F: mm hmm, *nods*], It's really interesting.

Participant F: [continues to share]

Facilitator: You find the suggestions that are presented at the Center for Teaching and Learning to be kind of abstract and not necessarily applicable across all disciplines?

Participant J: Yes, I do, and that's frustrating… [continues]

Participant R: …when I hear 'inclusive pedagogy', it's actually kind of an unfamiliar term in the sense that what we do when we're working with the students is we're looking at their human care, their holistic human care. And so inclusiveness becomes kind of a redundancy of sorts, if that makes sense.

Facilitator: Mmm, that's kind of stemming from Catholic ethic [R: yeah] of human dignity, like imago dei [R: yeah] theology.

Participant R: Yeah.

Facilitator: [prompts next belief section question with participant language]

Figure 21: Reflective summaries & Confirmation

Finally, there were a few instances of participants pausing and I remained silent or reacted non-verbally.

Participant B:- [mid response] That would be good- um- I think. What was the other thing I was going to say? [*pauses for 8 seconds]* Oh, I can't think of any time since I began teaching that I've heard anything about…[continues]

Participant F: [after a 3 minute description of professional context] So we've had to navigate that with the [local school governing body] [*Facilitator reacts with facial expression of awe*] I know. There's so many layers. (*both laugh*)

Facilitator: …What role do you see education playing generally in society?

Participant L: [*12 second pause*] I'm a little bit of a student of history…[continues]

a few minutes later:

Facilitator…are there any areas of professional development goals or needs that you perceive in the kind of rationale, philosophy, beliefs, values, area around education or inclusive teaching?

Participant L: [*9 second pause*] It gets so politicized so quickly, and… [continues]

Figure 22: Participant Pauses

Rosengren (2017), referring to elongated participant pauses, writes, "Our tendency is to fill in that silence, often because of our own discomfort. Allowing pregnant pauses requires discipline from the practitioner to sit quietly" (p. 408). Ultimately, the silence is time and space for the participant to deliberate; interrupting the participant can potentially interrupt the flow of data.

The integration of coaching tools within semi-structured qualitative interviews presents a novel and effective method that affirmed and prompted participant ideation and afforded me enhanced means of confirmation, clarification, and elaboration. Reflective

summaries invite confirmation, adding a measure of mini-member-checking; interrogate the interviewer's assumptions; and request participant clarification or elaboration. The use of participant language, particularly in summaries and reflective statements moved the interviews forward while acknowledging and affirming participants' ideas. I believe this approach combined with affirming statements and quiet restraint also contributed to creating the psychological safety needed to explore personal and polarizing topics, such as their own professional performance and ideas related to diversity, equity, and inclusion. Participants shared vulnerably and openly about their perspectives, needs, and experiences, often providing deeper and deeper insights in response to coaching-informed promptings. Training in coaching approaches made me more sensitive to these moves in the qualitative interview, bringing a more systematic and sophisticated way of responding to participants. Beyond general guidance on conducting interviews, coaching afforded me a cohesive technique to concretize methodological recommendations. I feel the methodological choice to incorporate these tools augmented my own experience as an interviewer, the participants' experiences, and ultimately the richness of this study's findings.

4.3. Method Review

To engage in qualitative data analysis, I carefully reviewed and reflected on patterns of meaning expressed by the participants in the semi-structured interviews. This process was informed by reflexive thematic analysis (RTA) (Braun & Clarke, 2006, 2021b), and this section presents a transparent account of how I executed this method.

As previously observed, it is difficult and sometimes impractical to separate data collection from data analysis. The iterative nature of analysis can organically begin in tandem with participant interactions. It is artificial to pause the analytical mind in such exchanges. As such, I add *a preliminary phase* to my approach, as I take notes during the interviews and begin to make nascent observations. This micro-analysis also occurs when I offer reflective

statements or interpretations to clarify, confirm, or elaborate, bringing reciprocity (Galletta, 2013) to the conversation. In this manner, the interview itself is an act of co-constructing and co-construing knowledge. At the end of each interview, I typed up my notes and engaged in reflective writing, summarising the interaction and critically examining my performance as an interviewer during this stage (see Chapter 4).

The *familiarisation* phase was lengthy, as I reviewed each transcription for accuracy against the audio, making corrections and annotations. The Zoom software automatically generates transcriptions, but human eyes (and ears) are required to correct errors as well as to take note of meaning-saturated inflexions and paralinguistic signals (Kowal & O'Connell, 2014). I made comments in the margins and highlighted text as I corrected the transcripts, and took note of repeated or interesting ideas in a spreadsheet.

This process dovetailed with the next phase of *initial coding,* which began the process of a more systematized analysis. Once I finished reviewing the transcripts, I revisited the initial spreadsheet with the ideas or draft codes alongside exemplary participant quotes. Once again, I utilised reflective writing to narratively describe these preliminary observations and how they might address my research questions and/or provide contrast to or confirmation of the literature discussed in Chapter 2.

Due to my interpretive stance for this project, I focused not only on the frequency of utterances and ideas, but also centred "meaning and meaningfulness as the central criteria" (D. Byrne, 2021, p. 1395). To formalise the nascent observations made in the familiarisation phase, I reviewed and synthesised my observations from my reflective writing and the initial spreadsheet into a revised Excel sheet with their meanings, and an example text (Galletta, 2013). This is how I *generated initial codes* (see figure below), which I then created in NVivo.

Code	meaning	example
Unfamiliarity with Inclusive Pedagogy	does know what IP is/ had not heard of term before interview invitation/ can't define it or has never heard of it	**D:** "Inclusive pedagogy? I don't really know. I know pedagogy, but inclusive pedagogy, I don't know."
PD not helpful in current form	Participants find professional development offerings not useful, insufficient, not discipline specific, impractical, or not meeting individual needs	"I always thought all these little classes and workshops and the little online quizzes we have to take, I always find them extremely pedantic and kind of exercising and pointing out the obvious." (**G**)
Pedagogical illiteracy	Unfamiliarity with terminology commonly used in education; rejection or disregard for SoTL vocabulary; difficulty implementing pedagogical methods	"…'what's your topic, what are you interested in? What is your material?' And then it's difficult for students to just let AI do the rest. Is that 'assessment'- or- I'm not sure?" **(J)**
Care	Genuine care and concern from students' welling being and personhood; expressions of respect or mutuality	"I feel very strongly about people in that situation feeling that I've got their back and that I'll support them and try to make it as safe as I can make it be because they're here to learn and not to be attacked or criticized."**(L)**

Figure 23: Examples of Initial Codes

NVivo has fields for both code names and code definitions allowing me to keep the code meanings clearly delineated, which was particularly useful when codes were similar or related. As I began coding the transcripts in NVivo, I realised that there were a few ideas that I wanted to tag and track that were a part of my earlier reflection but that I had not made codes for. NVivo facilitated the process of adding and refining these new codes and their meanings. I carefully coded each transcript, using my codes as well as notes and reflections. The "annotations" function in NVivo allowed me to make observations that were particular to each interview (or in dialogue with other interviews) but did not necessarily indicate a particular code.

Once the data was coded, I could more holistically evaluate the frequency of the codes as well as the relationships between codes. NVivo allows the user to create "top-level codes" which can be categories or nascent themes to reflect related ideas or visually represent

concept hierarchies. I organised my codes under such "top-level codes", trying to capture patterns of ideas that participants indicated across the dataset as well as highlighting the ways in which interviewees' responses were addressing my research questions.

In order to begin *generating initial themes*, I used NVivo to further collapse codes into categories and groupings that were thematically similar. I considered my research questions (How participants conceptualise Inclusive Pedagogy and what, if any, professional development needs they may have), the conceptual framework (*beliefs*, *knowledge*, and *actions*), the relationships between codes and **themes**[37], and the patterns of meaning that appeared most frequently across the dataset. Below are examples of such groupings *(Figure 24)*.

Category	**Codes and subcodes**	**rationale**
Actions	assessment, course flexibility, didactic pedagogy, instructional activities, pedagogical progression, representation in the curriculum	Part of conceptual framework for IP
Beliefs	Catholic Social Teaching, cultural wealth, flourishing, I can learn from my students, finding common ground, neoliberalism, role as advisor/guide, role as parental, you are not your students	Part of conceptual framework for IP
Definition or Conception of Inclusive Pedagogy	Definition or Conception of Inclusive Pedagogy [individual responses], accommodations, activist professional, Andragogy, ideas of IP in line with lit review, IP as cultural sensitivity, IP as Positive v. Negative, IP deduction, ULD, unfamiliarity with IP	Research question: How do faculty understand/interpret the term "Inclusive Pedagogy"?
Disciplinary Lens	disciplinary lens, framing of pedagogy through disciplinary lens	Consistent pattern across dataset, potentially latent meaning
Divergent Perspectives	divergent perspectives, DEI as political or contentious, how well or poorly the campus is with DEI	Consistent pattern across dataset, critical implications

[37] In this chapter, I will underline text to indicate a code and bold non-header text to indicate a theme or sub-theme.

Category	**Codes and subcodes**	**rationale**
Knowledge	knowledge as lived experience, positionality awareness	Part of conceptual framework for IP
Liberal Arts	civility, critical thinking, curiosity, learning as life skills, self-directed learning, self-discovery, understanding others	Consistent pattern across dataset
PD needs	Generational (dis)connect, lack of training, learning styles, differentiating by age and stage ● PD needs-explicit expressed ○ AI ○ consensus & collegiality ○ COVID effect: ■ college readiness ■ mental health ○ individual PD needs ○ PD helpful ○ PD needs of peers (perceived) ○ PD not helpful in current form ● PD needs- latent interpreted ○ reflexivity difficulty ■ PD answer avoidance ■ PD "I don't know" ■ answers *beliefs* questions with actions or knowledge ○ pedagogical illiteracy ■ effectiveness uncertainty	Consistent patterns across dataset & Research question: What professional development needs do they have with regards to implementing Inclusive Pedagogy?
Qualities	care, conscientiousness, empathy, love for students, reflective practitioner	Consistent pattern across dataset, new perspective or possible new component to conceptual framework
Structural Factors	Structural factors, institutional limitations	Consistent pattern across dataset, related to research questions

Figure 24: "Top Level Codes" / Meaning Clusters

Throughout this process, I reflected on Braun & Clark's (2006) continua (including inductive/deductive, latent/explicit, experiential/critical) as I interpreted the patterns of meaning in participant responses. I deductively considered my lenses for analysis, namely my research questions, as well as the literature review and conceptual framework. This was also a factor in how I considered grouping codes and themes as well as how I presented a

description of the data, although the much of the initial coding was inductive. I created the above table to categorise participants' responses and repeated ideas based on this spectrum of analysis. My codes and themes came from a mix of latent and explicit expressions. For example, latent professional development observations were ideas expressed by faculty that I interpreted as a professional development need, such as having difficulty evaluating one's own effectiveness as an instructor. This is contrasted with explicit expressions such as a participant stating, for example, that they want to learn "how to incorporate multiple modes of learning" (B). Finally, I analysed data from both ends of the experiential and critical spectrum, taking notes of idiosyncratic responses, such as with individual PD needs, and the varied expressions of pedagogical knowledge base. I also considered patterns of responses that reflected the participant group as a whole, particularly when it reflected institutional or academic structures. Similar to the findings of Cotán et al. (2021), many participants attributed teaching limitations to structural factors such as lack of training or institutional policies around class size and duration. In the analysis of faculty divergent views, I acknowledge how closely Diversity, Equity, Inclusion or DEI is intertwined with societal patterns of politicisation and polarisation.

Following the initial coding and theme-generating process, I created an interactive mind map that enabled me to expand on how these concepts inform one another in order to review potential themes. I began by prioritising the research questions: "How do faculty conceptualise 'Inclusive Pedagogy'?" and "What are their professional development needs"? I used the mind map to focus on patterns of participant response that spoke to these inquiries. The mind map software (MindMup, n.d.) enabled me to narratively compose notes for each concept (code, theme, or subtheme). This modality allowed me to iteratively process how each idea was linked to other ideas. This was particularly helpful in developing a cohesive "analytical narrative" (D. Byrne, 2021, p. 1407). The mind map and interpretive writing

enabled me to re-examine the connections between codes and themes, and helped me to prioritise my focus for analysis by considering "central organising concepts" (Braun et al., 2019). This process enabled me to *review themes* as well as *define and name* them. I clustered participants' responses around the themes "**Conceptions of Inclusive Pedagogy**" *(Figure 25)* and later, "**PD needs**".

A major sub-theme which I called "**Pedagogical Fluency**" captured an ecosystem of concepts expressed both latently and explicitly by participants.

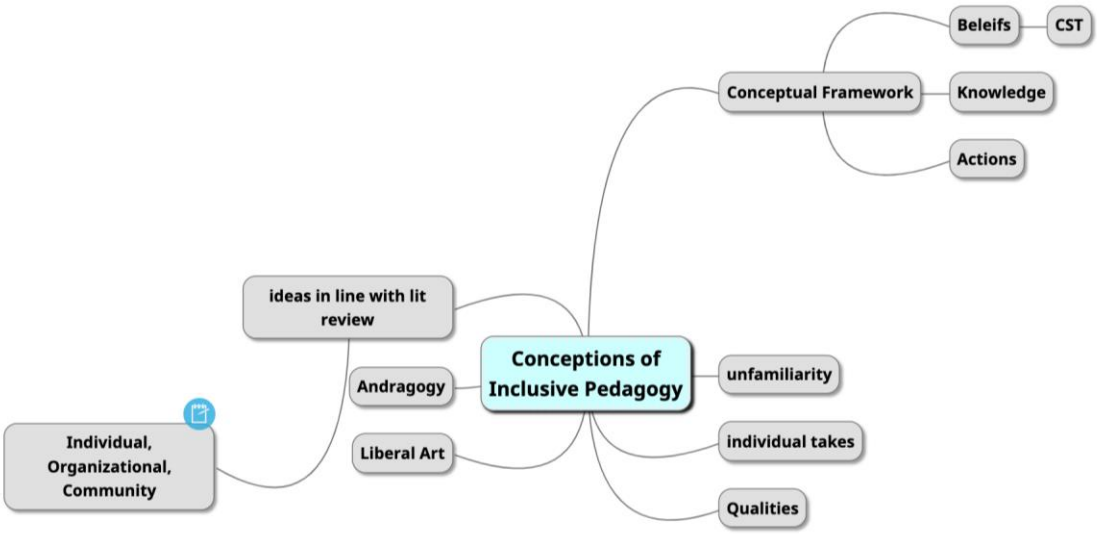

Figure 25: Conceptions of Inclusive Pedagogy in an initial mind map

The process of reflective and narrative writing allowed me to further review and clarify codes and themes. For example, I was able to disentangle responses under the theme "**PD needs**". I noted that some responses were expressions of individual PD needs while others were perceptions of the needs of their peers. I uncoded the sections that confused the two and clarified sections that represented my interpretation of a professional development need, such as difficulty assessing one's teaching effectiveness or effectiveness uncertainty. This was to clearly distinguish the participants' explicit descriptions of areas for professional development from my interpretations of professional development as a researcher. I also

noticed that my initial visual brainstorm strayed into implications of certain aspects of the data. The initial **PD needs** section of the mind map thus needed to be revisited and refined.

Braun & Clarke (2021a, p. 340) describe themes as "multi-faceted crystals – they capture multiple observations or facets". They also caution against conflating themes with topics without a clear "shared meaning" (p. 341). I refocused on these points as I defined and named themes and sub-themes. I revisited the initial mind map to audit the consistency of the visual representation of ideas against the dataset and my descriptive summary of meanings.

When I revisited the initial mind map, "**Conceptions of Inclusive Pedagogy**", I altered the location of "**Qualities**" to reflect it as a facet of my interpretive observations and not a description of Inclusive Pedagogy that participants explicitly gave. I connected **Qualities** instead to the conceptual framework, as I posit this could be a possible new dimension of it. I connected several of the codes, which I highlighted in green, within the conceptual framework as being resonant with previous literature on Inclusive Pedagogy, such as positionality awareness and representation in the curriculum. I added apricot colouration to represent new perspectives from faculty, and navy to highlight my more latent interpretations. I observed the categories of responses as idiosyncratic (various, diverse responses from participants), concepts in line with existing literature, and new perspectives. I returned to my original mind map to make these distinctions more salient. This aided me in more clearly identifying sub-themes within the main theme of "**Conceptions of Inclusive Pedagogy**", or the ways in which the participants described or embodied Inclusive Pedagogy in their professional practice. These subthemes are 1) **Ideas in line with literature**: patterns of discourse or attributes of Inclusive Pedagogy that are described in existing scholarly literature and recommendations[38]; 2) **New perspectives from faculty**: values, views, descriptions, and practices that fall outside of commonly cited attributes of Inclusive Pedagogy; and 3)

[38] Such as those outlined in Chapter 2

Qualities: personal dispositions and convictions of care towards students and the practice of teaching, such as empathy and conscientiousness.

Next, I revisited the **PD Needs** and **Pedagogical Fluency** portion of the mind map to clarify codes and meaning-relationships. Byrne (2021) cites Braun et al. (2019) when he asserts, "The process of coding (and theme development) is flexible and organic, and very often will evolve throughout the analytical process". I needed to re-evaluate my initial mind map after re-coding. The main code **PD needs** reflects the variety of professional development related needs expressed by faculty including perceived need of peers, their own individual needs, expressions that current support is not useful, and concerns related to COVID and AI. A main sub-theme that I named, "**Pedagogical Fluency**" captures in part the difficulty many participants demonstrated in discussing methods and/or their own goals through the lens of teaching and learning or with educational vocabulary. I further ideated in the mind map connecting codes and themes (s*ee Appendix 13: Further Iterations of the Themes and Sub-themes Mind Map*).

To produce this report, I detailed the meaning constellations for these themes and subthemes through the above visualisations, engaging in descriptive writing, and mining the dataset for participant quotes. In the following chapter, I explain and discuss the main sub-themes within **Conceptions of Inclusive Pedagogy** and **PD Needs.**

4.4. Conclusion

My aim in this chapter was to provide thick and rich description in the form of a contextual tableau of methodological transparency as well as to engage in researcher reflexivity. By providing a detailed account of the research context, the diversity of the participants, I sought to engender "rich rigor" (Tracy, 2010) and "dependability" (Lincoln & Guba, 1985) to the project for readers and fellow researchers. I provided as many details as ethically possible, while protecting the identities of the institution and its participants.

Furthermore, I earnestly evaluated my own practice as a researcher-as-instrument to provide transparency and "sincerity" (Tracy, 2010). I described my particular approach to RTA in this study and provided a discussion of how I implemented OARS (Rosengren, 2017) to illustrate "confirmability" (Lincoln & Guba, 1985), as well as "credibility" (Lincoln & Guba, 1985; Tracy, 2010). Elements of motivational interviewing allowed me to engage in reciprocity (Galletta, 2013) to co-create meaning with the participants, a reflective methodological tool in my bricoleuse's toolbox. I included examples of these methodological moves and their results to provide "thick description" as a means of "showing" not "telling" (Tracy, 2010, p. 843). In the chapter that follows, I describe the study's findings.

Chapter 5: Findings

For this project, I collected and analysed over 24 hours of interview data. Due to the scope of this dissertation, I present **four sub-themes** within the two main themes that address the research questions (Conceptions of Inclusive Pedagogy and Professional Development Needs or "PD Needs"). These sub-themes reflect 1) ideas expressed by participants that align with existing literature on Inclusive Pedagogy; 2) new perspectives from participants which may depart from existing literature; 3) Qualities participants demonstrate such as care and conscientiousness; 4) a lack of Pedagogical Fluency. Each sub-theme contains its own analysis and discussion with exemplifying codes and participant quotes in Appendices 5-10.

5.1. Conceptions of Inclusive Pedagogy

The main theme, **Conceptions of Inclusive Pedagogy,** represents the various aspects of Inclusive Pedagogy that participants described or exemplified during the interviews. This includes three main sub-themes which stem from both latent and explicit interrelated codes. Key sub-themes within this theme are ideas consistent with Inclusive Pedagogy literature, new perspectives, and teacher Qualities.

5.1.1. In Line with Literature

This sub-theme captures conceptions of Inclusive Pedagogy that align with existing literature and highlights the ways in which participants' *beliefs*, *knowledge*, and/or *actions* reflect common articulations or understandings of Inclusive Pedagogy. This includes the following supporting codes: pedagogy progression, positionality awareness, representation in the curriculum, course flexibility, IP conflated with DEI, and multi-layered implementation.

As stated in Chapter 2, many sources and resources align Inclusive Pedagogy with student-centred methodologies (ACUE, 2020; Hockings, 2010) with others linking engaging classroom practices to equitable outcomes (Dewsbury et al., 2022; Eddy & Hogan, 2014; A.

Finley & McNair, 2013; Theobald et al., 2020). Pedagogy progression[39], or signalling a shift from didactic methods towards more student-centred or dynamic instructional modes, reflects this general teaching guidance emphasis.

More inclusivity-specific iterations include positionality awareness (ACUE, 2020; Dewsbury et al., 2022; Salazar et al., 2010; Sanger, 2020) and representation in the curriculum (ACUE, 2020; Danowitz & Tuitt, 2011; Hockings, 2010; Moriña, 2020a). Twelve participants (A, B, C, E, G, J, L, O, P, U, V, X) expressed positionality awareness or an acknowledgement of sociological position (gender, race, class, sexual orientation, or ability) vis à vis themselves and others in the classroom as well as in academic and societal power structures. Participants also described student demographics via descriptors including race or ethnicity (A, E, K, L, O, Q, U), socio-economic status (A, L, O), religious backgrounds (B, E, G, L, E, G, J, O), gender (A, U), neurodivergence (A, X), political sensibilities (E, J, P, Q, X), and geographical origin (B, D, J, K, Q). A repeated line of discourse from participants described the undergraduate study body as primarily White, Catholic, conservative, and from a particular region. At times, this reflected similarity between professors and students; at others, it was a point of difference. As mentioned in the previous chapter, several participants drew a contrast between this perceived demographic profile and the more diverse urban setting of the university. Representation in the curriculum, or presenting diverse voices, cultural backgrounds, and perspectives into class content, was an idea expressed by sixteen of the twenty-three participants. Iterations of this included disrupting Eurocentricity (F, H, I, J), inviting diverse speakers (G, M), engaging in scholarship from non-dominant perspectives (L, S, V, X), cultural diversity in textbooks (P), and allowing students to choose "a living researcher that they identify with" (C).

[39] See Appendix 5: Pedagogy Progression (Code)

Course flexibility reflected instances of participants (A, B, C, D, F, G, H, K, L, P, R, S, U, V) adjusting course content and/or assessment to meet students' needs and/or interests. This also includes offering remote office hours (D, E, M, R) or assignment choice (F, Q, X), or offering recordings for absent students (R). Course flexibility lies at the intersection of general teaching guidance (such as generally accommodating student needs, reflecting on one's practice, and making necessary instructional adaptations) and inclusivity-specific strategies such as accommodations for students with disabilities (A, G, L, Q, R, U, V, X) and in one case, material choice for a religiously sensitive student (L).

Iturbe-LaGrave et al. (2021) state, "inclusive pedagogy is often politicized and misunderstood as 'teaching about diversity, equity, and inclusion' (p. 158). This pattern of IP conflated with DEI was reflected in participants' responses along with the associated concerns regarding equity and rigour. In response to the first question, "How would you explain Inclusive Pedagogy to someone else?", Participant H responded, "I had two thoughts of what that might indicate, and one would be inclusive in kind of the larger context of DEI, and that being inclusive of, in my field…" and Participant L stated, "Well, I'm thinking that it's going to be about diversity, equity, and inclusion, and I'm thinking it's got to be… um… approaching teaching". Likewise, Participant C shared their[40] reservations with the "approach to inclusivity than is the trend right now" expressing disagreement with certain equity-based initiatives such as reparations, and a preoccupation with preserving rigour in higher education, a concern highlighted by both Hockings (2010) and Lawrie et al. (2017). Part of Participant M's initial reply included:

[40] "Their" and "they" used for added confidentiality.

> Now again, you know, in terms of both hiring and this particular sort of approach. Certainly women have been hired within my department. I would say that we are significantly lacking a minority representation just generally at the university.

Participant Q preferred to use the term "universal design" because it has "clarity" and as they explained (unprompted), "You can understand or interpret fairness differently". Later specifically regarding DEI, they offered,

> I worry that the DEI stuff…DEI seems to go far beyond law into a shifting version of what's proper etiquette that based on her [an acquaintance's] experience makes it difficult to conduct a job interview, difficult to have an honest conversation. So that troubles me.

Participant T added, "And so there is a kind of pressure, I mean 'diversity, equity, inclusion' has often in some corners anyway meant dumbing things down or denying that excellence is really possible." In Participant W's ideation about Inclusive Pedagogy might be, they posit, "I guess- ethnic or racial backgrounds that might somehow affect people's ability- or people's- what they're bringing to the classroom in ways that we have to be mindful of," though later they admit that they are sceptical that this has any impact. There were further points of contention among the participants about the definition, value, and application of DEI as well as how well or poorly the campus was engaging it, which represents both divergent views and multi-layered implementation. I provide participant quotes on these topics in the Appendix.[41]

Beyond classroom interactions, a more systemic and structural view of Inclusive Pedagogy (Hockings, 2010; Iturbe-LaGrave et al., 2021; Lawrie et al., 2017; Livingston-

[41] See Appendix 6: Divergent Views (Code): DEI Examples *and* Appendix 7: Perceptions of How Well or Poorly DEI Is Implemented on Campus (Code)

Galloway & Robinson-Neal, 2021; Rapp & Corral-Granados, 2021; Tupan-Wenno et al., 2020) considers the role of organisational and institutional factors, as well community partnerships in bringing Inclusive Pedagogy to fruition. This multi-layered implementation was expressed by participants' observation of structural factors, institutional limitations, and campus programs. These types of external variables cited by participants included DEI implementation (A, F, P, V), campus resource centres (A, S, V, X), class size and structure (C, E, J, K, Q, W, X), teaching load (D, J, R), structures and policies that disincentivize teaching (E, F, I, J, K, P, Q, R, U), set curricular norms (C, F, H, J, K, U), accreditation (C, F, L), institutional leadership (H, O, Q), siloing (Q, R), and experiences of racism (R, X). Other non-classroom-based *actions* participants mentioned were cultivating partnerships in the form of developing initiatives with sister institutions (J, O); negotiating ongoing partnerships with K-12 schools and city government (F); advocating for more inclusion via discipline associations at a national level (K); the Jesuit ethic of service to the community (S, O) and a desire to foster a deeper connection to the wider community (H). These contingencies and initiatives impact the participants' professional practice of Inclusive Pedagogy in structural and systemic ways. Institutional recommendations regarding these findings are explored in the subsequent chapter.

The above codes contribute to this main sub-theme, which captures concepts of and constraints in the practice of Inclusive Pedagogy that align with existing literature.

5.1.2. New Perspectives from Faculty

By contrast, the sub-theme **New perspectives from faculty** represents patterns of response that add to or complicate existing frameworks for Inclusive Pedagogy. These

perspectives include Andragogic sensibilities, the influence of Catholic Social Teaching, self-perception as a guide[42], a Liberal Arts lens, and various divergent views.

In Chapter 2, I noted the parallel between certain student-centred methods mentioned by Hockings (2010) and Andragogic principles (M. S. Knowles, 1988),[43] namely, students' say in topics and how the content is readily applicable to their lives. Sometimes referred to as adult learning theory, the guiding principles maintain that students are involved in the planning and execution of their learning experiences: students are to be informed of the rationale and timeline for the learning process as well as how they will be (at times, self) assessed; and the content and objectives are transparently and intuitively applicable to the students' lives. During the interviews, participants' description of their teaching reflected these ideas through the use of real world applications, providing clear rationale and relevance; and tailoring content to students while inviting student choice. Participants B, C, D, J, K, L, M, Q, R, S, U, V, and X shared the ways in which they made their classwork "meaningful" and "relevant" (Hockings, 2010, p. 1). I coded these instances as Andragogy.

Catholic Social Teaching (CST) such as whole personhood (B,O, S), dignity (C, R, V), love (A, Q, T), imago dei (B, F,), service (S, K, O) and the mission of Catholic education (G, U), underpinned many participants' responses. Catholic Social Teaching was a *beliefs* framework that thirteen participants[44] cited with regards to what informs their practice as inclusive teachers. For instance, Participant A replied to the prompt, "How would you describe Inclusive Pedagogy in your own words?" as follows:

[42] As contrasted with Cotán et al., 2021's finding of facilitator. See Ch. 6 for corresponding recommendations.
[43] See Appendix 8: Andragogy (Code)
[44] Nine participants specifically identified as Catholic. Of the 13 participants mentioning CST, eight were Catholic, three were Christian non-Catholic, one was raised Catholic but is now not practicing, and one did not indicate their religious affiliation.

> And for me, particularly teaching at a Catholic university, which is animated by the values of the Catholic Church, I really see what I'm doing as ministering to each of those students who were there as children of God…. But it's really about acknowledging who they are and loving them for who they are.

Participant B responded, "I would say is just, um, the kind of Christian understanding of every person as made in the image of God and therefore having intrinsic value just as they are and [that] their uniqueness matter[s]". Participants C and R cited CST as a philosophy that trumps DEI, rendering it "redundant" (R). Participant C explained, "And if one truly exercises charity, there is no need for DEI because now I am acting for the good of others." Participant R offered their view:

> I actually don't really use that term very much in my own pedagogy because we tend to focus on the human person, and every human person has equal dignity. So, we don't need to have an additional qualifier there because everybody is equal, at least in the eyes of the teacher… So at least for me, when I hear 'inclusive pedagogy', it's actually kind of an unfamiliar term in the sense that what we do when we're working with the students is we're looking at their human care, their holistic human care.

The heuristic that I suggested in Chapter 2 (relatively constant "what" and "why" with context-specific "how" and "where") is theoretically flexible enough to accommodate these perspectives. In this case, the "why" (normative or sociological rationale) is the tenets of Catholic Social Teaching. Inclusive Pedagogy discourse is often normatively aligned with both equity (ACUE & Sova, 2021; Tupan-Wenno et al., 2020) and interrupting social reproduction (Gale et al., 2017; Kordsmeier, 2021; Stentiford & Koutsouris, 2021). This reparative stance is compatible with (and echoed in) the teachings of the Catholic Church, particularly pertaining to Life and Dignity of the Human Person, Solidarity, and Option for

the Poor and Vulnerable. Catholics are called to pursue truth in service of the justice and dignity of all people. This includes exploring structures and systems that perpetuate inequality or injustice, as these, they believe, are affronts to human dignity. All persons are made in the image of God (B, F) and thus are due care and "respect" (C, Q, R). Cloutier (2023) presents the Preferential Option for the Poor and solidarity-as-justice engendering teachings that link to modern day iterations of equity. Woden (2022) cites the imperative Preferential Option for the Poor as an impetus to address the challenges Catholic institutions of higher learning face in implementing equitable access. The tenet of the Life and Dignity of the Human Person has reparative implications, as does the Preferential Option for the Poor. The latter in particular, by prioritising the needs of the marginalised, is philosophically and practically similar to equity-based initiatives. For some practitioners, recognising patterns and consequences of marginalisation that students experience may lead to a deep sense of empathetic understanding or solidarity. Once this is developed, extending "holistic human care" (R) or "Cura Personalis" (B) that evokes the reparative implications of Catholic Social Teaching follows.

CST provides many analogous principles that may underpin an instructor's teaching philosophy as it pertains to Inclusive Pedagogy. The Vatican holds that education is a "universal [human] right" that should be made available for the edification of all people regardless of station or socioeconomic status; education not only serves the "dignity" of the individual but also the common good of society as a whole (Paul VI, 1965; Versaldi & Zani, 2022). Participant G paraphrased the Pope, saying that he had "said that the mission of the Catholic university is not to educate only Catholics, but to give to the country its best citizens." Rodriguez & Brisco (2019) attribute this extension to Vatican II as well as to "a critical discussion about the nature of people's lives and thus [the Church] engaged in discourses based on respecting differences as the essence of a humane and more socially just

society" (p. 7). *Beliefs* that education is a human right and that every person has inherent dignity and is due respect; *knowledge* of vulnerable groups and systems of injustice; and *actions* aimed at care and repair are compatible and in some cases additive to extant conceptions of Inclusive Pedagogy. Catholic practitioners and those teaching in Catholic institutions may utilise CST as a toolkit that might inform their professional practice.

A perspective expressed by many participants was seeing their role as that of a guide (G, P, R, S, T) advisor (C, K), or role model (H, I, J, K, L, O, U). Though these are valid and often important aspects of one's job as a university lecturer, these are somewhat in contrast with the student-centred moniker many constructivist teachers adopt of a "facilitator of knowledge". Rather than explicitly providing input (advisor) or modelling behaviour (role model), the facilitator's task is closer to the "guide", though somewhat more detached. The facilitator creates the structure or vehicle for discovery and affords a certain amount of autonomy for the students to experience and interpret the knowledge and skills for themselves. This is a nuanced distinction, as teachers craft the learning opportunities while strategically and selectively removing themselves to support student engagement. Metaphorically, rather than leading tourists and dictating the path (tour guide), a facilitator might accompany individuals for a given time, and then provide a selection of routes and destinations for the tourists to encounter on their own. After which, they might meet to debrief, answering questions and creating space for tourists to share and compare new knowledge. Given the preponderance of student-centeredness in Inclusive Pedagogy literature (Hockings, 2010; Moriña, 2020a) and the constructivist stance inclusive HE teachers take (Moriña, 2020b), the self-perception of guide, advisor, or role model is a slight deviation.

Liberal Arts[45] was a perspective from which many participants described their *beliefs* and rationale as teachers as well as the purpose of education itself. This was a new

[45] See Appendix 9: Liberal Arts (Code)

perspective. Stentiford & Koutsouris' (2021) systematic review did not find "liberal arts" to be a significant line of discourse in literature on Inclusive Pedagogy in higher education. Likewise, Moriña's (2020a) systematic review did not cite "liberal arts" as a prevalent conceptual framework. Intersections of diversity and inclusion work in Liberal Arts have been explored (Bailyn, 2020; Nishimura & Sasao, 2019; Singh, 2020), though this is sometimes presented as an emphasis on DEI initiative in liberal arts contexts, rather than applying the philosophical roots of liberal arts applied to professional practice. However, Major (2019) describes Landmark College's adoption of universal design to support neurodivergent learning and asserts that key components of a liberal arts education such as critical thinking (mentioned by A, B, C, D, G, I, J, L, M, Q, R, S, T, U, X) further the work of diversity and inclusion in a fraught society. Sugimura (2019) asserts that

> "(t)he aims of Sophia University's liberal arts education are clearly related to liberal arts education's objectives, i.e., development of the learner's understanding of sociocultural differences and their sense of social responsibility" (p. 167).

Sugimura (2019) later cites UNESCO's (2013) competencies for global citizenship:

> (1) awareness and understanding of global issues, sociocultural differences and diversity, and universal values such as justice, equality, dignity, social responsibility, and respect; (2) cognitive skills to think critically, systemically, and creatively with a multi-perspective approach; (3) non-cognitive skills including social skills such as empathy and conflict resolution, problem-solving, and communicative skills and aptitudes for networking and interacting with people of different backgrounds, origins, cultures, and perspectives; and (4) behavioral capacities to act collaboratively and responsibly and to strive for collective good. (p. 168)

A liberal arts education supports the development of critical self-awareness (Nussbaum, 1998). Fostering self discovery (or as Participant F put it, "what does it mean to have an internal dialogue with yourself?") has clear links to implicit bias raising (A) and examining one's own culture (B), which is the basis of intercultural competence (Deardorff, 2006) and anti-racist work (Hà et al., 2023). This self-awareness, when coupled with understanding others (A, G, B, H, I, J, Q, S, T, U) contributes to a view of self that is positioned with the wider world (Nussbaum, 1998, 2016). This sense of global citizenship can be augmented by "narrative imagination" (Nussbaum, 1998, 2016) or "the extent to which we understand that we might need to put ourselves in someone else's shoes and that they might come to the conversation from a different perspective" (A). Participant W added, "[W]e all have the ability to imagine other people's conditions, even though we may not exactly have suffered those conditions". Nussbaum's (1998, 2016) method of narrative imagination takes the hypothetical a step further by exposing students to texts written from diverse perspectives distinct from their own. They "imagine the experience of another" (Nussbaum, 2016, p. 10) through stories and accounts that prompt them to consider the world from the point of view of "the other". Another path to diverse perspective-taking is engaging in discussion with civility (B, F, G, M, O, Q, R, S). Civility and inviting diverse viewpoints during a facilitated discussion are a part of the Inclusive and Equitable Teaching ACUE Curriculum Crosswalk (2020). Fourteen out of twenty-three participants drew upon Liberal Arts as a philosophical template to describe their professional practice. The aims of Liberal Arts provide a concordant framing for how Inclusive Pedagogy might be understood and applied.

Participants shared various divergent views, and at times they were expressed in direct opposition with one another. This ranged from whether students are "kids" (K) or should be treated as adults (L), to the value (or lack thereof) of diversity, equity, and inclusion. For example, many participants (E, K, Q,S, T, U, V) expressed the impact that

COVID has had on students and instruction while F countered that COVID is a red herring distraction from the pre-existing need for faculty to change instructional strategies. W, by contrast, observed no change. Views for how helpful or supportive professional development offerings were ranged from "fantastic" (A) to "CYA"[46] (T). Participants disagreed on whether the onus of education was based in family (C,T) or not (F). There were conflicting feelings about the faith-based nature of the campus from how openly to express beliefs and religious practices (B, X) to whether or not hiring is affected (D, X).

Similar to what Hockings (2010), Lawrie et al. (2017), and Considine et al. (2014) found, there were some concerns about rigour (C,T) while others were unbothered opting to assess mastery (A). Regarding the generational stereotype of students being "fragile" (T), participant L rebutted with, "are they fragile and snowflakes or are they brave and open and self-aware?" with U rejoining:

> I think there's a lot of pejorative stuff about, "This generation is so fragile," or whatever, and I don't think that's actually the case. I think the younger generation and I'm seeing young students, they're more articulate about what their problems are. They're more tuned in, and the world is a little bit different for them. So I think we should respect that and try to try to work with them and with student life and other resources on.

Most notable was the range in responses pertaining to diversity, equity, and inclusion. In some cases, participants answered questions specifically about DEI and in others the participants brought up DEI unprompted,[47] organically linking Inclusive Pedagogy to general inclusion efforts. Viewpoints ranged from questioning whether underrepresentation is an

[46] i.e., Cover Your Arse, indicating it was little more than HR or legally required bureaucratic hoops.
[47] See Appendix 6: Divergent Views (Code): DEI Examples

issue at all (W) to others calling efforts to address it "essential" (U). Issues related to DEI were sometimes expressed as Political or Contentious with participants questioning fairness of equity initiatives (C, E, Q, O, T), or highlighting its association with ideological or political polarisation (I, L, P, Q). Furthermore, there was disagreement on how well or poorly the campus[48] fostered a diverse, equitable, and inclusive environment.

One line of disagreement was the neoliberal purposes of education. Several participants cited post-graduation job attainment as part of the purpose of education or their role as professors. This is an interesting pattern of assertion, as it coincides with the predominant Liberal Arts framing that was also expressed. Participant G opined that a purely liberal arts education is classist and unrealistic. Participant L shared their view:

> Now, my version of that as a privileged, middle aged White male is very different than somebody who's, say, a Latina from South America whose family is all working for her to go to [this university]. And it's probably disappointed that she's studying [discipline] because they'd probably rather have her do something that translates into more clearly gainfully employed sort of career. It's a long-winded way of saying, I just think a lot about who these folks are.

Many educators may take issue with an employment-centred view of higher education (as did F). Stentiford & Koutsouris (2021) caution against "neoliberal, performative" (p. 2257) pursuits of inclusion that are superficial and fail to address deeper systemic mechanisms of marginalisation. However, in these cases, acknowledging students' socio-economic status and probable future financial needs was an expression of care and not necessarily a negation of other Liberal Arts aims or values.

[48] See Appendix 7: Perceptions of How Well or Poorly DEI Is Implemented on Campus (Code)

Another aspect of divergent views was the idiosyncratic nature in which participants discussed definitions or conceptions of Inclusive Pedagogy, described individual professional development needs (see below), and detailed various instructional activities.[49] I created these codes to group the unique, often personal perspectives participants provided. For example, regarding Inclusive Pedagogy, participant offered "equal footing" (A); students from different backgrounds having interactions (B); "accessible" and "fair" (C), belonging and welcome (E); "meaningful and accessible" (F); "all hands on deck" efforts to address racism and inequality (G); "consensual" interaction between student and teacher (I); teaching "relevant" content and not "excluding" or "embarrassing" students (J); "including everyone in the conversation" and a tailored curriculum (K); "approaching teaching without presumptions" and having "small group discussion" (L); including all "socioeconomic groups" (O); "a constellation" of empathy, diverse content and assessment (P); universal design (Q); "every human person has equal dignity" (R); "an environment where diverse perspectives, experiences,… can kind of be part of a debate or an engagement, a conversation, a dialogue" in a "student centred" manner (S); "one tailors how you teach, how you approach learning to meet the needs of learners with multiple learning objectives, priorities, and ways of learning" through the lens of "constructivism" to serve students of diverse backgrounds (U); "making sure that everybody has the same sort of access to be able to acquire knowledge and to function in a classroom in that group" (V); "trying to teach in a way that is approachable or that is effective with variety of different students, with variety of different backgrounds" (W); and "it's not just about learning styles, but it's also about diverse social identities" (X). Part of the **new perspectives from faculty** sub-theme is acknowledging this diversity of views, needs, and practices.

[49] See Appendix 10: Actions: Instructional Activities (Code)

5.1.3. Qualities

A third sub-theme within **Conceptions of Inclusive Pedagogy** is what I named **Qualities.**[50] This was initially a code meant to capture dispositions or attributes that participants expressed. Sub-codes within this category include care, conscientiousness, empathy, love for students, and reflective practitioner. This falls outside of, or perhaps presents the need for an addition to, the original conceptual framework of *belief, knowledge,* and *actions*. In her review of "emotional and affective components" (p. 373) in Inclusive Pedagogy, Moriña (2020b) cites pedagogies of care (Motta & Bennett, 2018) as well as one participant's expression of care in her study. However, these are framed as "strategies" rather than individual attributes. Participants expressed sentiments of these individual characteristics regarding their students and their attitudes towards their work as teachers. For example, participants expressed versions of the word "care" (B, E, F, G, L, U, V X) to denote attention given to students and choices in the classroom; they also expressed giving students "the benefit of the doubt" (A, D, L, R). Conscientiousness reflected participants' desire to do things well, and to genuinely support student learning: for example, "I'm really worried about doing well in this class" (B) or "I work hard for those course evaluations. I actually take the feedback, as much as I don't like sometimes, to make myself a better teacher" (L). There were many expressions of empathy, seeing student challenges and perspectives. For example, R stated, "I would say the other thing that we could all grow as educators is to remember that everyone has a story, including the staff". Four participants said they "loved" their students (A, D, O, T). Lastly, being a reflective practitioner might arguably be attributed to a culmination of *beliefs* (that one can continuously improve one's craft), *knowledge* (of modes of reflection and self-evaluation), *or actions* (of implementing self-observation and new or altered methods). However, I named this code to capture the personal inclination to reflect on

[50] To see excerpts that exemplify this sub-theme of **Qualities**, see Appendix: Qualities (Sub-theme)

one's own instructional choices from a posture of intellectual humility and thoughtful desire for improvement. Referring to a pattern of participants' responses, I interpreted this to be an individual quality rather than a technical combination of pedagogical acumen. Since reflective teacher training was seldom a part of their formal training, these responses reflected deeper personal convictions.

There is a certain earnestness to these participant responses that reveals intrinsic characteristics that inform their teaching practices. This sub-theme is also exemplified in comments from Participants F and K in their reflection about other lecturers. Participant K observed that it is often the same faculty members who attend teaching development related events. We discussed this observation:

> Participant K: …I don't know if there's something inherent about being a good professor. Is that something that is an inherent quality of these individuals or is it more so, "I'm interested in teaching and I get excited by teaching, and I'm happy to be in the classroom. I want to be there, I want to be with the students, and it's not a burden in my life"? On the other hand, the professors do view it as a burden and are poor teachers. If they change their teaching strategy, they're still poor teachers. They struggle to fix any of the basics. I don't know if that answers that question.
>
> Facilitator: So it sounds like there's sort of an attitude and aptitude matrix [K- yeah nods] that no matter how good you are at it, essentially, if you don't like students, you're not going to be effective.
>
> Participant K: Exactly. Yeah, exactly. You're seeing this direct correlation; If you like teaching, you're going to have an inclusive classroom. You're probably going to use

> some new teaching methods. You're probably going to do this professional development…

Participant F, a former secondary school educator with administrative duties, who works directly with academic staff, explained, "And so some of the professional development I'm interested in for myself, particularly for higher education, is, 'Where is the best engagement place with faculty?'". When I prompted them to elaborate on the meaning of "where" they said, "Getting them to care about it, I guess, is what I'm saying. Getting them to engage with this conversation and want to change the way they're teaching is difficult".

This data proposes an additional lens for conceptual complexity for Inclusive Pedagogy. These postures are deeper than declarative beliefs, such as "educational access should be equitable", and reflect personal convictions about students and professionalism.

Within the main theme, Conceptions of Inclusive Pedagogy, I identified 3 sub-themes to reflect participants' responses. Participants shared many ideas in line with existing literature on Inclusive Pedagogy such as pedagogy progression, positionality awareness, representation in the curriculum, course flexibility, IP conflated with DEI, and aspects that suggest a multi-layered implementation. They also shared ideas that might deviate from current perspectives, drawing on Andragogical principles, citing Catholic Social Teaching, seeing themselves as a guide, grounding teaching in Liberal Arts, and expressing a variety of diverse and (sometimes) conflicting views. These findings indicate the need for individual coaching and self-determining communities of learning as described in the following chapter.

5.2. PD Needs

The professional development needs and interests expressed by individual participants or Individual PD Needs were varied and diverse. Areas for professional development included: unconscious bias (A); more information about students from admissions, cultural difference trainings, and diversifying instructional modes (B); providing better scaffolding

(C); providing and engaging students in the application of content (D); "remedial education", learning more about student backgrounds, and how to make the subject more appealing (E); how and where to engage faculty in pedagogical training (F); knowing what students think about controversial topics, travel with students, and more hands-on learning (G); participation and discussion management and how to determine semester's scope (H); how to decrease minority student discomfort when discussing racism (J); reading non-STEM education literature which feels "not readable" (K); avoiding becoming out-of-touch like the professors depicted in *The Chair* (2021)[51] (L); using a new LMS (M); verbalising and externalising goals (O); making assessment inclusive and a more formal class or credential related to DEI (P); ideological and theoretical conversations with peers on DEI (Q); reading research on how to coach students (R); going "beyond superficial" and encouraging self-directed learning (S); balance of teaching to the test and giving feedback (U); grading participation and less time-consuming methods (V); how to measure teaching effectiveness and reading about student backgrounds (W); matching methods to content, more diverse scholarly voices, more knowledge of teaching methods (X). (Participant T did not express a professional development need.) Some repeated needs included resources and information related to accessibility of digital course content and Universal Design for Learning (A, C) as well as more training on supporting students with disabilities (A,G,K, X). Concerns over the COVID effect on students was a commonly-cited need. Within this area was how to address academic gaps in reading and maths, as well as how to support students' mental health, particularly anxiety. Participants also expressed questions regarding the implications of AI with both curiosity and trepidation.

[51] A somewhat satirical show on Netflix which takes place on a small New England Liberal Arts college. Sandra Oh plays the Chair of an English department whose largely old, White, male establishment is resistant to innovative teaching techniques which the younger professors embrace and excel at. The result is waitlists for younger professors' classes and dwindling attendance in the elders'.

Eleven participants described current or past PD as not helpful in its current form, meaning they found PD offerings variously insufficient, superficial, not discipline-specific, impractical, not meeting individual needs, and/or not applicable. In addition to this, various Structural Factors were mentioned by many participants, much like Cotán et al. (2021) found. This included comments on class size and duration; physical classroom layout; set curriculum; not incentivising teaching or learning about teaching; lack of collegial conversation; academic silos; accreditation, bureaucracy; the tenure processes; hierarchy; gender or racial dominance in field of study; and time (generally lack thereof). Additionally, participants described institutional limitations. For example, regarding a particular disciplinary skill, H commented:

> I sometimes feel as though administrators are not comfortable with us doing that. I think it's not controllable, it doesn't have enough metrics or it doesn't have enough measurable outcomes. I would like to teach it more than I do, but the other issue we come across in pedagogy is we have to teach all the other stuff too.

Many participants expressed a desire to build consensus and common understandings among faculty or as an institution and/or to facilitate conversations across the faculty disciplines and departments in order to engage in mutual exchange, which I coded as consensus & collegiality within **PD Needs.**

5.2.1. Pedagogical Fluency

Concurrent with the above expressions of professional development needs was a cluster of codes and ideas that culminated in the sub-theme **Pedagogical Fluency.** I named this sub-theme to signal participants' capacity to frame teaching practices in educational terms; to apply teaching methods to their own practices; and to reflexively evaluate their own pedagogical practices, including identifying professional areas of interest or growth. Patterns

and codes in this sub-theme include a general lack of pre-service teacher training; unfamiliarity with the term "Inclusive Pedagogy"; uneven and idiosyncratic expressions of *beliefs, knowledge,* and *actions;* discussing teaching primarily through a disciplinary lens; unfamiliarity or misuse of pedagogical language or methods; uncertainty of one's own effectiveness as a teacher; and reflexivity difficulty.

Fourteen out of twenty-three participants described the general lack of training they have or have received in teaching; Participant K summed it up as, "I'm sure this is nearly all professors outside of ones in education, we weren't taught how to educate. There was not a single time that I've had a true education style class." Participant I offered their view:

> [O]ne of the problems that higher education has is that people, for the fact of being an engineer or physicist, somehow they are thrown into the academy to teach, which is frankly often pretty bad. They have no sense of pedagogy. They have no sense of learning or teaching.

Participant Q said their first semester of teaching "went horrifically" because "like most grad students at the time, you were just kind of- you graduated-you didn't know anything about teaching." Participant S added:

> There's a reason, isn't there, that teachers, they do a degree. That's a teaching degree. And it's weird that you can be an instructor and just be kind of thrown into it. And actually, there's like- stakes are quite high. Right?

This lack of training can be cross-coded to Structural Factors. If Inclusive Pedagogy consists largely of *general teaching practices,* it will be difficult to implement without pre-service teacher training, which is often not afforded to graduate students or early career researchers in North America.

Regarding the term “Inclusive Pedagogy”, thirteen out of twenty-three participants expressed unfamiliarity. This meant they variously did not understand the question or term, had not previously heard of it, or expressed a lack of knowledge pertaining to what it was or how to define it. Similarly, ten participants used deduction discussing “inclusive” and “pedagogy” separately in order to surmise the combined meaning. Inclusive Pedagogy was linked to cultural sensitivity by four participants, and two conceptualised it by juxtaposing negative and positive implementations, for example a lack of microaggressions (A), and relevant topics (J). This was not a concept that held shared meaning or understanding for many of them. Participants drew from many sources to express their professional knowledge pertaining to their teaching practices, though rarely were answers expressed in an educationally theoretical manner. That is to say, participants seldom offered underlying pedagogical frameworks or cited instructional principles based on the scholarship of teaching and learning (SoTL). Exceptions to this included participants F, O, and I, who all possess doctoral backgrounds in education. These results echo findings of Márquez & Melero-Aguilar (2022) whose participants exhibited inclusive practice with varying familiarity with inclusion.

A common pattern in response to questions about teaching *knowledge* was knowledge as lived experience which reflected knowledge obtained from the school of life and not necessarily from formal pedagogical training. For example, Participant L reflected:

> I think a lot about this Anna[52], what gives me validity. Part of that is age, part of that is experience. Part of that is being married for 32 years and being a father. Part of that is having published seven books and hundreds of journal articles. But that in of itself

[52] Participant is addressing interviewer (me the author) by name

> does not award me with unlimited influence and validity. You know, I think that those are valid reasons to think that I have truths to share and knowledge to lend.

In response to the question, "*What knowledge do you possess that helps you teach inclusively?*", Participant A shared personal experience of marginalisation as well as an anecdote in which they learned how to teach with more sensitivity through the experience of having a disabled student. Participants U and X expressed similar empathetic knowledge based on lived experiences of exclusion. Participant I cited formational experiences of poverty. Participant H shared their own struggle to learn a particular professional skill. Participant Q referenced their scholarship and research interests as well as course content. Participant W said:

> Well, I'm not sure. I have to rely on my own experience as a student, and I struggled in some classes and other classes, I have had an easier time. I liked some instructors. I didn't like other instructors. So that sort of draw on my own personal experience.

Participants seldom cited educational theories, rationale, or methodologies when answering pedagogical knowledge questions and in some cases *knowledge* questions were answered with examples of *actions*. Beyond knowledge as lived experience and positionality awareness, responses regarding *knowledge* were largely idiosyncratic.

Examples of *knowledge* shared by participants included tips gleaned from campus training centres (A, X); accommodations[53] (A); cultural knowledge (A, B); service learning (B); lesson planning (C); teaching on Zoom due to pandemic (D); knowledge of immigrant parent/child dynamics on subject choices (E); discipline-specific content as it related to diversity (G, H); phenomenology and emancipatory education (I); study practices based on

[53] Formal recommendations to meet the needs of students with disabilities, usually provided by the university to the lecturers.

learning science (Q); Catholic Social Teaching (R); recently learned that "learning styles" have been "debunked" (S); puts oneself in another's shoes (W); knowledge of ADHD from family (X). F and O both observed a lack of knowledge of formative assessment in their peers.

Participants answering *knowledge* questions with examples of classroom activities (*actions)* included: group work (A, K, L); icebreakers (A, K); surveys (C); presentations (D); interactive lectures and office hours (E); Socratic Method (G); quizzing and tutoring (H); playing music at the start of class (K); designing assignments to student interest (B, K); inviting guest speakers (M, R); chunking lesson content (P); specifications grading and point system (Q); sharing lecture notes, leading Question Formulation Technique, and entry/exit tickets (R); and reviewing student feedback (U).

The *actions* participants offered were also varied. The most common responses reflected assessment techniques, exercising course flexibility, and representation in the curriculum. Participants seldom used the term "assessment" and did not distinguish between formative and summative; however, they gave several examples of assessment methods.[54] Some participants (C, G P, R, V, U, X) also discussed surveys and questionnaires or town halls designed to give the instructor input about the students themselves and/or feedback about classroom activities, but these do not necessarily assess learning objectives. Instructional activities[55] was a code used to mark the various ways in which participants described their teaching.

Perhaps unsurprisingly, participants who are experts in their fields answered pedagogical knowledge questions through a disciplinary lens citing discipline-specific content, though this often resulted in answer avoidance. This was in response to questions at

[54] See Appendix 10: Actions: Assessment (Code)
[55] See Appendix 10: Actions: Instructional Activities (Code)

all points in the interview such as "*How would you explain the term 'inclusive pedagogy' to someone else?"; What are your beliefs and values as an educator?"; "What knowledge do you possess that you think enables you to teach inclusively?"; "What does Inclusive Pedagogy look like in action?";* as well as questions pertaining to individual professional development. Responses to these questions centred on the participants' discipline's content and their subject area expertise rather than concepts grounded in educational practice or in the scholarship of teaching and learning. For example, H discussed the need to expand their discipline's curriculum beyond its current European canon while A and G discussed the role their discipline had in opening students' perspectives. Many others answered questions by discussing their field and in some cases, by doing so did not address the question posed:

> Facilitator: Which teaching methods or strategies do you find to be most effective for student learning?
>
> Participant T: Well, student learning- again, I'm concerned with learning [subject]… *[does not answer question]*

When asked, *"What knowledge do you possess that helps you teach inclusively?",* Participant G described relating to students through knowledge of various cities around the world which students hail from. Participant Q detailed a new class they were teaching and Participant R cited their subject matter expertise as well as Catholic theology. When asked, "*What are some of your beliefs and values about the role of education in society generally?"*, Participant H responded with specific vocational training based on their field. Likewise, the framing of pedagogy through a disciplinary lens was a closely related response pattern in which participants frequently described their own teaching by discussing particular discipline-specific aims. In describing their teaching choices, participants seldom used educational terms like "active learning", "self-directed", "lesson plans", "objectives", or

"assessment", and rarely characterised their pedagogy as "emancipatory", "participatory", "compassionate", "student-centred", or other terms that may be used in educational literature or by non-HE teachers. Describing content or disciplinary expertise rather than general *beliefs* or *knowledge* about instruction may betray a lack of **Pedagogical Fluency**.

As participants described their teaching practices and professional development needs, there were instances that I coded as pedagogical illiteracy which tagged participants' unfamiliarity with terminology commonly used in education; rejection or disregard (possible stigma) of educational methods, modes, or terms; lack of identified or consistent methodology; and difficulty implementing teaching methods.

With regards to unfamiliarity with terminology, to the prompt, *"Are there any teaching strategies or methods you use in the classroom or office hours or whatever that you consider to be more inclusive?"*, Participant J replied:

> I must admit that I don't know. Yeah, I don't know. I mean, I try to be, of course, friendly with all students, and most students are very friendly with me, so, yeah, I'm really bad when it comes to verbalize [*sic*] this.

J also expressed a need for shared terms: "I don't have the terms that you use in Pedagogy for describing this better" and wished they knew "the right technical terms, and all that theories and all that." Participant L similarly shared, "I mean, I know that there are pedagogy kind of models and I'm not especially dialed into those per se". Participant V described a teaching preparation seminar in graduate school. I probed for more information by asking, "So they covered basic lesson planning, like how to write an objective, how to facilitate a student-centered classroom?" to which Participant V replied, "Yes, but we didn't use those buzzwords." Participant K described scholarly journals in education as "non-approachable" and difficult to understand. Participant F described their interactions with colleagues:

> And one of the questions I'm asking is, "What are your learning goals for students? What are three to five learning goals you have for the majors that you offer?" And what I'm realizing, that's really foreign language to faculty and higher education, they just don't use that.

Some questions were met with rejection of educational modes, which may indicate stigma towards methods perceived as the job of primary or secondary teachers. In response to, *"How do you determine or gauge what the students' learning needs are?"*, Participant G cited his subject-matter expertise and the students' ignorance with the caveat, "I'm not just babysitting. It's not Montessori. I have to guide them." Participant T rejoined, "It's not like a grade school environment where teachers are with a group of kids over the course of an entire year". They went on, barely containing their disdain:

> I got to say, I'm not always impressed by the educational establishment. As I said, there was a big thing about 'outcomes', which seemed to me just hopelessly shallow. And rubrics were another thing, but you can always learn something, even from people who say stupid things or shallow things, you can still learn.

Participant T also objected to the word "training": "I have to say, I'm not interested much in training. You used that word, 'training'? We train dogs." Participant V observed student performance discrepancies, blaming students, and complained about the need to teach meta-cognitive skills stating, "[T]his should not be my job".

Some participants expressed no or inconsistent methodology. After describing a variety of assignments, Participant B concluded, "So those are some of the things I do, but a lot of these are just kind of, like, informal as they come up because I'm just kind of looking for ways, but I don't have a set method". Participant T described "teaching in the dark often" and "working in the dark" due to (my observed) lack of their systematic methodologies to

assess student learning. Participant G also wondered what students are thinking about controversial topics. Participant C stated, "Maybe I should ascribe to certain methods or philosophies like that, but I don't. I tend to be a bit eclectic," and expressed a trial-and-error approach to teaching. When asked, *"How do you determine the needs? How do you gather information about students' needs?",* Participant V cited face-reading. Regarding gauging student needs, Participant J said, "I don't know. I'm trying to be myself in the classroom and outside. Yeah, I'm sorry, there's so many questions that you have, and I don't really have an answer." Identifying and teaching to student needs is a key element of Inclusive Pedagogy (Dewsbury et al., 2022; Hogan & Sathy, 2022; Ladson-Billings, 1995; Lawrie et al., 2017; Tupan-Wenno et al., 2020).

Finally, participants expressed difficulty in implementing teaching methods. Participants F and O[56] both perceived that many of their peers fail to include varied formative assessment in classes. Participant C asked, "How can I still challenge the students but provide them with what they need?" They also assert that accessibility and accommodations for students with disabilities may be less of need in the "sciences". Participant D doubted that small groups, which they had done via Zoom during the pandemic, could be done in person. Participant W had similar uncertainty about facilitating group work. Participant E wondered about how to make a lecture section more interactive. "I don't know… So I think trying to develop as much interaction is good. How you would do this with a lecture class? I think that's impossible, right?" Participant X's main area for professional development was matching activities (such as discussion, lecture, individual work, group work, pair work, presentations, and exams) to different class types and levels (such as introductory, theory-based or field trip-based). They were looking for a framework to help evaluate the "best" or "better" formats to these options. Participant K aspired to a more student-centred classroom

[56] Former secondary and primary teachers

but described their class as “65% me and 35% them” and felt that representation in the curriculum “was not really applicable in my classes”, a sentiment shared by E and C. Participant W encountered research about:

> the importance of students taking notes the old fashioned way, like actually writing stuff out, because that helps with memory…even though you might think, ‘well, they don’t understand what you’re writing, what’s the point?’.

He was encouraging rote copying, when (I assume) the guidance refers to the modality of physically writing instead of typing or listening passively. I asked for clarification:

> Facilitator: Are you able to address that? Like, when students are- they’re just like, “Okay, I’m just writing down what you say, even though I have no idea what any of this means.” Are you able to stop in class and address that discrepancy?
> Participant W: Hard to know. No, I can’t do that. I really don’t know how to do it. I used to ask students, “Does anybody have a question?” And it’s pointless because students who really need to ask the questions will not ask.

This leads me to a related sub-code of <u>effectiveness uncertainty</u> in which participants questioned the inclusivity or effectiveness of certain methods and/or the effectiveness of their own performance as a teacher. When asked about inclusive methods or teaching strategies, Participant C, stated, “hmm. That’s very debatable”; likewise, Participant K responded, “I’ve done a lot of group work, and I wouldn’t say necessarily those are inclusive.” When asked what Inclusive Pedagogy might look like in action, Participant E ideated:

> And the assumption- and I think I don’t know how you would scientifically prove it, but I believe it. If they feel included, they will perform better. Let’s assume this. I don’t know if that’s true, but I believe it’s true. I can’t prove it

When asked, *"What knowledge do you possess that you think helps you teach inclusively?"*, Participant B responded, "Um… ah.. I'm never really sure how well I do that."

Participant F, reflecting on her administrative experience, distinguished between "presenting" and "teaching" saying:

> Faculty will say to you, 'Well, I taught it. I don't know why they don't get it.' Right. Well, okay, you presented it, I agree with you, but did you really teach it?

In another example of effectiveness uncertainty, Participant D described presenting materials that reflect the original intended meaning of the authors but, "So I will try- I don't know if I succeed or not, that's not important." and whether or not the result is engaging, "So I don't know if I succeed or not." Participant T offered, "Do students really ever learn to take notes? My students? I don't know." The following exchange epitomises this code:

> Facilitator: So you've used the word "effective" a few times to describe teaching. What does that mean for you?
>
> Participant W: Sure.
>
> Facilitator: What does "effective" look like?
>
> Participant W: Hard for me to say. I mean, I've thought about this question a lot, so I guess, you know, it's- it's- it's- I don't know how to answer. It's a- it's a very difficult question for me to answer because I've thought about it a lot- how do we actually…

Related to this effectiveness uncertainty was reflexivity difficulty. I observed reflexivity difficulty when I asked participants to express educator *beliefs, knowledge,* and/or *actions* as well as potential areas for professional development within each category. This was most pronounced for *belief*s-based questions. I provided clarification that "*belief*s" might encompass personal values, general normative standards, theoretical framing, or other perspectives and rationale that might support their practices. There were times the

participants either could not answer the question or avoided answering by providing alternative information. To a question regarding *beliefs* as an educator, Participant C replied, "As an educator? Why is this such a difficult question to answer? Beliefs and values as an educator specifically. Okay. It's kind of hard to tease out that…" Similarly, Participant V responded, "Hmm… That's very broad. Can I- can you give me a more focused direction to go with the answer?" After clarification, they offer, "Okay. Um…yeah…um… I'm trying to figure out what to say. I guess my main purpose…" and then they expounded on a discipline-specific instructional content goal, but not values or beliefs. Participant W responded to the same question this way, "Um, [pauses] I mean, I'm not sure how to answer that. Regarding what? Beliefs and values regarding what my obligations are to my students?" Participant K asked for clarification regarding their view of the role of education in society and asked me to repeat the question. They eventually offered the purpose of professional training within their specific discipline, somewhat circumnavigating the question. Regarding beliefs and values about education generally, Participant B shared a description of their own pedagogical style and instructional mode choices. Participant H made an assertion of their own expertise in the field, possibly relating to purpose but ultimately not addressing the question. (However, regarding beliefs and values around education generally, they articulated values of duty, professionalism, and service). Participant J replied, "Hmm. That's- I don't know" and then described the general value of their discipline. Participant E stated that they wanted their students "to be moral citizens". When I followed up with, "How do you encourage moral citizenship through [your discipline]?" They replied:

> Oh, gosh. I don't know. You know, that's one of those things. Actually, it's horrible. You know we need to, you know when I had to apply for tenure, you have to explain how does [discipline] contribute to the mission of the university? I don't know.

They also could not provide an answer regarding what would make them feel more equipped as a teacher.

I posed Participant C a question about what *knowledge* they mine to implement charity (their preferred lens) in order to teach inclusively. They responded that they have a basic background in education such as "classroom management" and "how to map objectives" but further admitted, "And um circling background to inclusivity…. I don't know. That's a difficult question to answer." When asked about methods that support the success of all students, Participant D described interdisciplinary course content, effectively not answering the question.

Similarly, participants struggled to answer questions regarding professional development goals, particularly pertaining to *beliefs.* Participant D expressed an openness to learning more about pedagogical beliefs, values, and rationale but did not identify any particular area or topic. To a similar prompt, Participant T initially said, "Mmm. I'm not entirely sure what you're asking," but did not answer the question after multiple clarifications. Again, to the same prompt, Participant J says, "I don't know," then elaborates:

> I think I'm always looking at the practical questions like, "Okay, do we even get students to come?' - minority students, that is - and, "How do we treat them?" Um, and I think these- yeah, that's where I think we should do something. So I'm not really- and I mean I guess that's what I said before. I'm a little- I avoid the more theoretical questions.

They are looking for "practical" or technical applications and are less interested in the normative or theoretical rationale behind inclusive pedagogical actions. They gave a similar response to a prompt about *knowledge* of methods: "Um [pauses] I don't know. I mean no,-

yeah I'm trying to solve my practical problems. I think I said that over and over again and um, yeah".

Participant A had a similar response to possible *beliefs*-related professional development, citing past engagement at the campus' cultural centre, and, "I'm always looking for practical tips like what to say, what not to say, things you don't think of, that kind of stuff." Participant B cites *knowledge* (not *beliefs*) they would like to gain about undergraduates academic and demographic backgrounds. Likewise, Participant E wanted more tools to address the gaps in learning students demonstrate post-COVID. Participant I shared on their current views of education (rather than aspirational professional development), though some needs such as a less "cogni-centric" and more "nuanced" understanding of inclusivity in the field of higher education generally were strongly implied. Participant K described all the prior and current professional development they have participated in but in so doing avoided the question posed. Similarly, Participant R detailed past learning and current practices such as coaching students. Participant W would like to learn how to "measure…how effective my teaching is".

Admittedly, questions about possible professional development in areas of *beliefs* (values, rationale, or theory) are introspectively challenging for any practitioner and require careful reflexivity. However, not answering or avoiding this type of question was enough of a pattern that I created and coded it in NVivo. Participant R offered their observation that their peers' top professional development need was "growing in self-knowledge, but especially understanding themselves from an epistemological standpoint. I think [that] is key for an educator." They elaborated:

> If you don't understand yourself at this point in this life, and you don't even know how you know things, like you don't engage in sufficient metacognitive exercises,

well, then how the hell are you supposed to be teaching in a way that you can relate to students, right? Because I don't get how they can cross that chasm, you know?

Taken together (unfamiliarity with Inclusive Pedagogy, lack of training, knowledge as lived experience, idiosyncrasy of *knowledge* and *actions* responses, disciplinary rather than pedagogical lenses, pedagogical illiteracy, effectiveness uncertainty, and reflexivity difficulty), these patterns point to lack of both pedagogical knowledge and pedagogical content knowledge. I propose a series of recommendations to support **Pedagogical Fluency** in the subsequent chapter. According to Shulman (1987), pedagogical knowledge or general teaching strategies that "transcend subject matter" (p. 8) combine with content knowledge to produce "pedagogical content knowledge" that in turn results in discipline-specific pedagogy. A potential professional development need may be further developing both of these knowledge bases and I suggest means of doing this in the next chapter. As mentioned above, a professional development need expressed by many participants was coded as consensus and congeniality. This reflects the desire to collaborate with peers on pedagogy, observe one another's classes, or to generally be in dialogue with one another regarding teaching and policies affecting teaching across departments. This potentially requires having some shared language to discuss and describe classroom practices and those practices' rationale (particularly in the context of so many divergent views). This type of peer support implies robust reflexivity to evaluate one's own instruction and to critically discuss others. I explore possible practical recommendations for responding to these findings (such as peer learning, and discipline-specific pedagogical support) in the following chapter.

5.3. Conclusion

Moriña (2020a), citing Florian, (2014) interprets a simplified lens of "what, how and why teachers engage in inclusive pedagogy" (p. 135). She uses this lens in her literature review to evaluate "the inclusive pedagogical approach" (p. 140). The ways in which

participants described their teaching can be described as the methods of modalities they chose, consisting of *how*, and the focus of the content, object of instruction, or *what.* This pedagogy was enacted in *actions* that were informed by participants' *beliefs* and *knowledge (why)*. I apply this heuristic to participants' responses in the figure below.

<table>
<tr><th>Pedagogy</th><th>General Teaching Guidance</th><th>Inclusivity Specific</th><th>informed by (why)</th></tr>
<tr><td>Method
modality</td><td>how

● instructional activities (varied)
● assessment (varied)
● pedagogy progression</td><td>how

● course flexibility
● accommodations</td><td rowspan="2">Beliefs
● CST
● Liberal Arts
● Andragogy
● Role as guide

Knowledge
● discipline-based
● lived experience
● positionality

Qualities</td></tr>
<tr><td>Content
object</td><td>what

● disciplinary lens</td><td>what

● representation in the curriculum</td></tr>
</table>

Figure 26: Applying Heuristic to Participants' Responses

The above summary of responses indicates a fragmented collection of *what, how, and why*, with a notable gap in expressed "pedagogical knowledge". Participants shared *belief*s, *knowledge*, and *actions* in ways that were at times disjointed from one another rather than presented as a cohesive system. Participants drew from rich normative (Catholic Social Teaching) and educational theoretical (Liberal Arts) frameworks, but how these lenses systematically informed instructional choices was not always clear.

Moriña (2020a) includes "design" in her framework for how Inclusive Pedagogy might be interpreted, citing Gale & Mills (2013). Gale & Mills' description of *design* consists of intentional planning aimed at addressing marginalisation. This "grammar" (p. 12) behind pedagogic choices is conceived as dominance interrupting. It is strategic rather than incidental; the teacher is explicitly countering systems of reproduction through her design of pedagogical content and methods. There were several examples of this partial intentionality through *beliefs* and/or *actions*. However, very seldomly did the participants present these as a

holistically integrated rationale for teaching. There were *beliefs* and *actions* expressed that translated to inclusive results, but the degree to which this was a premeditated, theory-oriented design was not easily apparent.

Participants expressed a consistent concern for accessibility and accommodations, but the term "racial equity" was not mentioned by any participant and the very idea of equity-based initiatives was a contested topic. Many participants noted the representational ethnic disparity between the university and its urban context, but few provided individual or proposed *actions* to address this. PD needs were largely personal to each individual with the exception of Structural Factors such as time, lack of training, and the perspective that teaching is not incentivised or prioritised by the institution. Gale & Mills (2013) describe the possible "grammar" that institutional policies might hold. However, the inclusive nature of these structural needs was secondary to participants. Though supporting teaching generally can result in equitable outcomes for students, the cited needs themselves were not targeted at widening participation.

The intentionality in *design* may also be impinged upon by the lack of **Pedagogical Fluency:** difficulty identifying or utilising educational language; patterns of answer avoidance with questions regarding *beliefs* and professional development goals; and uncertainty of one's own impact as a teacher. Furthermore, it may be challenging to support the expressed professional development need of collegiality and consensus without a shared foundational language or concept of teaching and learning.

Moriña (2020b) describe participant expressions of care for students and Carballo, Aguirre et al. (2021) personal initiative as factors in inclusive pedagogy. This study highlights and proposes a new facet of pedagogical *why* which may lie in the personal dispositions that instructors possess, exhibiting care for their students and convictions of

professionalism. These **Qualities** may be an indicator or precursor to adopting or exhibiting externally observable approaches to inclusive pedagogy.

In her discussion of findings, having interviewed 119 Spanish faculty members, Moriña (2020b) states:

> Participating faculty do not only have complete mastery of the content within their discipline, they are also competent pedagogues. Therefore, the results of this study do not confirm the findings reported by Moriarty (2007), in which the author concludes that the majority of faculty members teach in the way they themselves were taught, and for the most part have no knowledge of either pedagogical techniques or student diversity. (p. 382)

The results of this study land in a middle ground between Moriarty's assertions and Moriña's results. The results suggest a lack of pedagogical knowledge and pedagogical content knowledge, with several participants stating that their own lived experience and absence of prior training inform their teaching practices. The lack of **Pedagogical Fluency** and idiosyncratic responses do not indicate "complete mastery". However, participants drew from profound educational and personal rationale, and described a variety of *beliefs*, *knowledges*, and *actions* that match scholarly and practical descriptions of Inclusive Pedagogy. Indeed, many described practices that align with Inclusive Pedagogy despite having little to no familiarity with the term. Part of the difference in findings between this study and Moriña's may be due in part to different recruitment approaches. Moriña's (2020b) recruitment method was based on student recommendations of faculty they already perceived as exhibiting inclusive practices, whereas my recruitment was based on representation (field, experience, diversity in ethnicity and gender). Participants in this study were self-selecting, not nominated or identified for their pedagogy.

To address the research question, *How do faculty interpret the term "Inclusive Pedagogy"?*, my interpretation is: variously. Many were unfamiliar with the term, and yet many provided discourse that aligned with extant literature, but many others provided novel and diverse perspectives. Among these new perspectives were *beliefs* based in Catholic Social Teaching, Andragogy, and Liberal Arts, and divergent views on how (or if) DEI is or should be implemented.

Likewise, the professional development needs in implementing Inclusive Pedagogy were varied and diverse. Participants provided many personal and idiosyncratic answers related to professional development-related prompts but woven through them was a persistent pattern related to **Pedagogical Fluency**, or the ability to a) converse or frame teaching practices in educational terms; b) apply teaching methods to one's own practice; and c) evaluate one's own pedagogical practice. Points a and b particularly complicate a commonly stated professional development need or desire of collegial conversations. This, with a repeated pattern of framing teaching practices via a disciplinary lens, points towards a need to develop a shared, transdisciplinary lexicon and to provide discipline-specific support. Furthermore, the lack of **Pedagogical Fluency** poses a potential barrier to collegial collaboration.

In the chapter that follows, I provide recommendations based on these findings for academic developers, faculty, and institutions.

Chapter 6: Discussion & Recommendations

To open his chapter entitled, *Implementation: Putting Analyses into Practice,* Murray (2014) states, "At the core of qualitative research has been a desire by its practitioners to contribute to the improvement in the quality of people's lives" (p. 2). In this chapter, I propose seventeen recommendations based on the findings of this study that can strengthen approaches to equitably supporting the success of all students, the ultimate goal of Inclusive Pedagogy. The locus of engagement for Inclusive Pedagogy can be the classroom (Hogan & Sathy, 2022; Sanger, 2020), institutions (Lawrie et al., 2017; Tupan-Wenno et al., 2020), and systems (Rapp & Corral-Granados, 2021). It is from this view of Inclusive Pedagogy implementation, the conceptual framework described in Chapter 2, Figure 9,[57] and patterns of participant response that I present recommendations. I provide considerations for academic developers, teaching faculty, and institutions, resulting in a holistic, multi-layered approach to implementing and deepening Inclusive Pedagogy through the lens of participant response.

As such, this chapter is presented in three sections, each ending in a discrete list of recommendations in conversation with findings for academic developers, faculty, and institutions to consider. Broadly, proposals include: 1) academic development that responds to faculty's specific professional development needs such as developing a pedagogical knowledge base with peers; 2) faculty who identify as teachers and engage in the scholarship of teaching and learning; 3) institutions that develop community partnerships, clarify institutional values, address faculty concerns about structural limitations, and critically examine organisational culture. The enterprise of Inclusive Pedagogy is one that requires agile, multimodal points of implementation to be fully realised. These efforts are collectively designed to culminate in improved student learning and success.

[57] Figure 9: Conceptual Framework of Inclusive Pedagogy applied to a North American Higher Education Context

6.1. Recommendations for Academic Developers

In a climate of backlash and evolving re-conceptualisations of DEI (Gretzinger & Hicks, 2024; Telford & Mark, 2024), the term "inclusive" in Inclusive Pedagogy may continue to face opposition and misunderstanding. Márquez & Melero-Aguilar (2022) found that their faculty participants engaged in inclusive practices without knowledge of inclusion. Similarly, many participants in this study were unfamiliar with the term, "Inclusive Pedagogy" and/or expressed scepticism around DEI despite engaging in many practices that may be considered Inclusive Pedagogy. All this points to the need to build consensus around the realities of disparity in one's context, and clarity in teaching methods that enhance the learning experience for all students.

Academic developers can provide alternative-but-pre-existing frameworks (such as compassionate pedagogy, student-centred learning, self-directed learning, Andragogy, Liberal Arts, Catholic Social Teaching, engaged pedagogy, or social-justice education) to circumvent semantic disputes. This is to diffuse political connotations, acknowledge confusion, and ultimately re-centre the aim of supporting student success. To further implement Inclusive Pedagogy, academic developers may need to assuage misgivings about it by providing additional support of both pedagogical knowledge and pedagogical content knowledge; facilitating individual and group learning experiences; and integrating a teaching practice into research agendas. Academic developers are most likely already engaged in this work. The purpose here is to clearly connect participant accounts to recommendations. This may inform or affirm extant initiatives.

As Hockings (2010) and Lawrie et al. (2017) describe, some teachers in higher education perceive inclusive methods to be less rigorous. Several participants took issue with the concept of equity and one specifically questioned how academically rigorous this might be. To address these concerns, academic developers might begin by exploring tangible

disparities in higher education, establishing why this is a need. This might be based on ethnicity, neurotypicality, or other factors. To further establish rationale, practitioners might provide scholarly literature regarding the implementation of student-centred or active learning. Studies like the ones Dewsbury et al. (2022), Finley & McNair (2013), and Theobald et al. (2020) conducted demonstrate the impact these methods affect on the success of all students with disproportionate improvement for at-risk or historically marginalised groups. There are no "losers" and equity initiatives are not punitive or at the expense of other groups. Rather, they are additive for all students.

- *Recommendation 1*: Explore contextualised disparity and develop equity-mindedness (ACUE & Sova, 2021; Tupan-Wenno et al., 2020; Whitehead, 2015) through teaching methodology and scholarship that builds nonpartisan consensus on practice.

6.1.1. Pedagogical Fluency: Pedagogical knowledge

To engage with **Pedagogical Fluency** or instructional change, it might be helpful to begin with faculty's self-conception as educators (Brownell & Tanner, 2012; Connolly, 2010). Steinert et al. (2019) offer further guidance on "bolstering faculty members' identities as teachers" (p. 963) in the context of professional development. *(For more on this identity, see the Faculty section below).*

Regarding the lack of **Pedagogical Fluency** (sub-theme), academic developers may begin by providing approachable discussions around teaching terminology and educational theory. I term "Inclusive Pedagogy" as an umbrella of approaches and practices. It does not necessarily denote a novel approach distinct from existing modes of instruction. Given the responses of the participants (as well as literature and other resources), it can be understood as a portfolio of pre-existing pedagogies and frameworks. These include student-centred learning, active learning, engaged/critical pedagogy, culturally-informed/relevant pedagogy,

anti-racist teaching, and, according to participants in this study, CST and Liberal Arts. The challenge lies in faculty's unfamiliarity with those pedagogies, frameworks, and teaching practices that make up this portfolio. This, alongside the participants' description of their lack of training, points to the recommendations of developing a shared educational lexicon and building understanding of Scholarship of Teaching and Learning (SoTL) theories. Creating a shared lexicon would also likely facilitate collegial learning *(see below)*. Part of this discussion may be engaging with SoTL rationales for student-centred methodologies. This might involve an exploration of brain-based learning (Brown et al., 2014; Cozolino & Sprokay, 2006; Hammond, 2015); applying a racial or socio-economic lens (Garriott, 2020; Ladson-Billings, 2006); and understanding neurodivergence accessibility (Asbell-Clarke, 2023; Friedman & Nash-Luckenbach, 2024).

- *Recommendation 2*: Build a shared foundation of educational terminology and pedagogical methods.

Furthermore, in establishing a shared understanding of educational modalities and scholarship, academic developers can address a few potentially unhelpful patterns that I observed in the interviews. These are the myth of learning styles; differentiation by age and stage; a paternal view of students as "kids"; primary self-conception as a role model or guide; and a lack of formative assessment.

Six participants describe adjusting their instruction to "learning styles". Moriña (2020b) describes inclusive faculty as those who have "respect for different learning styles" (p. 372) though this seems to refer to both varied teaching modalities and popular conceptions of visual, auditory, or kinaesthetic learners. Learners may indeed have *preferences* (Pashler et al., 2008) but a certain mode of content delivery is not a prerequisite to, or an enhancer of learning. (Rogowsky et al., 2015; Willingham et al., 2015).

Furthermore, the perception that one must accommodate such "styles" unnecessarily burdens the instructor. Academic developers should work to dispel this myth and redirect focus to nuanced instruction like differentiation, multiple modes of input, and student choice.

Another pattern I observed was that of age or stage differentiation: professors moderated their instruction's level of student-centeredness based on the students' year. For example, Participant B teaches freshmen in a more didactic and lecture-focused manner, while juniors, seniors, and graduate students are afforded a more active and autonomous role in their learning. Through various iterations, this sentiment was also described by Participants C, K, T, U, V, W, and X. Academic developers can support faculty in crafting content based on student readiness and prior familiarity with disciplinary concepts, while also providing active, student-centred learning experiences regardless of year, age, or level.

Similarly, participants described students as "kids" (K, P) or expressed paternalistic views: "I'm a little bit of, like, a parental figure" (E)"; "We're a mixture of parent…" (K); doctoral students as "grown-ups" (U) but undergraduates as not; "but they're not adults" (V). This is troubling as the ethical and professional line between teacher and parent should be clear. This represents a caveat and possible barrier to the pattern of Andragogy-related motivations otherwise expressed. In addition to the body of literature on (and warning of) teacher biases and expectations (Wang et al., 2018), most undergraduates are indeed legal adults. Academic developers should encourage faculty to foster pedagogical beliefs grounded in professional boundaries and positive expectations.

In the previous chapter, I described the frequent participant self-conception of role model, advisor, or guide as contrasted with a constructivist role of "facilitator of knowledge". Moriña (2020b) asserts that Inclusive Pedagogy practitioners "foster constructivist learning" (p. 373) and Cotán et al. (2021) state that inclusive professors "facilitate the learning processes" (p. 12). Developing **Pedagogical Fluency** will likely involve deepening

understanding of this philosophical stance and how it influences the planning and execution of instruction.

Finally, F and O both observed a lack of knowledge of formative assessment in their peers. Of the varied classroom activities and assessments participants described[58], there was a preponderance of exams and high-stakes cumulative assignments. Academic developers can support faculty in developing more approaches to assessment *for* learning in addition to assessment of learning.

- *Recommendation 3*: Assess for and address unhelpful patterns such as the myth of learning styles; age and stage-based teaching; pejoratively viewing students as "kids"; unfamiliarity with "facilitator of knowledge" framing; and a lack of formative assessment.

6.1.2. Pedagogical Fluency: Pedagogical content knowledge

Developing **Pedagogical Fluency** involves building a foundation of pedagogical knowledge, the general teaching guidance that partially forms Inclusive Pedagogy, as I described in Chapter 2. Additionally, many faculty members need or would benefit from discipline-specific professional development that targets pedagogical content knowledge. This is enhanced by collegial and peer learning modalities.

Lawner & Ikizer (2020) assert that "the basics of effective teaching do not vary by discipline" (p. 2) but they do detect a variance in instructional themes, particularly between STEM and non-STEM fields. Most notably, the theme of "problem solving … was found as a component only in the traditional STEM subsample" (p. 10). Many participants described professional development offerings as unhelpful, inapplicable, or inaccessible. Some of this is due in part to a perceived disconnect between the content presented and one's field:

[58] See Appendix 10: Actions: Instructional Activities (Code)

> Also, I'm very insecure about this because sometimes, very often I would go to these meetings that are offered for professors of education people, and then I go into these meetings and I found, yeah, this sounds all interesting, but then when I'm teaching, I have trouble applying this. Often it's very abstract. (Participant J)

In reference to education scholarship, Participant K expressed:

> I mean- one of the things that I really struggle with STEM education as a field is a lot of its focus is on stuff that is not readable by STEM faculty. I don't know who's reading it outside of other STEM educator[s] like STEM education-focused people, but a lot of the literature is non-approachable by us.

Furthermore, many participants framed their teaching through disciplinary lenses and expressed a desire for collegial learning, including opportunities to troubleshoot instructional issues, share teaching ideas, and observe each others' classes. Morantes-Africano (2022) frames critical reflection for higher education teacher development through the lens of Shulman's teacher knowledge taxonomy. A reflective evaluation of general teaching guidance (pedagogical knowledge) and discipline-specific approaches (pedagogical content knowledge) forms the foundation of professional practice, he argues. Morantes-Africano recommends this be facilitated through individual and "collective" (p. 41) means. Donnelly & Crehan (2011) found that a community of practice model supports faculty development and that "[t]he power of the discursive and reflective elements of the programme allowed participants to connect their generic learning to discipline specific contexts" (p. 13). Faculty benefit from both the "generic" or general pedagogical guidance combined with collegial time and space to consider contextualised and discipline-specific approaches. Silva-Fletcher & May (2018) compared generic teaching training with discipline-specific training in higher education and found the latter to be more beneficially impactful in instructional strategies,

teacher identity, and continued professional growth. Manduca et al. (2017) also cite the beneficial impact of "peer instruction and interaction" (p. 8) in discipline-specific teacher development towards active learning.

Pelletreau et al. (2018) conducted semi-structured interviews with faculty who participated in a faculty learning community (FLC). A major theme was, "[t]here are benefits to being part of a faculty group with different perspectives" (p. 9), though the participants were all biologists. Their approach emphasised reviewing student data in the context of collegial relationships, which they found to be beneficial.

Van Dijk et al. (2023) assert that "despite efforts to foster connections between academics' disciplinary knowledge and their development as university teachers, more work is needed in this regard" (p. 970). They cite concerns that generic pedagogical content is "decontextualized" (p. 970), a sentiment echoed by some of my participants. Furthermore, they describe the concern that faculty development as a teacher and as a scholar are too tidily bifurcated, when the two are, in fact, interrelated. Individual methods and techniques can be emphasised over pedagogical content knowledge, which may be in misalignment with committee-based work. To address these issues, they propose a theoretical framework consisting of "teacher expertise and teacher knowledge" or "*how* to teach" ("practical knowledge") as opposed to "*what* to teach" ("adaptive expertise") (p. 971), similar to Shulman's (1987; 1986b) framing. They recommend clearly articulating academic development's "*purpose"* and solidifying that professors' "development as teachers is not separate from but connected to their disciplinary knowledge" (p. 979). They also argue that the "design" of programs and activities should explicitly emphasise the connection between practice and discipline. Favre et al. (2021) provide a helpful breakdown of "teacher professional knowledge bases (TPKB)" and "topic-specific professional knowledge (TSPK)"

(p. 379) with discipline-specific support that academic developers might consider adapting to their own context.

Considering participant responses, straightforward connections to one's field were felt professional development needs. Discipline-specific offerings are beneficial in developing **Pedagogical Fluency**. They are particularly effective when done with colleagues or peer learning contexts.

- *Recommendation 4:* Provide discipline-specific pedagogical training and support.

6.1.3. Collegiality

Eleven of twenty three participants expressed the desire to work collaboratively with their peers (code: consensus and collegiality). This included building shared understandings about the value or goals of diversity at the institution (A, Q), establishing the aims of a liberal arts curriculum (F), learning from others' teaching practices (J, O, P, Q, R, V, W, X), and appreciating new (often interdisciplinary) perspectives (O, P, Q, R, W, X). There are many established approaches to programmatically providing this type of professional development such as Communities of Practice (CoPs) and Professional Learning Communities (PLCs), which are intentional structures for peer learning. In a meta-analysis, Darling-Hammond et al. (2017) describe the seven aspects of "successful" teacher development:

> 1. Is content focused 2. Incorporates active learning utilizing adult learning theory 3. Supports collaboration, typically in job-embedded contexts 4. Uses models and modeling of effective practice 5. Provides coaching and expert support 6. Offers opportunities for feedback and reflection 7. Is of sustained duration (p. 4).

They argue that PLCs incorporate most of these elements. In the context of higher education, Houdyshell et al. (2022) attribute Andragogic elements like motivation and self-

directness, combined with “distributed leadership” (p. 118), or the collaborative dynamics of the group, to a PLCs’ effectiveness. Similarly, successful CoPs in higher education are described by Hubbard (2024) as having participatory, intentional, and psychologically safe leadership. Such collective and co-constructed inquiry and agenda enhance peer learning.

PLCs and other forms of longitudinal peer development such as CoPs can improve student achievement by encouraging student-centredness and active learning (Vescio et al., 2008; Wheeler & Bach, 2021). For inclusivity-specific ends, Erby et al. (2021) found that a “community” (p. 283) of peer support helped to assuage feelings of anxiety and fear of failure among higher education faculty pursuing Inclusive Pedagogy. Additional case studies useful for modelling or replicating include Considine et. al. (2014) who detail the multifaceted aspects of implementing pedagogical change; Magalhães & Hanes (2020) who describe a year-long inclusivity curriculum; and Schley et al. (2021) who organised PLCs aimed at deepening understanding of disabilities. These initiatives all aimed at supporting the success of all learners in a diverse student body.

While CoPs and PLCs are more organic and malleable in form and function, two additional formats that support this collegiality include Critical Friends and InterGroup Dialogue.

Critical Friends provides a systematic protocol for sharing work or challenges; “tuning” (p. 7) and eliciting feedback or input; and responding thoughtfully (Costantino, 2010). This may be particularly helpful for reflecting on “pedagogical dilemmas” (Moore & Carter-Hicks, 2014, p. 2) or for receiving (interdisciplinary) input on scholarly work.

InterGroup Dialogue, a method rooted in social justice (Gurin et al., 2013), is an approach to facilitating the exchange of ideas, to develop mutual understanding across lines of difference. Though historically applied to largely undergraduate education (G. R. Jackson,

2022), InterGroup Dialogue may be an effective tool to address faculty appeals of hearing diverse perspectives and creating consensus on complex topics.

Predetermined structures may be helpful in contexts with restricted resources and/or with faculty with limited bandwidth.

- *Recommendation 5:* Provide professional development opportunities in the context of longitudinal, participatory peer learning communities, both intradisciplinarily and interdisciplinarily.

Given the varied knowledge base and idiosyncratic professional development goals and needs expressed by participants, professors would likely also benefit from personalised, tailored support. Where to engage faculty learning (Participant F's challenge) is complicated by the fact that this population is very much not a monolith with shared teacher preparation and is often isolated into academic silos. This landscape poses challenges to the academic developer's task as there are few natural cohorts based on need and/or experience. Individualised support, particularly coaching, is likely needed to address the plurality of expressed professional development needs. Coaching benefits individuals and organisations (Jones et al., 2016; S. Knowles, 2021) and has long been an element of professional development in higher education (Cruz & Rosemond, 2017). It is a powerful modality that prompts the coachee[59] to articulate and pursue her goals. Academic developers should adopt a "whole person" or "co-active" approach (Kimsey-House et al., 2011) while recognising the complexity of goal-formation and the tensions professional circumstances create. In my trial study (*forthcoming*), faculty defined goals both internally, according to personal values, as well as externally, in reaction to obligations, systems, and structures (Rozzo, 2025). Academic developers as coaches acknowledge the institutional realities of the professorial

[59] Individual receiving coaching

post, as well as the specific needs and aspirations of the individual. Coaching provides a manner of addressing the unique needs of the individual.

- *Recommendation 6*: Provide tailored, individual support in the form of coaching.

Rather than a holistically integrated professional role as researcher-educators, research and teaching are often developed or supported separately. This impedes meaningful engagement with the education field. The way select participants described educational developers or education researchers (below) is problematic and bilateral:

> STEM education focused people (K)
>
> professors of education people (J)
>
> teacher people in education (T)

These descriptors indicate that these professors' see themselves as separate from those they describe, distancing themselves from the field of education and its scholarship. These formulations may also betray latent stigma *(see Pedagogical Illiteracy in the previous chapter)*. Why are they not "researchers" or "colleagues"? On the educational development side, faculty may feel they are passive objects of critique or guidance, one-sided recipients of practice prescriptions based on unfamiliar scholarship from what they perceive to be outside their field.

The recommendation is to adopt more cooperative and generative working relationships, facilitating meaningful connections between faculty research and teaching. Faculty have valuable and unique perspectives that contribute to the wider pedagogical conversation (as evidenced by the participants in this study!). They are poised, as scholar-practitioners, to engage in and co-produce impactful research based on the contextual realities of their classrooms and departments. Furthermore, additional models or pathways to

discipline-specific iterations of Inclusive Pedagogies would be a needed and meaningful addition to existing scholarship in the field of education and beyond.

- *Recommendation 7*: Invite and value faculty contributions, integrating "educational" development and "academic" development" towards coproducing SoTL work.

As previously mentioned, participants expressed a desire to collaborate in an interdisciplinary manner. Participant R specifically discussed the need to disrupt silos. Another facet of the SoTL disconnect is the need for Education scholars to more actively integrate with other disciplines in higher education. A more intentionally collaborative boundary-crossing (Hayes & Doherty, 2017) is needed to engage in this diplomatic academic work. The field of Education cannot stay siloed at the tertiary level. Unlike at the primary and secondary levels, the study of teaching and learning often remains fragmented and distinct from other scholarly fields despite its inherent interdisciplinarity. Participant comments about the inaccessibility of educational jargon in general practice and scholarly work arise not just from a lack of training but also from the failure of Education, as a scholarly field, to integrate across disciplines.

Roper (2021) describes the dynamics which might facilitate or hinder interdisciplinary collaboration, many of which are fundamentally organisational or structural *(see below)*. Academic developers or those seeking collaboration may consider her analysis in light of their own agency in the larger institutional landscape. Roper & Devis-Rozental (2024) propose a CoP model to support:

> bringing together people from all parts of an HEI or beyond to work together on the same interest, we are gaining a wealth of knowledge that will enrich everyone's experience by working in a transdisciplinary space. (p. 75)

They provide helpful guidelines for disrupting silos and fostering productive, collaborative working relationships, which practitioners may consult when implementing such an initiative. Likewise, Christensen et al. (2021) studied the contributing factors that support a sustained interdisciplinary collaboration. These translate to researcher dispositions like criticality, creativity, and postures of risk-taking and accepting challenges.

- *Recommendation 8*: (Re)frame teaching as a professional common ground rather than a burden or disciplinary boundary. Disrupt silos by cultivating sustained interdisciplinary conversations and professional partnerships.

Recommendations for Academic Developers

Recommendation 1: Explore contextualised disparity and develop equity-mindedness through teaching methodology and scholarship that builds nonpartisan consensus on practice.

Recommendation 2: Build a shared foundation of educational terminology and pedagogical methods.

Recommendation 3: Assess for and address unhelpful patterns such as the myth of learning styles; age and stage-based teaching; pejoratively viewing students as "kids"; unfamiliarity with "facilitator of knowledge" framing; and a lack of formative assessment.

Recommendation 4: Provide discipline-specific pedagogical training and support.

Recommendation 5: Provide professional development opportunities in the context of longitudinal, participatory peer learning communities, both intradisciplinarily and interdisciplinarily.

Recommendation 6: Provide tailored, individual support in the form of coaching.

Recommendation 7: Invite and value faculty contributions, integrating "educational" development and "academic" development" towards coproducing SoTL work.

Recommendation 8: (Re)frame teaching as a professional common ground rather than a burden or disciplinary boundary. Disrupt silos by cultivating sustained interdisciplinary conversations and professional partnerships.

Figure 27: Recommendations for Academic Developers

The above recommendations for academic developers consider contextualized iterations of Inclusive Pedagogy (see Figure 9) and carefully respond to participant articulations of their own Inclusive Pedagogy practices. Pantić & Florian (2015) identify four guiding pillars of "*Developing teachers as agents of inclusion and social justice"*. Though they are describing pre-service teachers, I apply their framework to US higher education. My above recommendation of understanding disparities in one's context and the role that student-centred or active learning can have in disrupting these, maps to their recommendation of "nurturing commitment to social justice as part of teachers' sense of purpose". My recommendation for bolstering **Pedagogical Fluency**, including addressing unhelpful patterns, is part of "developing competencies in inclusive pedagogical approaches". Pantić & Florian (2015) add "including working with others…and a capacity to reflect on their own practices and environments when seeking to support the learning of all students". These intersect with interdisciplinary collegiality and peer learning, as well as the individual reflective coaching space. Pantić & Florian (2015) also describe "developing relational agency for transforming the conditions of teachers' workplaces" (p. 333) which translates to institutional contingencies and systemic variables I will discuss later.

In the next section, I will describe how some of the above recommendations have individual or personal implications for faculty members.

6.2. Recommendations for Faculty

Key beliefs or self-conceptions of inclusive practitioners include the duty to teach all students (ACUE, 2020; Carballo, Aguirre, et al., 2021; Livingston-Galloway & Robinson-

Neal, 2021; Moriña, 2020b; Sanger, 2020; Tupan-Wenno et al., 2020) and that duty translates to a skillset that requires honing (Carballo, Aguirre, et al., 2021; Iturbe-LaGrave et al., 2021).

Connolly (2010) acknowledges that teaching in academia is undervalued, despite many graduates' future profession as both a researcher and a teacher. He interviewed 70 doctoral and postdoctoral participants and discovered a pattern of discourse similar to homophobia: for example, “don’t ask, don’t tell”, “being closeted” (p. 2), and the need for researchers to “‘come out’ as teachers”. This occupational shame prevented some participants from authentically pursuing their professional interests. Perhaps fourteen years later, this irrational dichotomous thinking has dissipated. However, as evidenced by participant responses, many professors still primarily see themselves through their disciplines. As Participant X said in response to a question about Inclusive Pedagogy, “It's not anything that I've ever researched or really looked into because I teach [discipline], research [discipline]…” Pelletreau et al. (2018) found that, despite the preponderance of “evidence-based” methodology in STEM:

> when teaching at the undergraduate level, recent work shows that STEM faculty often rely on their intuition, personal experience, and recommendations from colleagues rather than student learning data when making decisions. (p. 9)

Similarly, STEM participants in this study described teaching with uncertainty or a presumption that research or data on teaching does not exist:

> So we want the student to feel included. And the assumption and I think, I don't know how you would scientifically prove it, but I believe it. If they feel included, they will perform better. Let's assume this. I don't know if that's true, but I believe it's true. I can't prove it…I think that being a facilitator will be superior to the dry lecture, but I

> don't know if maybe I think it would be interesting if someone did a case-control experiment (Participant E)

> …it would be nice to have some way to really gauge in a scientific way how effective I am (Participant W)

This is an invitation to professors to view themselves as *both* subject area experts and instructors in equal and integrated measures. Similar to Pelletreau et al. (2018), Brownell & Tanner (2012) observe:

> We are well trained in how to approach problems analytically, collect data, make interpretations, form conclusions, and then revise our experimental hypotheses and protocols accordingly. If we are experts at making evidence-based decisions in our experimental laboratories, then what forces are at play that impede us from adopting equally iterative and evidence-based approaches to teaching in our classrooms? (p. 339)

They posit that in addition to the usual suspects of "lack of training, time, and incentives" (p. 339), a deeper mechanism of professional identity may be the source of resistance. They describe the "arduous" process of developing "professional identities as scientists" (p. 341) and how this training primarily results in a researcher identity. They cite Connolly's (2010) stigmatising language of "coming out as a teacher" and denigrative attitudes towards teaching positions in the field of science. To counteract these forces, they propose more conscientious, internal, grassroots change within a discipline itself: "a need for a disciplinary culture shift" (p. 343). This is a deliberate valuation of teaching at the subject level and in subject-specific networks. Faculty are by nature interdisciplinary practitioners if they are engaged in teaching. The field of Education is a field they may not see themselves in but, by default, they belong to.

On an individual level, this can mean building expertise in instructional concepts and methods, as well as identifying one's own values and rationale for the "how" of teaching. Providing quality teaching is a matter of professional integrity. Instruction often forms a large portion of one's job responsibilities and it is reasonable for students to expect a high-quality learning experience. Furthermore, how one teaches can disrupt disparity and pernicious cycles of inequality (Eddy & Hogan, 2014; A. Finley & McNair, 2013; Guzzardo et al., 2021; Jin et al., 2019; Theobald et al., 2020), presenting a moral imperative. To pursue excellence in teaching and learning, faculty should utilise peers and support staff (academic developers, coaches) for opportunities to self-reflect and develop new skills. In the field of Education (of which faculty are naturally a part), teaching is considered a craft that one is constantly cultivating, not a destination or checkbox.

Connolly's (2010) participants expressed frustration and surprise that "teaching and research were presented so dualistically" (p. 3) and the belief that "being a good researcher is incompatible with being a good teacher" (p. 2). Of course, this is a false dichotomy. Part of integrating these two professional roles is engaging with educational scholarship, both generally and from a disciplinary perspective. Faculty are in unique positions to bridge subject-instruction gaps with their own on-the-ground perspectives. They have the capacity to be producers and promulgators of valuable research in the field of the Scholarship of Teaching and Learning (SoTL). As Brownell & Tanner (2012) suggest, resolving this duality involves integrating scholarly practices with education through academic engagement in scholarly journals and conferences.

In the pursuit of Inclusive Pedagogy or pedagogy in general, faculty are invited to view themselves as teachers and to apply their hard-earned skills as researchers toward furthering the field of education.

Recommendations for Faculty
Recommendation 9: Develop a professional identity as both a subject area expert and a teacher in equal and integrated measures.

Figure 28: Recommendations for Faculty

6.3. Recommendations for Institutions

Institutions have a responsibility to value teaching in a systematised, structural, and organisational fashion through incentives and organisational culture. Carballo, Aguirre et al. (2021) found "institutional support" (p. 1510) to be a factor in faculty members' implementation of inclusive pedagogy. It is recommended that institutions incentivise teaching through graduate training; hiring and advancement structures; and how research itself is conceptualised. Institutions should clearly articulate their strategic goals and values as they pertain to both teaching excellence and inclusivity. Other initiatives include supporting high-impact practices and cultivating community partnerships. A multi-layered approach to Inclusive Pedagogy requires this holistic organisational intentionality and execution.

6.3.1. Incentivising Teaching

To what degree is Inclusive Pedagogy more simply put, a form of conscientious teaching practice? Stentiford & Koutsouris (2021) posit, "[Q]uestions might also be raised as to whether 'inclusive pedagogies' necessarily represents anything distinct, and is simply just good teaching" (p. 2257). Moriña (2020a) raises the question of whether these practices and recommendations necessarily fall under "inclusive pedagogy" or more elementally draw from "sound professional knowledge" (p. 142). As established, however, this foundation may not be so easily drawn upon, largely due to institutional failures to incentivise excellence in instruction (Brownell & Tanner, 2012; Iturbe-LaGrave et al., 2021; Pallas et al., 2017).

Addressing this structural and organisational issue begins with prioritising and providing teacher formation at the graduate level (Alsop, 2018; Brownell & Tanner, 2012;

Holland, 2018; Robinson & Hope, 2013). Participants Q and R described their convictions and initiatives to support graduate students in acquiring teaching skills. This is commendable. However, a systemic problem requires systemic tactics. Institutions play an important role in articulating strategic goals and allocating funding that proactively provides this type of training. Ensuring that its postgraduates are fully equipped for future teaching roles in academia needs to be a part of an organisation's priorities.

- *Recommendation 10:* Incentivise teaching by pedagogically equipping graduate students.

Another challenge to incentivising teaching comes from the lack of credentials and the lack of a requirement for prospective hires to demonstrate an ability to teach. Robinson & Hope (2013) cite Allen and Rueter's (1990) statement that "it has been sarcastically noted that college teaching is the only profession requiring no formal training of its practitioners" (p. 9). This is changing with universities increasingly requiring teaching portfolios and statements, as well as tenure packets that include teaching evaluations (Arend, 2018). However, Participant F described the discrepancy in valuing teaching with advancement incentives:

> On the one hand, it's 'publish or perish and your research matters'. And teaching, the way we currently structure promotion and tenure, teaching is this thing you just kind of have to do on the side. Right?

Later they elaborate:

> I'm a clinical faculty member, which means my primary responsibilities are undergraduate teaching and learning. Well, maybe we need a more healthy mix of clinical and tenure or researchers and teachers if we want to think of it that way. But

then clinicals often get treated as sort of glorified adjuncts. So the other thing you're going to have to do is reward people like me, right? Salaries are going to have to come in alignment with that. So I think overall, higher education is going to face this question of- we talk about the Sage on the Stage, but I think we also need to think about how our promotion and tenure guidelines are still perpetuating that model. And a lot of universities are not going to survive if that's what they continue to do. It's just not tenable.

- *Recommendation 11:* Incentivise teaching through advancement structures, compensation, and role descriptions.

Participant R adds their perspective of latent hierarchies doing harm to the endeavour of knowledge production:

> … there's really an invisible class system in our university, and I can see it either with faculty, staff or with tenured, non-tenured or with full-time and adjunct. I just see invisible class structures which also impedes, I think, collaboration. And again, I think this has a systemic effect on education.

Despite improved focus on teaching in US universities, disincentivizing teaching is still deeply embedded in institutional norms. One pathway to address this may be for institutions to consider redefining the traditional, often fixed, trifecta of teaching, research, and service. Many educational developers (Arend, 2018; Cruz et al., 2022; Leslie et al., 2021; Pallas et al., 2017; van Dijk et al., 2023) have advocated for a reframing of this conception of the professorial role according to Boyer's Scholarship Reconsidered Model (1997). This perspective aims to support an interdisciplinary SoTL research agenda by facilitating and

encouraging boundary-crossing collaboration in order to disrupt silos. Houdyshell et al. (2022) conceptualise Boyer's (1997) model as consisting of four components:

Teaching	Effective communication of knowledge to learners.[60]
Discovery	Building new knowledge; discovery is manifested through teaching, research, and/or service.
Integration	Make connections across disciplines; place specialized knowledge into a larger context.
Application	Bridge theory and practice; aid community/society and professions in addressing problems.

Figure 29: Houdyshell et al.'s (2022, p. 116) conceptualisation of Boyer's model of Scholarship Reconsidered.

Their iteration grounds teaching in scholarship and roots scholarship to the wider world through intentional interdisciplinary collaboration. While faculty were prepared to engage with this model, Houdyshell et al. (2022) observed structural impediments to implementing it. These included a lack of allocated funding, time restrictions facing most participants, and an institutional value of scholarship over teaching ("Quality teaching is secondary to a strong publications record" p. 128). If institutions aspire to a robust research ecosystem of Teaching, Discovery, Integration, and Application, organisational choices must support such an aim.

- *Recommendation 12:* Incentivise teaching by centring (and funding) it within reimagined interdisciplinary (or transdisciplinary) research agendas.

6.3.2. Organisational Culture

Institutions need to not only logistically empower teacher-researchers to engage in such work, but they should also consider the norms that produce collaborative tensions. Hubbard (2024) observes that often organisational members sense they are the receivers of

[60] I disagree with this description of teaching, but that is a digression for another time.

organisational dynamics, rather than the co-creators of them. She proposes a critical examination of what could contribute to this phenomenon based on "competing and conflicting opportunities" in a higher education institution. Tensions between "autonomy" and "managerialism"; "competition" and "collaboration"; and "structure" and "agency" (p. 135) seem particularly relevant here. Institutions might consider their particular organisational values and behaviours, and to what degree these help or hinder teaching and collaborative scholarship. In addition to these spectra, she proposes a scale from "competition" to "consolidation" (p. 137) *(See Figure 30 below)*. This scale demonstrates both the individual and "relational dynamics" as well as the organisation's role in facilitating a culture that discourages or supports collegial synergy.

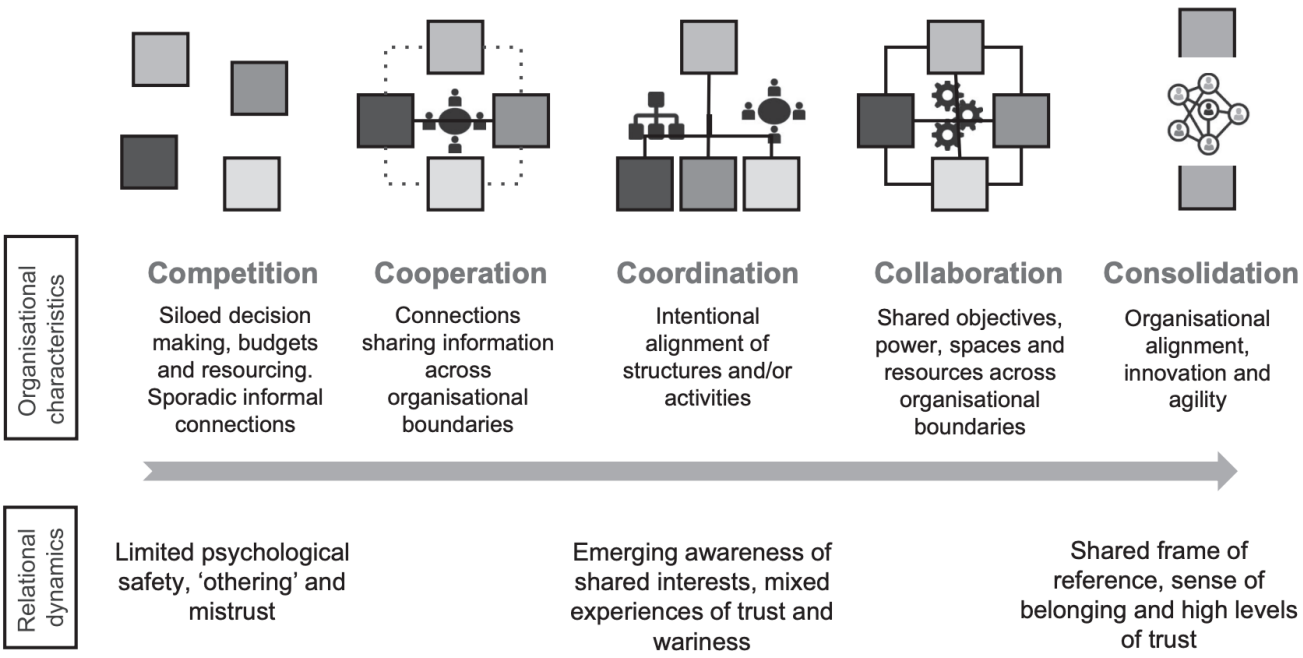

Figure 30: Relational dynamics in organisational design. (Hubbard, 2024, p. 137)

Moving toward "consolidation" might support an overall initiative towards incentivising teaching; integrating teaching and research; and forging interdisciplinary partnerships. The frameworks Hubbard (2024) presents, such as the value spectra and the

scale in the figure above are particularly useful for institutions hoping to disrupt silos and cultivate a culture of interdisciplinary scholarship.

- *Recommendation 13:* Critically examine organisational culture as it helps or hinders academic collaboration.

Similar to the findings of Carballo et al. (2021) and Cotán et al. (2021), participants in this study described institutional limitations such as class size, class duration, and the need for more time to prepare for classes. Many participants cited structural factors like pre-existing curricula and accreditation requirements. These likely require organisational changes or institutional interventions that would empower faculty to have agency over aspects of their job that might otherwise impede their ability to teach well.

Hubbard (2024) posits that organisational thriving can be the outcome of "co-designing, enabling, and empowering participation" (p. 134). Enacting this participatory and collaborative ethnos means involving faculty as stakeholders in designing instruction for themselves and their students. Houdyshell et al. (2022) describe limitations to professional development due to restricted "faculty input into the structure and purpose" (p. 126). Had their PLCs been more informed by faculty needs (perhaps more student-centred), the professional development experiences might have been more impactful. Van Dijk et al. (2023) argue that greater emphasis should be placed on higher education teachers' role in choosing and shaping curricula. The Tuning method is a possible pathway to that end. This process "involves faculty coming together to define core competencies expected of students … [and] establishes a consensus understanding of the learning essential to a discipline" (Marshall, 2017, p. 4). Although the "flexible" (p. 31) process proposed involves faculty and students across multiple institutions, articulating curricular priorities and identifying modes of instruction in a discipline-specific manner could be (more feasibly) undertaken within one

department. Marshall (2017) argues that "consensus and acting intentionally to construct coherent learning experiences depends on ongoing and recursive efforts" (p. 3); which likely require institutional support to continue sustainably. Since time is a perennial obstacle, institutions should consider the degree to which time is allocated for faculty-initiated professional development and pedagogical design.

- *Recommendation 14:* Address structural limitations to teaching and empower faculty as stakeholders in the pursuit of Inclusive Pedagogy.

6.3.3. Beyond the classroom

In addition to multi-level efforts to empower faculty, incentivise teaching, and encourage interdisciplinary collaboration, strategies institutions might consider include implementing high-impact practices and cultivating community partnerships. Finely & McNair (2013) find that high-impact practices, such as service learning and internships, strengthen undergraduate learning, and, furthermore, enhance the engagement of underserved students. Wodon (2022) and Barnett (2020) promote service-learning specifically within the context of Catholic universities, as generally theologically in alignment with the social justice ends of the Church. As with other institutional initiatives, this faces structural obstacles to implement such as:

> a lack of human resources and leadership as well as resistance from faculty and managers, risks of politicization and conflicts with pastoral actions, a lack of alignment with traditional incentives for faculty that emphasize research, and lack of economic and logistical resources, including time constraints. (Wodon, 2022, p. 14)

Enacting high impact practices takes strategic organisational implementation.

Tupan-Wenno et al. (2020) argue that "Creating inclusive pathways in education for all …requires a comprehensive and holistic strategy with multiple regional partnerships" (p. 17). The need to cultivate community partnerships as a part of the implementation of Inclusive Pedagogy was cited by participants F, J, K, O, R, as well as the participants studying Boyer's (1997) model (Houdyshell et al., 2022), who:

> recognized the need to engage non-academics to join in the process for the benefit of the community. They believed these endeavors would garner sustainable bilateral trust and commitment between the university and community. (p. 127)

Engaging the wider context, such as primary and secondary schools, the institution's city, sister institutions, and other discipline-related entities, is a key part of bringing people into a forum, rather than maintaining an ivory tower. In an effort to widen participation, McNair et al. (2016)

> argue that colleges and universities exist as part of a larger community ecosystem — an environment within which all of the neighboring "species" (for-profits, non-profit, governmental, etc.) function while interacting with each other and the environment. (p. 60)

They go on to advocate for building partnerships to support student success. The locus of Inclusive Pedagogy goes beyond the classroom to the wider community.

- *Recommendation 15:* Support high impact learning practices and cultivate community partnerships.

6.3.4. Consensus, Values, & Systematic Implementation

Inclusive Pedagogy requires communal and institutional support. Regarding knowledge that enabled them to teach inclusively, Participant A expressed:

> What I'd love is basically for us as a university to develop a curriculum that we could actually put our faculty through so that we're kind of all on the same page and have some solid background that isn't anecdotal.

In response to a question about educator values, Participant Q reflected on different institutional articulations (or lack thereof) of DEI stating:

> what institutions, in my view, need to do be to kind of clarify for themselves- what are your institutional values that you as a faculty can kind of agree upon, have a consensus around this…it would be helpful if institutions could clarify their values.

Two sub-codes of the main code "Divergent Views" included How well or poorly the campus is with DEI and DEI as Political or Contentious. Alternative frameworks like CST (at Catholic institutions) and Liberal Arts framing support many of the aims of Inclusive Pedagogy without invoking partisanship or polemics. Furthermore, the values and institutional interpretation of what constitutes DEI (or related goals) need to be clearly articulated, particularly in Catholic institutions (Barnett, 2020; Duran et al., 2022). How values and strategic goals are articulated has a significant impact on student success (Starck et al., 2021; Thomas, 2018). At the faculty level, Erby et al. (2021) found a notable fear of reprisals from faculty trying to pursue Inclusive Pedagogy, necessitating the guidance to "Mitigate political ramifications (recognize and address—where possible—the level of risk that may vary across the university)" (p. 285). On the one hand, this is understandable given the backlash against diversity, equity, inclusion, belonging, justice, and other associated formulations. On the other hand, it is troubling that teachers earnestly trying to teach all students well produces an atmosphere of anxiety and possible retaliation. Institutions play a key role in formulating organisational values[61] that, at best, build consensus around how to

[61] See Inclusive Excellence Scorecard (Williams et al, 2005, p. 21) in Appendix 2.

support the success of all students, and at minimum, dispel fear. A faculty-involved (Barnett, 2020) critical self-reflection of teaching practices coupled with potentially pre-existing educational frameworks may elucidate or personalise Inclusive Pedagogy and remove some barriers, such as politicised or definitional confusion. Institutions play a key role in supporting inclusive teaching excellence through clarity and consensus in values and execution.

- *Recommendation 16:* Create consensus on institutional values and strategic goals regarding inclusivity and pedagogy.

While the systemic disruption of chronic disparity lies outside of any one individual institution (Stentiford & Koutsouris, 2021), universities can play proactive roles in implementing organisational change towards inclusivity. Participant J described the frustrating forces maintaining the status quo:

> …we really would like to change, and then, of course, we would like to hire people from minorities as faculty. But if you can't hire anyone, then you can't really solve that problem. Of course, you would think we should be much further on the way with this because this is not a new problem; this has been around for a long time, but seems like people always forget, 'Oh, we have a problem of inclusivity'…Yeah. At the university, as I said, there's all these initiatives and committees, and then they come up with something, and then it takes a while to implement it. And then years later, sometimes we forgot- 'Oh, did we really have this initiative? What was it about again?' because it takes so long.

Thomas (2011) presents a typology of four institutions that, to varying degrees, "engage a diverse student body". These are (i) Altruistic (institutions that give lip service to

diversity with no follow through); (ii) Academic (institutions with limited recruitment of academically promising students from diverse groups and no organisational change); (iii) Utilitarian (institutions that implement outreach to and admission of at-risk, or nontraditional students); and (iv) Transformative (an institution that empowers participation of all groups, changing organisational policies and norms accordingly). Institutions might consider which archetype they most closely resemble. McNair et al. (2016) detail paradigm-shifting recommendations to "becoming a student-ready" institution, rather than the deficit-framed process of ensuring students are "college-ready". Many participants expressed concerns that due to COVID, students were not "college ready" due to math, reading, writing competencies; a key Inclusive Pedagogy belief is that it is a teacher's role is to teach all students. Thomas (2011) asserts that "the utilitarian approach views students as lacking both suitable aspirations and prior academic achievement" (p. 9). In this articulation, as with "college-ready" discourse, there is an undercurrent of *othering*. Rather than inviting and serving students as assets, the university plays an assimilating role. To counter this narrative, McNair et al. (2016) echo some points above, such as missional alignment, "distributed" and "collaborative" leadership (p. 30), the invitation to view oneself as an educator, and an institutional commitment to student-centred learning. In addition to these, they argue, "A student-ready campus genuinely believes in students. Leaders on a student-ready campus express genuine belief that all students have the capacity to learn" (p. 74). This is a value that requires consensus and systemic implementation to move from Thomas' (2011) Altruistic to Transformative. Thomas (2018) sums up two main factors of institutional change that lead to diverse student success: providing "a high quality learning experience" and implementing a "whole institution approach" (p. 1). The latter requires multi-level leadership and involvement including faculty, staff and students; "a culture that values and prioritises success; [and] policies that prioritise and foster success" (p. 10). She cites Felten et al. (2016)

who recommend collaborative, strategic, and flattened leadership that prioritises students and student learning. Rodríguez-Gómez et al. (2019) hold that inclusion needs to be implemented through an institution's strategic planning "which translates into policies, actions, human resources, and budgets" and "involves vertical and horizontal leadership, internal organisational structures, governance, … external stakeholders, [and] students" (p. 66).

- *Recommendation 17*: Engage in organisational change towards systemically and strategically becoming a "student-ready" institution.

Van Dijk et al. (2023) highlight the organisational dynamics which might support or inhibit professional development such as institutional norms and academic culture. Addressing such hindrances that ultimately negatively affect student learning requires organisational change. These shifts include incentivising teaching by preparing graduate students for classroom instruction and placing a greater emphasis on teaching skills in hiring and promotion. This also likely require a campus-wide expression of the indispensable value of teaching; a move toward faculty collaboration, agency, and empowerment; and institutional identity and goals that strategically and meaningfully pursue Inclusive Pedagogy.

Recommendations for Institutions

Recommendation 10: Incentivise teaching by pedagogically equipping graduate students

Recommendation 11: Incentivise teaching through advancement structures, compensation, and role descriptions.

Recommendation 12: Incentivise teaching by centering (and funding) it within reimagined interdisciplinary (or transdisciplinary) research agendas.

Recommendation 13: Critically examine organisational culture as it helps or hinders academic collaboration.

Recommendation 14: Address structural limitations to teaching and empower faculty as stakeholders in the pursuit of Inclusive Pedagogy.

Recommendation 15: Support high impact learning practices and cultivate community partnerships.

Recommendation 16: Create consensus on institutional values and strategic goals regarding inclusivity and pedagogy

Recommendation 17: Engage in organisational change towards systemically and strategically becoming a "student-ready" institution.

Figure 31: Recommendations for Institutions

6.4. Conclusion

In Chapter 2, I provided a flexible heuristic for understanding Inclusive Pedagogy and adapting it to one's professional practice. In the previous chapter, I applied it to key codes, themes, and subthemes. In response to participant data and the recommendations detailed above, I argue that the *What* remains to equitably support the success of all students. The *Why* is a normative rationale that guides practice- and in the case of the participants, this was variously the aspirational aims of Liberal Arts and/or the principles of Catholic Social Teaching. The *Where* for this study was mainly the classroom, but participants mentioned institutional, structural, and community-based factors that either hindered or supported their teaching. Recommendations offered here embody a multi-layered approach to Inclusive Pedagogy in conjunction with interview data. The *How* are ways to strengthen the implementation of Inclusive Pedagogy in a holistic manner. Below, I apply this heuristic to recommendations in this chapter (*Figure 32*).

What	Why	Where	How
IP as an umbrella term for approaches that equitably support success of all students	Liberal Arts Catholic Social Teaching	*multi-layered implementation:* → classroom → within one's discipline → campus wide → greater community	→ build Pedagogical Knowledge and Pedagogical Content Knowledge → train and prepare graduate students (future faculty) → learn in community to grow as educational professionals → create consensus in policies and values → implement strategically

Figure 32: Applying Heuristic to Recommendations

Iturbe-LaGrave et al. (2021) write that "the main challenge to [implementing inclusive] pedagogy remains structural". As if to organisational leaders, they ask,

> …is inclusive pedagogy a central component of institutional strategic planning? Does it permeate faculty onboarding initiatives and departmental expectations? Is it an anchoring principle in graduate and professional student professional development? (p. 158)

Organisational change is difficult and longitudinal. The disparities that Inclusive Pedagogy aims to address are complex. Addressing these meaningfully requires sustained, intentional, and creative approaches. One such approach may be cultivating organisational cohesion by dismantling silos and engaging in interdisciplinary (or transdisciplinary) innovation. Rather than a comparative quest between disciplines as if establishing sympatico fields or interests, (Gleason et al., 2021), Education serves as the shared, transdisciplinary meta-function. Like others cited above, Gleason et al. (2021) cite structural challenges such as "organizational cultures" and "subcultures" (p. 82) that must be navigated to "address complex issues" (p. 84).

Schein & Schein (2016) warn, “One of the great dangers inherent in culture-change programs is to assume that strategy [is] somehow separate from culture” (p. 8). Strategy alone is insufficient to implement change. Hubbard (2024) writes, “Where a culture is not managed, it manages the individual” (p. 136). A singular point of entry or influence is insufficient. A holistic, multi-layered approach that invites engagement and investment among individuals (academic developers, faculty, and students) and that also targets structural organisational values and behaviours, is needed to implement Inclusive Pedagogy.

To quote Murray (2014) once more:

> Research is an active engagement with the social world. It is not simply the collecting of data but rather the development of a practical understanding of the world through a dialectical process (p. 18).

This initial “dialectical process” of conducting the interviews is continued and offered back to practitioners to consider how the findings might impact their professional activities. The recommendations detailed here aim to comprehensively support tertiary teachers, staff, and institutions, and in so doing, work towards Inclusive Pedagogy’s telos of equitably supporting the success of all students.

Chapter 7: Conclusion

In this final chapter, I conclude with a retrospective assessment of my chosen methodology, implications for possible future research, and my own personal reflection. First, I explore quality, evaluate the conceptual framework, and reflect on various aspects of the methodological process. Then, I present ways in which this research might be extended. Lastly, I reflect on how both the process and results affect me personally and professionally.

7.1. Methods

7.1.1. Quality

One of Tracy's (2010) quality criteria is "meaningful coherence" (p. 840). Studies meet this descriptor if they, "(a) achieve their stated purpose; (b) accomplish what they espouse to be about" (p. 848). This study directly addresses the two main research questions:

- How do faculty interpret the term "Inclusive Pedagogy" in meaning and application?
- What, if any, are their professional development goals pertaining to teaching generally and Inclusive Pedagogy specifically?

Additionally, studies with meaningful coherence "(c) use methods and representation practices that partner well with espoused theories and paradigms" (p. 848). An interpretivist paradigm was used to examine a situated reality (participants' views of a complex term and professional development needs, in the context of a Catholic university). The conceptual framework (more below) was specifically matched to the research topic. This paired with qualitative semi-structured interviews, invited participants to share the depth and breadth of their experiences, resulting in rich data. Reflective Thematic Analysis enabled me as a researcher to present meaningful findings that were significant across the data set. Finally, she lists "(d) attentively interconnect literature reviewed with research foci, methods, and findings" (2010, p. 848). In this dissertation, I have integrated key works on Inclusive Pedagogy such as literature reviews, reports, studies, and books throughout the dissertation,

comparing and contrasting their results with my findings. Additionally, I have included related literature on the topics of inclusive education, DEI, and generally widening participation[62] in the context of higher education. This extends to systematic implementation at the institutional level. I have also included relevant literature on faculty professional development to support findings-based recommendations.

This study presents a significant contribution (Tracy, 2010) because it provides a nuanced perspective of faculty's interpretation of the meaning and application of Inclusive Pedagogy. It examines the diverse views of participants from a range of career stages and academic disciplines. The participants were not screened or selected for any predetermined notions or indications of inclusive practices. The data was systematically collected and carefully analysed, resulting in complex findings. Conceptually, this study proposes an additional facet to existing conceptual frameworks of Inclusive Pedagogy in the finding of teacher **Qualities**. The study and results are practically grounded in pedagogical applications and approaches to furthering teacher development in higher education in the US. The subject matter and motivation for this study are morally inflected, raising issues of professional integrity among professors and equitable educational experiences for undergraduates. Methodologically, I integrated coaching techniques in a novel and original way that enhanced the data collection. Finally, this study's findings introduce a variety of paths for future inquiry.

Tracy (2010) describes "sincerity" (p. 840) as involving "[s]elf-reflexivity about subjective values, biases, and inclinations of the researcher(s) [and t]ransparency about the methods and challenges" (p. 840). I have engaged in reflexivity and transparency throughout this dissertation by providing a reflexivity statement and an interviewer reflection as well as

[62] This is a UK term not used in the US but has similar connotation of supporting underrepresented groups as they access and succeed in higher education

clear accounts of the research context and methods. In the following section, I will evaluate the utility of my chosen conceptual framework and reflect on other methodological aspects of the study.

7.1.2. Evaluation of Conceptual Framework

For this study, I chose Rouse's (2008) seminal conceptual framework of *beliefs*, *knowledge*, and *actions*. Rouse's audience is UK primary and secondary teachers in the pursuit of *inclusive education*, more closely associated with (dis)ability. However, I found that his framework provided an intuitive structure for translating recommendations and practices from one context into another. For example, the categories he proposes translate well to HE Inclusive Pedagogy in Australia (Gale & Mills, 2013) and Spain (Moriña, 2020b). I omitted "design" as advocated by Gale et al. (2017) and Moriña (2020a), as I felt that would be captured by *beliefs* and *actions*. Indeed, participants shared their intentions and normative views in response to *beliefs* questions and naturally connected them to *actions* based on questions in the protocol. The simplified framework enabled me to corral a complex topic into more approachable units of analysis that target teacher and classroom-level outputs. It provided me with a straightforward way to create a protocol and interview questions. This allowed me to elicit richness and depth of response from participants who shared very openly about their own professional practice. The framework enabled participants to discuss structural and organisational aspects (not just individual behaviours) pointing to deeper *design* issues.

There were some potential limitations of the framework. First, the *beliefs*, *knowledge*, and *actions* categories all naturally dovetail into one another. In the interviews, I often gave the caveat that these were interrelated and that the topics may be weaving back and forth. I observed that participants often answered *knowledge* questions with *actions* or examples of classroom activities. Similarly, many participants found *beliefs* and *knowledge* questions

challenging, leading to answer avoidance or answering *beliefs* questions with *actions* or *knowledge*. Furthermore, professional development questions about *beliefs* proved to be particularly challenging for participants to answer, who either avoided or answered with *knowledge* or *actions* -based needs. These patterns indicated the **Pedagogical Fluency** finding but may have been in part due to the interrelatedness of the questions. Additionally, some of the questions, particularly the latter, require a high degree of reflexivity and forethought and so are understandably challenging to answer in the moment.

Finally, the conceptual framework may be augmented by adding a fourth category or lens of analysis. The finding of **Qualities**[63] poses the following question: How do personal conviction and dispositions of care contribute to Inclusive Pedagogy? I observed **Qualities** such as care and empathy which go beyond a *belief* statement, such as "all students are capable of learning". These **Qualities** that individuals expressed represent a potential additional facet to this framework, which merits future inquiry.

7.1.3. Methodological Reflection

7.1.3.1. Data Collection

My training and techniques as a coach, particularly OARS (Rosengren, 2017) and the careful use of silence and pauses, enhanced my ability to conduct semi-structured interviews. Participants shared honestly and vulnerably, ideating towards the co-construction of knowledge with me as their interlocutor. Part of this may be due to a coaching strategy of distinguishing between informational questions (to provide the coach with more information) versus exploratory questions (to invite the coachee to deliberate further on an idea). Of the guiding literature on how to conduct qualitative interviews that I consulted (Galletta, 2013; Patton, 2014; Roulston, 2010c; Weiss, 1995), I found many of the recommendations to be

[63] **Qualities,** a sub-theme in this study, not to be confused with "quality" as in qualitative trustworthiness.

intuitive such as: don't interrupt the participant, don't ask a closed or double question, pause to let them speak, formulate questions that reflect your conceptual framework or research questions, ask follow-up questions to probe further. I found the methods used in a coaching engagement to be a systematic and translatable skill set that not only guided my comportment as an interviewer but also facilitated space for deep exploration for the participants.

7.1.3.2. Data Analysis

Though the findings were not presented in this format, I initially drafted results according to Wolcott's (1994) structure of description, analysis, interpretation. Wolcott (1994) clarifies, "[B]y no means do I suggest that the three categories- description, analysis, and interpretation- are mutually exclusive. Nor are lines clearly drawn where description ends and analysis begins, or where analysis becomes interpretation" (p. 11). Rather, this heuristic serves as yet another tool for my bricoleuse belt. It aided me in more clearly identifying and articulating patterns of meaning in order to present and share findings from this qualitative study. The recursive practice of reflective and narrative writing facilitated the analysis, further aiding me in signposting and elaborating on patterns. I engaged in reflective and narrative writing at many points during the data collection and data analysis. In synthesising notes, describing nascent codes, engaging in writing-as-thinking for iterations of mind maps, and drafting findings in Wolcott's (1994) structure, I was able to more clearly present a cohesive analytical narrative (Braun & Clarke, 2021a; D. Byrne, 2021).

7.1.3.3. NVivo

I used NVivo 14 software (*NVivo*, 2023) to systematise my coding. Through the interview process and familiarisation stage, I began to formulate initial codes. NVivo assisted in organising these codes and enabled me to clarify each code's meaning (as distinct from other codes) during the coding process. The ability to collapse codes into categories of shared meaning helped me to visualise potential themes. Coding and analysing twenty-three

interviews was a lot of data for a research team of one. I chose this participant number in order to capture a diversity of perspectives. NVivo facilitated both data management and pseudonymization by keeping everything digitally organised. I was also able to easily search and view all twenty-three interviews collectively as a whole dataset. NVivo played an important role in completing this research.

7.1.3.4. Writing and Thinking in Community

Writing is a social act. Writing is not solitary as it is sometimes depicted (Gibson & Beitler, 2020), rather it is community with others. As Participant Q shared, “I'm usually reading literature written by other people. So even when I'm alone in my office, I'm engaged in a social activity.” Furthermore, thinking happens in community: discussing ideas with peers and colleagues within one’s discipline, but also gaining new perspectives from those without. Throughout this process, I have benefited from conversations with fellow doctoral students, as well as with subject area experts from a range of fields. These conversations widen my horizons and add complexity to my own views. As an instructional designer, I have had the pleasure and privilege of collaborating with faculty on a range of topics. I hope partnership and interdisciplinary collaboration will have a continued place in my career moving forward not only in instructional design but also in scholarship.

7.1.3.5. Limitations

Due to the recruitment style, the participants are part of a self-selecting group who a) were willing to volunteer their time to help a graduate student and b) were also willing to discuss the topic and their teaching practices. These (very appreciated) inclinations may introduce unforeseen biases or **Qualities** within the participant group. Volunteering for this study about teaching may speak to their prior interests or implementation of Inclusive Pedagogy. These factors may present characteristics of the participants that may be distinct from a group of peers otherwise recruited.

Classroom activities and pedagogical choices were solely described by participants and not observed by any third party. Alternative research designs might involve classroom observations, participant pedagogical journals, or student surveys. Given participants' unfamiliarity with certain educational terms or practices, this might serve to corroborate participants' descriptions or add nuance to practices. Additionally, gathering student experiences and perspectives might provide a more holistic analysis.

As mentioned above, reflexive questions about one's practice that a participant may or may not have previously considered were sometimes met with confusion. Future researchers might identify ways to scaffold these questions or provide prompts before the interview. Participants might appreciate the time and space to consider introspective questions about their professional practices.

The research was carried out at one institution with a particular religious affiliation, so transferability should be carefully weighed by the reader. Likewise, organisational recommendations and applications may vary based on institutional dynamics and governance.

7.2. Future Research

The results of this study introduce various pathways to future research on the following topics: discipline-specific development, faculty reflexivity, the role of **Qualities**, Catholic institutional identity, multi-layered implementation of Inclusive Pedagogy, and the effects of coaching techniques on qualitative interviewing.

7.2.1. Faculty development and discipline-specific guidance

Faculty in my dissertation research expressed a (perceived) lack of discipline-specific pedagogical support in various ways, such as a lack of field-specific suggestions or guidance for teaching their course content; difficulty navigating educational resources and journals; and a perception that current PD offerings were unhelpful or not applicable.

Potential future research questions from this finding include:

- How valid is this perception? (From a cursory search it seems that there are many subject-specific resources available.) How do faculty arrive at this conclusion?
- How do faculty go about searching for discipline-specific suggestions and guidance for instruction?
- How do they engage with the Scholarship of Teaching and Learning via scholarly resources like journals on the subjects of education, teaching, learning, assessment, instruction? How does one effectively locate resources or applicable scholarship without a formal background in educational terminology or theory?
- To what degree does this reflect disciplinary boundaries or the bifurcation of STEM versus Humanities?

7.2.2. Faculty & Reflexivity

A code within the sub- theme **Pedagogical Fluency** was reflexivity difficulty. This was represented by difficulty assessing one's own effectiveness as a teacher or difficulty assessing how helpful a particular learning modality is or is not.

Potential future research questions from this finding include:

- What factors might encourage certain HE professionals to engage in pedagogical reflexivity? How do faculty develop (teacher) reflexivity?
- How, if at all, does this relate to discipline and field background? STEM versus Humanities boundaries?

7.2.3. The Role of Qualities

Qualities or expressions of care, conscientiousness, empathy, love for students, and humble disposition to reflect and improve were expressed by many of the participants in this study.

Potential future research questions from this finding include:

- To what degree can this be considered an additional facet to Inclusive Pedagogy frameworks (in addition to *beliefs*, *knowledge*, *actions*/*design*)?
- What, if any, is the relationship between **Qualities** and pedagogical practices?
- What if any, is the relationship between **Qualities** and patterns of professional development?
- What, if any, is the relationship between **Qualities** and normative belief systems?
- To what degree can these **Qualities** be developed?

7.2.4. Catholic Institutional Identity and Inclusive Pedagogy

Given the context of this study and the finding that Catholic Social Teaching (CST) underpins Inclusive Pedagogy practice, it would be interesting to explore this further.

Potential future research questions from this finding include:

- How do these findings vary at different Catholic institutions?
- How does an articulation of Catholic values influence faculty professional practice?
    - CST and individually held values?
    - How does the institution articulate its values such as the theological approach to DEI?
        - How are these values understood or received by faculty?
        - How do these articulated values affect HE teacher *beliefs*, *knowledge*, and *actions*? Inclusive Pedagogy practice?

7.2.5. Inclusive Pedagogy as a multi-layered approach

Based on participant responses and resulting recommendations, an analysis of implementation at classroom, institutional, community, and systems levels is needed. This might take the form of a needs analysis from the perspectives of multiple stakeholders: students, faculty, and administrators.

Potential future research questions from this finding include:

- What are the critical needs to implement or enhance Inclusive Pedagogy, taking into account student needs, faculty professional practice, organisational development, community realities, and structural factors?
- What elements within these levels help or hinder Inclusive Pedagogy implementation?
- How do these realms interact with each other?
- To what degree might integration of these levels support further Inclusive Pedagogy implementation?

7.2.6. Coaching Techniques as Qualitative Interviewing Methodology

As a researcher-in-training and during the data collection, I found the tools of coaching such as motivational interviewing techniques and intentional spaciousness to be helpful and impactful. This merits further study.

Potential future research questions from this finding include:

- How do coaching techniques employed in semi-structured qualitative interviews affect interviewer approaches?
- How do coaching techniques employed in semi-structured qualitative interviews affect participant response?
- How might coaching skills training be integrated into early researcher education?

7.3. Researcher Reflections

7.3.1. Professional

For the first nine years of my career, I taught English to adults in various settings including universities and community colleges. At one university faculty orientation, an auditorium full of mostly tenure-track faculty was asked if they had any teaching experience. There were very few hands raised. I was (naively) shocked.

At the start of this doctoral journey, I was working for a non-profit startup that provided faith-based DEI, leadership development, and organisational change training and consulting. Similar topics present themselves in this dissertation. That organisation, now closed, witnessed the cultural tumult of anti-Critical Race Theory, the COVID-19 pandemic, the 2020 rise of Black Lives Matter, and the so-called "cultural reckoning" of racism in the US (with increased demand for our services). Now, trends and sentiments have circled back to anti-DEI rhetoric and legislation in the US.

An important aspect of my job was collaborating with faculty to co-create meaningful professional development curricula. Part of my role, which I only recognised later, was coaching. I served as a thought partner to both subject-area experts and participants as they articulated pedagogical and professional development goals respectively.

Currently, I work for another faith-based non-profit, whose emphasis is more clearly on anti-racism to co-design workshops, and still collaborate with faculty. Since the start of the program, I pursued formal coach training and began work as an International Coaching Federation Associate Certified Coach. All I lack are the hours necessary to obtain the Professional Certified Coach level.

The data and recommendations from this study inform my approach to these roles in the following ways. I have more awareness and appreciation of faculty perspectives, as many of the participants shared insightful and novel approaches to teaching that I took note of for future reference. I have a heightened sense of not making assumptions about terms or methods; it is important to first intently listen as needed and then to simplify or define ideas depending on the audience. The recommendations for academic developers detailed in the previous chapter are aimed at my own practice. Finally, a helpful approach may be to find a shared end and adjust the pedagogical lens to native frameworks; this may be ideological, discipline-specific, or other pre-existing theories faculty are aware of.

Moving forward, I am seeking ways in which to maintain a "portfolio career". In addition to my coaching practice, I would like to return to the higher education classroom. I would like to continue my collaborative interdisciplinary engagement through my role as an instructional designer and potentially as a co-author and co-researcher. I would like to more intentionally pursue a role as an educational developer with the insights from this study.

7.3.2. Personal

Personally, I have grown in self-awareness and resilience as a result of this doctoral journey. The dissertation process has shifted my perception of and relationships to failure and persistence in ways that are personal and profound. I am not naturally someone who tolerates ambiguity well, but the process has required flexibility and discovery. I have developed better time management skills, more clearly aligning my goals and priorities with my chosen strategies.

7.4. Conclusion

Tracy (2010) prompts researchers to assess "a study's contribution" with the following questions: "Does the study extend knowledge? Improve practice? Generate ongoing research? Liberate or empower?" (p. 845). I believe I demonstrated through the preceding chapters and in this short conclusion that the study aims to and fulfils these criteria. Data from this study closely examines on-the-ground faculty practice and needs from their direct perspectives informing academic development and organisational change. All this is in the ultimate service of equitable undergraduate learning. Furthermore, the findings provide many possible paths to future research, and grounds my professional practice in a depth of understanding and nuance.

Appendices

1. Findings of Stentiford & Koutsouris 2021

Reproduced from Stentiford, & Koutsouris (2021, p. 2251)

First author	Date	Country	Article format	Focus on student 'difference'	Article purpose / aim
Aragon	2017	USA	Survey	Ethnic minorities and women	Discusses programme / workshop
Barrington	2004	New Zealand and Hong Kong	Opinion piece	Student diversity	Discusses programme / workshop
Beynon	2003	Canada	Interviews	Student diversity	Explores staff attitudes / perceptions
Cunningham	2013	UK	Opinion piece	Student diversity	Discusses programme / workshop
Considine	2014	USA	Case study	Student diversity	Discusses programme / workshop
Dallas	2016	USA	Survey	Disability	Explores staff attitudes / perceptions
Dallas	2014	USA	Survey	Disability	Explores staff attitudes / perceptions
Enjelvin	2009	UK	Case study	Disability	General ideas for practice
Gibson	2015	UK	Opinion piece	Disability	General ideas for practice
Glowacki	2012	USA	Reports, survey, interviews	Student diversity	Discusses programme / workshop
Grier-Reed	2018	USA	Opinion piece	Student diversity	General ideas for practice
Higbee	2009	USA	Opinion piece	Disability	General ideas for practice
Hockings	2011	UK	Participatory action research	Student diversity	General ideas for practice
Hockings	2012	UK	Opinion piece	Student diversity	Discusses programme / workshop
Lombardi	2018	USA	Opinion piece	Disability	General ideas for practice
Lombardi	2013	USA	Survey	Disability	Explores staff attitudes / perceptions

Lombardi	2015	USA, Canada and Spain	Survey	Disability	Explores staff attitudes / perceptions
Matthews	2009	Australia	Opinion piece	Disability	Discusses programme / workshop
Moore	2010	USA	Opinion piece	Student diversity	Discusses programme / workshop
Orr	2009	USA	Systematic review	Disability	General ideas for practice
O-Shea	2016	Australia	Interviews and survey	Student diversity	Explores staff attitudes / perceptions
Reupert	2010	Australia	Interviews	Disability	Explores staff attitudes / perceptions
Santhanam	2004	Australia	Survey	Student diversity	Explores student attitudes / perceptions
Santhanam	2009	Australia	Opinion piece	Disability	Discusses programme / workshop
Schmid	2016	USA	Interviews and survey	Ethnic minorities and lower socio-economic status	Discusses programme / workshop
Skelton	2002	UK	Opinion piece	Student diversity	Discusses programme / workshop
Smith	2010	UK	Case study	Disability	Explores staff attitudes / perceptions
Stipanovic	2018	USA	Opinion piece	International students	General ideas for practice
Thompson	2012	Canada	Case study	Disability	Discusses programme / workshop
van Jaarsveldt	2015	South Africa	Interviews	Disability	Explores staff attitudes / perceptions
Wright	2014	UK	Opinion piece	Student diversity	General ideas for practice

2. Inclusive Excellence Scorecard (Williams et al., 2005)

IE Area	Definition	Sample Indicators	Source
Access and Equity	The compositional number and success levels of historically underrepresented students, faculty, and staff in higher education	· Number of students, faculty, and staff members of color at the institution · Number of tenured women faculty in engineering · Number of male students in nursing · Number of historically underrepresented students in science, technology, engineering, and mathematics (STEM) fields	Bensimon et al., 2004; Hurtado et al., 1999; Smith et al., 1997
Diversity in the Formal and Informal Curriculum	Diversity content in the courses, programs, and experiences across the various academic programs and in the social dimensions of the campus environment	· Courses related to intercultural, international, and multicultural topics · Campus centers, institutes, and departments dedicated to exploring intercultural, international, and multicultural topics · Articles, monographs, lectures, and new knowledge that is produced around issues of diversity	Smith et al., 1997
Campus Climate	The development of a psychological and behavioral climate supportive of all students	· Incidents of harassment based on race, ethnicity, gender, and sexual orientation · Attitudes toward members of diverse groups · Feelings of belonging among ethnically and racially diverse groups on campus · Intergroup relations and behaviors on campus	Smith et al., 1997; Hurtado et al., 1999
Student Learning and Development	The acquisition of content knowledge about diverse groups and cultures and the development of cognitive complexity	· Acquisition of knowledge about diverse groups and cultures · Greater cognitive and social development derived from experiences in diverse learning environments · Enhanced sense of ethnic, racial, and cultural identity for all students	Gurin et al., 2002

3. Interview Protocol

Introduction:

- Hi there! I'm Anna Rozzo. As you know, I'm a doctoral candidate at the University of Glasgow and this interview is part of my dissertation research.
- First of all, I want to thank you for your time and your willingness to participate. This is something I really appreciate.
- For your information, I just want to remind you that this recording is confidential and that any report or subsequent publishing of data resulting from this interview will use pseudonyms. This interview will be recorded and stored in a password-protected and encrypted file only I can access.
    - May I confirm your consent to proceed?
- So the topic of this conversation is "inclusive pedagogy". There are no wrong or right answers. This topic is complicated, so I want to invite you to view this as an exploratory session. The session will last about 60 minutes. Does that still work for you?
- Before we start, do you have any questions for me?
- Great! First, I'd like to learn a little about you, then we can jump in. Sound good?
    - Opportunity for participant to share/rapport-building
        - Tell me about yourself. Tell me about your faculty role.

Semi-Structured Interview:

based on and adapted from my conceptual framework (beliefs, knowledge, actions):

Thank you for sharing that. The purpose of this project is to explore how faculty conceptualize "inclusive pedagogy", what it looks like in their professional practice, and what, if any, are their professional development needs in this area.

What	There are various understandings out there about what "inclusive pedagogy" is and looks like. ● Could you please share your understanding of this? ● **How would you describe "inclusive pedagogy" to someone?** ○ to another faculty member or perhaps to someone outside of academia? ● Anything else you'd like to add about what "inclusive pedagogy" is? ○ is not?

Thank you for those answers. In this interview, I'm adapting a framework from many education scholars who conceptualize "inclusive pedagogy" through lenses of beliefs, knowledge, and actions. I'd love to brainstorm those categories with you. Let's start with beliefs or values.

Beliefs	● **What are some of your beliefs or values as an educator?** ○ Please describe how you see your role as professor ○ What beliefs or values do you hold about your students? ○ "*How do you relate to your students? How important is this relationship*?" (Gibson & Beitler, 2020) ● **What are some of your beliefs or values about education generally?** ○ What is the role of education in society? ● What beliefs or values do you hold regarding diversity, equity, inclusivity, culture etc.? ○ How do these values inform your role as an educator? **What, if any, is an area of professional development (needs, goals) for you related to these topics?** ● *(If few to no needs expressed, move to how they gained these skills)*

Thank you for sharing your thoughts. Let's move on to the knowledge that might be involved in an inclusive teaching practice. I'd love to hear your thoughts on classroom strategies, cultural knowledge, and structural obstacles your student's might be facing.

Knowledge	● Just generally, what knowledge do you think faculty need to implement inclusive pedagogy? ○ **What knowledge do you possess that helps you teach inclusively?** <u>Classroom</u> ● **What teaching strategies or methods do you consider to be inclusive?** ○ *"What methods do you consider to be more effective [least effective?] for all students to learn, and why?*" (2010) *see also* (Carballo, Cotán, et al., 2021, p. 27) ○ What are some assessment strategies you're aware of or employ? ● **What are your students' learning needs and how do you determine what they are?** ○ What types of resources are available to support them (learning needs or otherwise)?

Knowledge con't	<u>Culture:</u> ● How do you learn about your students' backgrounds and cultures? ● How do you identify and express your own culture as a scholar and in the classroom? ○ What diverse viewpoints and voices are present in your field of scholarship? <u>Structures:</u> ● What types of systemic issues or inequities do your students face? ○ What types of you do you observe in your context? ● **What, if any, is an area for professional development for you related to these topics?** ● *(If few to no needs expressed, move to how they gained these skills)*

Let's keep exploring what this looks like in practice.

Action / Design	● **What <u>does inclusive pedagogy look like in action?</u>** ● *"What do you do to know/discover the specific needs or difficulties of a student to follow your subject successfully?* ○ *What do you do to help them overcome those difficulties?"* (Carballo, Aguirre, et al., 2021, p. 1508; Carballo, Cotán, et al., 2021, p. 27) ● What are the implications of your role as "facilitator of knowledge"? ○ [have you heard the term?/meaning?] ● How do you incorporate diverse representation into class content? ○ (see above) ● How do you set norms and navigate (difficult) discussion? ● What social-emotional or intercultural tools do you employ with students? ● What type of professional development do you regularly pursue (to support your teaching practice?) ● How, if at all, does your teaching relate to the wider community? ● Rouse (2008) describes the "activist professional" as the instructor who is invested in the social justice issues that affect her students. To what degree do you feel this describes you? Why or why not. If so, how? ● What, if any, is an area for professional development for you related to these topics? ● *(If few to no needs expressed, move to how they gained these skills)*

Thank you again for thinking out loud with me. Finally, I'd love to hear more about professional development needs for yourself and others.

Needs	● In your opinion, what are the top 3 professional development needs you see among your peers pertaining to inclusive pedagogy? ● Are there any other needs you see as urgent to address? ○ **in yourself?** ○ in your peers? ● **What other areas of professional development needs do you think would enhance your teaching** (besides the ones you mentioned earlier)? ● **Is there anything else that would help you feel equipped to implement inclusive pedagogy in your role?** ○ How might you go about pursuing this? ● Anything else you'd like to share? ○ point you want to raise? ○ questions you thought I'd ask that I didn't, you might want to address?

Conclusion:

- Our time is almost up, is there anything else you'd like to add before we wrap up?
- Any other questions for me?
- Thank you again for your time and your willingness to explore this complex topic with me.
- Is it ok if I reach out via email if I have any questions?
- Thank you again.

4. Ethics Documents: Letter of Ethical Approval, Participant Information Sheet, Privacy Notice, and Consent Form

University of Glasgow

College of Social Sciences

31 October 2022

Dear Anna Carissa Rozzo

College of Social Sciences Research Ethics Committee

Project Title: *Academic staff and "inclusive pedagogy": an exploration of professional practice and needs*
Application No: 400220053

The College Research Ethics Committee has reviewed your application and has agreed that there is no objection on ethical grounds to the proposed study. It is happy therefore to approve the project, subject to the following conditions:

- Start date of ethical approval: 31/10/2022
- Project end date: 03/01/2025
- Any outstanding permissions needed from third parties in order to recruit research participants or to access facilities or venues for research purposes must be obtained in writing and submitted to the CoSS Research Ethics Administrator before research commences: socsci-ethics@glasgow.ac.uk
- The research should be carried out only on the sites, and/or with the groups and using the methods defined in the application.
- The data should be held securely for a period of ten years after the completion of the research project, or for longer if specified by the research funder or sponsor, in accordance with the University's Code of Good Practice in Research: (https://www.gla.ac.uk/media/media_490311_en.pdf)
- Any proposed changes in the protocol should be submitted for reassessment as an amendment to the original application. The **Request for Amendments to an Approved Application** form should be used: https://www.gla.ac.uk/colleges/socialsciences/students/ethics/forms/staffandpostgraduateresearchstudents/

Yours sincerely,

Dr Susan A. Batchelor
College Ethics Lead

Susan A. Batchelor, Senior Lecturer
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University of Glasgow

College of Social Sciences

Participant Information Sheet

Study title: Academic staff* and "inclusive pedagogy": an exploration of professional practice and needs

Researcher Details: Anna Rozzo, xxxxxxxxx@student.gla.ac.uk, EdD Student
Supervisor: Dr. Stephen McKinney, Stephen.McKinney@glasgow.ac.uk

You are being invited to take part in a research study. Before you decide to take part, it is important for you to understand why the research is being done and what it will involve. Please read the following information carefully and discuss it with others if you wish. Ask the researcher if there is anything that is not clear or if you would like more information. Take some time to decide whether or not you wish to take part.

Thank you for reading this.

This project aims to understand how faculty (the term for academic staff commonly used in the United States) conceptualize and enact "inclusive pedagogy". The researcher will use an exploratory conceptual framework to inform the interview questions. The research will involve 45-75 minute semi-structured interviews conducted and recorded via Zoom. The transcriptions will be checked by the researcher and subsequently analysed through reflexive thematic analysis. The resulting report will be presented to the researchers' supervisor and professors. Pseudonyms will be used and identifying information about participants will be removed. This project is designed to fulfil the researcher's doctoral dissertation requirements. Possible benefits to participants include space and time to reflect on one's professional practice in a judgement-free space. Possible risks include time commitment and emotional labour involved in reflection. Participants are free to withdrawal their participation and/or data collected from the study at any point without penalty. Involvement in this study is strictly voluntary.

Participants will be given a pseudonymous ID, e.g. *Participant A, Participant B*, and so forth. When/If stricter de-identification is required (e.g. omitting sensitive, potentially identifying demographic information), the researcher will confer with participants to ensure confidentiality and privacy.

Please note that assurances on confidentiality will be strictly adhered to unless evidence of wrongdoing or potential harm is uncovered. In such cases the University may be obliged to contact relevant statutory bodies/agencies.

This project has been considered and approved by the College Research Ethics Committee.

Data will be used for the completion of a class assignment. Subjects will be notified if the researcher intends to use the collected data for the production of journal articles and/or conference papers at any point in the future and will be able to deny permission. Data collected will be stored digitally and protected with password security and encryption. Data will be saved for no more than 10 years, for the potential use in further research or publication.

There is no external funding or incentives attached to this project.

To pursue any complaint about the conduct of the research: contact the College of Social Sciences Lead for Ethical Review, Dr Susan Batchelor: email socsci-ethics-lead@glasgow.ac.uk

* "Faculty" is the common term in the US. "Academic staff" is titled for a UK readership.

_____End of Participant Information Sheet_____

PRIVACY NOTICE

Privacy Notice for Participation in Research Project: "Academic staff and 'inclusive pedagogy': an exploration of professional practice and needs" | Anna Rozzo (researcher)

Your Personal Data

The University of Glasgow will be what's known as the 'Data Controller' of your personal data processed in relation to your participation in the research project ("Academic staff and 'inclusive pedagogy': an exploration of professional practice and needs"). This privacy notice will explain how The University of Glasgow will process your personal data.

Why we need it

We are collecting basic personal data such as your name and contact details in order to conduct our research. We need your name and contact details to gauge your interest in participating in this project; to provide you with Participant Information Sheet and Consent Forms; to arrange a time for the interview to take place; and in case of any follow-up or confirmation that may arise.

We only collect data that we need for the research project and your information will not be shared with anyone outside of researcher. Full names and emails will only be retained for the purposes described above, will never be shared externally, be stored in a password-protected & encrypted location, and be deleted upon completion of this research project. In the write up of the report, individual participants will be pseudonymised.

While efforts will be made to not name the institution or its individuals, the nature of this project is small and localized and so, please note that your confidentiality may be impossible to guarantee. Please see accompanying **Participant Information Sheet**,

Legal basis for processing your data

We must have a legal basis for processing all personal data. As this processing is for Academic Research we will be relying upon **Task in the Public Interest** in order to process the basic personal data that you provide. For any special categories data collected we will be processing this on the basis that it is **necessary for archiving purposes, scientific or historical research purposes or statistical purposes**

Alongside this, in order to fulfil our ethical obligations, we will ask for your **Consent** to take part in the study Please see accompanying **Consent Form**.

What we do with it and who we share it with

All the personal data you submit is processed by: Anna Rozzo, student at the University of Glasgow in the United Kingdom. In addition, security measures are in place to ensure that your personal data remains safe: personal data will be stored in secure, encrypted

university storage for the duration of the project only; data will not be shared; no hard copies will be kept; participants names will be pseudonymised.

Please consult the **Consent form** and **Participant Information Sheet** which accompanies this notice.

Due to the nature of this research, other researchers may find the data collected to be useful in answering future research questions. We will ask for your explicit consent before sharing any personal data, should this situation arise.

We will provide you with a copy of the study findings and details of any subsequent publications or outputs upon request.

What are your rights?*

GDPR provides that individuals have certain rights including: to request access to, copies of and rectification or erasure of personal data and to object to processing. In addition, data subjects may also have the right to restrict the processing of the personal data and to data portability. You can request access to the information we process about you at any time.

If at any point you believe that the information we process relating to you is incorrect, you can request to see this information and may in some instances request to have it restricted, corrected, or erased. You may also have the right to object to the processing of data and the right to data portability.

Please note that as we are processing your personal data for research purposes, the ability to exercise these rights may vary as there are potentially applicable research exemptions under the GDPR and the Data Protection Act 2018. For more information on these exemptions, please see UofG Research with personal and special categories of data.

If you wish to exercise any of these rights, please submit your request via the webform or contact dp@gla.ac.uk

Complaints

If you wish to raise a complaint on how we have handled your personal data, you can contact the University Data Protection Officer who will investigate the matter.
Our Data Protection Officer can be contacted at dataprotectionofficer@glasgow.ac.uk

If you are not satisfied with our response or believe we are not processing your personal data in accordance with the law, you can complain to the Information Commissioner's Office (ICO) https://ico.org.uk/

Who has ethically reviewed the project?

This project has been ethically approved via the College of Social Sciences Research Ethics Committee or relevant School Ethics Forum in the College.

How long do we keep it for?

Your **personal** data will be retained by the University only for as long as is necessary for processing and no longer than the period of ethical approval (Insert end date of ethical approval). After this time, personal data will be securely deleted.

Your **research** data will be retained for a period of ten years in line with the University of Glasgow Guidelines. Specific details in relation to research data storage are provided on the Participant Information Sheet and Consent Form which accompany this notice.

End of Privacy Notice _____

University of Glasgow

College of Social Sciences

CONSENT TO THE USE OF DATA

University of Glasgow, College of Social Sciences Research Ethics Committee

Title of Project: Academic staff and "inclusive pedagogy": an exploration of professional practice and needs

Name of Researcher: Anna Rozzo

Project Summary:

This project aims to explore conceptualizations of and approaches to "inclusive pedagogy" as expressed by faculty*. The researcher will use an adapted conceptual model to inform the interview questions. The research will involve 45-75 minute hour semi-structured interviews conducted and recorded via Zoom. The transcriptions will be checked by the researcher and subsequently analysed through thematic analysis. The resulting report will be presented to the researchers' supervisor and professors. Pseudonyms will be used and identifying information about participants will be removed. This project is designed to fulfil dissertation requirements.

Please check as appropriate:

Yes ☐ No ☐ I confirm that I have read and understood the Participant Information Sheet for the above study and have had the opportunity to ask questions.

Yes ☐ No ☐ I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason.

Yes ☐ No ☐ I consent to interviews being audio-recorded.

Yes ☐ No ☐ I acknowledge that participants will be referred to by pseudonym.

Yes ☐ No ☐ The material will be treated as confidential and kept in secure storage at all times.

Yes ☐ No ☐ I waive my copyright to any data collected as part of this project.

Yes ☐ No ☐ The material will be retained in secure storage for possible use in future academic research.

Yes ☐ No ☐ The material may be used in future publications, both print and online.

Yes ☐ No ☐ I acknowledge the provision of a Privacy Notice in relation to this research project.

I understand that Anna Rozzo is collecting data in the form of recorded Zoom interviews, which will then be transcribed and analysed for use in an academic research project at the University of Glasgow.

I agree to take part in this research study ☐

I do not agree to take part in this research study ☐

Name of Participant:…….

Signature: ……

Date ……

Name of Researcher ……Signature ……

Date ……

* Faculty is used more commonly in the US for academic staff.

5. Pedagogy Progression (Code)

Participant A: that [implementing inclusive pedagogy] actually requires a big mindset shift for many instructors, I think, because I think for many of us, we've been trained really not to think about students' perspectives at all because the idea is the subject matter is the subject matter, right?

Participant B: …you're not just meeting, say, customers or repositories, that you're putting knowledge into, like, containers, but that you're encountering whole people. And so it's not just a transmission of information, but it's an encounter.

Participant C: I think it's a moving away from straight up lecture, the way it used to be, where the professor would just stand there and talk and write on the chalkboard, and the students would never really be actively doing anything except writing things down.

Participant J: [regarding lectures and memorization] No, that doesn't work. I mean, I learned that this just doesn't work. Also myself. I mean, I'm learning something if I'm interested in it because I think, oh, I can do something with it. And that's, of course, true for other people, too.

Participant K: [regarding views of role of the professor] Yeah, it's not the professors that I had… So we do activities with our students.

Participant L: I would say any instruction that involves small group discussion or engagement of students versus just talking at them by definition is more inclusive and more inviting of people of different backgrounds to be involved in contributing.

Participant P: [Beliefs] So I don't feel like I can pour knowledge in anybody's head.

Participant Q: I'm designing a course or a set of experiences that will facilitate their learning and then trying to motivate students to do the work that I'm asking them to do.

Participant R: …sometimes they have follow up questions that they ask, and so the dialogue continues. So it's much more of a conversation more of the time than it is just a straight up lecture.

Participant S: So I think that education is about the whole human person. It's not just pouring information into a student's mind… And my role here is not just simply to give you information and then to take back a regurgitation of that information, but my role here is to really be a guide. I see- I often give them the example of it like a docent in a museum, an art museum, or a waiter in a restaurant, in a very nice fancy restaurant.

6. Divergent Views (Code): DEI Examples

Participant C: I take a slightly actually very different approach to inclusivity than is the trend right now because I see it in terms of the virtue of charity rather than some of the other definitions that currently are out there… And a lot of the other inclusion is about specific underrepresented backgrounds or making reparations or things like that. But actually a lot of those things are contrary to the teachings that I follow as a person of faith.

Participant G: It's, like, just common sense in general. Most diversity issues come down to, "Don't be an asshole." And if you've been raised properly by civilized human beings, then you know what being an asshole is? It's being mean to somebody who doesn't deserve it.

Participant J: I see this more as a practical question. I mean, I know there's also a political aspect to it, but I'm not sure about, how do we say? How to reach equity. I know there's a

lot of theories and ideas, and- but I don't know. Um, yeah, I don't really have an answer to that.

Participant K: Personally, I don't really think of the paper I wrote two years ago as being a success. However, if I look at some students that I graduated who maybe couldn't have been successful at another college, I would view that as a much larger success in my life. …that combined helps push me towards DEI work.

Participant S: I think for professors, instructors, to have intercultural competence is absolutely critical… Obviously, diversity, equity, inclusion, all are values that I think any educator would look to or be having to engage in simply because we live in a globalised world today.

R: Every human is equal in dignity. So DEI is kind of redundant. I think it's probably more relevant in a secular environment where there are a lot more kind of fragmented ideologies at play and they're trying to find a way to unify it. Having spent a lot of time in the secular corporate sphere, I can say that DEI only goes so far if they don't recognize the actual dignity of the human person. It's really just a Band Aid. It's not a very helpful ideology, to be honest, because if you don't actually recognize a human dignity and you have to have some kind of governing ideology over that to ensure that you're actually being half decent to somebody, as far as I'm concerned, that's a very low bar for behavior.

Participant T: Inclusion, therefore, doesn't mean, 'well, all points of view are equally adequate", or "all points of view are equally true' in specific respects. And to say, well, we have to be inclusive in that sense seems to me that's ultimately incoherent… the way I think most people think about diversity is there's a very narrow range of things that they count as diverse… I think that most talk about those things nowadays is incredibly

impoverished and narrow and shallow and likely to make matters worse, not better…. I mean "diversity, equity, inclusion" has often, in some corners anyway, meant dumbing things down or denying that excellence is really possible…

Participant U: I think that's essential to value, to promote, to advance- to advance and to support learning.

Participant V: Well, there's a lot of misconceptions, I think, personally, about what that is. I kind of tie it to the new desire for faculty members that have diversity statements and to kind of talk about how they do that stuff is really poorly conceptualized, I think, in academia in general. But for me, it's about making sure that everybody has the same sort of access to be able to acquire knowledge..

Participant W: But in terms of whether they're first generation or whether they're coming from wealthy families or poor families or are they coming from some kind of environment … I'm not so sure…Everybody's telling me that I'm not supposed to do well in this class because my backgrounds don't match or this or that. So I'm not convinced. I'm aware people think that some of these are major obstacles to certain kinds of students, but I'm not so convinced by that. Change my mind, too. I'm just saying I'm not convinced either way. [re: diversity equity, inclusion] I don't know- Those terms. I don't know what they mean. Yeah, those are I have no clue what those terms mean…I don't know what- yeah, these are vague terms. At least they're vague to me. I don't know whether- what they mean precisely.

7. Perceptions of How Well or Poorly DEI Is Implemented on Campus (Code)

Participant A: I have to say that my campus has its issues with DEI. It has big issues, DEI,… I also mean students of marginalized gender identities and sexual orientations because our campus is really not good on that front. And so I try to be, to use a term that is bandied around here, I try to be an "ally". And sometimes that means just being nice to people, just being as nice to them as you would be to other people. It seems like not a high bar, but it's [a] surprisingly high bar… I would say that our campus is at the beginning of reckoning with this. We're a very White campus, and only in the last few years have people made serious efforts in this direction. We've only had an Office of Cultural Affairs for the last six or seven years…And if we're actually really trying, as we are as an institution, to reach out more to first gen students, we can't make them feel unwelcome on the first day.

Participant D: Of course that's one thing at [institution] which I don't see very often, which is diversity. Usually you don't have too many ethnic groups. Most students are- you know- are Caucasian and some Hispanic, but you don't-very rarely would you see you no Black student or very rare.

Participant E: It's multiracial, but it's not as diverse, I would assume, as some state schools. But I don't see any sort of ethnic conflict in my class, which is very good.

Participant F: I have mixed feelings about this. So we have the [diversity program]…And those things are happening, and there's a lot of energy around them. But when we talk about DEI that falls outside of race, there's sort of a resounding silence…

Participant G: "The Catholic Church is the most diverse institution in the world." That's like a mantra. That's something that I've heard and even said since coming to that place. And so there's an expectation that the classroom would represent that kind of beautiful

truth. And so I have seen nothing but kind of excitement and open arms towards the idea that people are brought together not by class or race or whatever, or even language group, but to a large extent their common faith.

Participan J: I just think we should be open for everybody, and of course, and especially we should be open for the people that are making the population of [local urban area], for example, which is there's still a large African American community and that should be represented at [institution]… there's all these initiatives and committees, and then they come up with something, and then it takes a while to implement it. And then years later, sometimes we forgot- 'Oh, did we really have this initiative? What was it about again?' because it takes so long.

Participant L: So I've had students in my class at [institution] who are gay, who are very nervous that if they were to do a capstone project on LGBTQ+ AI topics, would that be criticized or would people in class attack them?

Participant P: It's a huge problem for [institution] to overlook them. It is behind, I would say, 20 years behind the other institutions where I've worked. But I think it's falling behind even more because of how they are advancing in this direction….[Institution] remains a very White university. If you look at the classroom, the fact that in [urban area], where there is such a big Black community, there are no representatives at [Institution].

Participant U: I think that at our university we talk about and I think we value diversity and inclusion and equity. So I think that those are values. I'm at a Catholic university and faith-based, and so that goes back to the mission and sort of the gospel. We've doing more in terms of trying to recruit and have a diverse student body.

Participant X: I found that there would be a few students that would hang back each course and they would just be struggling. They would talk about different issues. And some of them were in the LGBT community, some of them were Black students or Hispanic students [later mentions first generation college students as also struggling]…I think, particularly for my own social identity as a female foreign born faculty member who's person of color is that some students, especially male students, they can really push back if I'm not careful…But there are four people in my department and two people have like, complaints about race insensitivity. One actually outright racism … But I hate that that's swept under the rug. I hate it. I hate that there's almost a sense of like, "Oh, these students don't know what they're talking about," and that irritates me.

8. Andragogy (Code)

Participant B: "Does that work in your experience?" And it doesn't require any research, but it does require critical thinking, but it also is personalized to each individual student… you're touching on ultimate things in people's lives

Participant C: …also trying to structure even our learning management system for the class in such a way that maybe it explains the connection between learning objectives and what we're doing because a lot of students are like, well, what are these learning objectives? Why do I care? Why should I care?

Participant K: I tailor our curriculum to each one of the students based on who's in the classroom.

Participant L: they're going to pick something in [the field] using their [field] skills and training and knowledge on a topic that matters to them. And they'll do research on that relatively independently

Participant R: …so I'll ask them things like, "What lesson did you learn today that was most relevant to you, and why is it personally relevant to you professionally or for your major?"

Participant X: "Choose your own adventure", literally. And so I've tried to… create some activities where they're sitting, and they can kind of get lost in it, and they can do it alone. They can do it with a friend, and they do that for, like, half an hour, but they're kind of learning along the way, so that's important.

9. Liberal Arts (Code)

Participant A: And the extent to which we understand that we might need to put ourselves in someone else's shoes and that they might come to the conversation from a different perspective, that's something that is really important, because when people don't think about that, they really get into problems.

Participant E: I want them to be moral citizens.

Participant F: …at builds a lot of time for us to cultivate civil discourse

Participant G: I say, "That's a good thing you will learn how to think better- how to debate better and you'll be more sensitive and more thoughtful person if you can get that critical thinking skill of being able to see the issue from the opposite side."

Participant H: I think it's important when possible, to try to instill a certain sense of the responsibilities that an artist has as a member of the larger world.

Participant I: But at least it's almost like a great democratic project [discussing inclusivity of demographic background and ideological representation]

Participant J: …we are hoping that people with an education are more aware of what's going on in society and in politics. That they are better citizens, better informed, that they try, yeah, they- they are critical with information that they get in the media. Yeah, I guess I don't know whether these are values- critical thinking.

Participant L: …that's really meant to be an exploration about sort of living intentionally, living an examined life, thinking about purpose and meaning, thinking about career and sort of what they're going to do with their… major. It's really meant to get them dialed into themselves and to be thinking about themselves.

Participant Q: And I'm very clear, "I'm not trying to change your mind. Just believe what you believe. I just want you to understand, to listen to voices that repel you, to kind of take a deep breath, pause and really try to understand."

Participant R: We're going to be concerned for each other, creative, courageous, right? Have fortitude, develop resilience. And so with these values in mind, as they ask the difficult questions, it becomes less confrontational…

Participant S: …education is about really forming human beings who are going to contribute to society, who are going to actually change the world in which they live.

Participant U: The role of education is to help us to communicate and to be better citizens, I think global citizens as well as citizens of a particular country. So I do think that education

isn't just discipline specific. It isn't just a particular body of knowledge that you master. I think education in a broader sense has social values and social context.

Participant V: I think education should be to educate the whole person, to get you to hone and train all of your faculties. Your ability to think, your ability to process, your ability to synthesize information, to problem solve.

10. Actions: Instructional Activities (Code)

Participant	*Instructional activities*
A	Games, group work, writing instruction, icebreaker, flipped classroom
B	Personalised writing assignments, service learning
C	Lecture, quiz, self-guided online modules
D	Openly admits mistakes, uses chalkboard
E	Interactive lecture/problem solving
F	universal backwards design
G	Socratic method
H	Incorporating cultural diversity into discipline (representation in the curriculum)
I	Experiential learning, self-reflection, guest collaborator
J	Reading, tests, small group discussion
K	Lecture, flipped classroom, small group work, individual work
L	Reading, quizzes, capstone, discussion, role-plays
M	Discussion, guest speakers, Q&A, op eds
P	Dialogue, Google docs, Flipgrid, YouTube videos
Q	spaced practice, retrieval practice, elaboration, interleaving, concrete examples, and dual coding; polling, small groups, class discussion, choice of activities
R	Question Formulation Technique, flipped classroom, exam practice, discussion, guest speakers

Participant	*Instructional activities*
S	Conversation, lecture, discussion
T	Q&A, reading journals
U	Simulation and discussion, online discussion, multiple formats (visual, verbal), take home and in class work, sharing from personal experience
V	Game or example or roleplay, metacognitive lessons
W	Handwritten notes, flipped class during COVID (video and quizzes)
X	Making accessible slides, taking breaks, lecture, small groups work, Think-Pair-Share, choose your own adventure

11. Qualities (Sub-theme)

Participant A: I'm really very interested. I think I have an awful lot to learn… I feel like I have to stretch myself continually to consider where I might have a blind spot that, yeah, not everybody's parents went to college… I am making subtle adjustments in the schedule of deliverables to make sure they're not stacked too close together, because a couple of cases have ended up pushing a deadline back because I realized, "Oh, that was really inhumane." Like, I had that test right after that paper. That was not good. People needed a pause.

Participant B: It was just kind of brought home to me the fact that students can come in with a whole set of presuppositions of what they're expecting you to do in the class versus what you might be doing in the class… it's easy to sit here and look back on my career, and cherry-pick the things that I've done well, but I'm sure there are places where I've missed the boat as well…

Participant C: …part of what I'm trying to do is to have them be really aware, not afraid and not timid or anxious, but to be aware that by doing things the correct way, it minimizes the risk. And they have to be completely aware of that. And if they don't do it, like I said, bad things can happen. So that's something that I'm currently trying to work on…so far as a professor, I'm still learning and I'm still getting used to these particular students.

Participant D: I'm always open to know anything…I don't quite understand what you mean, but if somebody tells me something new, well, my ears are open. I'm willing my mind to. I want to know what they have.

Participant E: I think every teacher is a little different. You know, obviously, I don't think my way is the best. You have to just play to your strengths, you know.

Participant J: But of course, there's still this idea that I'm failing in improving my teaching because I'm not responding to theses, um- the offer that is given to me. But it's also a reason why I'm doing this interview, because I'm interested in, okay, am I the only one who has this problem?

Participant L: I'm always trying to dial into the students I'm teaching and sort of see things from their perspective. The best I'm able- to then be open to and solicit and appreciate and validate their perspectives, especially those of marginalized or minoritized students. "Is this what you're looking for?" … I just couldn't stand professors that were like, "This is the way- it is my way or the highway." Kind of an intellectual arrogance and hubris that I just bristled against. So I personally, in a very intentional way, am not that person and keep on trying not to be that person as I grow as an instructor.

Participant O: And sometimes you stop and think, "I know they're doing a great job, but how can I label what they're doing to either replicate or to remove from my instruction?" But I think when done very well, you have to identify what it is you're doing well or what you're not doing well. Something doesn't go well, own that and try and understand why it didn't go well.

Participant P: *[reflecting on recorded lesson]* "Why am I talking all the time?" And where I was located in the room, to me, was also very important to me. To me, they cannot, we cannot be a group if I'm in this one corner, but sometimes it's the desk and the chalk and the board there.

Participant Q: And so I always tell my [graduate students they are training to be teachers], "If you see a problem, something you don't like in your students, in your class, think about

what you're doing to create that. Don't blame the students. Basically blame yourself. It's very likely this is in your control, and you just need to figure it out."

Participant U: I think it's just trying- looking at feedback from student evals, what do they tell you from students when they have struggles?… So I'm learning from my students, and I'm learning from the literature and the struggles that they and we have, making what was implicit explicit or identifying it as an issue.

Participant V: I wanted to know that other people were going through it, what they were doing, what was working. That was actually how I got my met-cognition lesson, because one of the other professors went to one of the [COP group] . And then I … added that lesson to my own curriculum.

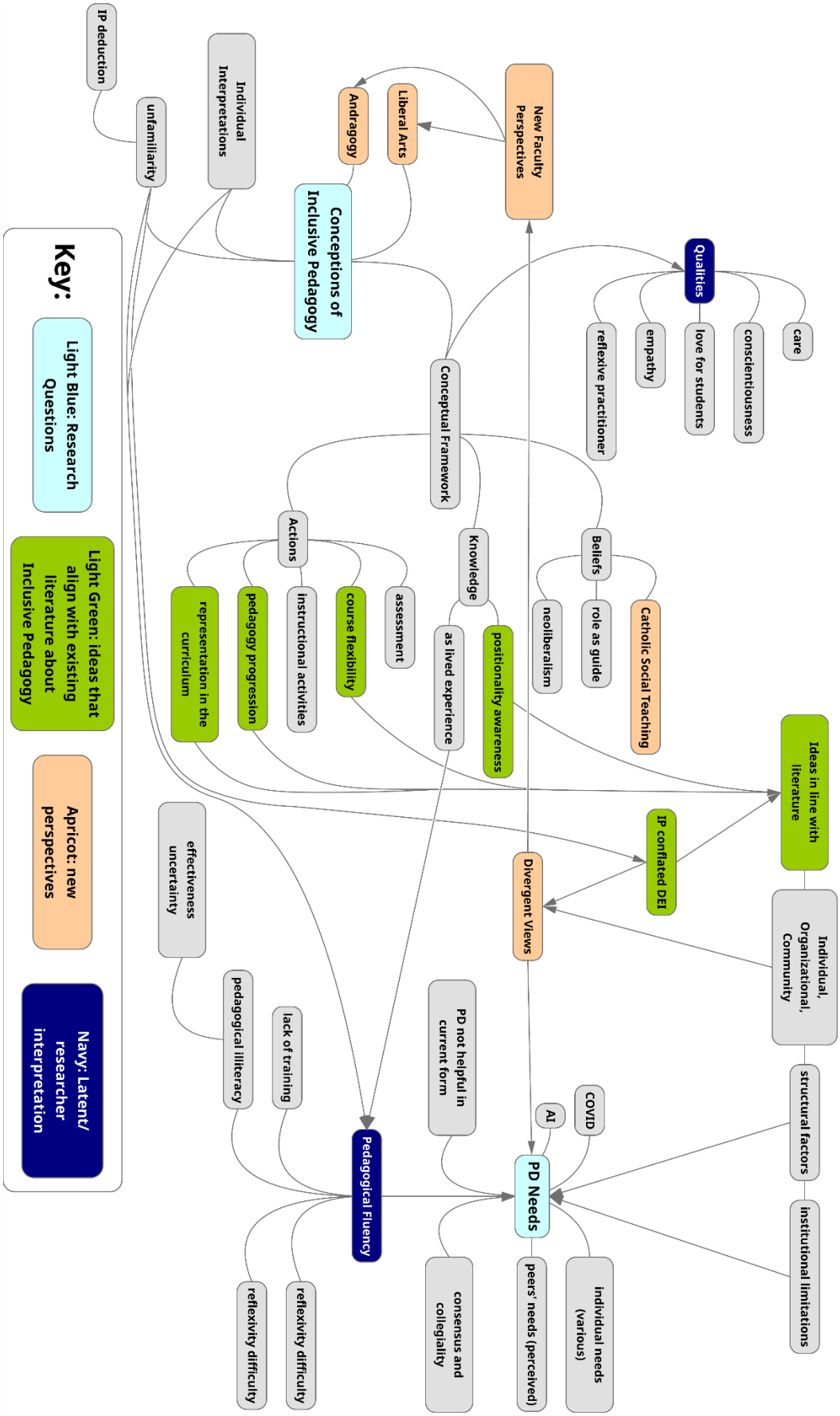
Participant W: I'm not a particularly effective teacher, so at least if you go by what students say, by and large, there are some exceptions. But my freshman class is not- the sections I teach. From what I can gather, I'm not considered to be a very good instructor. So, yeah, that may be relevant for you.

Participant X: How do I think about how I'm going to present that? How do I guide discussions in a way that's really sensitive? I think I tried to have the student at the center, each student, and think about who are the minority students in the class and how can I make sure it's as balanced as possible, right?… *[regarding providing in-class neurodivergent brain breaks]* I don't do it very well, but that is always my intention, and I hope I'll get better at that.

12. Actions: Assessment (Code)

Participant	Assessment
A	Assessing writing and giving feedback
B	Exams with written responses (not multiple choice)
C	exams
D	Take home exams
E	Automated mastery grading
F	Cites the need for peers to utilise a range of formative assessments
G	Asking students questions
H	Understanding students background with the material
I	Executing design projects
J	Tests and research papers
K	Small groups and working out problems on the board
L	Feedback on reflections, presentations, final papers
N	Term papers, op eds
O	Echos F's observation about formative assessment
P	Exams with varied forms of production
Q	Journals, quizzes, structured note assignments, formal written assignments
R	entry/exit tickets
S	Oral presentations, graded discussion
T	Response writing
U	Online discussion threads, poster presentations
V	Reflections, self-assessments
W	Tests, exams
X	Take home writing exams

13. Further Iterations of the Themes and Sub-themes Mind Map



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