

DIVERSITY AWARENESS IN EDUCATION - A *SOCIALLY JUST* EDUCATION FOR *ALL*

by

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of

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DEDICATION

I dedicate this study to my wife Ashley and children, Gertrude, Sophia, Daisy, Pheobe, Kendrix, HaiLyn, and our Oma, Rita; thank you for allowing me to go down the rabbit hole. Thank you for my funds of knowledge and continued love and support from my mother, Cheryl, fathers (Glenn and Toby), and sisters GeoLyn and KateLyn. Finally, this study is dedicated to all the students, families, educators, administrators, and community members that strive to develop an educational experience that allows humanity the ability to reach its full potential.

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ABSTRACT

Researchers argue that many P-20 educational environments operate with nineteenth-century ideas like Taylorism, limiting students' growth and success. Preservice teachers require tools demanded in twenty-first-century educational settings; currently, there is a gap in awareness, experience, and knowledge regarding diversity in current education. This study attempts to discover the resolve for two inquiries: (1) what are the dimensions and genetic epistemology of a *socially just* education for *all*; and (2) what are the participants' experiences participating in a comprehensive course framework designed to support the implementation of a *socially just* education for *all* experience? Furthermore, this study employed meta-narrative and grounded theory methodologies to effectively and efficiently discover resolve for the inquiries. Diversity is at the core of United States Education's values, including complete inclusion for *all*. *One-dimensional thinking* is the propellant that sustains the American system of averagarianism, a standardized education system. The study sought to develop a course that focused on culturally responsive practices that allow preservice teachers to create a comprehension of the historical traits of a *socially just* education for *all*. The meta-narrative findings guided the continuing development and enhanced awareness of the necessity of comprehensive teacher preparation program course frameworks for P-20 education that allow preservice teachers to create the mindset, develop an awareness of identifiers, and implement culturally responsive practices into a curriculum. The grounded theory results provided nineteen conceptual categorical codes emerging from participants' experiences in a course framework that implements a *socially just* education for *all*. In addition, grounded theory analysis produced five supporting theoretical codes with multi-dimensional awareness emerging as the core code. The robust multi-dimensional awareness theory (MDAT) model was developed through the meta-narrative and grounded theory methodologies to illustrate the dynamic transition participants experience. The study's findings support the notion that preservice teachers' and non-preservice teachers' experiences are multi-dimensional and require a course that supports their journey of creating a mindset, developing awareness, and applying praxis.

Keywords: Diversity, Awareness, Equity, Multicultural, Education, Multi-Dimensionality, Human Behavior, Genetic Epistemology, Science of the Individual, Meta-Narrative, Grounded Theory, Critical Theory, Indigenous Epistemologies,

CHAPTER ONE

INTRODUCTION TO STUDY

Introduction

Researchers have long suggested that preservice teachers (PSTs) should consider how best to develop educational experiences that support students' academic, social, emotional, and behavioral needs incorporating multiple systems, frameworks, and theories relevant to current communities (Alomary et al., 2017; Barton, 1997; Diaconu et al., 2020; Mitra, 2020; Nilholm & Göransson, 2017; Tsetsi & Rains, 2017; Zhuravskaya et al., 2020). Consequently, such an integrated framework that includes those multiple perspectives could be central to training teachers to meet *all* students' academic, social, emotional, and behavioral needs. However, teacher education seemingly lacks such a comprehensive widely-accepted course framework. Such a framework would be integrated to develop PSTs' culturally responsive practices blended into the conceptualization, design, and development of an inclusive educational experience, both physical and virtual. Integration of this framework would result in a *socially just* learning experience for *all* students (Alomary et al., 2017; Barton, L. 1997; Diaconu et al., 2020; Joseph, 2018; Krzywdzinski & Gerber, 2020; Mercader & Gairín, 2020; Mitra, 2020; Nilholm & Göransson, 2017; Stage, & Quiroz, 1997; Valtonen et al., 2020).

There is a need for a comprehensive framework and a broad set of compelling, engaging, and relevant parameters for participants to create a mindset, develop awareness, and apply praxis (Jimerson et al., 2015; Marzano, 2007). This lack of comprehensive guidelines hinders PSTs' ability to develop an inclusive educational experience, limiting educators' ability to apply cultural responsiveness to the diversity of the P-12 classroom setting (Chappuis & Stiggins,

2020; Mistry et al., 2008; Nilholm & Göransson, 2017). Therefore, a comprehensive, adaptable, and relevant course framework for teacher preparation programs (TPPs) could result in PSTs' praxis that is applicable in current education environments, creating culturally responsive awareness of students' lived experiences and families' lived experiences.

Problem Statement

Currently, the P-20 educational environments are operating with nineteenth-century ideas like *Taylorism*, limiting students' potential growth and success (Rose, 2017; Zhao, 2018). Nevertheless, it could be argued that PSTs need to be supported in their efforts to conceptualize, design, and implement curricula that support students' individuality. Moreover, PSTs require the necessary tools to effectively and efficiently prepare their future students with the demands and requirements of the fluidity of the 21st-century (Tsetsi & Rains, 2017; Zhao, 2018). However, a gap remains in PSTs' awareness, experience, and knowledge regarding the diversity in current education (Rose, 2017; Zhao, 2018). Further, what remains unknown is how a comprehensive course framework designed to support the implementation of a *socially just* education for *all* experience might help them develop a mindset focused on culturally responsive practices and fostering educational experiences that are effective, efficient, and relevant for 21st-century learning.

Purpose

The purpose of this study is twofold: First, I will operationalize the term "*socially just* education for *all*" and explore what that type of curriculum might include. Second, I will analyze PST and non-PST participants' experiences participating in a course that implements a comprehensive course framework that supports individuals' funds of knowledge through creating

a mindset, developing awareness, and applying praxis. These funds of knowledge represent individuals' and families' lived experiences. In the end, P-20 educators can use this framework as a model to integrate students' funds of knowledge into the learning process, perpetuating a *socially just* education for *all*. In addition, a unified curricular framework could act as a lens that supports PSTs' ability to develop a mindset focused on culturally responsive practices and fostering educational experiences (physical or virtual) that are effective, efficient, and relevant for 21st-century learning.

Research Questions

I will use the following research questions to guide my study:

1. What are the dimensions of a *socially just* education for *all*?
 - A. What is the genetic epistemology of a *socially just* education for *all*?
2. What are the experiences of participants who participate in a comprehensive course framework designed to support the implementation of a *socially just* education for *all* experience?

Significance

Diversity is at the core of American Education's values, including the complete inclusion of *all* students' lived experiences and their families' lived experiences, perpetuating the conceptualization, design, and implementation of a *socially just* system of education for *all*. Currently, there is a limited framework that allows PSTs the opportunity to develop an awareness of the spectrum of identifiers (biological or social) that is increasingly present in current P-20 education, embracing the approach to democratic education. *One-dimensional thinking* is the propellant that sustains the American system of averagarianism, a standardized education system

that organizes and sorts students based on measurements of the average or norm (Rose, 2017; Zhao, 2018). The rapid development of information communication technologies (ICTs) has redefined the educational environment, learning process, and various other facets, creating a necessity to develop an awareness of the complexity of the spectrum of diversity. Educators are the stewards of knowledge and must develop an awareness of the complexities of diversity in the P-20 educational environment. Developing a unified course framework in a TPP allows PSTs to develop a lens of awareness in the current P-20 education environments through a three-phase process, mindset, exposure (awareness), and praxis.

The development of a course that focuses on culturally responsive practices allows PSTs to develop a comprehension of historical traits of a *socially just* education for *all*. Creating a brave-safe space (Arao & Clemens, 2013) allows PSTs the opportunity to inquire about identifiers (biological or social) that impact the eight components of civilization (cultural, economical, environmental, intellectual, political, social, spiritual, and technological) create an opportunity to develop deeper comprehension, and in-turn sparks the journey of self-authorship or the development of life-long learners. Further, findings from the study could be used to build an awareness of the necessity of a comprehensive TPP course framework for P-20 education that allows PSTs to create the mindset, then develop an awareness of identifiers (biological and social), finally implementation of culturally responsive practices into a lesson plan. Education is a rapidly dynamic environment (physical or virtual), and PSTs must have the necessary tools to navigate the complex P-20 environments. Current societies are dynamic and require a methodology that allows education to be in constant flux and adapt to changing societal dynamics.

Practical Course Framework

The comprehensive framework development used to frame this study included the conceptualization, design, and implementation of a practical framework that supported a *socially just* educational experience for *all* that is deployed in a three-phase process (see Table 1). *Phase 1*, creating a mindset, supported the concepts, theories, and multi-dimensional approach to implementing systems that substantiate the necessity of an educational physical or virtual setting that provides a *socially just* education for *all*. The current study's *Phase 1* focuses on developing touchstones, how we [educators] create a commonality when entering a space for discourse and dissemination of knowledge, and develop an understanding of classroom norms, the collective agreement of expectations for *all* participants. In addition, *Phase 1* highlights the classroom environment, the development of an awareness of the concepts of safe and brave spaces and the spectrum of inclusion; building an inclusive environment, developing awareness and comprehension of frameworks that support implementing universal design for learning, multi-tiered systems of support, and relationship building (see Table 1).

Table 1. Diversity Awareness in Education Comprehensive Framework

Phase 1: Create Mindset	Phase 2: Develop Awareness	Phase 3: Apply Praxis
<i>Defining the Phase:</i> Phase One supports the notion of developing an understanding of the necessity to enter an educational setting with an open-mindedness that supports compassion, empathy, and tolerance. <i>Goals of the Phase:</i> To develop the necessary understanding that the learning process begins with developing and implementing a safe-brave learning experience. <i>Learning Outcomes of the Phase:</i> The following are the learning outcomes that align with the phase: • Assemble, reflect upon, interpret, and communicate evidence of increasing effectiveness as a teacher. • Examine and hold your own story as well as others' stories with cultural humility, empathy, and compassion. • Examine your own capacity to embrace others and examine your capacity for "othering" and how that might impact your teaching and relationships with students. • Self-evaluation of how our identity shapes our philosophy of education and the pedagogies that we use.	<i>Defining the Phase:</i> Phase Two supports the development of an awareness of seven identifiable communities (race, gender, sexuality, spirituality, age, socioeconomic status, and ability) that experience barriers in education and beyond. <i>Goals of the Phase:</i> To develop an awareness of the barriers and systems of support for the highlighted communities in the phase. <i>Learning Outcomes of the Phase:</i> The following are the learning outcomes that align with the phase: • Understand and demonstrate respect for diverse cultural patterns and expectations. • Examine prejudices, discriminations, and oppressions that have defined our collective American story and shaped our individual stories. • Examine the ways that social privileges have benefitted and harmed each of you. • Examine how our socialization/culturalization might impact our disposition as a teacher.	<i>Defining the Phase:</i> Phase Three supports the opportunity to apply the acquired awareness obtained in Phase One and Phase Two of the course framework and indigenous epistemologies into a culturally responsive lesson plan. <i>Goals of the Phase:</i> To apply the acquired awareness from Phase One and Phase Two with the additional awareness of indigenous epistemologies into curriculum design. <i>Learning Outcomes of the Phase:</i> The following are the learning outcomes that align with the phase: • Create a lesson plan to integrate Indian Education for All (IEFA) into the unit integrated into a curriculum. • Evaluate instructional objectives, content, instructional strategies, and interpersonal communication patterns to accommodate or include a broad range of human differences. • Apply healthy, affective, and cognitive development models to students, especially those from diverse cultural or ethnic backgrounds. • Act according to the professional and ethical standards, norms, and dispositions of the district where they are working, the university where they are learning, and the profession of teaching.

The current study's *Phase 2*, creating awareness, focused on seven socio-biological identifiers (D7s) highlighted in *Phase 1*'s communal narrative, *Vital: A Torch for Your Social Justice Journey* (Ashlee & Ashlee, 2015). *Phase 2* of the current study introduced the societal and educational barriers, gaps, and supports for members of communities within the identity of race, such as developing an awareness of individuals' funds of knowledge that are members of the socially constructed identifiers and the tools to support their success. *Phase 2* introduced gender as the development of an awareness of masculine, feminine, and family structure and the tools to support their success. In addition, *Phase 2* introduced sexuality as the development of an awareness of individuals' funds of knowledge that are members of the LGBTQ+ communities, and the tools to support their success. Moreover, *Phase 2* introduced spirituality as the development of an awareness of the spectrum of spiritual ideologies and the tools to support their success. Furthermore, *Phase 2* introduced age as the development of an awareness and comprehension of the influences of generations in current society and educational settings, and the tools to support their success. Furthermore, *Phase 2* introduced socioeconomic status as the development of an awareness and comprehension of the multiple barriers associated with the D7 theme, and the tools to support their success. Finally, *Phase 2* introduced ability as the developing awareness, and comprehension of the multiple barriers that impact members of the community and the tools to support their success (see Table 1).

The current study's *Phase 3*, applying praxis, focused on the implementation of culturally responsive practices into a curriculum that supports Montana's Indian Education for *All* (IEFA) by highlighting *Phase 2*'s communal narrative, *An Indigenous Peoples' History of the United States for Young People* (see Table 1) (Dunbar-Ortiz et al., 2019). *Phase 3* introduced

participants to the process of the conceptualization, design, and implementation of culturally responsive practices through the discourse of *Phase 2*'s text discussion threads, modeling the development of an understanding of how to implement an environment that fosters discourse. In addition, *Phase 3* introduced Indigenous epistemologies, modeling the development of an awareness and understanding of the Indigenous voice as a model of the various voices in the tapestry of the American story, the history of Montana's IEFA, and the conceptualization, design, and implementation of IEFA. Furthermore, *Phase 3* introduced education law, modeling and developing an awareness and understanding of the relationship between law and Education. Moreover, developing an awareness of education standards provided awareness and comprehension of the standards that guide educators' implementation of content and culturally responsive practices. In addition, *Phase 3* introduced lesson planning skills, developing a working comprehension of the conceptualization and design of lesson planning. Finally, *Phase 3* introduced the science of the individual, modeling the development of an understanding of the three principles of the concept of individuality, jaggedness, contextual, and pathways (see Table 1).

Research Methodology Overview

I will utilize a qualitative approach that addresses my location as a researcher and incorporates a set of material and interpretive practices that make the world observable. Foundations of qualitative research begin with utilizing theoretical frameworks that support the analysis of research inquiry, focusing on the significance of a population's attributions to a problem (Miles et al., 2020). Next, qualitative researchers focus on studying a spectrum of topics

in their natural condition, attempting to analyze or interpret the phenomena concerning the human factor (Creswell & Poth, 2018; Miles et al., 2020).

I will use meta-narrative review and grounded theory since these methods will support the development of a unified theoretical explanation for a process (Greenhalgh et al., 2009; Creswell & Poth, 2018; Wong et al., 2013). Specifically, the participants will experience the learning process within the unified framework that will elucidate the implementation of a course framework in a TPP. I am attempting to pragmatically develop a unified comprehensive course framework in a TPP that allows PSTs the opportunity to develop an awareness of the diversity in the P-12 educational settings.

I will gather qualitative data from literature and participants' data through the following sources: a cultural autobiography (pre-self-evaluation), final self-reflection, and discussion threads (supporting material). I am utilizing theoretical sampling to support the form of grounded theory (Creswell & Poth, 2018). The process of data collection, memoing, and constant comparison will allow me to compare emerging categories. I will utilize discriminant sampling to embrace an additional strategy to move toward saturation, evaluating if the unified theoretical framework holds true to additional participants.

My grounded theory approach will aim for saturation during data collection, beginning with a general sampling target of 20 to 60 participants (Creswell & Poth, 2018). The study will utilize a theoretical sampling with a course enrollment of 27 students to compile, compute, and analyze the qualitative data representing students' growth. Discriminant sampling, if necessary, will focus on additional data from the previous semester's participants in the framework.

I will utilize participants' submission of two summative assessments (cultural autobiography and final self-reflection) and eleven formative assessments (discussion threads) in a Multicultural Education course at a university in the Rocky Mountain region of the United States. However, to move toward saturation of categorical data, I will access additional participants from the previous semester's participants within the framework, if needed.

Data analysis will also be rooted in the grounded theory methodology. The study's focus on interpretive data allows me to document experiences through the interactions with various communities (Birks & Mills, 2017). I support John Dewey's pragmatic approach to inquiry that my personal traits and preferences influence data; the set of actions, meanings, or symbols I utilized are set to the parameters of traditions, customs, and institutions (Sorrell, 2013). I support a set of essential grounded theory methods, which are: (1) *initial coding and categorization of data*; (2) *concurrent data generation or collection and analysis*; (3) *writing memos*; (4) *theoretical sampling*; (5) *constant comparative analysis using inductive and abductive logic*; (6) *theoretical sensitivity*; (7) *intermediate coding*; (8) *identifying a core category*; and (9) *advanced coding and theoretical integration* (Birks, & Mills 2017, p 10).

Operational Definitions

The following terms are defined to help the audience understand the context of each term in this study:

Awareness

The consciousness and subconsciousness are in tandem, allowing individuals the opportunity to engage, experience, and question topics that do not align with their current

individuality (Ashlee & Ashlee, 2015; Dewey, 1938; González, et al., 2006; James, 1890; Rose, 2017; Zhao, 2018).

Brave Space

An environment (physical or virtual) with the notion that the dissemination of knowledge cannot begin without individuals feeling safe from discrimination, prejudice, and stereotyping; allowing individuals to engage, experience, and become aware through courageous conversations (Ashlee & Ashlee, 2015; Dewey, 1938; James, 1890; Rose, 2017).

Comprehensive Framework

Comprehensive framework is the notion of developing a more expansive and adaptable observation of possible pathways, providing the ability to have multiple pathways to accomplish tasks; in other words, the ability to aim to develop a broad sense of the current area of study (i.e., Education) parameters (Dewey, 2018).

Consciousness

The linear progression throughout the day that is teeming with objects and interactions, and the simple sensations result from discriminative attention, often to a high degree; the vessel of the stream of thought, visibly aware (James, 1890).

Courageous Conversations

The action of discourse that supports the framework of level of connectedness (*passion*), motivation for culturally responsive *practices*, and the commitment to remain focused on equity (persistence) to engage in the dissemination of knowledge and others' funds of knowledge (Mansfield & Jean-Marie, 2015).

Cultural Humanity

An ability to comprehend cultural natures and norms, allowing individuals the opportunity to critically analyze perspectives, practices, and products of individuals' and other cultures and countries (Baker, 2012; Bilewicz & Bilewicz, 2012).

Cultural Humility

Initial incorporation of a continuous commitment of self-reflection and critique, addressing the inequalities and inequities of the current societal norms within individuals' individuality inside and outside the Education's sphere of influence (Foronda et al., 2016; Tervalon & Murray-Garcia, 1998).

D7 Identifiers

Race, gender, sexuality, spirituality, age, socioeconomic status (SES), and ability are the seven diversity identifiers (D7s) covered in *Phase 2* of the current study's course framework covering educational and societal diversity (Ashlee & Ashlee, 2015).

Diversity

Dimensions that identify differentiation among individuals and communities in a larger societal context (i.e., city, state/province, and nation) (Ashlee & Ashlee, 2015; Palmer, 2017; Rose, 2017; Zhao, 2018; Zhao, 2021).

Dysconsciousness

The uncritical trait of attitudes, assumptions, beliefs, and perceptions that perpetuate and sustain inequity and the acceptance of nineteenth and twentieth centuries' personal and social hierarchical sorting (King, 1991; Windchief & Cummins, 2021).

Epistemology Pluralism

An effort to move beyond a rigid one-dimensional notion of knowledge acquisition, incorporating social processes and values intertwine in developing knowledge inquiry and advancement (Miller et al., 2008; Turkle & Papert, 1990; Windchief & Cummins, 2021; Zhao, 2021).

Funds of Knowledge

Convergence of personal and family lived experiences that influence individuals' communication, decision-making, interactions, the learning process, and socialization (González, et al., 2006; Moll, 2002; Moll & Greenberg, 1990).

Inclusion

The definition (inclusion) is a fluid spectrum and supports the needs of individuals ability to achieve growth and success by the acquisition of abilities, knowledge, and skills; creating an educational experience that allows *all* students to participate in an environment that supports individuality (Nilholm & Göransson; 2017; Rose, 2017; Zhao, 2018).

Indigenous People

American Indians, First Nations, Indians, and Natives are identifiers of individuals with ancestral, cultural, traditional, and spiritual connections to the land (Bétéille, 1998; Fleming, 2006; Windchief & Cummins, 2021).

Individuality

Recognition of the inseparability of conceptual and perceptual elements in epistemology and the interrelationship of complementary functions (i.e., abilities, skills, and funds of knowledge) of the development of individuals (Chomsky, 2016; Dewey, 1938; Leighton, 1902; Mitra, 2020; Piaget & Inhelder, 1969; Rose, 2017; Zhao, 2018; Zhao, 2021).

Linguistics

The configuration and apparatus of human language; linguistics includes the descriptions, diversities, and theories relating to the relationship between the human mind, brain science, social and emotional behavior, and language acquisition of humanity (Chomsky, 2016; Chomsky & McGilvray, 2012; Menard-Warwick, 2005).

Praxis

Encompasses four dimensions (the cultural discursive, material-economic, social-political, and historical context), interconnection of the characteristic ways of saying, doing, and relating for teleoaffective apparatuses (Smith et al., 2010; Welch, 2020).

Preservice Teachers and Non-Preservice Teachers

Preservice teachers (PSTs) are participants that committed to a teacher preparation program (TPP) and are currently working through coursework; non-preservice teachers (non-PSTs) are participants that are currently enrolled in a university system but are committed to another program of study, such as arts and architecture, engineering, and healthcare (Akiba, 2011; Brookhart & Freeman, 1992).

Safe Space

A safe space is an environment that is free from discrimination, prejudice, and stereotyping from other individuals (Ashlee & Ashlee, 2015; Dewey, 1938; James, 1890; Palmer, 2017; Zhao, 2018).

Subconsciousness

The linear progression of thought that flows throughout the day teeming with objects and interactions that are not visibly aware; yet, influences the clarity, awareness, and interaction of the vessel of consciousness (James, 1890).

Socially Just Education

An educational experience (physical or virtual) that includes material that allows individuals' D7s to be present in the learning experience (Ashlee & Ashlee, 2015; Rose, 2017; Zhao, 2018).

Taylorism

Systems management that utilizes scientific methods to conduct critical analysis to evaluate the most efficient process to increase production (Dewey, 2018; Littler, 1978; Rose, 2017; Zhao, 2018; Taylor, 1919).

Assumptions, Delimitations, and Limitations

Assumptions

The study assumed that the data is compiled from a population that has participated in a TPP course that implements the study's conceptual framework, and all qualitative data is composed and submitted with individuals' authentic experiences. Another assumption of the study is that the participants react to differentiated circumstances and adjust to the situation.

Finally, the study assumed that participants know the design of the course's comprehensive framework for the TPP.

Delimitations

A delimitation of the study is that the participants were from a single section of a multi-section course in a TPP. In addition, many participants were from remote rural communities inside Montana and are anticipating entering the field of education (early education, elementary education, or secondary education). Finally, a delimitation of the study is that the research removed the traditional text from the curriculum and replaced it with two applicable texts, *Vital: A Torch for Your Social Justice Journey* and *An Indigenous Peoples' History of the United States for Young People* (Ashlee & Ashlee, 2015; Dunbar-Ortiz et al., 2019).

Limitations

There are some possible limitations in this study. The first limitation is that participants were compiled from a narrow population, and most participants were education majors. The second limitation concern is that the time allotted for this study was constrained. Nonetheless, the results of the study should be interpreted with the notion that there are some limitations.

Summary

This study aims to analyze a *socially just* education for *all* through understanding the genetic epistemology. In addition, this study focuses on participants' experiences participating in a comprehensive course framework designed to support the implementation of a *socially just* education for *all*. The results of this study may serve multiple communities such as students, families, P-20 educators, administrators, community leaders, industry, and other stakeholders. The study will analyze participants' experiences while developing an awareness of the multi-

dimensionality of diversity, a transition from an awareness of cultural humility to cultural humanity. Furthermore, participants develop the necessary foundation for effective and efficient communication (i.e., verbal and non-verbal) that supports positive engagement with students, families, colleagues (i.e., P-20 faculty and administration), and communities (i.e., leaders, industry, and stakeholders).

Four more chapters follow. Chapter Two is a comprehensive review of the literature on the genetic epistemology of conceptualizing and developing a *socially just* educational experience for *all*. In Chapter Two, the research will discuss the gaps in literature and solutions on how to bridge the gaps. In Chapter Three, the themes examined include research design and details of the study's conduct. The remaining chapters focus on the study's actual conduct of research. Finally, in Chapter Four, the tenets of a comprehensive course framework in a TPP, the meta-narrative review, and grounded theory results are provided, and the interpretation of the findings is in Chapter Five.

CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter reviews the literature on several significant concepts, frameworks, pedagogies, practices, and theories related to the dimensions of a *socially just* education for *all*, the genetic epistemology through current research on influential frameworks and pedagogy, and critical theory. In addition, this chapter discusses the multi-dimensionality of a *socially just* education for *all* by reviewing empirical studies that support the process of the conceptualization, design, and implementation of a course that supports the ability to develop diversity awareness in education. A *socially just* education for participants must have the opportunity to engage in an educational experience that, with supporting materials, allows participants to develop an awareness of social identifiers and multiple communities, creating opportunities for dissemination of knowledge through discourse. Participants who experience an educational journey that is welcoming, safe, and supports courageous conversation can engage in discourse that allows for disseminating individual and others' funds of knowledge.

The chapter reviews *influential pedagogy*, providing an overview of a taxonomy and a pedagogical practice that allowed me to conceptualize, design, and implement a course that supports participants' ability to develop the necessary abilities and skills to create a *socially just* education for *all*. Bloom's taxonomy provided the framework and guidance for a multi-dimensional educational setting, supporting the modeling essential to understanding the classification of learning objectives in cognitive, affective, and psychomotor spheres (Marzano & Kendall, 2007). In addition, the nearly 70-year-old taxonomy provided the classification of goals

necessary for the continued refining of the education apparatus, guiding current and future educators, researchers, specialists, and policymakers with the tools to analyze and rationalize educational objectives (Marzano & Kendall, 2007). Finally, culturally sustaining pedagogy allowed educators to enter a process that evaluates oneself through the perception of others, of computing one's Identity by the standard of a world that looks with amusement, disdain, and compassion (Paris & Alim 2017).

Due to the fluidity and multi-dimensionality of the education domain, I found it necessary to develop an awareness of cultural identity, cognitive development stages, and identity development vectors. The multi-dimensionality of the course framework, participants, and educational objectives required me to develop an awareness and understanding of the necessity to braid the various frameworks that influenced the conceptualization, design, and implementation of a course that allows students to develop an awareness of the complexity of education. Participants and instructors are in a continuous cyclic system that allows them to develop an awareness of cultural identity, cognitive stages, and identity development vectors.

Finally, the chapter reviews the impact of critical theory in developing lenses that support the conceptualization, design, and implementation of a *socially just* education for *all*. Developing an awareness of the tenets of critical theory, dysconsciousness, interest convergence theory, intersectionality, and counter-narrative provide the analytical lenses to conceptualize and develop a curriculum that allows participants to experience an educational journey that is continuously analyzed for optimum developmental awareness. Critical theory supports continual curriculum reflection, provides the ability to rest and address any gaps in the curriculum, and

resetting allows curriculum developers to create an educational experience that fosters *all* participants' strengths and supports any weaknesses.

Foundations

Contemporary education is affected by the ripples of influence from the mid-nineteenth century, creating the necessity to conceptualize, design, and implement a learning experience that supports individuality (Mitra, 2005; Mitra, 2020; Rose, 2017; Zhao, 2018; Zhao, 2021). The American education system is influenced by a standardized model that supports the notions of an *average* individual and hierarchal ranking, conceptualized by nineteenth-century Adolphe Quetelet and Francis Galton (Rose, 2017; Zhao, 2018). The law of the deviation from the *average* is Francis Galton's idea that individuals' hierarchal rank based on the average (positive or negative) is what matters in statistics (Rose, 2017; Zhao, 2018). Current education is constructed with the notion that an individual can only be assessed and analyzed by comparison to a group, making the student mostly irrelevant (Rose, 2017; Zhao, 2018). There are four tenets of averagarianism: assume that an individual can be evaluated, sorted, and managed by comparing to a population's average (Rose, 2017; Zhao, 2018). Quetelet and Galton conceptualized the notion of averagarianism, evaluating individuals off the average of one-dimensional statistical data, such as the ACT, SAT, GRE, LSAT, or MCAT; however, Frederick Winslow Taylor developed organizational doctrine, believing that businesses and schools can be organized to be more efficient using averages, where individuality does not matter (Rose, 2017; Zhao, 2018).

Taylorism is the standardized management system that guided Franklin Roosevelt's national plan, and 21st-century business philosophy relies heavily on scientific management,

presented in Taylor's 1911 book, *The Principles of Scientific Management* (Rose, 2017). In 1900, 6.4% of the American population graduated from high school (Simon & Grant, 1964), and at the time, a group of educators proposed that the goal of education is to provide students with the flexibility to develop individual abilities, knowledge, and skills at an individualized pace (Dewey, 1938; Dewey, 2018; Rose, 2017). By 1870, states elected to sustain elementary schools through tax-subsidization (Monroe, 1911); however, America had among the highest illiteracy rates in the world (Williams, 2003), creating a necessity for education reform (Rose, 2017). Consequently, when it came time to reform the education system, Taylorists supported the notion that since American education needs to accommodate a surge in enrollment with multiple languages and increases in poverty, the new mission of education must be to prepare students for the new Taylorized industrial economy (Dewey, 1938; Dewey, 2018; Rose, 2017). A 1912 general education board sponsored by the Rockefeller Sanitary Commission declared that "we will organize our children into a little community and teach them to do [perfectly] the things their fathers and mothers are doing [perfectly] in the home, the shop, and on the farm" (Gates, 1916, p. 10).

The *Gary Plan* is the first educational system (circa 1907) that supports the business-driven movement that embraced the scientific management movement, attempting to increase efficacy and efficiency by adopting the tenets of *Taylorism* (Bourne, 1919). The work-study-play ideology divides students into communities by age and rotating through subjects or classes that have a standardized time, introducing bells to emulate the workplace (i.e., factories) (Bourne, 1919; Gatto, 2003; Rose, 2017). The assumption that a community's distribution of measurement can interchange with the individual's measurement distribution has supportive scholarship (Rose

2017; Zhao, 2018). American education is a model of *Taylorism* and has been perfected to run effectively, efficiently, and with fidelity supporting the current apparatus and limiting students' individuality to reach their full potential (Rose, 2017; Zhao, 2018).

This literature review aims to summarize and synthesize the multi-dimensional pragmatic rationale to answering the study's research questions 1) What is a *socially just* education for *all*? What is the genetic epistemology of a *socially just* education for *all*? 2) What are the experiences of PSTs and non-PSTs who participate in a comprehensive course framework designed to support the implementation of a *socially just* education for *all* experience? I utilized a multi-dimensional process in examining a *socially just* education for *all* and analyzed literature for dimensions of inclusion for a *socially just* education for *all*, influential pedagogy, multiple frameworks of influence, and critical theory. In addition, I took advantage of a multi-dimensional pragmatic process that explores literature supporting the development of the tenets of *Diversity Awareness in Education's* comprehensive course framework in a TPP by analyzing literature that supports creating a mindset, developing awareness, and applying praxis.

Dimensions of a *Socially Just* Education for *All*

In order to understand the dimensions of a *socially just* education for *all*, it is crucial to investigate the genetic epistemology of two theories that influence American Education. Current education systems embrace two fundamental concepts, *Taylorism* and the *Thorndikian* notion of sorting and ranking students, such as honors, gifted, special and general education, and grade levels (Islam, 2015; Rose, 2017; Zhao, 2018; Zhao, 2021). For example, globally, schools are sorted into grades, subjects, and subject importance (core and elective), a *Thorndikian* approach; then, students are sorted into categories (i.e., gifted, average,

or needing support), and evaluations are based on the average student (whether a student is above or below average), the *Taylorism* approach (Rose, 2017; Zhao, 2018; Zhao, 2021).

The *Thorndikian* tenets of the early 20th-century support Taylor's approach to developing effective and efficient industrial and educational systems through the development of a standardized approach (Rose, 2017; Zhao, 2018; Zhao, 2021). The P-20 education landscape in the 21st-century is more diverse and technologically driven than the atmosphere in the early 20th-century (Rose, 2017; Zhao, 2018); in other words, current education is using early 20th-century software in 21st-century hardware (Mitra, 2020; Tsetsi & Rains, 2017; Zhao, 2021).

The development of a *socially just* education for *all* is necessary due to the rapid development and innovation of information communication technologies (ICTs); since the advent of the World Wide Web, physical barriers now have a limited effect on the individual, allowing the global community to become more aware than ever before in human history (Tsetsi & Rains, 2017; Van Doren, 1992). However, barriers remain for individuals with limited access to technology (i.e., internet connection, appropriate hardware and software, and power and knowledge to run devices) in 21st-century urban and rural communities (Mitra, 2020).

Dimensions of inclusion, influential pedagogy, multiple frameworks of influence, and critical theory allow this study to understand the complexities of a *socially just* education for *all* (Nilholm & Göransson, 2017). The purpose of this study has two elements; initially, the purpose is to operationalize the term “*socially just* education for *all*” and explore what type of curriculum that might be through the overview of the following three strands of literature review.

Domains of Inclusion

Understanding a *socially just* education for *all* required an inquiry into the genetic epistemology of the dimensions of inclusion. There are five domains of inclusion that guided the development and implementation of a *socially just* educational experience for *all*. Understanding the effects of inclusion, awareness of biases toward inclusion, inclusiveness of an environment, and the levels of inclusion at the system and individual level allowed me the ability to develop an awareness of the multi-dimensionality of inclusiveness.

Understanding the Effects of Inclusion. The current education system is divided into the notion that there is a mainstream (general) education system and a supportive (special) education system (Antia et al., 2011; Baker, 1995; Dalgaard et al., 2021; Dessementet et al., 2012). Previous studies indicate that students with needs increase in their cognitive, emotional, and social skills when allowed to enter an inclusive environment that emphasizes strengths and supports weaknesses (Antia et al., 2011; Baker, 1995; Dalgaard et al., 2021; Dessementet et al., 2012). For example, global adaptive behavior (e.g., life skills such as adherence to rules and expectations, awareness of danger, dressing one's self, and grooming) and mathematic progress are similar in students in either general education or special location (i.e., classrooms or separate facilities); however, literacy progress differed between the two groups (Antia et al., 2011). Current research supports a small-to-moderate benefit with the effects of inclusion on a wide range of outcomes (i.e., academic achievement, socioemotional outcome, and well-being) (Dalgaard et al., 2021).

Awareness of Biases Toward Inclusion. Implicit biases influenced individuals' perceptions toward the conceptualization, design, and implementation of inclusive practices that

support *all* students (Lewis et al., 2010; Rose, 2017; Zhao, 2018; Zhao, 2021). Studies indicated that biological and environmental identifiers (i.e., ability, gender, or heritage) influenced bias towards students who receive *special* academic or socioemotional supports; for example, male students are more prevalent in most disability categories (Dalgaard et al., 2021; Skårbreivik, 2002). Access to general educational resources (i.e., curriculum, staff, and funding) for students with needs have been an issue since the 1970s, prompting the *No Child Left Behind* legislation in 2001 (Cochran-Smith & Dudley-Marling, 2012; Nilholm & Göransson, 2017). Funds of knowledge influence individuals' perception of marginalized communities (i.e., communities supporting specific abilities, genders, heritages, or socioeconomic statuses) and how the individual and family navigate their responsibilities and interactions toward the community, promoting independence with equality and dignity (Dalgaard et al., 2021; Dessemontet et al., 2012; Palawat & May, 2012). Studies indicated that awareness of cultural and social differences will bridge the gap between school, family, and community, creating relationships developed through mutual respect and collaboration through the referral, evaluation, and placement process of intervention supports (Palawat & May, 2012; Trainor, 2010).

Inclusiveness of an Environment. Implicit biases influenced individuals' ability to conceptualize, design, and implement an inclusive environment that supports culturally responsive practices for individuals' developmental growth (Mitra, 2020; Rose, 2017; Zhao, 2018; Zhao, 2021). Studies indicated that four threads support the success of an educational environment to be inclusive (Alshutwi et al., 2020), such as (1) a strategic framework that supports students' communication, education, linguistic, and socioemotional development (Borders et al., 2018). (2) Access to a system for intervention services (i.e., multi-tiered system

of support) in multiple educational domains, such as communication and linguistics, cognitive and motor development, and psychosocial functioning (Mason et al., 2009). (3)

Conceptualization, design, and implementation of an educational setting that motivates students to examine their strengths and weaknesses to better engage in the learning process (Bell et al., 2016). (4) The awareness of the total ability of students with needs and their ability to learn socioemotional skills through the focus of strengths and supporting weaknesses (Naeini et al., 2013). Further studies indicated that students with needs who participate in general education had increased communication and linguistic skills and intelligence scores (Alshutwi et al., 2020; Theunissen et al., 2014).

Level of Inclusion at the System Level. Comprehension of effects, implicit biases, and environmental factors encompassed the notion of inclusion and influence the perception of inclusion at the system level. Studies presented four issues when analyzing longitudinal data on students' cognitive and socioemotional development in general and special education pathways (Baker, 1995; Nilholm & Göransson, 2017; Peetsma et al., 2001). First, studies' results tended to focus on students with limited educational needs (i.e., mathematical or literary support) that are generalized to students with severe educational needs (i.e., limited functioning autism or physical impairment) (Baker, 1995; Nilholm & Göransson, 2017; Peetsma et al., 2001). Second, studies tended to use large-scale populations that are constrained by measuring students' growth by data that is compiled by standardized evaluations; socioemotional functions tended to be subjective due to the data being based on educators' assessments (Baker, 1995; Nilholm & Göransson, 2017; Peetsma et al., 2001). Third, studies' data tended to be inconsistent when matching *at-risk* scores on the dependent variables in one study and on the control variables (i.e., age,

ethnicity, gender, or socioeconomic status) in another study (Baker, 1995; Nilholm & Göransson, 2017; Peetsma et al., 2001). Finally, qualitative studies that included interviews tended to evaluate responses from students and educators in a self-reflective context; describing actions and emotions of an event or experience days, months, or even years after the incident (Baker, 1995; Nilholm & Göransson, 2017; Peetsma et al., 2001). Nevertheless, some studies supported the notion that *at-risk* students with support experience an adverse effect on their socioemotional function (Nilholm & Göransson, 2017; Peetsma et al., 2001).

Level of Inclusion at the Individual Level. Researcher biases and environmental factors may limit the interpretation of participants' authentic experiences. There is limited research on students' experiences in an inclusive educational journey (Erten & Savage, 2012; Qvortrup & Qvortrup, 2018). Many studies' definition of inclusion excluded students' funds of knowledge in the experience of exclusion or inclusion and focused on the P-20 educational setting as an arena of inclusion for students (Qvortrup & Qvortrup, 2018). American research on inclusion focused on the subjective experience, suggesting the socioemotional concept of belonging, a feeling perceived by individuals' ability to gain acceptance and respect in their social environment (Prince & Hadwin, 2013; Qvortrup & Qvortrup, 2018). The complex definition of inclusion must consider the numeric level (students' physical inclusion), social level (students' social activity), and psychological level (students' recognition by the community) (Prince & Hadwin, 2013; Qvortrup & Qvortrup, 2018).

Inclusiveness is a multi-dimensional complex component that education must develop increased awareness due to education dynamics. This section provided empirical evidence supporting the notion that inclusiveness is a system that encompasses multiple domains of

understanding that supports curriculum developers' ability to develop a *socially just* education for *all* through increased inclusivity. Once an awareness of the complexity of inclusiveness is achieved, the subsequent development is to grow an understanding of effective pedagogical practices that supports a *socially just* education for *all*.

Influential Pedagogy

The continual development of awareness regarding the various pedagogical methods that have influenced my perception of the multi-dimensionality of teaching provided me with the tools to engage in the reflection of myself through the eyes of others by analyzing my current pedagogical approaches and then honing my praxis. This section, *influential pedagogy*, provided an awareness of the taxonomy that guided the educational objectives of a course that supports participants' journey of self-authorship in a structured educational environment, physical or virtual settings (Marzano & Kendall, 2007). Furthermore, in order to develop participants' awareness of the multi-dimensionality of education, I sought to conceptualize, design, and implement a course framework that perpetuated and encouraged the dissemination of linguistic, literate, and cultural pluralism that supports the fluidity of the dynamic educational system (Alim & Paris, 2017).

Taxonomy of Educational Objectives. Educators who attempt to implement a *socially just* educational experience for *all* must be aware of the possible intellectual levels of *all* participants, allowing for instruction to support the learning process (Bloom, 1985; Rose, 2017; Zhao, 2018; Zhao, 2021). The taxonomy of educational objectives can be divided into three domains, allowing multiple thinking pathways and ordering objectives (Bilon, 2019; Bloom, 1985; Dweck, 2008). *Cognitive* is the domain that encompasses the acquisition of

knowledge and the development of rational thinking; *remembering* (the ability to recall and retrieve relevant information from long-term memory), *understanding* (the development of meaning through verbal and non-verbal forms of communication by multiple methods of interpretation), *applying* (the implementation of intellectual abilities or skills in non-fictional context), *analyzing* (the chunking of complex systems to understand the entire apparatus better), *evaluating* (the development of the determined criteria through critiquing), *creating* (the implementation of strands of knowledge to form an operational structure) are the six dimensions that support individuals' developmental growth (Bilon, 2019; Bloom, 1985; Csikszentmihalyi, 1997; Dweck, 2008).

Factual (the specific details and terminology), *conceptual* (the theories, models, structures, principles, and categories), *procedural* (the content-specific abilities and skills, and criteria to implement appropriate abilities and skills), and *metacognitive* (the self-knowledge, strategic comprehensions, and implementation of appropriate contextual knowledge) are the added elements to the dimension of knowledge within the *cognitive* domain (Bilon, 2019; Bloom, 1985; Csikszentmihalyi, 1997; Dweck, 2008). *Psychomotor* is the domain comprised of physical abilities of skills, such as operational aptitude to employ a tool or instrument; *observing* (the attentiveness to the event or stimulus), *imitating* (the mimicking of observable actions), *practicing* (the repetition of a specific task), and *adapting* (the realignment to achieve success with limited error) are the four categorical levels that illustrate individuals' capacity to learn new abilities by establishing new skills or constructing on preexisting skills (Bilon, 2019; Bloom, 1985; Dweck, 2008). Finally, *affective* is the domain that incorporates individuals' subjective (i.e., socioemotional) development and conflict

resolution; *receiving* (when individuals accept new experiences and knowledge), *responding* (when individuals are actively engaged in the learning process), *valuing* (the awareness of the value individuals associated toward a behavior, context, or object), *organizing* (when individuals can synthesize multiple modes of information and prioritize the significance), and *characterizing* (the internalization of the belief that becomes individuals' funds of knowledge) are the five levels that influenced subjective elements, such as attitude and emotion (Bilon, 2019; Bloom, 1985; Csikszentmihalyi, 1997; Dweck, 2008).

Culturally Sustaining Pedagogy. Individuals who attempt to conceptualize, design, and implement a *socially just* educational experience must be aware of *all* students' funds of knowledge, support an atmosphere that sustains equality to access opportunities, and employs an analytical lens to critically analyze the balance of power (Alim & Paris, 2017; McCarty & Lee, 2014). Cultural sustaining pedagogy (CSP or culturally relevant pedagogy, CRP) is an approach that seeks to perpetuate and promote linguistic, literate, and cultural pluralism in the P-20 education system that embraces social transformation (Alim & Paris, 2017; Hogg & Volman, 2020; Ladson-Billings, 1995; Paris, 2012). CSP is a dynamic approach that supports cultural dexterity and the notion that the learning process is an additive that influences system transformation for critically enriching strengths (Alim & Paris, 2017; Hogg & Volman, 2020; Ladson-Billings, 1995; Paris, 2012). CSP is a critical tool that critiques previous pedagogies through three areas of scholarship and praxis; the first engagement is with previously conceptualized, designed, and developed pedagogies, understanding the approaches to teaching and learning (Alim & Paris, 2017; Hogg & Volman, 2020; Ladson-Billings, 1995; Paris, 2012). Second, the analysis of how current research and praxis focused on the connecting relations

among cultural practices, linguistics, literacies, and the social construct of racial and ethnical identifiers; much research and praxis focused on fixed systems of dominantly established practices (Alim & Paris, 2017; Hogg & Volman, 2020; Ladson-Billings, 1995; Paris, 2012). Third, CSP attempts to move beyond the critique of mainstream (dominant) pedagogies that maintain the educational system influenced by an exclusive framework that manipulated the scholastic focus from marginalized communities and multiple cultural praxes; supporting a critical consciousness for *all* participants in the P-20 educational setting, physical or virtual (Alim & Paris, 2017; Hogg & Volman, 2020; Ladson-Billings, 1995; Paris, 2012). CSP must incorporate *CRP*, *cultural modeling*, *brave-safe space*, and *funds of knowledge* to transition toward a pluralist system that embraces multiple pedagogies that support communities' cultural praxis (Alim & Paris, 2017; Hogg & Volman, 2020; Ladson-Billings, 1995; Paris, 2012).

This section highlighted the taxonomy structure that supports the development of educational objectives and how sustaining pedagogical practices provided the foundation to develop a curriculum that supports *all* participants' educational journey. The development of effective, efficient, and relevant pedagogical practices that provide participants the opportunity to engage in a learning process supported the notion of an inclusive, *socially just* educational experience. Developing an awareness of the continued relevance of Bloom's taxonomy and culturally sustaining pedagogical practices allowed me to develop an increased appreciation of the multiplicity of frameworks that support the development of a curriculum framework that supports a *socially just* education for *all*. The following section will discuss the multiple frameworks of influence.

Multiple Frameworks of Influence

Educators must become aware of the multiple developmental frameworks to conceptualize, design, and implement a *socially just* education for *all*. Growth, progress, and the increase in abilities provided the strands of students' development through the participation in early education, primary education, secondary education, and multiple adult pathways for the acquisition of knowledge (i.e., on the job training, trade schools, and higher education) (Patton et al., 2016). P-20 student development encompasses multiple concepts, frameworks, and theories to support students' ability to experience an educational journey that supports cultural identity, cognitive development, identity development, the taxonomy of educational objectives, and culturally sustaining pedagogy.

Cultural Identity. Educators who attempt to conceptualize, design, and implement a *socially just* education for *all*, must develop an awareness of the profound influence of cultural identity in the learning process. Physical demographic (i.e., geographic location) barriers have a limited effect on the individual due to the innovations of ICTs, allowing for individuals to become more aware, virtually, of communities that align with personal beliefs, customs, lexicon, traditions, and family idiosyncrasies (Horse, 2005; Mitra, 2020; Patton et al., 2016; Zhao, 2021). The development of increased awareness of an *individual or group consciousness* allows capturing the unique considerations for thinking about multiple communities' members' consciousness across generations and time (Horse, 2005; Okagaki et al., 2009; Patton et al., 2016; Windchief & Cummins, 2021). The 21st-century's rapid technological development and innovations have allowed the global community to interact with every moment of every day (Mitra, 2020; Zhao, 2021). The awareness of the complexity of the global apparatus can be

supported through the framework of the indigenous consciousness; due to the complexity of the federal and global indigenous communities (Horse, 2005; Okagaki et al., 2009; Patton et al., 2016; Windchief & Cummins, 2021).

There are five considerations when thinking about indigenous consciousness that applies to multiple Indigenous communities, such as (1) the extent to which one is grounded in the linguistic and lexicon of the community, language establishes a sense of self, the vehicle through which cultural traditions, values, and behaviors are transmitted (Horse, 2005; Okagaki et al., 2009; Patton et al., 2016). (2) The validity of individuals' genealogy, awareness, and understanding of community's histories, along with embracing the teachings throughout life about being a member of a specific community (Horse, 2005; Okagaki et al., 2009; Patton et al., 2016). (3) The traditions and philosophical values of the community, the extent to which the individual adheres to the community's traditions and philosophies or worldview (Horse, 2005; Okagaki et al., 2009; Patton et al., 2016). (4) The extent to which an individual views their reality in the community, one's self-concept (Horse, 2005; Okagaki et al., 2009; Patton et al., 2016). (5) Federal recognition of an individual's affiliation in a community, such as tribal recognition or other criteria for membership in a marginalized community (i.e., LGBTQ+) (Horse, 2005; Okagaki et al., 2009; Patton et al., 2016). The following subsection will discuss the stages of cognitive development.

Stages of Cognitive Development. Educators that attempt to conceptualize, design, and implement a *socially just* educational experience for *all* must be aware of the current cognitive location of the students, the way the student thinks, reasons, and applies linguistics to perpetuate their developmental growth (Piaget & Inhelder, 2000). The theory of cognitive

development supports the notion that individuals transition through four stages of conscious development, engaging in an active role in the learning process (Babakr et al., 2019; Gelman, 1978; McLeod, 2018; Piaget & Inhelder, 2000). Cognitive development is a continuous process in *all* individuals, in various contextual environments; globally diverse cultures *all* embark on the same sequential developmental journey (Babakr et al. 2019; McLeod, 2018; Piaget & Inhelder, 2000).

The earliest stage of cognitive development is the *sensorimotor stage*, acquiring knowledge through sensory experiences and the interaction with objects; in other words, the comprehension of the object after it leaves consciousness is a critical element of the initial stage (Babakr et al., 2019; McLeod, 2018; Piaget & Inhelder, 2000). Second, the *pre-operational stage* is when language and lexicon are acquired through engagement and interactions; however, the individual still struggles with a logical rationale and empathizes with opposing perspectives (Babakr et al., 2019; McLeod, 2018; Piaget & Inhelder, 2000). Third, the *concrete operational stage* is when individuals are literal in their rationale, becoming more proficient in logical thinking; however, individuals struggle with comprehending the abstract and hypothetical concepts and theories (Babakr et al., 2019; McLeod, 2018; Piaget & Inhelder, 2000). Fourth, the *formal operational stage* is when the individual can engage in abstract thought, utilize deductive reasoning, and sustain logical rationale, to exert the ability to plan for hypothetical situations systematically (Babakr et al., 2019; McLeod, 2018; Piaget & Inhelder, 2000). The following subsection will discuss the vectors of identity development.

Vectors of Identity Development. Individuals who attempt to conceptualize, design, and implement a *socially just* educational experience for *all* must be aware of the possible

location of students' identity journey; the process individuals experience while engaging in the journey of self-knowing and self-authorship (Chickering & McCormick, 1973). Studies indicated that student development falls into three distinct patterns (1) all individuals change in the same direction; (2) a substantial minority of individuals change in the opposing fashion; and (3) most individuals, positively or negatively, change over time, the results tend to yield similar mean scores (Chickering & McCormick, 1973; Chickering & Reisser, 1993). Seven vectors of development influence individuality because the process journey is in constant flux and not linear (Chickering & McCormick, 1973; Chickering & Reisser, 1993; De Coninck et al., 2021; Patton et al., 2016).

Developing competence is when individuals acquire intellectual, interpersonal, and physical skills that allow the ability to navigate hypothetical positive or negative situations that may occur (Chickering & Reisser, 1993; De Coninck et al., 2021; Patton et al., 2016). *Managing emotions* is when individuals develop the ability to comprehend the emotion, accept the emotional experience, and control the effects (Chickering & Reisser, 1993; De Coninck et al., 2021; Patton et al., 2016). *Moving through autonomy toward independence* is when the individual develops an increase in socioemotional and physical autonomy, relying less on reassurance and approval of others (Chickering & Reisser, 1993; De Coninck et al., 2021; Patton et al., 2016). *Developing mature interpersonal relationships* is when individuals develop intercultural and interpersonal tolerance toward communities with opposing perspectives, fostering lasting relationships with partners and friends through trust and open communication (Chickering & Reisser, 1993; De Coninck et al., 2021; Patton et al., 2016).

Establishing identity is when the individual develops comfort with their body, expression, gender, and sexual orientation, creating a sense of cultural authorship and an explicit self-concept through self-acceptance and personal stability (Chickering & Reisser, 1993; De Coninck et al., 2021; Patton et al., 2016). *Developing purpose* is when the individual develops a clear focus on educational and vocational S.M.A.R.T. (specific, measurable, attainable, relevant, and time frame) goals, create lifestyle choices, and establish commitments (Chickering & Reisser, 1993; De Coninck et al., 2021; Patton et al., 2016). Finally, *Developing integrity* is when the individual transitions from a rigid, morally driven system of thinking to a humanized system that values personal interests and the interests of others (Chickering & Reisser, 1993; De Coninck et al., 2021; Patton et al., 2016).

The current course framework supports the notion that participants are dynamic and complex, resulting in the necessity to develop an understanding of students' development of cultural identity, stages of cognitive development, and the fluidity of the vectors of identity development. Frameworks provided the structure I needed to conceptualize, design, and implement an educational experience PSTs and non-PSTs can develop and grow due to a journey of self-authorship with the support of the reflective process through a *socially just* education for *all*. An awareness and understanding of the advantages of frameworks guidance of curriculum support the necessity to develop critical lenses through the guidance of critical theory. The following section will discuss critical theory.

Critical Theory

The conceptualization, design, and implementation of a *socially just* education for *all* must adhere to the curriculum development parameters outlined by local, state, and

federal policies, procedures, and regulations (Rose, 2017; Zhao, 2018; Zhao, 2021). Montana's Office of Public Instruction provides the guidance and validity that teacher preparation programs (TPPs) must align with twelve principles for preservice teachers (i.e., PSTs or teacher candidates) programs of study (Jacobsen, 2015). The first principle highlighted the necessity to be aware of the learning process across a wide range of themes (i.e., individuals' cognitive, linguistic, social, emotional, behavioral health continuum, and physical areas) that supports individuality (Jacobsen, 2015). The second principle focused on the fundamental need to be aware of the diversity of individuals' and communities' cultures, customs, and traditions through supporting inclusion (Jacobsen, 2015). The third principle supported the necessity to collaborate with others to conceptualize, design, and implement educational environments that engage active learning (Jacobsen, 2015).

The fourth principle highlighted the necessity to understand concepts, analytical tools (i.e., critical theory), and multi-disciplines to create an individualized learning process accessible through multiple means supporting content mastery (Jacobsen, 2015). The fifth principle encompassed the fundamental need to demonstrate multiple pathways to connect concepts and the multi-perspective approach to engaging the higher intellectual levels of the taxonomy of educational objectives (Jacobsen, 2015). The sixth principle supported the requirement to utilize multiple assessment methods that support both a formative and summative approach to evaluating learner growth that guides learners' and instructors' decision-making (Jacobsen, 2015). The seventh principle embraced implementing individualized learning opportunities that align with students' and communities' funds of knowledge through braiding threads of knowledge, abilities, and learning preferences (Jacobsen, 2015).

The eighth principle embodied the perception that there is a necessity to implement multiple pedagogical strategies to foster deeper learning that connects individual abilities to develop new skills and knowledge, applying the new acquisitions (skills and knowledge) in authentic ways (Jacobsen, 2015). The ninth principle included the concept that professional development is critical to developing the adaptability necessary for educators (current and future) to be constantly aware that decisions and actions affect students, families, colleagues, stakeholders, and various community members (Jacobsen, 2015). The tenth principle comprised the assumption that knowledgeable and professional interaction with students, families, colleagues, and community members is beneficial and must align with societal needs and educators' roles and responsibilities (Jacobsen, 2015). The eleventh principle supported the concept that engagement in leadership and collaboration in professional learning communities (PLCs) fosters continued professional development and perpetuates Education (Jacobsen, 2015).

Finally, the twelfth principle encompassed the necessity to be aware of and comprehend the diversity of Indigenous peoples, including the heritage, histories, linguistics, traditions, and contemporary positionality (Jacobsen, 2015). The twelve principles for teacher preparation programs aligned with the necessity to analyze current societal implications toward multiple communities critically, and critical theory provided the necessary tools to continue the cyclic operation of reflection, rest, and reset (realignment of objectives) (Jacobsen, 2015; Lynn & Dixson, 2013). The twelve principles for teacher preparation programs highlighted the necessity of critical theory's analytical apparatus' ability to critically analyze the past, present, and future legislative influence that creates barriers, embracing a *socially just* education for *all*.

Critical theory's genetic epistemological pathway began with the notion that there is a problem with the 20th-century's perception of the *color line*, creating the indispensability to develop a critical lens to analyze the necessity of equality and equity in a free society (Du Bois & Chandler, 2015; Kellner, 2003; Lynn & Dixon, 2013). During the 1950s, *Brown v. Board of Education* altered America's notion that *separate but equal* (*Plessy v. Ferguson* decision) is not equitable; thus, various movements for equity and equality emerged in the 1960s, creating the necessity to develop scholarship that analytically evaluated the legal barriers for marginalized communities (Lynn & Dixon, 2013). Critical legal studies of the 1970s provided the necessary foundation for critical race theory (Lynn & Dixon, 2013). Critical race theory's analytical lens can be applied to diverse multi-dimensional communities; since critical race theory is a collection of activists' and scholars' engagement in the epistemological acquisition and the relational development among racial communities, racism, and power, critical race theory's analytical methods are adaptable (Delgado & Stefancic, 2017; Lynn & Dixon, 2013). Critical theory's analytical lens moves beyond the focus of interaction among racial communities and attempts to analyze societal barriers that are present due to social, historical, or ideological spheres of influence (How, 2017; Kellner, 2003). The term critical theory's genetical epistemology is from the Frankfurt School; however, I envision a broadening understanding of critical theory that encompasses the fields within critical theory's multiple disciplines such as gender, race, sexuality, and societal categories that are subjective (Delgado & Stefancic, 2017; How, 2017; Kellner, 2003; Lynn & Dixon, 2013). Three additional traditions, the critical pedagogical approach (i.e., culturally sustaining pedagogy), Deweyan pragmatism (democratizational approach to education), poststructuralism, and the critical theory disciplines

provide the analytical tools to employ a critical theory approach to the conceptualization, design, and implementation of an educational experience that is *socially just* for *all* (Delgado & Stefancic, 2017; How, 2017; Kellner, 2003; Lynn & Dixon, 2013). The tenets of critical theory and understanding dysconsciousness, interest convergence theory, intersectionality, and counter-narratives develop an awareness of how to create *socially just* educational experiences for *all* (Delgado & Stefancic, 2017; Lynn & Dixon, 2013). The following subsection will discuss the tenets of critical theory.

Critical Theory Tenets. The conceptualization, design, and implementation of a *socially just* education for *all* system must utilize critical lenses to develop a convergent interest that supports individuality and a system that reinforces developmental growth in a *socially just* education for *all* (Bell, 1995; Brayboy, 2005; Delgado & Stefancic, 2017; Lynn & Dixon, 2013; Sleeter, 2017). Civil rights movements throughout the 1960s established the foundation needed for three critical analytical tools, critical race theory, critical legal studies, and feminism; critical race theory gained momentum in the 1970s with the realization that new theories, concepts, and praxes are needed to confront discriminations that hinder individuals' ability to grow to their full potential (Bell, 1995; Brayboy, 2005; Delgado & Stefancic, 2017; Lynn & Dixon, 2013; Sleeter, 2017). Reflection, rest, and reset allow educators' personal and professional development to continue through the utilization of critical analysis of the systems of oppression (Delgado & Stefancic, 2017; Lynn & Dixon, 2013). K-12 education and teacher preparation programs must integrate analytical tools (i.e., critical theory lenses) to consistently and with fidelity evaluate the programs, policies, and regulations that set current parameters in the local, state, and federal education systems (Lynn & Dixon, 2013).

Critical theory is influenced by five tenets that act as an analytical tool to guide educators, scholars, and local, state, and federal policymakers' decision-making process on limiting barriers for students, their families, and communities. (Bell, 1995; Brayboy, 2005; Delgado & Stefancic, 2017; George, 2021; Lynn & Dixon, 2013; Sleeter, 2017). *Race is a social construct*, the first tenet, supported the notion that race is not a biological reality; the racial experiences are manipulated by the results of sociopolitical actions that change over time (Bell, 1995; Brayboy, 2005; Delgado & Stefancic, 2017; George, 2021; Sleeter, 2017). Tenet two, the *centrality of racism* sustained the ideology that racially driven actions of discrimination are a result of a system of barriers that is intertwined into the fabric of American society, such as cultural, legal codes, and legislation (Bell, 1995; Brayboy, 2005; Delgado & Stefancic, 2017; George, 2021; Sleeter, 2017).

Commitment to social justice, tenet three, provided sustenance for the notion that critical theory must address the necessity to analyze any marginalized communities' experiences of oppression critically and attempt to seek solutions to eliminate the barriers limiting individuals' ability to reach their full potential (Bell, 1995; Brayboy, 2005; Delgado & Stefancic, 2017; George, 2021; Sleeter, 2017). Tenet four, the *importance of experienced knowledge* embraced the notion that marginalized communities' experiences have value and that becoming aware of multiple narratives allows individuals the ability to understand the systems of oppression of the past that still influence systems of the present (Bell, 1995; Brayboy, 2005; Delgado & Stefancic, 2017; George, 2021; Sleeter, 2017). Finally, the *interdisciplinary perspective*, tenet five, contended that *socially just* learning experiences must be achieved by utilizing multiple perspectives that act as analytical tools to conceptualize, design, and

implement an opportunity for individuals ability to reach their full potential (Bell, 1995; Brayboy, 2005; Delgado & Stefancic, 2017; George, 2021; Sleeter, 2017). The following subsection will discuss dysconsciousness.

Dysconsciousness. Educators must understand the barriers dysconsciousness produces in conceptualizing, designing, and implementing a *socially just* education for *all* that supports individuality (King, 1991; King & Akua, 2012). To develop effective and efficient personal and professional development practices, individuals must become aware of their implicit biases that can obscure the self-reflective (reflect, rest, and reset) cyclic process (King, 1991; King & Akua, 2012). In addition, educators must confront their funds of knowledge and other external influencers in their interaction with students, families, colleagues, policymakers, and other community members (King, 1991; King & Akua, 2012). The concept of dysconsciousness supports the notion that the habit of individuals' minds, such as assumptions, attitudes, beliefs, and perspectives, justifies barriers of oppression and discrimination due to the ideology perpetuating the current societal order (Anderson et al., 2019; King, 1991; King & Akua, 2012).

Research and scholarship focusing on dysconsciousness in TPPs remain incomplete and ineffective in bringing awareness to PSTs' ability to be equipped with the necessary knowledge to facilitate a classroom environment that supports discussions regarding issues of discrimination and oppression in current society (Anderson et al., 2019; King, 1991; King & Akua, 2012). Dysconsciousness highlighted and connected assumptions, stereotypes, and cultural misconceptions that justify inequity in the individuals' experience, with limited awareness of multiple narratives, experiences, or funds of knowledge (Anderson et al., 2019;

King, 1991; King & Akua, 2012). The concept of dysconsciousness is cited in a broad spectrum in multiple fields of research, such as critical race theory and pedagogy, mental health practices, multicultural teacher education, and critical consciousness (i.e., cross-cultural competence) (Anderson et al., 2019; King, 1991; King & Akua, 2012).

TPPs must integrate diversity awareness within the program of study to prepare PSTs to conceptualize, design, and implement a pluralistic democratic educational experience for *all* students (Anderson et al., 2019; Dewey, 2018; King, 1991; King & Akua, 2012). Courses in current TPPs rarely allow PSTs the opportunity to critically analyze systems of oppression toward marginalized communities (Anderson et al., 2019; King, 1991; King & Akua, 2012). Research supports that a solution-centered TPP experience implements individuals' ability to consciously and critically analyze their funds of knowledge (Anderson et al., 2019; King, 1991; King & Akua, 2012). The following subsection will discuss interest convergence theory.

Interest Convergence Theory. The conceptualization, design, and implementation of a *socially just* education for *all* systems must substantiate the necessity to develop a collective interest that supports individuality and a system that nurtures developmental growth for *all* participants (Delgado & Stefancic, 2017; Lynn & Dixon, 2013). Derrick Bell jr. (1980) asserted that *interest convergence* is the notion that a marginalized community's (i.e., racial, sexual expression and orientation, generation, or socioeconomic status) understanding of equality will be accommodated when it converges with the benefits of the dominant community (Daftary et al., 2021; Harpalani, 2020; Lee, 2007; Milner, 2008). Changing the structure of a TPP means that PSTs will need to engage in a journey of transformation (cultural humility to cultural

humanity), and TPP instructors must limit their impact on PSTs' and non-PSTs' experience of negative, stereotyping portrayals of their marginalized community (Banks, 1995; Milner, 2008).

In order to conceptualize, design, and implement a curriculum that embraces historical, sociopolitical experiences, and various other events and challenges, the structure must be altered from the dominant narrative; the essence of the curriculum (i.e., what is included, why, and how) must reject the additive approach (themes added without changing the curriculum's purpose) (Banks, 1995; Milner, 2008). Researchers must be aware of four spheres of divergent interests in P-20 education between (1) TPP instructors and some PSTs; (2) PSTs and TPP instructors; (3) among PSTs in TPP instructors; and (4) between and among TPP instructors (Jay, 2003; Milner, 2008). Interest convergence theory supported the notion of developing a curricular and instructional focus on teacher education if there is (1) a limited number of courses focusing on awareness of the diversity of marginalized communities and their experiences in a TPP, (2) if TPPs have difficulty recruiting PSTs who wish to teach in marginalized communities, and (3) PSTs have limited awareness and understanding of empathy toward the art of teaching for social justice (Jay, 2003; Milner, 2008; Tatum, 1994). The development of a positive identity approach is a continuous learning process, often including the necessity to address internalized stereotypes, myths, and misconceptions about a specific marginalized community (Jay, 2003; Milner, 2008; Tatum, 1994). Interest convergence theory is an analytical tool that allows researchers the ability to study the policies and pedagogical practices in TPPs; understanding the interests of PSTs and TPP instructors is essential to converge the interests that support an equitable and equal agenda (Jay, 2003; Milner, 2008; Tatum, 1994). The following subsection will discuss intersectionality.

Intersectionality. Intersectionality provided a multi-dimensional awareness of the complexity of identity during the process of conceptualizing, designing, and implementing a *socially just* education for *all*. Self-awareness of personal positionality is crucial in developing a cognizance and understanding of other individuals, supporting the comprehension of the intersectionality of individuals' positionality (Crenshaw, 1988; Crenshaw, 2019; Delgado & Stefancic, 2017). Intersectionality is the notion that individuals and communities share experiences that overlap with multiple characteristics, interests, or traits (Crenshaw, 1988; Crenshaw, 2019; Delgado & Stefancic, 2017). Intersectionality is an analytical tool that allows individuals the opportunity to engage in a critical analysis of identity and its connection to power (Cho et al., 2013; Crenshaw, 1991; Crenshaw, 2019; Kyle, 2022). Research supported five approaches to responding to injustices that hinder marginalized communities' members' ability to reach their full potential (Crenshaw, 2019; Kyle, 2022). Simply *avoidance to address privilege and oppression*, the first approach, supported the notion of colorblind ideologies, allowing instructors to assume *discrimination* is an issue that is non-existent in contemporary sociopolitical and educational environments (Crenshaw, 2019; Kyle, 2022).

A single-issue approach embraced the perception of focusing on one issue (e.g., ableism, ageism, classism, homophobia, racism, or sexism) and limiting awareness to other issues (e.g., ableism, ageism, classism, homophobia, racism, or sexism) (Crenshaw, 2019; Kyle, 2022). The third approach, *additive*, substantiated the method of conceptualizing, designing, and implementing multiple modules that focused on one issue per module; PSTs have an opportunity to receive a rudimentary understanding of specific themes (Crenshaw, 2019; Grzanka, 2018; Kyle, 2022). *Fixed intersectionality*, the fourth approach, included TPP educators' focus on

predetermined issues that addressed local issues, such as sexual orientation and gender, by analyzing, for example, the funds of knowledge of non-male and non-cisgender community members (Crenshaw, 2019; Grzanka, 2018; Kyle, 2022). Finally, *fluid intersectional strategies*, the fifth approach, employed five strategies to promote intersectional development for PSTs to minimize the effects of intersectional hegemony; *the first strategy* supported PSTs' ability to analyze their funds of knowledge and others' intersecting sociopolitical identity; the importance is knowing interpersonal relationship in the current sociopolitical climate (Crenshaw, 2019; Grzanka, 2018; Kyle, 2022).

PSTs' opportunity to become aware of the current systems of oppression and how these systems operate and the effects on society, *the second strategy*, had a liberating influence on PSTs (Grzanka, 2018; Kyle, 2022). This consideration is similar to the strategy of Sandy Grande's red pedagogy necessities (for more information regarding red pedagogy, see Grande, 2004). Curricula should instill a sense of social action and activism projects; *the third strategy* moved beyond multicultural education's theory of exploration and analysis of marginalized communities, allowing PSTs to explore methods to enact sustainable and relevant structural change in marginalized communities (Banks, 1995; Grzanka, 2018; Kyle, 2022). TPP instructors, faculty, and staff must accommodate close support and mentorship for *all* PSTs; the systems of support must address the adverse effects of a dominant system of oppression for marginalized communities' members and PSTs who benefit from the same systems of oppression (Grzanka, 2018; Kyle, 2022). Finally, the conceptualization, design, and implementation of a TPP diversity course must embrace multiple types of learning, activities, theories, pedagogies, and other materials, the final strategy for a fluid intersectionality approach that supports the

diversity of PSTs preferred learning methods (Grzanka, 2018; Kyle, 2022; Rose, 2017; Zhao, 2018). The following subsection will discuss counter-narratives.

Counter-Narratives. The conceptualization, design, and implementation of a *socially just* education for *all* must incorporate multiple perspectives that flow with the curriculum themes, topics, or terminologies (Ladson-Billings, 1995; Ladson-Billings & Tate, 2016). Linguistic and visual representation allowed P-20 students the opportunity to critically analyze multiple perspectives that tend to be underrepresented or misinterpreted (Crudup et al., 2021; Ladson-Billings, 1995; Ladson-Billings & Tate, 2016; Miller et al., 2020; Milner & Howard, 2013; Schneider, 2014). Therefore, TPP educators should select materials that represent a wide range of perspectives, breakdown assumptions, and highlight the diversity in complex local, state, national, and global contexts (Crudup et al., 2021; Ladson-Billings, 1995; Ladson-Billings & Tate, 2016; Miller et al., 2020; Milner & Howard, 2013; Schneider, 2014). Three external models influence PSTs, TPP educators' and P-12 students and families, (1) the *mesosystem model* supports the notion that the family unit is one of the multiple sources that influence human development (Bronfenbrenner, 1986; Crudup et al., 2021). (2) The *exosystem model* included the knowledge that the psychological development of children occurs in the environments that children spend a majority of their time, is influenced by the environments the children's parents experience in their lives (e.g., work environment) (Bronfenbrenner, 1986; Crudup et al., 2021). (3) The *chronosystem model* incorporated the understanding that traditional developmental science treats linear time with children's age, utilizing time to reference the psychological change within individuals (Bronfenbrenner, 1986; Crudup et al., 2021).

Counter-narratives allow researchers and curriculum developers the opportunity to challenge the professional domain through the realignment of traditional conceptions, scholarships, pedagogies, praxis, training, and education; historically, anti-racist perspectives fall short of promoting equity within a hierarchical system of oppression (Crudup et al., 2021; Pewewardy & Almeida, 2014; Tamburro, 2013). Three pillars allowed education to embrace the concept of checks and balances for the field of education's professional growth; each pillar is essential to embrace fidelity and promote social change and justice for TPPs,' PSTs,' and PSTs' future students (Crudup et al., 2021). First, *pedagogy* is the pillar that is foundational to the profession of education, responsible for developing awareness of the values of the profession, traits, responsibilities, and the interaction with diverse individuals and communities; valuing the necessity to engage in the process of lifelong learning through self-reflection (Crudup et al., 2021; Ladson-Billings, 1995; Paris, 2012). Secondly, *praxis* is the pillar that is the spirit of the education profession, allowing PSTs, TPP instructors, and P-20 educators the opportunity to apply theories, concepts, and frameworks that have an impact on individuals and their communities, the frontline of the profession; understanding the effects of imperialistic pre-colonial era allow P-20 educators and PSTs the opportunity to guide the ethics and values of the profession (Crudup et al., 2021; Ladson-Billings, 1995; Paris, 2012). Finally, the *scholarship* is the pillar that legitimized the education profession through the pursuit of evidence-based support for the pedagogy and praxis employed in the P-20 educational settings; P-20 education works in collaborative contexts to engage in interdisciplinary research to become increasingly aware of human development and well-being to influence policy change (Crudup et al., 2021; Ladson-Billings, 1995; Paris, 2012).

Development of an awareness of the tenets of critical theory, dysconsciousness, interest convergence theory, intersectionality, and counter-narrative provided me with the necessary analytical tools to evaluate the inclusiveness of the conceptualization, design, and implementation of the current study's course framework. Critical theory provided curriculum developers with the necessary lenses to effectively and efficiently engage in the reflective process to analyze and hone approaches to develop a *socially just* education for all.

Understanding the effectiveness of implementing the utilization of critical theory provided me with the ability to develop an educational journey that supports the multi-dimensionality of education and supports a *socially just* education for *all*. The following section will summarize Chapter Two.

Summary

The current study is supported by empirical manuscripts, frameworks, pedagogies, and theories. This chapter reviewed the elements of a *socially just* education for *all*, including inclusion, multiple frameworks of influence, influential pedagogies, and critical theory. In addition, this chapter reviewed the literature that supported the conceptualization, design, and implementation of the comprehensive course framework participants expressed their experiences in a reflective process. The following chapter will address the methodologies of the current study.

CHAPTER THREE

METHODOLOGY

Introduction

The foundation of this study utilized preexisting threads of scholarship to construct a comprehensive course framework to support educators' ability to enter 21st-century educational physical or virtual settings with the necessary tools to conceptualize, design, and implement curricula that support students' individuality. The purpose of this study was two parts: First, rooting my perspectives in the literature, I will operationalize the term "*socially just* education for *all*" and explore what that type of curriculum might include. Second, I examined preservice teachers' (PSTs') and non-PSTs' experiences participating in a course that implements a comprehensive course framework that supports individuals' funds of knowledge, growth, and awareness through experiences. Data analysis was done through meta-narrative review and grounded theory methodologies. This study's focus on interpretive data allowed me to document experiences through the interactions with various communities (Birks & Mills, 2017). I utilized two research questions to guide the study: 1) What is a *socially just* education for *all*? What is the genetic epistemology of a *socially just* education for *all*? Moreover, 2) what are the experiences of PSTs and non-PSTs who participate in a comprehensive course framework designed to support the implementation of a *socially just* education for *all* experience? Table 1 below outlines the alignment between the research questions, data sources, acquisition methods, and how I analyzed the data.

Table 1. Data acquisition methodology and techniques

Research Questions		Data Acquisition Methods	Data Analysis Technique
1	What is a <i>socially just</i> education for <i>all</i>? What is the genetic epistemology of a <i>socially just</i> education for <i>all</i>?	Meta-Narrative Review of the Literature	Data: Empirical Journals Analysis: 19th and 20th century literature Synthesis: 21st century and current (<5 years) literature
2	What are the experiences of preservice teachers who participate in a comprehensive course framework designed to support the implementing a <i>socially just</i> education for <i>all</i> experience?	Grounded Theory - Student Experiences and Anecdotal evidence through Action Research in TPP Course	Data: Cultural Autobiography and Final Reflection Coding Type(s): <i>Initial; Intermediate; and Advanced</i> First Cycle: Initial coding by line-by-line technique, highlighting themes Second Cycle: Intermediate coding by consolidating the initial codes to categories Third Cycle: Advanced coding by relating dimensions to categories

The study utilized a qualitative approach that addresses the observer's location and incorporates material and interpretive practices that make the world observable (Miles et al., 2020). Foundations of qualitative research suggest that we begin with utilizing theoretical frameworks that support the analysis of research inquiry, focusing on the significance of a population's or literature's attributions to a problem (Miles et al., 2020). Meta-narrative review is utilized as a pragmatic review methodology that is designed for topics and themes

conceptualized across a broad spectrum, and studies are conducted by different researchers (Greenhalgh et al., 2009; Wong et al., 2013). Qualitative researchers focus on studying a spectrum of topics in their natural condition, attempting to analyze or interpret the phenomena concerning the human factor (Creswell & Poth, 2018; Miles et al., 2020). Grounded theory is one way to examine and interpret those phenomena (Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). Grounded theory supported the notion of a systematic and flexible set of guidelines for the collection and analysis of inductive data, allowing for the strategy to go back and forth between data and analysis (Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013).

The current study utilized meta-narrative review and grounded theory methodologies for data acquisition and analysis to increase understanding of the research questions. Meta-narrative provided the ability to address a wide range of inquiries, allowing the possibility to include multiple perspectives about the data and which data should be acquired (Greenhalgh et al., 2009; Wong et al., 2013). Grounded theory provided the necessary understanding and adaptability to evolve due to participants' engagement and interactions (Creswell & Poth, 2018). The following section will discuss the meta-narrative methodology's design, data sources and literature, data collection, and data analysis.

Meta-Narrative

Meta-narrative research design relied on the notion that multiple perceptions contribute to concepts, ideologies, and theories creating a necessity to understand the multiple approaches to analysis, having to consciously and with reflexivity become aware of multiple perceptions, learn new lexicon and mythologies (Greenhalgh et al., 2009; Wong et al., 2013).

Meta-narrative review scrutinized historically how specific research traditions develop over time and influence inquiry and the methodologies to resolve the inquiry (Greenhalgh et al., 2009; Wong et al., 2013). Traditional research is a series of linked studies, building on previous developments in a coherent paradigm, shared assumptions, and preferred methodological approaches shared by researchers at a specific time (Greenhalgh et al., 2009; Wong et al., 2013).

Meta-narrative review is not a technical methodology; it is a pragmatic process of comprehending literature, selecting and combining data from primary sources to understand how research traditions developed and their impact on the area of study (Greenhalgh et al., 2009; Wong et al., 2013). Then, by comparing and contrasting the results from the multiple traditions to develop a deepened understanding of the multi-dimensionality of an area of study (Greenhalgh et al., 2009; Wong et al., 2013). The six guidelines of meta-narrative review support the principles of pragmatism, pluralism, historicity, contestation, reflexivity, and peer review (Greenhalgh et al., 2009; Wong et al., 2013).

The principle of *pragmatism* supported the notion that I must be guided by the most helpful approach for attendance, what to include in the literature review (Greenhalgh et al., 2009; Wong et al., 2013). The principle of *pluralism* substantiated the assumption that the topic must illuminate from multiple perspectives, using established criteria appropriate for the study (Greenhalgh et al., 2009; Wong et al., 2013). The principle of *historicity* provides the analytical lens through which research traditions are described as they develop over time, often addressing significant contributions, events, and discoveries that influences the traditional methodology (Greenhalgh et al., 2009; Wong et al., 2013). The principle of *contestation* supported the

understanding that data from multiple traditions must be analyzed to develop deepening insight and awareness (Greenhalgh et al., 2009; Wong et al., 2013).

The principle of *reflexivity* provided the opportunity to continually reflect on emerging findings, allowing me to become increasingly aware of the necessity to reflect, rest, and reset (Greenhalgh et al., 2009; Wong et al., 2013). Finally, the principle of *peer review* allowed me to highlight findings and must be presented to an audience by gathering feedback to guide further reflection and analysis (Greenhalgh et al., 2009; Wong et al., 2013). This introduction discussed the research design of the meta-narrative review for the current study; the following subsection will discuss the meta-narrative methodology's data sources and literature.

Data Sources & Literature

This subsection will discuss the data sources and literature of the current study's meta-narrative review. Meta-narrative review methodology's main challenge is to identify a sufficiently broad range of sources to develop a comprehensive map of possible research pathways in the area of study (Greenhalgh et al., 2009; Wong et al., 2013). Development of the scoping phase supported my ability to identify the multi-dimensionality of the terminology of research traditions within multiple pieces of literature that allowed me to grow my awareness of the current study's parameters (Greenhalgh et al., 2009; Wong et al., 2013). Meta-narrative review guided the current study's data sources, the criteria to develop concept mapping that increased my awareness of the interconnections of empirical, philosophical, and theoretical studies (Greenhalgh et al., 2009; Wong et al., 2013).

Meta-narrative provided the necessary guidance that supports the adaptability of developing an awareness and understanding of the literature (Greenhalgh et al., 2009; Wong et

al., 2013). Meta-narrative review assumed the quality criteria from the traditions emerging from the literature, specifically the influential manuscripts widely accepted by the area of study as authoritative (Greenhalgh et al., 2009; Wong et al., 2013). Studies in the separate traditions must be analyzed using the criteria that a peer-reviewer in the tradition would implement (Greenhalgh et al., 2009; Wong et al., 2013). Meta-narrative supported the process of developing sufficient detail to enable the audience to judge my threshold that excluded data that may significantly alter the current study's findings (Greenhalgh et al., 2009; Wong et al., 2013). This subsection discussed the current study's meta-narrative data sources and literature; the following subsection will discuss the current study's data collection through meta-narrative methodology.

Data Collection

This subsection will discuss the current study's meta-narrative data collection. The data collection is guided by the objectives and focuses of the current study and revised iteratively as influential data emerges (Greenhalgh et al., 2009; Wong et al., 2013). Meta-narrative seeks to analyze and develop multiple research traditions; appropriate search strategies will need to adapt to the different kinds of literature, such as databases (i.e., Google Scholar, Sage Research Methods, or ERIC) and non-databases (i.e., Teachers College Press, Perseus Books Group, or Myers Education Press) (Greenhalgh et al., 2009; Wong et al., 2013). Such strategies utilized forward and backward citation tracking, allowing me to find critical documentation that supports the current study's purpose (Greenhalgh et al., 2009; Wong et al., 2013).

Conceptual, empirical, and theoretical studies inspiring later work are discovered from judicious searching of reference lists of later studies to develop the genetic epistemologies of the area of study (Greenhalgh et al., 2009; Wong et al., 2013). Meta-narrative review

approached literature with the notion that research design must be identified from quality standards developed within a particular research tradition, such as methodological filters utilized to designate quality features and the current study's trustworthiness (Greenhalgh et al., 2009; Wong et al., 2013). Searching is necessarily iterative since I must continuously move between data-based literature and non-data-based literature, providing the ability to develop a holistic perspective of traditional research development (Greenhalgh et al., 2009; Wong et al., 2013). This subsection discussed the data collection of the current study's meta-narrative approach; the following section will discuss the meta-narrative approach to data analysis.

Data Analysis

This subsection will discuss the current study's meta-narrative approach to data analysis. Meta-narrative review supported the notion of two separate spheres that overlap and provide guidance in understanding the dynamics of the analytical and synthetical process (Greenhalgh et al., 2009; Wong et al., 2013). Meta-narrative's analytical approach allowed me to seek to identify patterns of specific stories of research traditions genetic epistemologies, with a focus on the concepts, theories, methods, and instruments that characterized the research tradition, significant findings, and opposition (Greenhalgh et al., 2009; Wong et al., 2013). The continual development of the story is interpretive and follows the principles of interpretivist analysis, including immersion in data by continued analysis of quantitative data; discourse with colleagues and researchers to support reflectivity; consideration of new data's relation with the existing story; and checking the appropriateness that validated the data's integration into the story by experts in the research tradition (Greenhalgh et al., 2009; Wong et al., 2013).

Following analysis, the synthesis stage of meta-narrative review substantiated the notion of the necessity to compare and contrast stories to identify and differentiate how multiple perspectives conceptualize the research tradition (Greenhalgh et al., 2009; Wong et al., 2013). The development of an awareness of the difference in findings from multiple perspectives is interpretive data that provides insight into methodological approaches between multiple research traditions (Greenhalgh et al., 2009; Wong et al., 2013). Synthesis occurs at a high level of abstraction to include bridging paradigms by seeking commonalities in conceptual and theoretical assumptions; bracketing paradigms to address the uniqueness of the assumptions; exploring the interplay between research traditions; and the examination of the patterns that encompass conflicting understanding (Greenhalgh et al., 2009; Wong et al., 2013).

This subsection discussed the current study's data analysis utilizing the meta-narrative approach. In addition, the section covered the current study's meta-narrative design, data sources and literature, data collection, and data analysis. The following section will discuss the current study's grounded theory approach to understanding participants' experiences in a comprehensive course framework that supported the increased awareness of diversity in education and beyond.

Grounded Theory

Grounded theory's design embraces a pragmatic symbolic interactionist approach to data that assumes human interaction (self, society, and reality) is constructed by language and communication (Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016). The constructivist grounded theory approach supported an inductive, comparative, developing, and open-ended process to analyze data, valuing the notion of a bracketed and bias-free researcher (Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016). Due to the fluidity of human behavior, the

study's grounded theory approach substantiated the necessity of inductive logic, subjecting data to rigorous comparative analysis, producing theories, and developing practices through a pragmatic process (Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016).

This study aligns with the utilization of grounded theory since the investigation intends to develop a unified theoretical explanation for a process through participants' experiences in the current study's course framework (Creswell & Poth, 2018). Specifically, the participants will experience the process of the unified theoretical framework that will elucidate the implementation of a course framework in a TPP. I am attempting to systematically develop a unified theoretical course framework in a TPP that allows participants to develop an awareness of the diversity in the P-12 physical or virtual educational settings.

The study's methodology aligns with the notion that saturation can occur with a population of 20 to 60 participants (Creswell & Poth, 2018). Approximately 50 students participated in the Multicultural Education course that implemented a conceptual framework that supports a *socially just* education for *all*; the study utilized a theoretical sampling with a Fall semester 2021 course in multicultural education at a large land grant university in the Northern Rocky Mountains, to compile, compute, and analyze the qualitative data representing participants' experiences and potential growth. Discriminant sampling will focus on additional participants from previous courses (previous section conducted in spring 2021) if necessary to reach saturation in data.

Table 2. Diversity Awareness in Education Curricular Framework

Phase 1: Create Mindset	Phase 2: Develop Awareness	Phase 3: Apply Praxis
<i>Time Frame:</i> Total 600 minutes of classroom time <i>Reading Material:</i> Communal Narrative <i>In-Class Tasks:</i> Develop Touchstones and Classroom Norms; Classroom Dynamics; and Dimensions of an Inclusive Environment <i>Assessments:</i> 5 Discussion Threads and the Cultural Autobiography	<i>Time Frame:</i> Total 1,050 minutes of classroom time <i>Reading Material:</i> Communal Narrative <i>In-Class Tasks:</i> Seven identifiers as highlighted in Phase 1 communal narrative (race, gender, sexuality, spirituality, age, socioeconomic status, and ability) <i>Assessments:</i> 7 Discussion Threads, Team D7 Presentation; and An Indigenous Peoples' Project	<i>Time Frame:</i> Total 600 minutes of classroom time <i>Reading Material:</i> Not Applicable <i>In-Class Tasks:</i> Indigenous Epistemological Development; Culturally Responsive Development; Understanding of Individuality; Understanding Educational Standards; Develop Lesson Planning Skills; and Development of Collaborative Methodology <i>Assessments:</i> Cultural Plunge; Culturally Responsive Assignment; and Final Reflection

I conceptualized, designed, and implemented a comprehensive course framework that embraced the three tenets of individuality, hypothesizing that this framework will afford PSTs and non-PSTs the opportunity for personal and professional growth while becoming aware of seven social identifiers present in 21st-century educational, physical, or virtual settings (see Table 2). The conceptual framework that I have named *Diversity Awareness in Education* intends to support the complexity and fluidity of current P-20 education settings and attempts to allow PSTs to develop a mindset to support the learning process and become aware of the diversity in a classroom and engage in the praxis of pedagogy (see Table 2). The framework is designed for the current standardized TPP, supporting approximately 38 hours of engagement.

The first phase, *creating a mindset*, focused on five domains that a mindset supports when creating an educational environment that engages the learning process: (1) safe space, (2) brave space, (3) universal design for learning, (4) inclusion, and (5) begin the development of an approach for a *socially just* education for *all* (see Table 2). The second phase, *developing awareness*, focused on five domains that support awareness of the diversity and complexities of 21st-century communities to allow for effective, efficient, and relevant communication (verbal and non-verbal): (1) exposure behavior therapy, (2) defining awareness, (3) VITAL (Vulnerability, Identity, Trust, Authorship, and Liberation), (4) print culture, and (5) counter-narratives and dynamic systems (see Table 2). Finally, the third phase, *applying praxis*, focused on five domains that integrated abilities, knowledge, and skills developed during the previous phases to engage in the design of curriculum, in this case, a collaborative, culturally responsive unit: (1) a multi-tiered system of supports (MTSS), (2) culturally responsive pedagogy, (3) assistive technologies, (4) implementation with fidelity and sustainability, and (5) Indian Education for All (IEFA) (see Table 2).

PSTs and non-PSTs begin the journey through the *Diversity Awareness in Education* framework by the transition from cultural humility (for more information about cultural humility, see Foronda et al., 2016) to cultural humanity (for more information about cultural humanity (awareness), see Baker, 2012) measured through two compositions (a cultural autobiography and final reflection) and eleven discussion threads (supportive materials) (Tervalon & Murray-Garcia, 1998). The cultural autobiography is divided into three sections (study of cultural self, current philosophy of diversity in education, and who affected you culturally) to allow PSTs and non-PSTs the opportunity for an initial self-reflection. The final

reflection is divided into three sections: revisit cultural autobiography to address any differences, the transition from cultural humility to cultural humanity, and how courageous conversation or discussion threads affected the student. This data design allows PSTs, instructors, and other stakeholders the opportunity to evaluate student growth by analyzing benchmarks and final reflections.

PSTs and non-PSTs embarked on a journey of self-authorship, experiencing an educational setting (physical or virtual) that models a positive climate, complete inclusion, and sustainable growth through engagement. Culturally responsive teaching practices are implemented in phase three (*applying praxis*), allowing students to take risks in curriculum conceptualization and design in a supportive educational setting. Participants develop a collaborative unit that supports culturally responsive practices with the guidance of the Montana Office of Public Instruction's IEFA essential understandings, state content standards, and common core standards into a lesson plan of a team unit developing collaborative, communication, and technology skills. This introduction discussed the current study's research design for grounded theory; the following subsection will discuss grounded theory methodology's data sources and participants.

Data Sources & Participants

This subsection will discuss the current study's grounded theory approach toward data sources and participants. The study's grounded theory approach supports the move towards saturation with 20 to 60 participants (Creswell & Poth, 2018). Approximately 100 students were enrolled in the fall multicultural education course sections; the study utilized a theoretical sampling with one section from the fall 2021 semester, with an enrollment of 27 participants to

compile, compute, and analyze the qualitative data representing students' growth (Creswell & Poth, 2018).

Chapter Four discussed the multiple analytical methodologies I utilized to develop resolves for the current study's research questions, what are the dimensions and genetic epistemology of a *socially just* education for *all*; and what are the experiences of participants who participate in a comprehensive course framework designed to support the implementation of a *socially just* education for *all* experience? Meta-narrative review provided the comprehensive framework that guided my conceptualization, design, and implementation of a *socially just* education for *all*. The grounded theory approach provided an analytical process that substantiated a lucid explanation of participants' experiences in a comprehensive course framework that supported a *socially just* education for *all*.

The current study attempted to develop a theoretical model supported by the study's course framework in a teacher preparation program (TPP) that provides a visual of the journey through diversity awareness in education and beyond. By compiling and analyzing participants' experiences in a course that supported a *socially just* education for *all*, I am provided with the data necessary to conceptualize and design the multi-dimensional awareness theory (MDAT) model. Specifically, the current study used grounded theory methodology to explore participants' experiences in developing multi-dimensional awareness. Grounded theory methodology included theoretical sampling and constant comparative analysis, allowing me to better comprehend the multiple processes experienced by the course participants. In the current study, twenty-three participants with diverse backgrounds and funds of knowledge provided two compositions, a benchmark (i.e., cultural autobiography) and a final reflection for analysis and synthesis.

There were 23 of the 27 (85%) participants who completed both summative assessments for analysis of growth; participants' gender was skewed, with three identifying as male (13%) and 20 identifying as female (87%) (see Table 3). All participants in the study were sophomore status (students with 30 or more earned credits) or beyond, with 9 participants identified as in-state residents (39%) and 14 identified as out-of-state residents (61%) (e.g., California, Illinois, Nebraska, Oregon, South Dakota, or Washington) (see Table 3). Participants' experience in the teacher preparation program at Montana State University ranged from 12-months to 36 months, with experiences in k-12 education systems that ranged from remote rural (i.e., Richey, Montana) to highly urban (i.e., Chicago, Illinois). Discriminant sampling will focus on a different population from former course participants in a similar course framework if saturation is not met with the initial population (Creswell & Poth, 2018). The study assessed participants by the submission of two summative assessments (cultural autobiography and final self-reflection) and eleven formative assessments (discussion threads) in a multicultural education course (Creswell & Poth, 2018).

Table 3. Demographics of Participants (n=23)

Gender		Residency		Urbanicity	
Male	Female	Non-Resident	Resident	Remote-Rural	Other (i.e., Town or City)
3	20	14	9	8	15

The study supported the notion that new categories of qualitative data continually emerge in scholarship, allowing researchers to navigate data with the adaptability necessary in grounded

theory (Creswell & Poth, 2018; Qureshi & Ünlü, 2020). Due to the availability of participants' coursework, my primary instrumentation was documentation (Creswell & Poth, 2018). The study utilized three data sources composed by participants by examining autobiographies, virtual discussions (discussion threads), and final reflections (Creswell & Poth, 2018). In addition, I am observed as an outsider to the study, observing and analyzing from a distance, allowing participants the opportunity to experience an autonomous journey in a comprehensive course framework designed to support the implementation of a *socially just* education for *all* experience (Creswell & Poth, 2018). The following subsection will discuss the benchmark assessment (the cultural autobiography).

Cultural Autobiography. The study utilized an initial self-reflective task to begin the journey of self-authorship and the development of a mindset for inclusion. The cultural autobiography (see Appendix A) is a summative assessment tool that allowed me to develop an initial benchmark for participants in the current study's comprehensive course framework designed to support a *socially just* education for *all* experience. The cultural autobiography is divided into three components that allow participants the opportunity to begin the journey of cultural humility, the conceptualization and development of a philosophy for diversity in education, and reflect on an impactful influencer (i.e., coach, educator, mentor, or another significant role model) of the participants' funds of knowledge (see Appendix A). I considered multiple pathways for coding the data: conceptual, descriptive, domain and taxonomic, eclectic, emotional, hypothesis, initial, structural, theming the data, and theoretical (see Table 2). The cultural autobiography allowed the study to have an initial benchmark that supported the notion

that every participant enters the course with a diversity of funds of knowledge. The following subsection will discuss the role of the comprehensive course's discussion threads.

Discussion Threads. The study utilized discussion threads as a supportive resource for evidence paired with memoing in support of the validity of growth and an awareness of cultural humility (individual Identity) and cultural humanity (intercultural relationships) (see Appendix B). In addition, the discussion threads are formative assessments, an analytical tool that supported the notion that participants can engage in discourse to disseminate individuals' funds of knowledge in a safe-brave space. Participants are required to engage with a new cohort members' original discussion post with each (2) discussion thread response, supporting an engagement with multiple perspectives (see Appendix B). The discussion threads are divided into themes connecting *Phase 1* and *Phase 2* texts to the in-class physical or virtual discourse, allowing participants the opportunity to have engaged in reflexivity and authorship (see Table 1 and Appendices B to D).

The discussion themes included class norms, class environment, building an inclusive environment, D7 topic: race, D7 topic: gender, D7 topic: sexuality, D7 topic: spirituality, D7 topic: age, D7 topic: socioeconomic status, and D7 topic: ability (see Table 1 and Appendices B and C). In addition, participants were provided questions referencing the in-class theme, *Phase's* text, or had the option to engage in discourse relating to the theme of the discussion thread (see Table 1 and Appendices B and C). I considered multiple methods for coding the information: conceptual, descriptive, domain and taxonomic, eclectic, emotional, hypothesis, initial, structural, theming the data, and theoretical (see Table 2). Discussion threads provide participants' experiences, perceptions, and levels of awareness of the themes, texts, or

question prompt (see Table 1 and Appendices B and C). The following subsection will discuss the final reflection.

Final Reflection. The final reflection allowed participants to self-reflect on their cultural autobiography, growth from cultural humility to an awareness of cultural humanity, and experiences of discourse and dissemination of others' funds of knowledge. The final reflection is the *bookend* summative assessment for the coursework; however, participants are instructed that the journey of self-authorship is a continual process throughout the TPP and into praxis.

Revisiting the cultural autobiography allowed participants the opportunity to shift, change, or deepen their Identity; while developing an awareness of the interrelationship (cultural humanity) of diversity, culture, and Identity (see Appendix C). Participants can engage in their growth from implicit awareness of individuals' funds of knowledge, external influencers, and the ability to engage in discourse in a safe-brave space (see Appendix C). Participants had a final opportunity to reflect on their role as an educator and the themes that resonated throughout *Phase 1*, *Phase 2*, and *Phase 3* (see Table 1 and Appendix C). The final reflection provided me with a snapshot of the growth of awareness through the participants' voices. This subsection discussed the current study's grounded theory approach toward data sources and participants; the following subsection will discuss the current study's grounded theory approach to data collection.

Data Collection

This subsection discusses the data collection for the current study's grounded theory approach. This study's approach focused on participants' interactions, engagements, and discourse within the parameters of the course framework through observation, documentation, and artifact collection, allowing me the opportunity to develop a holistic approach to increase my

understanding of the research questions' resolve (Creswell & Poth, 2018). The study utilized observations that allowed me to collect information with negligible interaction with the participants (Creswell & Poth, 2018). Observations are more subjective, requiring me to implement funds of knowledge to analyze the data (Creswell & Poth, 2018). Data collection through documents and artifacts allowed me to collect data with minimal interaction with the participants; data acquisition through documentation is effective, efficient, and fiscally responsible (Creswell & Poth, 2018). However, there was a limitation in my control over the acquired documentation, allowing for limited, biased data that addressed participants' experiences in a course framework designed to support the implementation of a *socially just* education for *all*. This subsection discussed the current study's data collection of grounded theory; the following subsection will discuss the current study's data analysis alignment with grounded theory.

Data Analysis

This subsection will discuss the study's approach to data analysis through grounded theory methodology. This study's focus on interpretive data allowed me to document experiences through the interactions with various communities (Birks & Mills, 2017). I acknowledged Straussian Platonism, based on the truth that we do not know the *whole* or have a comprehensive, pragmatic account of what *is* always (Birks & Mills, 2017). The study supported a set of essential grounded theory method strategies, which are: (1) *initial coding and categorization of data*; (2) *concurrent data generation or collection and analysis*; (3) *writing memos*; (4) *theoretical sampling*; (5) *constant comparative analysis using inductive and abductive logic*; (6) *theoretical sensitivity*; (7) *intermediate (focused) coding*; (8) *identifying a core category*; and

(9) *advanced coding and theoretical integration* (Birks, & Mills, 2017, p 10). The following subsection will discuss the initial coding and categorization data.

Initial Coding and Categorization of Data. Initial coding was the initial step in analysis in grounded theory, guided by the study's research question (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). Initial coding was the method to categorize the data into groups of words or phrases, and *in vivo codes* are the essential verbatim words or phrases provided by the participants (i.e., cultural autobiography and final reflection) (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). Initial coding allowed me to evaluate areas that need additional data, realizing gaps in the theory through an analytical process. (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). The following subsection will discuss the concurrent data generation or collection and analysis.

Concurrent Data Generation or Collection and Analysis. Concurrent data generation was my process of collecting data with an initial purposive sample (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). The initial data (i.e., cultural autobiographies) were initially coded before additional data (i.e., final reflection) was generated, and an analysis process was repeated (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). Grounded theory method allowed me the opportunity to gather data, analyze the data to generate theoretical propositions, and collect additional data to answer the research question (Birks & Mills, 2017;

Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). The following subsection will discuss the necessity of writing memos.

Writing Memos. Writing memos was the process of recording the pragmatic process of data analysis in developing grounded theory (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). Memos produced interactive spaces where I analyzed patterns and relationships to guide the study's pursuit of emerging inquiry (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). Memo writing was a fluid method of the reflective process that allowed me the opportunity to hone my analytical lens of grounded theory (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). In addition, memos acted as guides that directed me to a commitment to actions, resulting in the analysis of the studies' participants' actions (i.e., experiences) (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). The following subsection will discuss the theoretical sampling.

Theoretical Sampling. Theoretical sampling was the process that allowed me to focus and compile continual comparative analysis of data through an iterative process, creating the ability to determine the necessity for additional data for under-developed themes and categories (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). I employed theoretical sampling utilizing a pragmatic decision-making process about what or who would produce the most profound data to support the study's analytical needs (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). In addition, theoretical sampling allowed me to elaborate and hone theoretical

categories (i.e., experiences of the transition from cultural humility to cultural humanity), refining previous conceived categories (i.e., awareness of cultural humanity), allowing me to develop properties of each theoretical category and the parameters of variation (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). The following subsection will discuss the constant comparative analysis using inductive and abductive logic.

Constant Comparative Analysis Using Inductive and Abductive Logic. Constant comparative analysis was the process I utilized to conduct constant juxtaposition of experiences, experiences to codes, codes to themes, and themes to categories. (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). Employing inductive logic supports the process of developing theory from the compiled data; the inductive logical theory was attained through continuous comparative analysis (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). Deployment of abductive logic occurred at each phase of analysis, specifically during the constant comparative analysis of themes to categories that lead to theoretical integration; the abductive logical theory was the consideration of all rational theoretical explanations for data, forming conjectures for each possible explanation, and checking the conjectures empirically by analysis of data developing the most plausible explanation (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). The following subsection will discuss theoretical sensitivity.

Theoretical Sensitivity. Theoretical sensitivity was a multi-dimensional concept that allowed me the opportunity to demonstrate levels of insight, intellectual histories, theoretical

influencers, and day-to-day interactions and thoughts about themselves and the area I am researching (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Glaser & Strauss, 1966; Morse et al., 2016; Trainor & Graue, 2013). My funds of knowledge was scrutinized during the research process due to their influence on the compilation, analysis, and interpretation of the data (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Glaser & Strauss, 1966; Morse et al., 2016; Trainor & Graue, 2013). For example, I examined my underlying assumptions of participants' experiences due to the evaluation of supporting materials and the participants' interactions during the course duration. Developing theoretical sensitivity enabled me the ability to utilize analytic scrutiny in my research in order to understand and interpret experiences in abstract terms and demonstrate theoretical relationships between studied experiences (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Glaser & Strauss, 1966; Morse et al., 2016; Trainor & Graue, 2013). The following subsection will discuss the intermediate coding.

Intermediate (Focused) Coding. Intermediate coding, the second major step in data analysis after initial coding, was my transition between initial and intermediate coding during the process of concurrent data generation or collection and analysis and the constant comparison of data (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). Intermediate coding was employed in two ways: (1) developing specifically focused categories by linking themes and fully developing the parameters of categorical dimensions, and (2) analyzing relationships between the themes and categories (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). Intermediate coding reset the relationships in the data in a conceptual rationale with a focus on

the initial coding of the data; the results relied on my definition and meaning (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013).

Axial coding, the advanced method of intermediate coding, focuses on the parameters and dimensions of specific categories, the relationships among themes and the category, and develops a coherent analysis by converging fractured data from initial coding (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). The following subsection will discuss identifying a core category.

Identifying a Core Category. The development of identifiable core categories during the intermediate coding process increased the scrutiny of grounded theory's analytical and conceptual processes (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). I had the autonomy to select core categories that encapsulate and explain the grounded theory as a whole; this is achieved through full theoretical saturation of the core categories, themes, codes, and their parameters (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). Explicit core categories emerged in early data; successful grounded theory research must converge on a limited number of core categories, no more than two to four; the greater the number of categories indicates that there is insufficiency in producing clear conceptual summaries of a substantive topic (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). The following subsection will discuss advanced coding and theoretical integration.

Advanced Coding and Theoretical Integration. Theoretical integration was a complex grounded theory method that allowed me to utilize advanced coding, providing a comprehensive elucidation of the process evident in the connection to the specific experience (Birks & Mills,

2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). The comprehensiveness of theoretical integration encompassed the parameters rather than presuming there is an average-solution-fits-all explanation for research questions (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). The process of advanced coding supports a storyline method as a tool for both integrating and presenting grounded theory, deployable in the theoretical or final stage of coding (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013). Theoretical coding was drawn from current theories to assist in theoretical integration while adding interpretive power to the grounded theory study by establishing it in relation to the theoretical body of scholarship (Birks & Mills, 2017; Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016; Trainor & Graue, 2013).

The nine strategies of the grounded theory methodology are discussed in this subsection, providing an understanding of the current study's data analysis. In addition, the section provided an overview of the current study's grounded theory design, data sources and participants, data collection, and data analysis. Finally, the following section will discuss the current study's trustworthiness criteria.

Trustworthiness

This section discusses my criteria for the trustworthiness of the current study. I maintained trustworthiness based on five criteria, creditability, dependability, confirmability, transferability, and authenticity (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). The trustworthiness established the quality and soundness of the current study; the study's rigor utilized established criteria for analyzing qualitative research

(Liamputtong et al., 1999). Trustworthiness is a concern in qualitative research; positivists criticize qualitative research for lacking validity and view studies' findings as unreliable and irreplicable. (Marshall & Rossman, 2014). The criteria are used for the internal validity to develop credibility, external validity by transferability, dependability to the reliability, and confirmability to objectivity (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007).

Literature suggested establishing methods for qualitative researchers to develop rigor throughout a study's analysis of research questions (Lincoln & Guba, 1985). In the current study, I validated participants' data in multiple approaches; first, each participant composed their cultural autobiography providing contexts, events, and funds of knowledge for accuracy (Lincoln & Guba, 1985). Secondly, each participant was provided with an overview of the theoretical concept of the course's comprehensive framework and encouraged to provide feedback about the process used to capture individual patterns and perceptions regarding their experience (Lincoln & Guba, 1985). Furthermore, all twenty-three participants consented to the current study to utilize excerpts from compositions (i.e., cultural autobiography and final reflection). Overall, feedback capturing participants' patterns and perceptions about their experiences and growth were positive, collective, and supportive. Collectively, responding participants felt that the theoretical themes were transferable to their experiences and growth in the course's comprehensive framework. The following subsection will overview the study's trustworthiness, creditability, dependability, confirmability, transferability, and authenticity criteria.

Credibility

Credibility is the confidence in the truth of data and their interpretations in the current study (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007).

Credibility is essential due to its criterion for assessing the quality and integrity of a qualitative inquiry (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). In other words, credibility is the criteria that supported my confidence in the data (i.e., literature and participants' experiences) compiled, analyzed, interpreted and synthesized. (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). Methods to establish credibility included sustained engagement with participants, consistent observation, debriefing, member-checking, and continuous utilization of a journal (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). The following subsection will discuss the dependability of trustworthiness.

Dependability

Dependability refers to the stability of data over time, conditions, and context, similar to quantitative research criteria of reliability, with an understanding of the stability of fluidity of context (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007).

Credibility depends on the study's dependability, and credibility is unobtainable without dependability (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). Procedures for dependability were maintaining an audit trail of memos and peer debriefings with colleagues (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). The following subsection will discuss the confirmability of trustworthiness.

Confirmability

Confirmability references the neutrality of the potential of congruence between two or more people regarding the accuracy, relevance, and meaning; the degree results are consistent and repeatable (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). Qualitative researchers develop detailed memos to justify the decision-making, analysis, and synthesis of the study's data (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). Procedures for maintaining adequate and efficient analytical and methodological processes utilized memoing for a deepened understanding of the data (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). Memoing provided an opportunity for the reflection process, obtaining feedback from colleagues, and conducting peer debriefings allowing me to prevent biases from only one study perspective (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). In addition, there must be greater than two authentications to confirm the data in the article or participants' data (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). The following subsection will discuss the transferability of trustworthiness.

Transferability

Transferability refers to the extent to which findings can be applied to other settings or groups; in other words, how can others use the results of the study in other settings to determine applicability (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). Qualitative research focuses on participants and the story without asserting that the experiences are everyone's journey (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). In order to develop transferability, I attempted to develop a rich and

detailed description of the context, setting, and participants studied by producing transparency of the analysis and trustworthiness (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). The following subsection will discuss the authenticity of trustworthiness.

Authenticity

Authenticity provides the criteria by which I attempted to fairly and faithfully show a range of different realities and convey participants' experiences (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). Participant selection for the sample data of the study provided me with the resources to develop deepened and detailed descriptions of participants' experiences to support the criteria of authenticity (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). Increasing authenticity includes sufficient citations that demonstrated the relationship between the findings and data, provided systematically throughout the text and by multiple researchers (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007). Furthermore, I can provide the citation origins of the literature or the original data from the participants in the current study (Connelly, 2016; Kyngäs et al., 2019; Lincoln & Guba, 1985; Schwandt et al., 2007).

This section provided an overview of my approach to maintaining the study's trustworthiness, creditability, dependability, confirmability, transferability, and authenticity criteria. Trustworthiness supported a level of rigor that provided me guidance in the meta-narrative review and ground theory methodologies. The following section will discuss my ethical considerations for the current study.

Ethical Considerations

The current study initially evaluated participants' experiences in a comprehensive course framework implemented in a TPP course for the opportunity to develop awareness and understanding of a *socially just* educational experience for *all*. Thus, I attempted to bracket implicit theoretical ideas and notions that can affect the participants' reactions, creating artificial results (Creswell & Poth, 2018). Furthermore, I experienced the difficulty of saturation when determining categories; therefore, additional data was compiled through discriminant sampling (Creswell & Poth, 2018). Moreover, participants' autonomy to participate in the course design is fixed due to the course's requirement in the TPP, influencing individuals' motivation; therefore, I obtained participants' consent and eliminated any participant identifiers (i.e., name, demographics, or other identifiers) (Olson, 2018).

In addition, the risks and benefits of the grounded theory approach focused on teasing out participants' experiences that may bring emotional and traumatic experiences due to sensitive themes covered through the TPP course framework; I submitted and obtained approval from the institutional review board to support a conscious awareness of participants' risks and benefits (Olson, 2018). Finally, the current study compiled data through participants' articulation of personal funds of knowledge, and I was aware of participants' diverse experiences, perspectives, linguistics, and perceptions of specific events and contexts (Olson, 2018). This section discussed the ethical considerations of the current study; the following section is my positionality to provide an awareness of my funds of knowledge.

Positionality

Individuals' intersectionality is crucial in developing the critical lenses necessary to navigate the journey of self-authorship. As a second-generation educator and a parent of six children, I have a profound passion for creating an educational experience (physical or virtual) that is *socially just* for *all*. Participating in multinational K-12 education systems (Montana and Saskatchewan), I experienced the necessity of developing an awareness of the spectrum of diversity and domains of inclusion. Heritage influencers are personable and profoundly impact individuals' mindsets; Celtic (Scottish), Middle Eastern (Lebanese), Prussian, and Scandinavian (Norwegian) are the heritage identifiers that are associated with my mindset as I conceptualize, design, and implement curricula as a Montana P-20 practitioner. As a parent of five daughters and a family member to many members of the LGBTQ* community, I have an empathetic lens that understands the necessity to develop educational brave-safe spaces that embrace empathy, compassion, and tolerance through awareness of other's funds of knowledge. Finally, understanding the complexity of spirituality and religion through continued exposure (i.e., undergraduate studies) developed a lens that embraces the uniqueness and power of belief and faith.

Socioeconomic status impacts individuals' ability to obtain personal goals and aspirations (i.e., higher education) by either producing or limiting barriers. Poverty is an experience that creates a lens that critically analyzes the sustainability and fidelity of a system that will benefit *all* students, families, and communities. My extended blended family supported the necessity of developing a P-20 educational experience that embraces students' funds of knowledge (i.e., families' lived experiences), building relationships between school and home.

Unfortunately, traumatic experiences (i.e., war and family tragedies) create barriers throughout the stream of life; either death or assault of a loved one, personal tragedy creates a lens of empathy, compassion, and kindness towards individuals that have experienced traumatic events. As a disabled combat veteran, I developed lenses that supported the necessity to enter every interaction with an open-mindedness that fosters compassion, tolerance, and empathy.

The continued refinement of my critical lenses through my funds of knowledge created a necessity to limit implicit biases towards identifiers (biological or social). There is a necessity to create a comprehensive course in a TPP for PSTs that develops an awareness of the complexity of 21st-century environments (physical or virtual). Through exploring my funds of knowledge, I have developed, honed, and continuously refined my critical lenses through the interactions with students, colleagues, and others; every encounter is a learning-teaching moment, creating an additional layer of awareness and experience. The following section will summarize this chapter.

Summary

This chapter communicated the rationale and methods utilized in the meta-narrative review and grounded theory methodologies. Meta-narrative review was discussed as compatible with my goal of understanding the dimensionality of a *socially just* education for *all*. Grounded theory research was presented as compatible with my goal due to the study's purpose to understand participants' experiences in a comprehensive course framework that I conceptualized, designed, and implemented with the guidance of the literature reviewed in Chapter 2. The current study drew upon the principles of grounded theory research in order to compile data about participants' patterns of experiences and the themes used to develop and sustain diversity awareness in education. In addition, methods of rigor were discussed to increase awareness of

the methodology and validity of the study. Chapter 4 will discuss the findings of the meta-narrative review and grounded theory application to participants' experiences in the current study's course framework.

CHAPTER FOUR

RESULTS

Introduction

Meta-narrative review was the qualitative methodology that I employed to develop a rational explanation of the conceptualization and design of a *socially just* course framework that supports *all* participants' ability to develop an awareness of the multi-dimensionality in education and beyond. Grounded theory was the qualitative methodology that I utilized to develop a substantive theoretical model regarding participants' experience in a comprehensive course supporting a *socially just* education for *all*. Through the final step of advanced coding for participants' initial self-reflection (i.e., cultural autobiography), the data revealed four core theoretical categories: *awareness of deficiencies*, *experiences*, *influence on funds of knowledge*, *awareness of the benefits*, and *family awareness*. Through the final step of advanced coding for participants' final self-reflection, the data revealed two theoretical categories, the core category: *Multi-Dimensional Awareness*; and a supporting theoretical category: *Experiences Through Course Framework*. This chapter discusses the dimensions of a *socially just* education for *all*, the core theoretical categories, and the theoretical concept of a comprehensive course framework, *Diversity Awareness in Education*. The following section will discuss the dimensions of a socially just education for all through the meta-narrative review process.

Dimensions of a Socially Just Education for All - Meta-Narrative Review

This section discusses the results of the meta-narrative analysis and the solution to research question one, what are the dimensions and genetic epistemology of a *socially just* education for *all*? The meta-narrative review provided data for conceptualizing, designing,

and implementing the current study's course framework. The findings of the meta-narrative review developed three key concepts and eleven corresponding sub-concepts that provided participants with a *socially just* educational experience for *all* (see Table 1).

Table 1. Overview of Key Concepts in the Comprehensive Course Framework

Key Concept	Sub-Concepts	Definitions
Create Mindset	Brave Space	<i>Brave-safe space</i> is an environment that supports the notion that discourse and the dissemination of knowledge need a setting that supports challenging personal beliefs, perceptions, and values through critical analysis.
	Relationship-Building	<i>Relationship-building</i> creates the bridge that narrows the gap of communication and partnership between school, family, and community through the consistent awareness of the multi-dimensionality in education and beyond.
	Classroom Environment	<i>Classroom environments</i> are the physical and virtual settings that allow students to engage in the learning process, supporting the reflective process of reflection, rest, and reset.
	Universal Design for Learning	<i>Universal design for learning</i> supports the notion that all environments, curricula, and products of student growth must align with all students' strengths and support any weaknesses.

	Multi-Tiered System of Supports (MTSS)	<i>MTSS</i> is a multi-dimensional framework that provides systematic academic and socioemotional support with consistent tracking and evidence-based decision-making to provide differentiated instruction and interventions to support <i>all</i> students' ability to reach their full potential.
Develop Awareness	Self-Authorship	<i>Self-authorship</i> is the capacity to identify one's own beliefs, identity, values, and social connections, requiring students to compile, analyze, synthesize, and reflect on their individuality.
	Social Identity	<i>Social identity</i> supports the notion that individuals' multi-dimensional association with communities provides a sense of belonging through the acceptance from community members; in other words, the interplay between the personal and social identifiers.
	Science of the Individual	The <i>science of the individual</i> supports the necessity to develop an awareness of the three principles to understand individuality, the jaggedness of the individual's attributes, skills, or identity; individuals' reactions are based on contexts, and there are many pathways individuals can utilize to accomplish a task.

Apply Praxis	Indigenous Epistemologies, Methodologies, and Pedagogy	<i>Indigenous epistemologies, methodologies, and pedagogy</i> are the triad of frameworks, practices, and theories that provide the necessary guidance to develop learning opportunities for students from multi-dimensional communities.
	Digital Pedagogical Methodology	The <i>digital pedagogical methodology</i> provides the essential guide for educators' ability to conceptualize, design, and implement curricula that foster students' strengths and supports weaknesses.
	Indian Education for All (IEFA)	<i>IEFA</i> is a framework that educators can use to conceptualize, design, and implement policies, programs, and regulations that support the substantiation of indigenous epistemologies, methodologies, and pedagogy.

Conceptualizing, designing, and implementing a comprehensive framework for a diversity course in a TPP must address the notion of creating a *socially just* educational experience for *all* participants (i.e., PSTs, non-PSTs, and TPP instructors) (Johnson, 1969; López & López, 2020; Schnackenberg & Still, 2014). I implemented a comprehensive framework that supports participants' ability to experience a *socially just* journey in a TPP course that focused on creating a mindset, developing awareness, and the opportunity to apply praxis (López & López, 2020). Due to the complexity and fluidity of local, state, federal, and global societies, participants require an educational experience that will allow for the ability to engage in a

learning process that fostered self-authorship through a series of anchors that supports the notion of growth and a positive mindset (Hochanadel & Finamore, 2015; Dweck, 2008).

Creating mindset, developing awareness, and applying praxis are the tenets of a comprehensive course framework that I conceptualized, designed, and implemented with the support and guidance of the following three sections' reviewed literature. The following sections of the meta-narrative review will provide the multiple lenses that provided me with the guidance, knowledge, and foundation required for curriculum developmental design and implementation components. Due to education and societal fluidity, I found the following literature fundamental in the conceptualization component of a TPP course that supported participants' journey in developing diversity awareness in society and education.

Developing a comprehensive framework that allows participants the opportunity to reflect on their funds of knowledge facilitated an educational environment (physical or virtual) that implements influential concepts and theories that supports the implementation of a course that supports mindset, awareness, and praxis (Dweck, 2008; Hochanadel & Finamore, 2015). Studies highlighted the necessity to establish opportunities for participants to understand oppression experienced by multiple marginalized communities through TPP coursework that embraces a *socially just* education for *all* through course design and pedagogy (Dweck, 2008; Hochanadel & Finamore, 2015; López & López, 2020). Three notions must be considered when conceptualizing, designing, and implementing a curriculum, (1) a sequential order and rationale to the learning outcomes that is the intent of the instruction, (2) a rationale for the order of the learning experiences to provide support to participants, and (3) create a framework for planning and providing the expected learning experiences (Hochanadel & Finamore, 2015; Johnson, 1969;

López & López, 2020). Creating a mindset, developing awareness, and applying praxis are the tenets intertwined with the conceptualization, design, and implementation of a comprehensive course framework that supports *all* participants' *socially just* educational experience. The following subsection will discuss creating the mindset phase of the current study's course framework.

Create Mindset

Creating a mindset in a comprehensive course framework through the awareness and comprehension of brave-safe space, relationship building, classroom environment, universal design for learning, and multi-tiered system of supports are essential in developing a physical or virtual space where learning occurs with fidelity and sustainability. As a result, participants will develop awareness and the ability to engage in the discourse on what is required to develop a *socially just* educational experience for *all*. Awareness and acquisition of new abilities are achieved through personal and professional development by utilizing the process of reflection, rest (synthesis), and reset (realignment of objectives or S.M.A.R.T. goals). In addition, having a positive, empathetic, and compassionate mindset allows both the instructor (i.e., TPP instructors) and participants the opportunity to engage in the learning process, supporting the instructor's and participants' developmental growth and well-being (Dweck, 2008). The learning process occurs when the educational setting (physical or virtual) utilizes a multi-dimensional approach to developing an educational experience that supports *all* participants' funds of knowledge through the implementation of various concepts and theories, such as brave-safe space, building relationships, developing positive classroom environments, utilizing universal design for learning, and applying a multi-tiered system of supports. The following subsection will discuss

the necessity of understanding the advantages of implementing a brave-safe space to conceptualize, design, and implement a *socially just* education for *all*.

Brave-Safe Space. *Safe space* has emerged in recent decades with the notion that educational settings must allow participants the opportunity to share in the learning process through exploration of self-authorship, free from psychological and emotional harm (Holley & Steiner, 2005). Educators, students, and researchers supported implementing the notion that *safe space* influences pedagogical practices that provide conditions where students are free from fear, hostility, non-affirmation, and self-doubt (Holley & Steiner, 2005; Stengel & Weems, 2010). Research indicated that students support educational settings free from bullying, exclusion, and ridicule, fostering the learning process, allowing the opportunity to explore self-identities and critically analyze various topics and themes (Benjamin et al., 2021; Bhabha, 1994; Holley & Steiner, 2005; Stengel & Weems, 2010).

Further research suggested that implementing *safe space* themes (e.g., universal expectations or positive behavior interventions and supports) in the conceptualization, design, and implementation of an educational space supported an approach allowing content to develop in experiential learning (Kolb, 1984) contexts, with multiple pedagogical methods for *all* participants, PSTs, non-PSTs, and TPP instructors (Benjamin et al., 2021; Kisfalvi & Oliver, 2015). Concerns with higher education's climate are the focus of a 2015 article highlighting educators in higher education's current state of affairs regarding student academic engagement, focusing on the necessity to provide trigger warnings for themes and topics that can influence past traumatic experiences (Lukianoff & Haidt, 2015). Terminology has a profound impact on mindset; transitioning from a *safe space* to a *brave space* at the beginning of

coursework, a program, or a workshop has a positive effect on the transformation of a conversation and the learning process (Arao & Clemens, 2013; Simon et al., 2021; Perez-Putnam, 2016). However, a *safe space*'s interpretation is contextual, and it is impossible to continuously assume that it can be established in all discourse contexts, limiting individual growth (Arao & Clemens, 2013; Simon et al., 2021; Perez-Putnam, 2016).

Development of norms or expectations by the TPP instructor and the cohort aided in the foundation of creating a *brave space* that emphasized confidentiality, relationship building and still can engage in complex discourse to disseminate cohort members' funds of knowledge (Arao & Clemens, 2013; Simon et al., 2021; Perez-Putnam, 2016). Through the brave space concept, participants can engage in cognitive behavior therapy (CBT) (for more information about CBT, see Butler et al., 2006) that creates an authentic learning process that brings awareness to power, privilege, and oppression experienced by marginalized communities (Arao & Clemens, 2013; Simon et al., 2021; Perez-Putnam, 2016). A *brave-safe space* allows participants the opportunity to engage in courageous conversations, a discourse created by building trust and empathy, implementation of protocols to allow opportunities for an equal time of inquiry, and access to honor multiple perspectives that instill the seeds to create future change-makers (Simon et al., 2021; Vilen & Berger, 2020). The following subsection will discuss the advantages of developing relationships among and between school, home, and community to conceptualize, design, and implement a *socially just* education for *all*.

Relationship Building. Individuals' mindsets is in constant flux, moving between growth and fixed; however, when individuals are aware of the fluidity of mindsets, they are empowered to evaluate internalized fears and interpret the context of specific situations (Dweck,

2008; Dweck & Leggett, 1988). Historically, there has been a power dynamic between parent and instructor (Epstein & Sanders, 2000) and student and instructor (i.e., PST and non-PST—TPP instructor interactions) (Price et al., 1995) relationships due to unfamiliarity with the expectations, theories, efforts, unawareness of participants' (i.e., students', families', and instructors') funds of knowledge that instills blame toward the instructors, parents, or students, and communication from instructors to the parents or students (Anderson et al., 2004; Price et al., 1995). The ecological environments (for more information on ecological environments, see Bronfenbrenner, 1986) encompass a *microsystem*, the primary setting (i.e., home) for the interaction of students, and a *macrosystem*, the outside from the microsystem sociocultural beliefs that influence students', parents', or educators' behaviors (Epstein & Sanders, 2000).

Empirical evidence indicated that students with behavioral and socioemotional disorders benefit from developing a mentorship or quality approach to interaction with students and instructors, such as improved engagement, attendance, and increased socio-academic engagement (Anderson et al., 2004; Epstein & Sanders, 2000). Research strongly supported that a relationship between students with peers (e.g., cohort) and instructors increases motivation, achievement, and school behavior (Anderson et al., 2004; Epstein & Sanders, 2000).

Development and sustaining healthy relationships are perpetuated through being courageous and vulnerable toward students, parents, and colleagues (Ashlee & Ashlee, 2015). The following are seven factors that will support the process of relationship building, (1) having *trust* is essential in the development of relationships; (2) employing *respect* for individuals' fluid intersectionality; (3) taking *time* to reflect, rest, and reset; (4) *politeness* (e.g., thank you and please) allows individuals to build self-esteem; (5) *caring* allows individuals the ability to be accepting with

unconditional love; (6) providing *appreciation* and *praise* allows individuals to take time to show gratitude; and (7) willingness to *cooperate* or *collaborate* provides empowerment for participants with a positive attitude toward discourse (Brent, 2019; Palmer, 2017). The following subsection will discuss the necessity and advantages of developing positive classroom environments to support the conceptualization, design, and implementation of a *socially just* education for *all*.

Classroom Environment. Effective, efficient, and relevant educators can braid academic and socio-behavioral threads to conceptualize, design, and implement an inclusive classroom that intertwines multiple dimensions to create the essential skills needed to engage in individuals' positive developmental growth (Macsuga-Gage et al., 2012; Penner, 2018).

Modeling constructive interactions allows PSTs to build a positive classroom environment (Conroy et al., 2009; Macsuga-Gage et al., 2012; Penner, 2018). Educators have an opportunity to create a classroom environment that embraces a positive atmosphere that allows students (i.e., PSTs and non-PSTs) a comfortable setting to share funds of knowledge with members of the cohort, promoting a process of transformation through intergroup contact (Craig & Kuykendall, 2020; Penner, 2018).

Quantitative research indicated that classroom environment (i.e., teachers' support, students' unity, and task orientation) is a direct predictor of students' willingness to communicate, enjoyment, and level of anxiety (Craig & Kuykendall, 2020; Khajavy et al., 2018; Penner, 2018). Eleven principles are categorized into three distinct groups *cognitive* (i.e., intellectual and mental functions), *affective* (i.e., emotional involvement and relationships with community), and *linguistic* (i.e., language acquisition and how learners deal with linguistic systems) (Brown, 2001; Craig & Kuykendall, 2020). The *cognitive* principle set consists of the

following (1) *automaticity* supports the subconscious absorption of new knowledge (e.g., language acquisition) through the practical application process; overstimulation or input can hinder the learning process (Brown, 2001; Craig & Kuykendall, 2020).

(2) Development of *meaningful learning* will transition rote learning to long-term retention, and abundant theories, principles, and unclear activities can hinder the learning process (Brown, 2001; Craig & Kuykendall, 2020). (3) Human beings are driven by the *anticipation of a reward* (e.g., a grade for a task) that can be a short or long-term tangible or intangible reward (Brown, 2001; Craig & Kuykendall, 2020; Dweck, 2008). (4) Establishing the richest reward within learners, such as desires, needs, and wants, are *intrinsic motivations* (Brown, 2001; Craig & Kuykendall, 2020; Dweck, 2008). (5) Successful acquisition of new knowledge is learners' *strategic investment* in their own personal and professional growth (Brown, 2001; Craig & Kuykendall, 2020).

The *affective* principle set consists of the following (6) New acquired knowledge and previously known knowledge intertwine through a reflect, rest, and reset process for the *ego* (Brown, 2001; Craig & Kuykendall, 2020). (7) Learners' ability to reflect, rest and reset supports the necessity for *self-confidence*, the learner's capability to complete a task (Brown, 2001; Craig & Kuykendall, 2020). (8) Successful learners can engage in vulnerability and be willing to attempt *risk-taking* in a supportive environment (Brown, 2001; Craig & Kuykendall, 2020). (9) Instructors (i.e., TPP instructors) employ a complex system that highlights cultural actions, feelings, customs, traditions, values, and thought processes, allowing learners the opportunity to be aware of the *knowledge-culture connection* (Brown, 2001; Craig & Kuykendall, 2020).

Finally, the *linguistic* principle set consists of the following (10) the *native language effect* supports the notion that learners will exercise the effects (facilitating and interfering) on the production and understanding of new knowledge (Brown, 2001; Craig & Kuykendall, 2020). (11) Successful *interlanguage* is when learners go through a developmental process (i.e., a transition) that embraces feedback and the complete competence of new and previously known knowledge (Brown, 2001; Craig & Kuykendall, 2020). The following subsection will discuss the basic guidance universal design for learning provided in conceptualizing, designing, and implementing a *socially just* education for *all*.

Universal Design for Learning. Educators (e.g., TPP instructors) must question methods to conceptualize, design, and implement course materials across many platforms and interfaces (Alim et al., 2017; Mitra, 2020; Rose, 2000; Zhao, 2021). Research indicates there are three barriers that universal design for learning attempts to reduce in students' experiences during their educational journey (1) information representation, (2) interaction and navigation, and (3) engagement (King-Sears, 2009; Nelson, 2013; Rose, 2000). In addition, universal design for learning supports the notion that instructors are aware of multiple principles when implementing (1) *flexible use* that is needed to accommodate a spectrum of students' (i.e., PSTs and non-PSTs) abilities and learning preferences (King-Sears, 2009; Rose, 2017; Zhao, 2018).

(2) *Equitable use* is achieved through the availability of instructional materials through multiple platforms (i.e., information communication technologies) and interfaces (i.e., D2L, Infinite Campus, Kendall Hunt Publishing, or Moodle); textbooks are not well designed for students through the content organization, depiction, sequence, and pedagogical components (Basham et al., 2020; King-Sears, 2009; Nelson, 2013). (3) *Perceptible information* highlights

the necessity to develop a multi-pedagogical approach to implement the curriculum's content, imagery, experiences, and clear linguistics to a wide range of students (Basham et al., 2020; King-Sears, 2009; Nelson, 2013). (4) *Tolerance for error* allows the learning experience to extend past the stigma of failure and supports the notion that incorrect solutions to tasks are learning opportunities that is part of the learning process (Basham et al., 2020; King-Sears, 2009; Nelson, 2013).

(5) *Simple and intuitive* use focus on the conception that content must be presented in multiple ways to students that is straightforward, compassionate about students' funds of knowledge, linguistic capabilities, and level of motivation and engagement (Basham et al., 2020; King-Sears, 2009; Nelson, 2013). (6) *Low physical effort* refers to the efficiency, reliability, and comfort so that the learning process perpetuates without barriers, such as fatigue or burnout, from the pace of the learning process (Basham et al., 2020; King-Sears, 2009; Nelson, 2013). (7) *Size and space for approach and use* refer to the approach to the delivery of the curriculum through information communication technologies or assistive technologies (e.g., text-to-speech, close captions, or ebraille) (Basham et al., 2020; King-Sears, 2009; Nelson, 2013).

Universal design for learning allows educators the opportunity to develop a curriculum that supports multiple means of *engagement*, *representation*, and *action and expression* (Basham et al., 2020; Cumming & Rose, 2021; King-Sears, 2009; Nelson, 2013). *Multiple means of engagement* provide students the opportunity for recruiting interest (access), sustaining effort and persistence (build), and self-regulation (internalize), with the goal of learners that are motivated and purposeful (Basham et al., 2020; Cumming & Rose, 2021; King-Sears, 2009; Nelson, 2013). *Multiple means of representation* allow students the

opportunity for multiple ways of perception (access), language and symbols (build), and options of comprehension (internalize) with the goal of learners that are knowledgeable and resourceful (Basham et al., 2020; Cumming & Rose, 2021; King-Sears, 2009; Nelson, 2013). *Finally, multiple means of action and expression* supports physical (access), multiple expression and communication (build), and executive function development (internalize) with the goal that learners are goal-oriented and strategic (Basham et al., 2020; Cumming & Rose, 2021; King-Sears, 2009; Nelson, 2013). The following subsection will discuss the necessity of understanding the advantages of the multi-tiered system of supports framework to guide conceptualizing, designing, and implementing a *socially just* education for *all*.

Multi-Tiered System of Supports. Multi-tiered system of supports (MTSS) is an apparatus that provides educators with evidence-based practices that support their ability to conceptualize, design, and implement (with fidelity) systems and interventions that will encourage students' strengths and support weaknesses, allowing students to experience a *socially just* education for *all* (Jimerson et al., 2015; Lewis et al., 2010; Sugai et al., 2016). The following are five tenets that support an effective MTSS framework design and implementation, (1) shared leadership through a team-driven approach, (2) development of a problem solving and decision-making process that is data-driven, (3) the indispensability of partnership between the family, school, and community, (4) a continuum of supports that are tiered (structured) for effectiveness, fidelity, and reliability, and (5) all socio-behavioral and pedagogical practices are evidence-based (Lewis et al., 2010; Sugai et al., 2016). Response to Intervention (RtI) (for more information about RtI, see Berkeley et al., 2009) and positive behavior interventions and supports (PBIS) (for

more information about PBIS, see Lewis et al., 2010) are the threads that are braided to form the MTSS framework (Jimerson et al., 2015).

Evidence-based interventions (i.e., the preventative interventions for programs supported with scientific data) and evidence-based practices (i.e., integration of the best available research that analyzes students' funds of knowledge and learning preferences) are terminologies that are present in the current research regarding MTSS (Jimerson et al., 2015; Lewis et al., 2010; Stoiber & Gettinger, 2016). Evidence-based practices support schools' and educators' ability to implement MTSS with fidelity, success, and sustainability (Jimerson et al., 2015; Lewis et al., 2010; Stoiber & Gettinger, 2016). Prior to MTSS and PBIS, Montana (MBI) and Iowa developed a behavioral initiative that provides a research-based framework that supports students and educators to focus on mindset, abilities, and systems that foster success and a positive school climate (Rude et al., 2003). School-wide positive behavior support (SWPBS) is a process that provides a systemic framework in which teams are taught appropriate practices to support students, focusing on a strength-based approach at all levels of engagement (Carr et al., 2002; Jimerson et al., 2015; Lewis et al., 2010; Stoiber & Gettinger, 2016).

MTSS is divided into two domains (academic and socioemotional-behavioral) and three levels (i.e., Tier 1 consists of 80% of the total participants, Tier 2 consists of 15% of the total participants, and Tier 3 consists of 5 % of the total participants) of supports or interventions (Carr et al., 2002; Jimerson et al., 2015; Lewis et al., 2010; Stoiber & Gettinger, 2016).

The *academic* (RtI) domain's three tiers begin with *universal* or *Tier 1* that include *all* students receiving a comprehensive, evidence-based core curriculum (guided by state and federal standards) delivered by a general (i.e., mainstream) educator (Carr et al., 2002; Jimerson et al.,

2015; Lewis et al., 2010; Stoiber & Gettinger, 2016). *Targeted* or *Tier 2 interventions* support the notion of enhancing core curricula through support methods to supplement students' learning (Carr et al., 2002; Jimerson et al., 2015; Lewis et al., 2010; Stoiber & Gettinger, 2016). *Intensive* or *Tier 3 interventions* are individualized for students struggling with the core evidence-based instruction and the supplemental instruction (Carr et al., 2002; Jimerson et al., 2015; Lewis et al., 2010; Stoiber & Gettinger, 2016).

The *socioemotional-behavioral* (PBIS or Montana Behavior Initiative, MBI) domains' three tiers begin with *universal* or *Tier 1*, which provides *all* students with a positive educational environment and appropriate behavioral support (Carr et al., 2002; Jimerson et al., 2015; Lewis et al., 2010; Stoiber & Gettinger, 2016). *Targeted* or *Tier 2 interventions* incorporate strategies for students who require a structured approach to an academic or behavioral intervention through constant and frequent academic or behavioral feedback that is monitored effectively, efficiently, and with fidelity (Carr et al., 2002; Jimerson et al., 2015; Lewis et al., 2010; Stoiber & Gettinger, 2016). Finally, *intensive* or *Tier 3 interventions* implementation focuses on students that require individualized academic or behavioral support that is highly specialized and intense (Carr et al., 2002; Jimerson et al., 2015; Lewis et al., 2010; Stoiber & Gettinger, 2016).

This section, *create a mindset*, discusses the multi-dimensional frameworks, philosophies, and theories of brave-safe space, relationship building, classroom environment, universal design for learning, and multi-tiered system of supports. Meta-narrative methodology provided the necessary guidance to substantiate the conceptualization, design, and implementation of the *creating a mindset* framework. The following will discuss phase two, *develop awareness*, and the sub-concepts of self-authorship, social identity, and the science

of the individual that supports the conceptualization, design, and implementation of a *socially just* education for *all*.

Develop Awareness

Educators (current and future) must be aware of the cultural humility of oneself and the cultural humanity of the multi-dimensional diversity of communities, supporting the necessity for the conceptualization, design, and implementation of a *socially just* educational experience for *all* (Agudelo, 2007; Turner, 2007). Five principles support the notion that awareness is beneficial for *all* participants in educational settings, (1) critical analysis of the relationship between *language and culture* allows for a partnership between instructor and participants (Agudelo, 2007). (2) *Critical pedagogy and intercultural education* allow instructors the opportunity to appropriately respond within the brave-safe space environments of teacher education programs to engage in dialogue focusing on current multi-dimensional societal needs and realities that will be present in current education settings (Agudelo, 2007). (3) *Rationale for multiple perspectives* allows the learning process to be free from ethnocentric barriers and embeds culturally relevant pedagogy that supports participants' funds of knowledge (Agudelo, 2007).

(4) Conceptualize, develop, and implement an environment that supports brave-safe spaces that embraces complex discourse through courageous dialogue to establish an intercultural approach to communication, *respecting each others' funds of knowledge* (Agudelo, 2007). (5) Develop an intercultural dialogue that supports the necessity to establish collective interests and the willingness to critically analyze and respect multiple perspectives (Agudelo, 2007). Developing awareness and comprehension of cultural humility and the necessity to

transition to cultural humanity occurs through the journey of *self-authorship*, the awareness of *social identity*, and the understanding of the *science of the individual*. The following subsection will discuss the advantages of engaging in the journey of self-authorship in an environment that supports a *socially just* education for *all*.

Self-Authorship. The concept of *self-authorship* is necessary for individuals to evaluate and successfully negotiate the expectations personal and professional, such as self-motivation, setting S.M.A.R.T. goals, and the ability to reflect, rest, and reset (Kegan, 1994; Magolda, 2007; Magolda, 2008; Magolda, 2014; Patton et al., 2016; Ricks et al., 2021). Individuals engage in a self-paced acquisition of knowledge that requires self-authorship, the capacity to develop a comprehension of external factors on the intersectionality of the self as components of a system rather than the system's entirety (Jackson & Trede, 2020; Kegan, 1994; Magolda, 2007; Magolda, 2008; Magolda, 2014; Ricks et al., 2021). Three elements of self-authorship support individuals' epistemological reflections, which are: (1) *trusting the internal voice*, recognizing reality (i.e., what is happening in the world) is beyond the individual's control, and taking ownership of their interpretation of the world (Kegan, 1994; Magolda, 2007; Magolda, 2008; Magolda, 2014).

(2) *Building an internal foundation*, individuals trust themselves to conceptualize, design consciously and implement an ideology or framework to guide interactions (positive or negative) with reality (Kegan, 1994; Magolda, 2007; Magolda, 2008; Magolda, 2014). (3) Securing interval commitments, individuals transition from awareness and comprehension of their self-commitments to employing their convictions through the continued process of reflection, rest, and reset (Kegan, 1994; Magolda, 2007; Magolda, 2008; Magolda, 2014). There

are six assumptions about the understanding of knowledge that supports the epistemological reflection model, (1) methods of understanding and patterns within the knowledge are socially constructed; (2) naturalistic inquiry is the most robust approach to epistemological acquisition; (3) reasoning patterns are fluid; (4) patterns are related to gender (spectrum of masculine to feminine); (5) context influences individuals' stories; and (6) methods of knowing appears in patterns (Li & Broido, 2021; Magolda, 1992; Patton et al., 2016). The epistemological reflection model includes four stages; *absolute knowing*, stage one, which supports the notion of receiving (i.e., the comfort of the learning environment and ample opportunities to demonstrate knowledge), and mastering (i.e., expectations that cohort interaction is beneficial) knowledge is influenced by individuals' perceived process of the acquisition of knowledge (Magolda, 1992; Patton et al., 2016).

Stage two, *transitional knowing*, incorporates interpersonal (i.e., interaction with peers to disseminate knowledge and to value rapport with instructors) and impersonal (i.e., desire to engage in discourse as a vehicle of the dissemination of knowledge) knowing, when individuals accept that knowledge can be untrue, misinterpreted, or support the Mandela Effect, with the realization that authorities do not have all knowledge (Magolda, 1992; Patton et al., 2016). *Independent knowing*, stage three, supports the notion of interindividual (i.e., values personal and other individuals' ideas) and individual (i.e., values are intersectional with cohort members and instructors, with the attention of personal perception) patterns when individuals perceive knowledge as uncertain (Magolda, 1992; Patton et al., 2016). The final stage, *contextual knowing*, is when individuals develop an awareness and comprehension that knowledge is determined contextually (Magolda, 1992; Patton et al., 2016). The following subsection will

discuss the advantages of developing an awareness of understanding the multi-dimensionality of individuality in order to conceptualize, design, and implement a *socially just* education for *all*.

Social Identity. Socio-identity theory (or identity theory) supports the notion that individuals are reflexive, having the ability to perceive themselves as an object that can be categorized and labeled in a specific method that aligns with other social categories or classifications (Gabriel et al., 2020; Hammack, 2010; Stets & Burke, 2000). The lack of in-depth discourse is rooted in the absence of identity and a divergent epistemological and methodological approaches that support the multiple fields of knowledge (i.e., cultural studies, literature, political science, psychology, and sociology) that claim identity as an essential analytical tool (Gabriel et al., 2020; Hammack, 2010). Factors that support well-being are essential to comprehend the effects of daily interactions on individuals' well-being, the ability to be resilient, move through emotional exhaustion, and support positive psychological growth (Gabriel et al., 2020; Stets & Burke, 2000).

Developing a critical consciousness allows individuals to comprehend how intersecting systems are oppressive to marginalized communities, becoming aware of individual and collective experiences (Ashlee et al., 2017). *Social identity* is a complex multi-dimensional apparatus that invokes the necessity of social exploration that supports the notion that D7s (race, gender, sexuality, spirituality, socioeconomic status, age, and ability) is a starting point for individuals' social justice journey of self-awareness to cultural humanity (Ashlee & Ashlee, 2015). Literature supported the notion that multi-dimensional individuals in higher education experience exclusion due to the rigid categorization of social and biological identifiers, such as the D7s (Ashlee & Ashlee, 2015; Ashlee & Quaye, 2021; Ashlee et al., 2017). Vulnerability,

identity, trust, authorship, and liberation (VITAL) is a framework to allow individuals the opportunity to reflect, rest, and reset internalized world perceptions, building a methodology for developing relationships with others and creating a mindset and philosophy to deepen their social justice journey (Ashlee & Ashlee, 2015; Ashlee & Quaye, 2021; Ashlee et al., 2017). The following subsection will discuss the importance of developing awareness of the science of the individual three principles to effectively, efficiently, and with fidelity conceptualize, design, and implement a *socially just* education for *all*.

Science of the Individual. Science of the individual supports the notion that the individual is a multi-dimensional system that evolves longitudinally and by context and rejects the ideology to utilize average as an analytical tool to understand the individual (Rose, 2017; Rose et al., 2013). Two assumptions of dynamic relational systems are (1) multi-dimensional traits of individuals and contextual factors contribute to the results of positive or negative behavior; and (2) performance stability and variability provide a further understanding of human development (Cantor et al., 2019; Osher et al., 2020). Culturally responsive approaches structure the learning process by connecting teaching and learning to individuals' funds of knowledge, tribal or clan (i.e., communal) epistemologies, and needs with an awareness of the multi-dimensional differences among individuals (Cantor et al., 2019; Osher et al., 2020; Rose, 2017; Rose et al., 2013).

The concept of individuality has three principles that guide individuals in developing an educational experience that transitions from the average participant to the parameter of participants (Cantor et al., 2019; Osher et al., 2020; Rose, 2017; Rose et al., 2013). The *jaggedness* principle asserts that the human mind's habit is to categorize and focus one-

dimensionally on complex themes, such as human growth, intelligence, talent, or traits (Rose, 2017; Rose et al., 2013; Zhao, 2018). *Jaggedness* must meet two criteria, (1) must be multi-dimensional, such as socioeconomic status or intelligence, and (2) the dimensions must be weakly related to one another, such as level of education and annual income (Rose, 2017; Rose et al., 2013; Zhao, 2018).

The *context* principle supports the notion that human behavior is intertwined with a particular situation; the influence of the situation cannot be analyzed without including the individual experience (Rose, 2017; Rose et al., 2013; Zhao, 2018). If-then signatures allow educators the opportunity to conceptualize, design, and implement a learning experience that is aware of students' funds of knowledge and supports individuality (Rose, 2017; Rose et al., 2013; Zhao, 2018). The *pathways* principle highlights the concept that there are multiple methods of human development (i.e., cognitive, physiological, psychological, or professional), supporting two affirmations, (1) all aspects of life and any S.M.A.R.T. goal have multiple methods of accomplishment and success. (2) The most effective and efficient pathway is solely influenced by individuals' individuality (Rose, 2017; Rose et al., 2013; Zhao, 2018). Finally, equifinality supports the approach to multi-dimensional systems that change over time with the notion that multiple methods can be utilized to complete the task (i.e., traveling from Los Angeles, CA to New York, NY) (Rose, 2017; Rose et al., 2013; Zhao, 2018).

This section, *developing awareness*, discussed the philosophies and theories of self-authorship, social identity, and the science of the individual. Meta-narrative methodology guided the validation, through the literature, for the conceptualization, design, and implementation of the *developing awareness* framework. The following section will discuss phase three, *apply*

praxis, and the sub-concepts of indigenous epistemologies, methodologies, and pedagogy, digital pedagogical methodology, and Indian Education for All support in the process of conceptualizing, designing, and implementing a *socially just* education for *all*.

Apply Praxis

Praxis is an active, creative, contextual, reflective process with operational awareness that supports social objectives to analyze further efforts of professional developmental growth (Lewis et al., 2010; Sugai et al., 2016; Wong & Wong, 1998). Educators' praxis must be developed through the indispensable notion that establishing awareness, consistency, and open-mindedness supports an educational journey that is effective and successful for participants' developmental growth (Lewis et al., 2010; Sugai et al., 2016; Wong & Wong, 1998).

Transitioning mindset and awareness into praxes must substantiate frameworks, concepts, and methodologies that support the complexity and fluidity of current educational environments, supporting a *socially just* education for *all* (Lewis et al., 2010; Sugai et al., 2016).

Comprehension of the beneficial models of indigenous epistemologies and methodologies allows educators (current and future) the necessary frameworks to conceptualize, design, and implement *socially just* curricula for *all* members of diverse communities (Grande et al., 2015; Windchief & Cummins, 2021). The 21st-century concept of globalization is the notion of rapid development, increasing interconnectedness and interdependency among the multi-dimensional communities (i.e., local, state or provincial, federal, and global) through the innovations and perpetuated development of ICTs that are creating increasing seamless communications (i.e., translation software and braille e-book capability) (Tsetsi & Rains, 2017). *Indigenous epistemologies, methodologies, and pedagogy, digital pedagogical*

methodology, and *Indian Education for All* are components that will support educators' praxis development by providing the tools to conceptualize, design, and implement a *socially just* education for *all*. The following subsection will discuss the advantages of Indigenous epistemologies, methodologies, and pedagogy in conceptualizing, designing, and implementing a *socially just* education for *all*.

Indigenous Epistemologies, Methodologies, and Pedagogy. The Indigenous worldview is founded on the philosophy that humanity is an entity within a complex multi-dimensional relational system (Foley, 2003; Kovach, 2021). Standpoint theory supports the notion that objective knowledge is not independent of the socially constructed world; in other words, knowing the dynamic structure of the systems is surface knowledge and lacks depth and comprehensiveness of the communities' funds of knowledge (Foley, 2003; Kovach, 2021). Insider-outsider theory acknowledges the necessity to bring awareness of the dominant-print narrative (i.e., elitist barriers) and transition to a solipsism system that supports the dynamic fluidity of individuality (Foley, 2003). Finally, the complexity of Indigenous communities highlights the importance of responsibilities and genetics, such as tribal or clan (i.e., communal) membership through birth, marriage, adoption, kinship, and social relations (Grande, 2004; Grande et al., 2015).

Practitioners that are or will be working in indigenous communities must be aware of conceptual frameworks, techniques, implicit values, and attitudes that align with the communities they (i.e., PSTs, non-PSTs, and TPP instructors) will be serving (Grande et al., 2015; Windchief & Cummins, 2021). Indigenous philosophy encompasses three inter-relational domains, (1) the *physical* world includes creation, such as the land, the sky, and all living beings;

individuals are stewards of the land, the land owns humanity (Grande et al., 2015; McGuire-Adams, 2020; Windchief & Cummins, 2021). (2) The *human* world encompasses the knowledge, ceremonies, traditions, family values, funds of knowledge, socio-behavioral interactions, and the mindset for continued growth and implicit change (Grande et al., 2015; McGuire-Adams, 2020; Windchief & Cummins, 2021). (3) The *sacred* word supports the foundation of healing (i.e., spiritual and physiological well-being of organisms), traditions of oral histories, responsibility to the country, law, and conservation (Grande et al., 2015; McGuire-Adams, 2020; Windchief & Cummins, 2021).

Indigenous epistemologies cannot be comprehended from a reductionist analysis, supporting the notion of the importance of axiological (the study of value) qualities of aesthetics, ethics, and spirituality, diverging from a Western Eurocentric belief system (Grande et al., 2015; McGuire-Adams, 2020; Windchief & Cummins, 2021). Indigenous knowledge is to be shared through trust, learner location, the necessity of acquisition of knowledge, and the gaining of the knowledge are beneficial to people, supporting the notion of critical consciousness of service through the conceptualization, design, and implementation of a learning process that supports *all* students (Grande et al., 2015; McGuire-Adams, 2020; Windchief & Cummins, 2021). Commitment to community, acquisition of linguistic knowledge, and alignment to communal values support four attributes, (1) commitment to the community's well-being; (2) establishment of multiple lifelong relationships with community members; (3) alignment with the lifestyle of the community that provides their identity; and (4) connect with communal values (Grande et al., 2015; McGuire-Adams, 2020; Windchief & Cummins, 2021). Margaret Kovach (2021) affirms that "[k]nowledge arises from the intellectual realm of the mind, the

affective domain of the heart, the kinetic domain of the body, and the spiritual domain of the soul. Knowledge is cognitive, embodied, instinctual, and spiritual" (p. 69).

Culturally responsive pedagogy allows educators (i.e., PSTs and TPP instructors) the opportunity to incorporate students' funds of knowledge into their educational journey where the cultural power shifts to the individual experience, embracing the benefit of the applicability and complexity of Indigenous epistemological and methodological frameworks (Carjuzaa, 2012; Delpit, 2006; Long, 2014). Effective implementation of culturally responsive practices requires three activities: knowledge of (1) implicit bias and its impact on decision-making (Brookfield, 1995; Delpit, 2006; Gay, 2002; Gay, 2013; Mezirow, 2003). (2) How to implement culturally responsive practices in the classroom; and (3) the necessity of reflection, rest, and reset and the process' role in challenging assumptions, stereotypes, and misinformation to reframe students' experiences (Brookfield, 1995; Delpit, 2006; Gay, 2002; Gay, 2013; Mezirow, 2003).

Seven tenets support educators' approach to developing pedagogical practices in their educational settings (physical or virtual); (1) individuals (i.e., PSTs and non-PSTs) get it, that instructors (i.e., TPP instructors) get them; in other words, students are honored with their cultural connections through representation in content, examples, people, and stories through the feeling of *inclusion* (Brookfield, 1995; Delpit, 2006; Gay, 2002; Gay, 2013; Howard, 2007; Mezirow, 2003). (2) Individuals get it that instructors like them; in other words, instructors are personally and culturally inviting, with the understanding that instructors enjoy student interactions, personalize connections, and development of meaningful connections to establish positive relationships (Brookfield, 1995; Delpit, 2006; Gay, 2002; Gay, 2013; Howard, 2007; Mezirow, 2003). (3) The school experience is physically and culturally inviting; students can see

themselves in the classroom through activities, imagery, and literature of the student's culture (Brookfield, 1995; Delpit, 2006; Gay, 2002; Gay, 2013; Howard, 2007; Mezirow, 2003). (4)

Students' development and efforts are reinforced; instructors evaluate success and growth from a student strength-based lens and acknowledge positive behavior (Brookfield, 1995; Delpit, 2006; Gay, 2002; Gay, 2013; Howard, 2007; Mezirow, 2003).

(5) Instructors adjust instructional strategies to meet the needs of students' unique learning cultural preferences, accommodating the students' individuality (Brookfield, 1995; Delpit, 2006; Gay, 2002; Gay, 2013; Howard, 2007; Mezirow, 2003). (6) Instructors must model respect during every encounter with students, classroom management is caring and consistent; students are taught clear, consistent, and enforced expectations, guidance is instructive, free from punitive resolution (Brookfield, 1995; Delpit, 2006; Gay, 2002; Gay, 2013; Howard, 2007; Mezirow, 2003). (7) In student-centered learning, instruction is individualized and collaborative between the instructor and students, individual developmental growth is fostered, nurtured, and encouraged, and peer-to-peer instruction and learning are evident (Brookfield, 1995; Delpit, 2006; Gay, 2002; Gay, 2013; Howard, 2007; Mezirow, 2003). Culturally responsive pedagogical practices incorporate lenses instructors view students' learning and growth, the filter how instructors listen to how students express their needs and desires, and the students' and instructor's interaction with the curriculum (Brookfield, 1995; Delpit, 2006; Gay, 2002; Gay, 2013; Howard, 2007; Mezirow, 2003). The following subsection will discuss the advantages of digital pedagogical methodology in conceptualizing, designing, and implementing a *socially just* education.

Digital Pedagogical Methodology. The fluidity and diversity of the 21st-century educational landscape require a methodology of delivery that supports educators' ability to implement a critical lens that informs decisions on the integration of technology into the realms of teaching and learning (Mitra, 2005; Mitra, 2020). Digital pedagogical methodology embraces the flipped classroom concept that supports educators (i.e., TPP instructors as models for PSTs) ability to conceptualize, design, and implement a *socially just* educational experience by employing a personalized journey (i.e., access to multiple methods of acquisition of knowledge) through the learning process (Bergmann & Sams, 2012; Mitra, 2005; Mitra, 2020). The flipped classroom concept must be perceived beyond the traditional classroom of warm-up activity, review of homework, lecture, and guided activity; to a more flipped methodology that supports a warm-up activity, review of virtual resources, and a guided presentation with activities, discussions, and praxis; increasing space and time for more meaningful student and instructor interaction, and teacher awareness of students' needs (Bergmann & Sams, 2012; Fulton & Storey, 2014; Mitra, 2005; Mitra, 2020).

Moreover, transitioning from direct instruction in a group space to an individual space for learning tasks allows individual learning tasks (i.e., listening and comprehension) to be conducted in the personal space and higher cognitive tasks (i.e., creating new knowledge, analyzing, applying, and evaluating) conducted in the cohort settings, physical or virtual (Bergmann & Sams, 2012; Fulton & Storey, 2014; Mitra, 2005; Mitra, 2020). The flipped classroom supports the student-centered approach to student engagement and supports nine principles, providing (1) students exposure to the material before class, allowing exposure through trigger warnings; (2) incentive for preparedness for the students; (3) the apparatus to

analyze student comprehension; (4) connection of in-class and out-of-class activities; (5) well-organized guidance; (6) enough time for successful completion of task; (7) mentor the development of a learning community (for more information about professional learning communities see, Brown et al., 2018); (8) prompt and adaptive feedback on tasks; and (9) technology integration to allow for accessibility to resources (Bergmann & Sams, 2012; Fulton & Storey, 2014; Kim et al., 2014; Mitra, 2005; Mitra, 2020; Sohrabi & Iraj, 2016). Research supports that the flipped classroom approach significantly affects students' performance in applying and analyzing new knowledge (Balaban et al., 2016; Bergmann & Sams, 2012; Hursen, 2016; James et al., 2014; Mitra, 2005; Mitra, 2020). Universities are increasing the diversity of student enrollment; the flipped classroom method provides opportunities for course designers to individualize the learning process to the complex multi-dimensional profile of students' learning preferences and funds of knowledge (Balaban et al., 2016; Bergmann & Sams, 2012; Fulton & Storey, 2014; Goedhart et al., 2019; Hursen, 2016; James et al., 2014; Mitra, 2005; Mitra, 2020). The following subsection will discuss the guidance Indian Education for All provides in the process of conceptualization, design, and implementation of a *socially just* education for *all*.

Indian Education for All. Indian Education for All (IEFA) is a model that was enacted in Montana's 1972 constitution with a focus on bringing awareness to the cultural heritages of Montana's Indigenous Peoples (Abercrombie-Donahue, 2011; Carjuzaa, 2012; Carjuzaa et al., 2010; Lipkind, 2009; Ngai & Koehn, 2016; Starnes, 2006). IEFA is a communal responsibility that all Montana instructors (i.e., PSTs and TPP instructors) have. IEFA is an ethical, instructional, and legal obligation to teach to *all* students in Montana, highlighting the cultures, histories, and traditions of the first inhabitants of the region (Abercrombie-Donahue, 2011;

Carjuzaa, 2012; Carjuzaa et al., 2010; Lipkind, 2009; Ngai & Koehn, 2016; Starnes, 2006).

There are seven essential understandings (for more information on the seven essential understandings, see Starnes, 2006) that serve as guidance for educators that articulate Indigenous concepts, such as tribal and individual diversity, the validity of oral histories, understanding of the reservation system, federal policies, and tribal sovereignty (Abercrombie-Donahue, 2011; Carjuzaa, 2012; Carjuzaa et al., 2010; Lipkind, 2009; Ngai & Koehn, 2016; Starnes, 2006).

Nakoda and Nakona (Assiniboine), Niitsitapi - Pikuni (Blackfoot), Annishinabe (Ojibwe - Chippewa), Ne-i-yah-wahk (Plains Cree), Apsáalooke (Crow), A'aninin (Gros Ventre), Ksanka (Kootenai), Métis (Little Shell Chippewa), Lakota and Dakota (Sioux), Tsetsêhesêstâhase and So'taa'eo'o (Northern Cheyenne), and Sélish (Salish) are the tribal nations of Montana, and their cultures, histories, languages, and traditions are distinctly diverse, providing the structure to support Indigenous and non-Indigenous communities ability to bring awareness of the tribal diversity in Montana (Carjuzaa, 2012; Carjuzaa et al., 2010; Starnes, 2006). Montana's IEFA mandates two strands of legislation, (1) educate *all* students (regardless of funds of knowledge) about tribal cultures, histories, and perspectives, and (2) improve the educational experience for Indigenous and non-Indigenous students (Carjuzaa, 2012; Carjuzaa et al., 2010; Ngai & Koehn, 2016; Starnes, 2006). In addition, IEFA supports building relationships between school and home, leading to a parent-instructor partnership that leads to family empowerment, positive engagement and discourse, improved community-school relations, and improved academic performance due to growth and awareness (Ngai & Koehn, 2016; Starnes, 2006).

Culturally responsive schooling provides the foundation to conceptualize, design, and implement an educational experience that supports *all* students (i.e., Indigenous and non-Indigenous) through integrating the diversity of heritage, cultures, and linguistics (Ngai & Koehn, 2016; Starnes, 2006). Research supports that the implementation of IEFA substantiates shifts to positive perceptions toward the Indigenous communities' diversity (i.e., culturally and linguistically) through the partnership with Indigenous families and the conceptualization, design, and implementation of IEFA learning units (Ngai & Koehn, 2016; Starnes, 2006). Montana's communities are becoming more diverse, and IEFA provides instructors and students the structure that clarifies the rationale that IEFA is an approach that models culturally responsive practices that is beneficial for students, staff, families, stakeholders, and other community members (Ngai & Koehn, 2016; Starnes, 2006).

This section *apply praxis* discussed the frameworks, philosophies, and theories of Indigenous epistemologies, methodologies, and pedagogy, digital pedagogical methodology, and Indian Education for All support in conceptualizing, designing, and implementing a *socially just* education for *all*. Meta-narrative methodology provided the guidance, through the literature, for conceptualizing, designing, and implementing the *applying praxis* framework. The following section will discuss the grounded theory approach to answer the research question, what are the experiences of participants who participate in a comprehensive course framework designed to support the implementation of a *socially just* education for *all* experience?

Participants' Experiences in a Socially Just Education for All - Grounded Theory

The current study's course framework (see Table 2) was the apparatus participants engaged with that provided robust data to compile and conduct a consistent comparative

analysis. The following section provides the findings of the participants' experiences in a TPP course that supported the dimensions of a *socially just* education for *all*. Grounded theory embraced a pragmatic methodology to understand participants' data constructed by language and communication to express experiences prior to entering a structured course framework and after the coursework experience (Charmaz, 2014; Corbin & Strauss, 2008; Morse et al., 2016). Table 2 is a visual representation of the current study's course framework, which is my comprehensive framework to address implementing a *socially just* education for *all*; the meta-narrative review in the previous section provided me with the guidance to conceptualize, design, and implement a course that supported the multi-dimensionality of a *socially just* education for *all*.

Table 2. Diversity Awareness in Education Curricular Framework

Phase 1: Create Mindset	Phase 2: Awareness to D7s	Phase 3: Praxis
<i>Time Frame:</i> Total 600 minutes of classroom time <i>Reading Material:</i> Communal Narrative <i>In-Class Tasks:</i> Develop Touchstones and Classroom Norms; Classroom Dynamics; and Dimensions of an Inclusive Environment <i>Assessments:</i> 5 Discussion Threads and the Cultural Autobiography	<i>Time Frame:</i> Total 1,050 minutes of classroom time <i>Reading Material:</i> Communal Narrative <i>In-Class Tasks:</i> Seven identifiers as highlighted in Phase 1 communal narrative (race, gender, sexuality, spirituality, age, socioeconomic status, and ability) <i>Assessments:</i> 7 Discussion Threads, Team D7 Presentation; and An Indigenous Peoples' Project	<i>Time Frame:</i> Total 600 minutes of classroom time <i>Reading Material:</i> Not Applicable <i>In-Class Tasks:</i> Indigenous Epistemological Development; Culturally Responsive Development; Understanding of Individuality; Understanding Educational Standards; Develop Lesson Planning Skills; and Development of Collaborative Methodology <i>Assessments:</i> Cultural Plunge; Culturally Responsive Assignment; and Final Reflection

Results of Analysis

Data from the current study was carefully operationalized and organized throughout the research process. Apple Pages was the coding software I utilized due to its tracking capability to colour-code and allow for comments (i.e., memoing); in addition, Apple Numbers is the software I employed to organize data matrices. Since the current study's data was from participants' compositions, the advanced capabilities of qualitative software (i.e., ATLAS.ti, CAQDAS, or NVivo) were unnecessary. Qualitative researchers must have a comprehensive understanding of the data by working with advanced analytic software or organizational software (i.e., Excel or Numbers) (Wickham & Woods, 2005). Due to the consistent risk of software analysis straying from the intended meaning of the study, I utilized software with minimal biased capability (Wickham & Woods, 2005). In addition, software analysis is criticized for making analysis cumbersome and producing lengthy outputs, forcing the researcher to manually examine the data (Fielding & Lee, 2002).

True to grounded theory, I analyzed data after each composition, comparing the new data to the past findings; I found that a manual inventorying, organizing, and categorizing of the data can be executed thoroughly with each composition. My committee chair and the literature agreed with the data and that analytical software was not needed to establish themes and categories. The coded data were meticulously archived into a matrix during the analysis of each composition. The thematic data was sorted into themes within the matrix, and supportive evidence from the participants' compositions was inserted into applicable themes or categories. Quotes from participants' compositions served as the primary source of guidance and elucidation regarding the coded data, descriptive themes, and categories. As categories were added from

participants' experiences in comprehensive course framework compositions (i.e., final reflection), I reviewed past participants' compositions (i.e., cultural autobiography) for the existence of related data that may have been disregarded. Reviewing data required me to reread participants' compositions (i.e., cultural autobiography and final reflection) of past sections and conduct keyword searches within the document format (i.e., Adobe PDF).

As categories were developed, I utilized memos to archive the origin of each theme or category and clarify the dimensions. These memos provided evidence through comparative analysis of data, themes, and categories. The memos served as an archive, as the themes and categories became aligned, which would allow for examining the origin of the concept. The following section will discuss the conceptual categorical development results.

Conceptual Categorical Development

After analyzing the data, each category was carefully developed to comprise the meaning of the coded data. Each participant had different ways of composing their cultural autobiography and final reflection; however, collectively, participants displayed similar contexts, experiences, and funds of knowledge. The following are the pragmatic and rational descriptions with supportive evidence substantiating the categorical code.

Cultural Autobiography. The initial self-reflective task provided the stimuli for the participants' journey of self-authorship (see Appendix A). The composition (see Appendix A) provided me with an initial benchmark for participants in this study's comprehensive course framework (see Table 2) designed to support a *socially just* education for *all* experience. The following categories resulted in the process of comparative analysis of participants'

compositions. Evidence is provided to express the pragmatic rationale for each of the following nine categories (see Table 3).

Table 3. Overview of emergent categories from participants cultural autobiographies

Category	Description
Awareness of a Lack	Participants described a lack of support to nurture a sense of belonging (home or school) and tend to experience negative emotions.
Influences	Participants' support systems (home or school) provided a sense of belonging and guidance and tended to experience positive emotions, guiding their journey into the field of education.
Awareness of Privilege	Participants were aware of their privilege, be that living in a rural community or aware of society's multi-dimensionality in education.
Experiences	Participants expressed positive experiences (acceptance, modeling, equitability, or inclusiveness) and negative experiences (bullying, within an education system, and othering) with an awareness that the experiences influence their current education journey.
Family Values	Participants indicated that their family positively impacts their actions, lexicon, and perception regarding various contexts (i.e., diversity) or possible contentious topics (i.e., trans-athletes in female sports).
Awareness of Benefits	Participants acknowledged the benefit of safe space, empowerment, equality, and mindset, allowing them to support an enriching educational experience.

Family Structure	Participants indicated family structure as a positive experience that included family adoption, being blended, heritage, and unity providing the support for their journey in higher education.
Socioeconomic Status	Participants described socioeconomic status as positive experiences related to families of the upper and upper-middle classes and negative experiences related to families of lower and <i>poor</i> classes.
Witness an Act of Random Kindness	Participants indicated an act of random kindness (ARK) is firsthand witnessing an action conducted for another person, group, or community by another individual, group, or community to bring happiness to the person, group, or community with no inherent gains.

Category A: Awareness of a Lack. The majority of participants provided an *awareness of a lack* of various contexts, and with supporting materials, I was able to analyze each context on a personal level. In this category, participants expressed their funds of knowledge of a lack of belonging and knowledge due to their demographic location and school climate. For example, one participant described an awareness of a lack of belonging as:

“It felt very isolating[,] and for much of my time in school[,] I had to teach myself and figure things out.”

One participant described an awareness of a lack of knowledge as:

“My sexuality and gender were never something that I gave thought to when I was younger[;] I was never “taught” that one thing was more acceptable than the other, and I never had any thoughts other than I am a boy[,] and I think girls are cute.”

In this category, participants expressed their funds of knowledge lack of experience with prejudices and diversity. For example, one participant described an awareness of a lack of experience with prejudices as:

“I cannot say I have much if any experiences with prejudice. I know it happens and am aware that this world is not free from prejudice. However, I cannot say I have personal experience. Some types of prejudice I have heard are racism, sexism[,] and classism.”

Another participant described an awareness of a lack of experience with prejudice as:

“My high school years were very memorable for me because of all the people I surrounded myself with. I personally do not have a lot of experience with prejudice.”

Yet, another participant described an awareness of a lack of experience with diversity as:

“[My town] was mainly a white, primarily single religion [the] vast class ratio from low to high class, very little in between, [a] small town in the foothills SW of [a metropolitan area]. In elementary and early middle school[,] these statuses were not all that evident among the children[;] later in middle school through high school[,] it was very noticeable.”

Category B: Influences. The majority of participants provided a wide range of *influences* prior to the exposure to seven-diversity-categories (D7s) during the comprehensive course framework’s *Phase 2* (see Table 2), I was able to analyze each context on an individualized level. In this category, participants expressed their influence from the parent(s) or guardian(s) or friends through positive interactions and support. For example, one participant described paternal influence as:

“My mother and father have been and always will serve as my biggest role model in my life who influence me in my personal, professional, and academic pursuits in the area of being an activist for social justice. Still to this day, they impact my life by explaining to me their experiences and beliefs of what an activist for social justice looks like in their eyes.”

One participant described the friend influence as:

“My best[] friend growing up was an African American female. Some of the stories she shared with me about experiences her family had because of their race were shocking. It’s easy to think that modern-day society has evolved past these problems[,] and in some ways, we have, but there are still improvements to be made. [...] If I hadn’t known her, I would have remained ignorant about the discrimination that still goes on today. My friendship with her exposed me to real-life examples of racism that I had never experienced myself.”

In this category, participants expressed their influence from an educator(s), coach(s), or through a school-sponsored program. For example, one participant described the educator influence as:

“My high school counselor/teacher was this person to me. [...] She was also half Asian and half Caucasian[,] so she stood out to me as someone[,] I could look to for guidance with my identity. [...] If it was not for her, I wouldn’t be so comfortable going to [my university] with such little racial diversity.”

One participant described the coach influence as:

“The person who had the most profound effect on me was my high school volleyball coach. [...] She was the person I met, and I knew I wanted to be a teacher[,] and I could also be a coach. [...] We could always talk about sports, and we could also talk about teaching. We had a very important bond. She pushed me hard because she knew I could take it[,] and I am a better person today because of it.”

One participant described the school sponsored-program influence as:

“Rather than a specific person, it was a program in my high school that has had a huge influence on my personal, professional, and academic pursuits in the area of being an activist for social justice. It was called the Peer Mentorship [P]rogram, and I was a peer mentor for a class in the Reaching Independence with Structured Education program, aka RISE.”

Category C: Awareness of Privilege. The majority of participants provided an *awareness of a privilege*, and with supporting materials, I was able to analyze each context on an experiential level. In this category, participants expressed their awareness of the privilege of

religion and remote rural communities. For example, one participant described the privilege of religion as:

“There are no prayer times, and no one ever scolded me for slacking off on my “duties” as a little Catholic boy. ”

One participant described the privilege of remote rural communities as:

“Where my homeroom teacher would bring me coffee and gifts whenever she felt like it or when she knew it was going to be a hard week or day. Living in this small town has [its] perks when you get really close to teachers who even now, I’m three years out[,] I can always go back and visit[,] and they welcome me with open arms.”

Participants expressed their general awareness of privilege through various contexts and experiences in this category. For example, one participant described an awareness of privilege as:

“However, I feel fortunate that my school had someone to work with to fix my speech issues.”

Another participant described an awareness of privilege as:

“I grew up undeniably privileged, but at times I still felt disconnected from the lives I believed many of my classmates to live.”

Category D: Experiences. The majority of participants acknowledged positive and negative *experiences*, and with supporting materials, I was able to analyze each experience on an idiosyncratic level. In this category, participants expressed their negative experiences of bullying, an education system, and othering. For example, one participant described a negative experience of bullying as:

“When I went to this school, I got bullied for looking different than my peers. When we had Japanese students come visit our school for the day, some classmates told me to [‘]go back home with my brother and sisters[.’] Kids can be cruel, but this hit a certain soft spot where I felt I didn’t belong because I was only there because my mom married my stepdad[,] and I didn’t look the part.”

One participant described a negative experience in an education system as:

“I had one specific teacher who was a negative role model. She never seemed like she wanted to be at school[. She] didn’t let us voice our opinion (her way or the highway). She was strict and never got to know me[;] she had no idea what I was going through at home or even my friendships.”

One participant described a negative experience of othering as:

“[O]ther students who did not share the same faith as the schools struggled a lot, especially in regards to building a sense of community at school. For instance, I had a friend who was an atheist, and was often judged for being “satanic,” even though she did not preach any satanic ideas or talking points.”

In this category, participants expressed their positive experiences of acceptance, educator modeling, equitability, and inclusiveness. For example, one participant described a positive experience of acceptance as:

“When I came out of the closet[,] it was one of the hardest things I have done, I was afraid my friends and family would hate me[,] and I would be an outcast in school. Where it wasn’t as bad as I thought it would be, most of my friends opened their arms and didn’t treat me any different.”

One participant described a positive experience of educator modeling as:

“[My mentor] never got mad at me for getting off task[;] instead[,] she gave me tasks that helped me learn the information that was presented in the lesson. She made sure that I was able to stay in the classroom and taught me little tricks to get back on task, the tricks she taught me have stayed with me to this day. ”

One participant described a positive experience of equitability as:

“The schools that I attended demonstrated educational equity by giving any students who wanted or needed support the support that they need. All of the teachers that I had growing up were focused on making sure that all of their students understood the material and passed the class.”

One participant described a positive experience of inclusiveness as:

“I have been a ranch hand and riding instructor for years, but working for her organization gave me a new perspective on inclusion and social justice. We

catered to riders of varying ability levels and adjusted activities to what would be safe for them while still having a good time with the horses.”

Category E: Family Values. The majority of participants acknowledged the importance of *family values*, and with supporting materials, I was able to analyze family values on an individual level. In this category, participants expressed the importance of their family values. For example, one participant describes the importance of family values as:

“One of my biggest family values is the responsibility, whether that be getting what you said done[] or the responsibility of helping society be better.”

Another participant described the importance of family values as:

“My family’s values influenced my education in a very minimal way. I always wanted to attend college, and that is exactly what they always encouraged me to do.”

Yet, another participant described the importance of family values as:

“I grew up in a very open-minded home[,] that was founded on structure, respect, learning[,] and goals with what made us happy, how to love big, and to be a decent human being to all and the world around us. Situational awareness was always stressed to be considerate and accepting of others.”

Category F: Awareness of Benefits. The majority of participants provided an *awareness of the benefits* of various contexts, and with supporting materials, I was able to analyze awareness of benefits on an individual level. Participants expressed their safe space, empowerment, equality, and mindset in this category. For example, one participant described an awareness of the benefit of safe space as:

“A space for students to feel safe and feel like their problems are a little easier with the support of their peers as they work to grow a passion for the discipline of music. In that regard, these teachers had the most profound impact on me as they led me to my current career path.”

One participant described an awareness of the benefit of empowerment as:

“If anything, I feel more empowered that I am here to bring that diversity to the school. She was my torch, and my hope is that I can pass that onto my students one day.”

One participant described an awareness of the benefit of equality as:

“I believe everyone should have equal opportunity to everything in life no matter who they are, where they come from, or what they have been through, especially for an educat[or].”

Finally, one participant described an awareness of the benefit of mindset as:

“Humans will be humans and make fun of others everywhere and all of the time. We will not be able to change that[,] but we can change how people react to those comments and what those comments mean. [...] It took me a while to realize that[,] but if I'm able to help teach others to think that way, I believe people won't care what others say[,] and they will learn how to embrace their beliefs and who they truly are.”

Category G: Family Structure. The majority of participants provided an awareness of *family* in various contexts, and with supporting materials, I was able to analyze family structures on a personal level. In this category, participants expressed their positive experiences related to family adoption, being blended, heritage, and unity. For example, one participant described a positive experience related to family's adoption as:

“I am the eldest sister of three, and I am from the midwest[,] but the mountains are home. I was born with the last name [...]; however, my mom married when I was 4, so when he adopted me[,] my last name changed [...].”

One participant described a positive experience related to family blending as:

“I have a big family that has been split up many times. There have been numerous marriages and divorces between my parents, so I have many step-siblings, [six] half-siblings, and [two] full siblings.”

One participant described a positive experience related to family's heritage as:

“Our family is somewhat diverse in terms of our heritage. My ethnicity is Jewish, Italian, and Filipino. My father was adopted, but both his blood family and adopted family were all 100% Jewish, making me 50% Jewish. On my mother's

side, her mother was 100% Italian while her father was 100% Filipino. As a result, I received 25% of her Filipino blood and 25% of her Italian blood.”

One participant described a positive experience related to family unity as:

“I come from a family where I have two younger sisters and a mom and dad that have been married for almost 41 years.”

Category H: Socioeconomic Status. The majority of participants provided an awareness of the advantages and barriers of *socioeconomic status*, and with supportive materials, I was able to analyze the complexities of socioeconomic status on an individualized level. In this category, participants expressed their positive experience related to families of the upper class and upper-middle class. For example, one participant described a positive experience related to upper socioeconomic status as:

“The family that I have been adopted into has a richer heritage and fits in with a higher socioeconomic status. There was/is an effect on me having my family being on the higher end of the socioeconomic status because my parents can afford a lot of things.”

One participant described a positive experience related to upper-middle socioeconomic status as:

“[A]ccording to many people, I would be considered to be in [the] middle to upper class in socioeconomics and ability status. By saying that, people assume that I just have money, which is not the case. There is a reason behind the money that I have. I work while going to school, and I also [...] [get] social security money to live off of.”

In this category, participants expressed their negative experiences related to families of lower and poor socioeconomic status. For example, one participant described a negative experience related to lower socioeconomic status as:

“However, I grew up poor[,] and my family belonged to a lower socioeconomic level. Money was always an issue and has been since I was born in 2000 (I am 21).”

Another participant described a negative experience related to lower socioeconomic status as:

“I am nineteen years old, and my socioeconomic status is probably working poor or working class.”

Category I: Witness an Act of Random Kindness. The majority of participants provided an acknowledgment of witnessing *acts of random kindness* (ARKs) or random acts of kindness (RAKs), and with supportive materials, I was able to analyze the experiences of ARKs or RAKs, on an individual level. In this category, participants expressed their experience witnessing an ARK or RAK. For example, one participant described an ARK or RAK as:

“One memorable experience I had in junior high was when we were playing [a rival team]. I had an autistic child, [...] in my grade[,] who loved to play sports. During this specific game[,] he could not make a basket[,] and the [opposing] team kept rebounding and giving it back [...] so he could continue to shoot until he finally made a basket. Everyone went crazy from both [my hometown] and [the opposing team].”

Another participant described an ARK or RAK as:

“[My future mentor] wasn’t going to let that be a barrier for me. She got the tuition for camp covered by a scholarship and found a private donor to pay for my flight. She had never met me, had no connection to me, or knew about anything I was going through[,] but she looked at me as so special, she would have stopped at nothing to get me there.”

Yet, another participant described an ARK or RAK as:

“[My mentor] owns several rental properties including[,] three duplexes in which he rents out to people who need it most[;] many are immigrants from Mexico and cannot afford much. He prices them to be affordable and is very lenient with how and when they pay. It is not all about the money for him[;] it is to provide a safe and clean home to those who have been less fortunate. Some of his tenants have been in the same duplex since I was born. He has created relationships with them, watched their children grow up, and some have gone to college to be first[-]generation students.”

Final Reflection. Each category was carefully developed to substantiate the meaning of the coded compositions. Each participant had different ways of composing their final reflection; however, collectively, participants displayed similar contexts, experiences, funds of knowledge,

and growth. The following are the comprehensive and lucid descriptions with supportive evidence that substantiates the categorical code (see Table 4).

Table 4. Overview of emergent categories from participants final reflections

Category	Description
Awareness of Complexity	Participants indicated complexity is the development of awareness of individuality, others' barriers, identity in education, multicultural education, and culture.
Benefit of Becoming Aware	Participants declared that the benefits of becoming aware include awareness of authenticity, brave-safe space, discussion threads, Indigenous epistemologies, MTSS, open-mindedness, and self-reflection.
Course as an Influencer	Participants communicated that the course was an influencer due to the three phases, <i>creating a mindset</i> , <i>develop awareness</i> , or <i>applying praxis</i> .
Awareness of Cultural Humanity	Participants suggested that cultural humanity is the shift of awareness and understanding beyond the comprehension of cultural humility.
Acknowledgement of Course Framework	Participants expressed that the course framework provides the essential structure for a learning experience that allows for deepened inquiry and awareness.
Awareness of Inclusiveness	Participants supported the notion that inclusiveness can dive deeper into a topic attempting to provide awareness.

Experiences that Influence	Participants substantiated that influence included course and environmental modeling, developing personal growth, and engaging in a cultural boundary.
Experience of Struggles	Participants indicated that struggles included internally with the stereotyping activity, educator's biases, and identity.
Acknowledgement of Awareness of Identity	Participants supported the notion that identity awareness includes self-identity, the complexity of identity, identity in education, and the fluidity of identity.
Acknowledgment of Multiple Entities' Impact	Participants declared that the impact of multiple entities includes accessibility of the course, empowerment of the course, the realization of others' barriers, and the benefits of VITAL.

Category A: Awareness of Complexity. The majority of participants provided an *awareness of the complexity* of various contexts, and with supporting materials, I was able to analyze the complexities of a wide-range of contexts on a personal level. In this category, participants expressed their awareness of the complexity of individuality, others' barriers, identity in education, multicultural education, and culture. For example, one participant described an awareness of the complexity of individuality as:

“In this class[,] I learned that while these identifiers like race often have one-word or short phrase responses, each one of those identifiers likely comes with lots of baggage, whether [it's] good or bad.”

One participant described an awareness of the complexity of others' barriers as:

“When research[ing] the D7 of spirituality gave me so much information that I had never know[n] previously especially related to the religiosity aspect. Also[,] after reviewing my cultural autobiography, I feel that I have been able to notice more stereotypes that I had not picked up on prior to this class.”

One participant described an awareness of the complexity of identity in education as:

“My understanding of multicultural education has changed throughout this class. I can now see how many different things go into someone’s identity.”

One participant described an awareness of the complexity of multicultural education as:

“Multicultural education draws insight from knowledge of cultures, history, and diversity. By shaping these critical ideas into strategies in academia, students can become more awake in their own identities and others around them.”

One participant described an awareness of the complexity of culture as:

“When students study history, one of the most important elements I will aim to reinforce is that people of the past are never a cultural monolith. Nuanced individuality exists in every society, including those of the day.”

Category B: Benefit of Becoming Aware. The majority of participants provided *benefits of becoming aware* of a wide range of contexts; with supporting materials, I was able to analyze each acknowledgment of the benefit of becoming aware on an experiential level. In this category, participants expressed the benefit of becoming aware of authenticity, brave-safe space, discussion threads, Indigenous epistemologies, multi-tiered system of supports (MTSS), open-mindedness, and self-reflection. For example, one participant described the benefit of becoming aware of self-reflection as:

“I want my future students to believe they can be and do anything they set their minds to[,] and I believe that starts with [‘]we teach who we are[’].”

One participant described the benefit of becoming aware of safe-brave space as:

“When I create “safe space” I will make sure that everyone is accepted and the students are aware of all the cultures. That will also be a part of the classroom expectations, that all people[’]s cultures will be respected ([beyond] cultural

humility). When I think about “brave” space in my classroom[,] I want the students to be comfortable enough to respectfully challenge each other’s opinions and views.”

One participant described the benefit of becoming aware of discussion threads as:

“A couple of the discussion posts that resonated with me about multicultural education were discussion number two and number four. Starting off with discussion number two, I appreciated questions 1-3 which displayed questions about safe spaces in the classroom. I admired this discussion post because as a future educator, I believe that having a safe space in my classroom for all of my students is crucial for my future as a teacher.”

One participant described the benefit of becoming aware of Indigenous epistemologies as:

“A large focus of our class content was centered around the [I]ndigenous perspective and its role in Montana. I feel that my values align closely with what we learned.”

One participant described the benefit of becoming aware of MTSS as:

“In recognizing that our backgrounds have a substantial impact in our classroom, we better equipped ourselves to create an equitable learning space based on understanding—combining this understanding with Multi-Tiered System[] of Support[s], we can give each student the attention they need[;] regardless of background or ability.”

One participant described the benefit of becoming aware of open-mindedness as:

“[‘]Put yourself in someone else’s shoes[’] really is the [] perfect description for what happens throughout this course. Thinking of putting myself in that person’s life made me grateful for the life I live and also made me want to strive for more.”

One participant described the benefit of becoming aware of self-reflection as:

“Our first big assignment was the Cultural Autobiography. This was a very interesting task for me because I am an older student. We were asked to look at our heritage, which was interesting for me because I simply think of myself as a white boy from the middle-class suburbs. This was something that I had to think about many times over the semester in reading and learning about “other” situations that students will face.”

Category C: Course as an Influencer. The majority of participants provided the acknowledgments that the *course is influential*, and with supporting materials, I was able to analyze each acknowledgment of the course's influence on a personal level. In this category, participants expressed the influence of the course on personal and professional levels. For example, one participant described the influence of the course as:

“Throughout this semester in Multicultural Education, or EDU 211, my outlook on life and on the world in general has changed significantly.”

Another participant described the influence of the course as:

“Throughout this class, I learned a lot of new knowledge that will benefit me in the future. [...] After this class, I can see that it is important to look at perspectives from different cultures. I knew that people had their own identities, but I never really looked into how someone's identity can impact their learning.”

In addition, another participant described the influence of the course as:

“After this semester, I can definitely tell I learned a lot from this course. [...] That's why I loved taking this class, I feel like my understanding of culture has improved tremendously and cannot wait to use what I learned to better my teaching strategy in the future.”

Yet, another participant described the influence of the course as:

“This class has really opened my eyes to become a better person for myself and a better person for others. [...] I want to become the best teacher I can be and make a difference in kids lives. I know it will take time of practice and patience, but this class really helped me in forming steps to becoming an amazing teacher. [...] I thank this class and the teacher for helping me notice the small but big things in our world and on teaching students.”

Category D: Awareness of Cultural Humanity. The majority of participants provided *awareness of cultural humanity*, and with supporting materials, I was able to analyze each acknowledgment of awareness of cultural humanity on an individual level. In this category,

participants expressed their awareness of cultural humanity. For example, one participant described an awareness of cultural humanity as:

“My comprehension of cultural humility has shifted during this course because I am more aware of all the topics that were discussed. I understand how important it is to learn about the other cultures there are and to educate myself about them. As an upcoming educator[,] it is also important to be informed of all the disabilities and cultures for when you are teaching children.”

Another participant described an awareness of cultural humanity as:

“This awareness can help me and others with our cultural humility because once we have that humility, we can more effectively be part of a world that looks more at who a person is rather than other factors.”

In addition, another participant described an awareness of cultural humanity as:

“Throughout the semester[,] my awareness has shifted and deepened of the interplay of culture, diversity, and identity.”

Finally, another participant described an awareness of cultural humanity as:

“I feel like as a future educator, fostering learning about the students[‘] own cultural humanity is something that is very important[,] especially in low diversity communities. I feel like when I teach my future classrooms[,] I will focus on teaching them to self-reflect on their cultural humanity[,] not necessarily teaching them about it directly.”

Category E: Acknowledgement of Course Framework. The majority of participants provided acknowledgment of the course’s framework, and with supporting materials, I was able to analyze each acknowledgment of the framework on a personal level. In this category, participants expressed their acknowledgment of the course’s framework. For example, one participant acknowledged the course’s framework as:

“In conclusion, I have learned many things from this class. I learned about [a] different culture in my students and how to teach about these cultures in my classroom. [...] We learned about the D7[]s and how we incorporate each of those into our classrooms. We learned about class norms and how to create brave/safe spaces into our classrooms and why [it is] important to do these things.”

Another participant acknowledged the course's framework as:

"This class has broadened my knowledge of culture, diversity, and identity. I appreciated the fact that we used Native stories as a form of material[;] I have taken classes in the past regarding Native history[,] but there is always much more to know, and I was able to learn more about the culture, diversity, and identities of Native peoples."

In addition, another participant acknowledged the course's framework as:

"That's why I loved taking this class[;] I feel like my understanding of culture has improved tremendously and cannot wait to use what I learned to better my teaching strategy in the future."

Yet, another participant acknowledged the course's framework as:

"Expose yourself to new things, take risks, and have fun in life. In summary, the culture we are exposed to determines the diversity we are exposed to[,] and both of these aspects make up our identity. [...] I would say that I have a much higher cultural humility after taking this course."

Category F: Awareness of Inclusiveness. The majority of participants provided acknowledgment of an *awareness of inclusiveness*, and with supporting materials, I was able to analyze each awareness of inclusiveness on an idiosyncratic level. In this category, participants expressed their awareness of inclusiveness. For example, one participant acknowledged awareness of inclusiveness as:

"I have felt inspired to put on more culturally relevant lenses, and look at my surroundings differently, whether that is directly in real life[] or in the media that I consume, such as [the] content on social media, television shows, movies, advertisements[,] commercials, and books. In this awareness, I have definitely noticed that, since the huge wave of awareness sparked from the Black Lives Matter (BLM) movement in the summer of 2020, visibility of people of color, as well as people of various gender identities in the LGBTQ+ community, has increased significantly, which is wonderful."

Another participant acknowledged awareness of inclusiveness as:

"Of course, they were just as blown away as I was while watching it. After watching this video and having a discussion about it in class and with my family,

it made me think about all of the amazing cultures there are in the world and all of the diversity in the world as well. ”

In addition, another participant acknowledged awareness of inclusiveness as:

“My lifelong learning from this class is to continue my knowledge and research on how to help children succeed, no matter their socioeconomic status. As a future educator[,] I want to be able to tell all my students that they can be whatever they want to be, become who they have always wanted to be, receive the education they deserve[] and be successful. To make this happen[,] I will do more research, find resources, and make education only about education and not how much money their family has.”

Yet, another participant acknowledged awareness of inclusiveness as:

“But there ha[ve] to be boundaries and ways of approaching a safe place with students. I don’t want to pressure students to tell me anything[;] it will be a process for them to become comfortable with me and feel welcome in a new environment[,] and the way I could approach this is making myself vulnerable.”

Category G: Experiences that Influence. The majority of participants acknowledged *influential experiences* while participating in a comprehensive course framework, and with supporting materials, I was able to analyze each context on an individual level. For example, one participant described the experience of the influence of course modeling as:

“There are constant and ongoing changes within the United States and the world regarding all of the topics covered this semester[,] and as future teachers[,] there is a lot of power within how it is handled and taught. The D7 projects, presentations[,] and discussions were very valuable, I was able to see how we all responded to one another and the topics we covered.”

One participant described the experience of the influence of environmental modeling as:

“This class was a great example of the importance of creating a safe space where everyone can express their opinions and feel comfortable being their authentic self. [...] However, through this class, if I had an opinion, I felt free to share it, and we approached most conversations through a lens of trying to understand and gain perspective, which I think is critical to creating a healthy classroom environment. I learned about things in this class, such as the importance of integrating [N]ative Indian standards into the curriculum.”

One participant described the experience of the influence of personal growth as:

“Throughout this class, I learned a lot of new knowledge that will benefit me in the future. [...] After this class, I can see that it is important to look at perspectives from different cultures. I knew that people had their own identities, but I never really looked into how someone’s identity can impact their learning.”

One participant described the experience of the influence of engaging in a cultural boundary as:

“It actually happened the other day when my friend was talking about a native term that[]I had never heard about. He was talking about a [‘]coup[’]stick[, a]nd I have never heard of that. I asked [whether you could] tell me what a coup stick is[;] I have never heard of the term[,] and I would love to learn. He was eager to teach me that a coup stick was used by Native Americans[,] and they would use it to count or touch their enemies. I then asked [whether you would] receive a feather for that. I instantly stopped and said [‘]I’m not trying to be culturally ignorant[;] I just learned that different feathers are earned for different tasks.[’] He actually looked delighted to answer [‘]yes, you would earn a feather[’].”

Category H: Experience of Struggles. The majority of participants acknowledged *experiences of struggles* of various contexts, and with supporting materials, I was able to analyze each context on a personal level. In this category, participants expressed their experiences of struggling internally with the stereotyping activity, educator’s biases, and identity. For example, one participant described the experience of struggling internally as:

“Knowing or being aware of what categories I struggle with or sometimes help to hinder diversity can help to grow individually and lets me know how the[y] affect each other[,] which can change many things within our culture in our society.”

One participant described the experience of struggling with the stereotyping activity as:

“I have also been able to share with other[s] about some of the new information I have learned about. Another D7 group started off their presentation by having us draw three different people to start by explaining how we identify careers with certain genders[,] and after that lesson[,] I have really tried to think about this as my peers[,] and I are starting to graduate. For example, as my major is female dominate[,] I use[d] to have a hard time pictur[ing] males being in the same career field[,] but now I have been able to shift my mindset to no matter your gender[,] you should be able to be in whatever career field makes you happy. ”

One participant described the experience of educator's biases as:

"I have seen in growing up in a smaller elementary school, the teachers did not get along with some students[,] and it really showed in [...] their behaviors."

One participant described the experience of identity as:

"My culture is a huge part of who I am as a person. I have consistently struggled with my identity as an Asian-American[,] an experience I feel many biracial people can resonate with."

Category I: Acknowledgement of Awareness of Identity. The majority of participants provided *acknowledgment of awareness of identity* in multiple contexts, and with supporting materials, I was able to analyze each acknowledgment on an individual level. In this category, participants expressed their acknowledgment of awareness of self-identity, the complexity of identity, identity in education, and the fluidity of identity. For example, one participant described acknowledgment of awareness of self-identity as:

"After reviewing my cultural autobiography[,] my views on my own cultural identity have deepened over the time of this course. This course has opened a lot of new perspectives and deeper understanding on all the D7s that were presented by both my colleagues and the instructor."

One participant described acknowledgment of awareness of the complexity of identity as:

"This class has shown me that seeking to fit into one group or the other is not what I actually wanted."

One participant described acknowledgment of awareness of identity in education as:

"My understanding of multicultural education has changed throughout this class. I can now see how many different things go into someone's identity."

One participant described acknowledgment of awareness of the fluidity of identity as:

"My views [at] the beginning of the year were on track[,] and now I feel that since I recognized the path[,] I am on that I know to change and recognize that in my students and friends."

Category J: Acknowledgment of Multiple Entities' Impact. The majority of participants provided acknowledgment of awareness *multiple entities impact* on in their experience, and with supporting materials, I was able to analyze each acknowledgment on a personal level. In this category, participants expressed their acknowledgment of accessibility of the course, the empowerment of the course, the realization of others' barriers, and the benefits of VITAL. For example, one participant described acknowledgment of accessibility of the course as:

“This class is definitely a valuable class for all students wanting to become teachers. You learn about yourself as well as learning about how to become a teacher. This class is easy to navigate and helps you learn about things you wouldn't think you would need to learn about to be a teacher.”

One participant described acknowledgment of the empowerment of the course as:

“While there are hateful people out in the world, there are also many loving people fighting for social justice, and through taking this class, I am confident that I, as well as my [cohort], will become a handful of these role models for peace and unity. Not only am I confident in this, but I am motivated and inspired to bring about [the] change immediately and directly in my community.”

One participant described acknowledgment of the realization of others' barriers as:

“I was shocked at some of the statements that students stood up for in[-]class because it made me realize how different all of our lives truly are. It also made me realize that there are numerous issues and problems that my classmates and peers have in their lives that I would never think twice about in my life. All things considered, this motivated me to be aware of these prevalent issues and topics for my future students when I am a teacher one day.”

One participant described acknowledgment of the benefits of VITAL as:

“VITAL was another text which helped me to understand my cultural privilege, as well as the videos and literature which was posted online for class.”

Results of Theoretical Coding

Each theme (i.e., core and supporting) was carefully developed to consist of the meaning of the coded data. Each participant had different ways of composing their cultural autobiography and final reflection; however, collectively, categorical groups had similar contexts and themes. The following are the pragmatic and rational descriptions with supportive evidence substantiating the thematic code.

Supporting Theoretical Theme: Experiences through Course Framework. In order to better understand participants' experiences developing multi-dimensional awareness, I sought descriptions of the ways that participants benefited from the course's comprehensive framework. As a result, five spheres of influence were distinct in participants' perception of their experiences of the course's framework — benefits of course framework, courageous conversations, course's resources, course readings, and the reflective process — emerged from the data, further supporting the theory of the current study's core theme of *multi-dimensional awareness*. In addition, the participants' experiences include multiple perceptions of the benefits of a comprehensive course framework, such as *Diversity Awareness in Education* (see Table 5).

Table 5. Overview of emergent categories from the supporting theoretical theme

Category	Description
Benefits of the Course Framework	Participants indicated that courageous conversations occur when discourse and dissemination of multiple perspectives are provided in educational physical or virtual settings.

Courageous Conversations	Participants indicated that courageous conversations occur when discourse and dissemination of multiple perspectives are provided in education physical or virtual settings.
Course's Resources	Participants expressed that course resources, including supportive literature, videos, and marginalized communities members' stories (materials or resources), provided an autonomous opportunity for participants' educational journey.
Course Readings	Participants declared that the course readings and their benefits include a deepened awareness of the acronym VITAL, brave-safe spaces, Indigenous histories, Indigenous epistemologies, D7s, and the integration of Indian Education for All.
Reflective Process	Participants suggested that the reflective process is a self-reflection and growth that provided a deepening awareness of the complexity and interrelationship of identity and humanity.

Benefits of the Course Framework. The theme of participants' perception of beneficial experiences of the course framework emerged in the data, and I labeled it as *benefits of the course framework*. Participants emphasized that the discussions, readings, and resources progressed with participants' needs as the course progressed. For example, one participant composed the following regarding a personal connection with the course:

“Like other classes, I didn’t have to remember any facts and take a comprehensive test that I probably would get so anxious about[;] I got to learn at my pace, with

topics I am interested in and[,] I got exposed to so many other important aspects like[] different views, people, and topics.”

Developing a comprehensive course framework provided participants the opportunity to experience a *socially just* education for *all*, within the context of a TPP: PST perception of the course in their TPP journey; PSTs ability to utilize adaptable frameworks, models, and theories; and experience physical and virtual classroom modeling. Participants described a framework design that substantiated the relevance and benefit for their deepened awareness of the multi-dimensionality of diversity. For example, one participant composed the following regarding the benefits of the course framework and its future benefit as:

“After this class, I can see that it is important to look at perspectives from different cultures. I knew that people had their own identities, but I never really looked into how someone’s identity can impact their learning.”

P-20 student development provided empirical research that supports participants’ ability to experience the benefits of a comprehensive course framework. Twenty-three participants attested to a beneficial experience while engaging in a course framework supporting positive personal and professional growth. I describe the participants’ experiences as positive experiences in a comprehensive course framework that supported a *socially just* educational experience for *all*. The following subsection will discuss participants’ experiences with courageous conversations.

Courageous Conversations. The theme of participants’ perception of the course framework’s courageous conversations emerged in the data, and I labeled them as *courageous conversations*. Participants stressed empowering support through the discourse and dissemination of multiple perspectives that allowed participants to engage in courageous

conversations. For example, one participant composed the following regarding a personal benefit of courageous conversations:

“These courageous conversations have impacted my future role as a professional. These conversations have taught me the more authentic I am with the children[,]
the more meaningful conversations can be and the more they will get out of the conversation.”

A comprehensive course framework provided participants the opportunity to engage in discourse, within the domain of education and beyond: participant’s emotions engaging in courageous conversations; participants ability to recognize how to approach cultural boundaries, models, and theories; and experience of how to facilitate an environment for courageous conversations. Participants described a framework design that authenticated the deepened awareness of the multi-dimensionality of diversity through discourse. For example, one participant composed the following regarding an awareness of the multi-dimensionality of diversity through discourse as:

“These are hard topics to talk about with all types of students[,]
and we have to approach boundaries slowly. I now understand that there is so much about the world and students that we don’t know without the class multicultural education. I also understand that we need to talk about these hard topics[,]
but we have to approach nicely and carefully without not telling the [student] all the facts.”

Inclusiveness, student development, pedagogy, and critical theory (see Chapter Two for more information regarding these topics) provided the empirical research that supported participants’ necessity to experience courageous conversation in order to conceptualize, design, and implement a *socially just* education for *all* that perpetuated the dissemination of knowledge (i.e., others’ funds of knowledge). Eight of the twenty-three, a third, of participants attested to the impact of the physical and virtual courageous conversations, supporting increased PSTs, non-PSTs, and instructor engagement. I describe the participants’ experiences as positive due to the

comprehensive course framework supporting the implementation of a brave-safe space. The following subsection will discuss participants' experiences with the course's resources.

Course's Resources. The theme of participants' perception of the course framework's resources emerged in the data, and I labeled them as *course's resources*. Participants affirmed that there were supportive literature, videos, and marginalized communities members' stories (materials) that provide participants an autonomous opportunity (through flipped classroom method and communication information technology integration) to deepen awareness of a variety of frameworks, models, theories, and topics (see Table 2). For example, one participant composed the following regarding the importance of course material:

“We will be doing this the most in our careers. When learning things in this class[,] I knew that everything we wrote down in our notes was going to be valuable information at some point in our teaching career[s]. I cannot wait until I can use this valuable information in my classroom one day.”

Structured Framework provided participants the supportive time needed to engage in discourse that requires individuals to reflect on their deepest convictions (i.e., cultural humility and cultural humanity): participants ability to recognize benefits in course material; experience materials that are accessible, and participants ability to access resources to support the reflective process. Participants described the course's resources in a structured approach to developing an awareness of the multi-dimensionality of diversity and the understanding of the transition from cultural humility to cultural humanity. For example, one participant described the transition from cultural humility to cultural humanity as:

“By recognizing my own identifiers and analyzing them[,] I believe it also helped me see how every student I encounter will have their own lived experiences and[,] therefore[,] entirely different identities. That helps me then think about what I can do to support them and their success.”

One Participant described how course material provided clarification as:

“In particular, the video “What is White Privilege?” synthesized the topic very clearly. I believe that the association between guilt and privilege can be harmful in that it is a barrier for many White people to accept the reality of structural racism.”

Teacher education and critical theory provided the empirical research to support participants’ experiences with course material that contributed to their self-authorship journey to develop a multi-dimensional lens to conceptualize, design, and implement a learning experience (curriculum) that focuses on individuals’ strengths and supports weaknesses. Twenty of the twenty-three participants affirm that course resources supported their journey of self-authorship and their transition from cultural humility to cultural humanity. I described participants’ experiences with course materials supporting Indigenous epistemologies as a positive experience that supports the transition from the awareness of cultural humility to cultural humanity. The following subsection will discuss participants’ experiences with course readings.

Course Readings. The theme of participants’ acknowledgment of the course framework’s readings emerged in the data, and I labeled them as *course readings*. Participants affirmed that the common narrative in *Phase 1* and *Phase 2* of the course’s framework provided participants an opportunity to deepen awareness of the acronym of VITAL (vulnerability, identity, trust, authorship, and liberation), brave-safe spaces, Indigenous histories, Indigenous epistemologies, methodologies, and pedagogy, D7s, and the integration of Indian Education for All (IEFA) (see Table 2). For example, one participant described the following regarding the importance of a course reading that highlights Indigenous epistemologies, methodologies, pedagogy, and histories as:

“Through the process of learning more about Native American culture through the text [*An Indigenous Peoples’ History of the United States for Young People*] and other resources provided during the class, I reflected on how there was so little I knew, as well as many of the things I did know were false.”

I developed a course framework to provide participants the opportunity to experience communal readings that will support participants’ personal and professional growth: participants’ deepened awareness of Indigenous epistemologies, methodologies, and pedagogy through material design from grades 5 through 8; participants recognition of Indigenous histories; and participants awareness of the empowerment of VITAL. Participants supported a course framework that allowed for a deepened awareness of the dimensions of diversity through a communal theme (i.e., *VITAL: A Torch for Your Social Justice Journey* and *An Indigenous Peoples’ History of the United States for Young People*) (Ashlee & Ashlee, 2015; Dunbar-Ortiz et al., 2019). For example, one participant described *Phase 2*’s text (see Table 2) benefit for implementation of IEFA as:

“I would also like to reflect on the Indian Education for All project. I found the book to be full of great information that educators can use in their classroom or anyone who may not be an educator can use. I know that if I end up working within a school, I will be sure to notice when they [possibly include] the essential understandings into their course. I grew up and went to school in Montana and had never heard of Indian Education for All.”

One participant acknowledged *Phase 1*’s text’s (see Table 2) benefit for engaging in *Phase 2*’s D7 topics as:

“A lot of it was new information that I was unfamiliar with. Some of the D7 topics that were talked about were some that I never would consider something that [I] needed to be aware of. However, after listening to the presentations[,] I have learned how important each D7 topic is. Each of these topics [is] important to know for [everyday] awareness, as well as future educators to enlighten the younger generations of children on the topics.”

Critical theory, digital pedagogical methodology, Indigenous epistemologies, methodologies, and pedagogy provided the empirical research supporting the comprehensive course framework that supported participants' exposure to multiple communal texts providing parameters for discourse in a structured physical and virtual educational setting. Ten of the twenty-three, forty percent, of the participants acknowledged that the course's readings supported their journey of becoming aware of the multi-dimensionality of diversity. I described participants' experiences regarding course readings, with support of Indigenous epistemologies, methodologies, pedagogy, and histories, to be a positive experience that supported the journey of becoming aware of the multi-dimensionality of diversity. The following subsection will discuss participants' experiences with the reflective process.

Reflective Process. The theme of participants' perception of beneficial experiences of self-reflection emerged in the data, and I labeled it as *reflective process*. Participants attested that being able to engage in the process of self-reflection allows for a deepened awareness of the multi-dimensions of identity and humanity. For example, one participant described the following regarding the importance of the reflective process as:

“It was really interesting to go back and revisit my Cultural Autobiography[] and reflect on what I wrote many weeks ago. Typically in our fast[-]paced world, we turn things in and hardly look back. Therefore, it's rare to actually go back and reread an old piece of writing or an assignment. [...] I didn't realize that what we were doing as a class throughout the semester was cultural humility. I really enjoyed the process of self-reflecting, discussing, and examining our own beliefs and cultural identities[] while learning about another's culture.”

I developed a framework that provided participants the opportunity to engage in the reflective process that supports personal and professional growth: participants' deepened awareness of their D7 identity; participants recognize the types of diversity in education and

beyond, and participants develop an awareness the struggles and hardships of marginalized communities. Participants supported a course framework that allows for a deepened awareness of their identity, others' funds of knowledge, and the course's materials, topics, and discussions. For example, one participant described the importance of others' funds of knowledge through the reflective process as:

“With the awareness that I have now about cultural identity thanks to this course, I have truly learned to appreciate my cultural identity and experiences as well as respect and admire others' cultural identities and experiences. [...] I was shocked at some of the statements that students stood up for in[-]class because it made me realize how different all of our lives truly are. It also made me realize that there are numerous issues and problems that my classmates and peers have in their lives that I would never think twice about in my life. ”

Critical theory, inclusiveness, Indigenous epistemologies, methodologies, and pedagogy, and the science of the individual provided the empirical research that supports a framework supporting participants' opportunity to engage in the reflective process in order to reflect, rest, and reset; previously misconceived (i.e., discriminative, oppressive, or prejudice) mannerisms, idiosyncrasies, or lexicon, in a brave-safe educational setting. Twenty-one of the twenty-three, eighty-seven percent, of the participants acknowledged the benefit of having an opportunity to engage in the reflective process by establishing a snapshot (i.e., cultural autobiography) and a composition that highlights the growth over time. I described participants' experiences engaging in the reflective process as a positive experience that supported developing an awareness of diversity's multi-dimensionality. The following subsection will discuss the overview of the core theoretical theme, multi-dimensional awareness.

Overview of Core Theoretical Theme: Multi-Dimensional Awareness. Grounded theory aimed to identify a rational explanation of core and supportive categorical themes that would

become substantive theory (Charmaz, 2014). As theoretical coding for the current study proceeded, one core and one supportive theme emerged from the data: participants acknowledge the benefits of becoming aware of the multiple dimensions of diversity in a comprehensive course framework. This core or theoretical theme was designated *multi-dimensional awareness* because, in order for future P-12 educators to create a *socially just* education for *all*, they must develop a pathway for multi-dimensional awareness.

Threads of the initial categories indicated in Tables 2 and 3 emerged from the data (i.e., cultural autobiography and final reflection). I attempted to develop a core theoretical theme that braided the multi-dimensionality of the various threads. *Multi-dimensional awareness* is the core of the current study and the theoretical theme that emerged as the participants' overarching experience in the course framework I conceptualized, designed, and implemented. This section will be a guide to understand the fruition of the core theoretical theme for the current study's attempt to address the research questions.

This core theoretical theme had origins in the code of *complexity of diversities*. With each analysis of participant data, there emerged a pattern of participants attempting to bridge the gap of awareness and comprehension of the multiple dimensions of diversity. Participants expressed that there is a necessity to be aware of the types of diversity that encompass humanity. Through exposure, the seeds of awareness can support participants' lifelong self-authorship journey due to supporting materials (i.e., memos and discussion threads) for the *complexity of diversities*. These additional codes included the complexity of identity diversity, others' funds of knowledge, *we teach who we are* (authenticity), and Indigenous epistemologies. Through the memoing process, it became apparent that it was not just the complexity of diversity that

participants' were expressing; it was the process of the awareness of the multi-dimensionality of diversity.

The process of bringing multi-dimensional awareness to the course framework consisted of multiple layers and permeated every conceptual category produced from the data (i.e., final reflection). Multi-dimensional awareness was included in conceptualizing, designing, and implementing the course's framework and extended into participants' micro-distinctions. The multi-dimensional awareness theme was discovered in how participants acknowledged the awareness of complexities. Participants developed a consciousness of the necessity of becoming aware of the benefit of various elements of the course's framework. For example, nineteen of the twenty-three participants emphasized the awareness of the complexity of diversity through the course's structure, resources, discussions, and in-class engagement. Consequently, each participant produced a unique perspective of their perception of multi-dimensional awareness.

I designed ways in which course participants could feel safe and encouraged to engage in multiple ways of developing an awareness of the complexities of diversity. For participants, after an eighteen-month hiatus from face-to-face engagement due to COVID-related issues, there was an urge for physical and virtual engagement, affecting the depth and scope of virtual in-class discussions. One participant described the importance of developing an awareness of the multi-dimensions of diversity by:

“One example of how my classroom teaching will be different as a result of these discussions is by giving choices on different activities. In our discussions we can choose to do a written discussion[,] or a video.”

Developing an awareness of the multi-dimensionality of diversity in a course bridges the gap of disconnection between theory (i.e., models, frameworks, and taxonomies) and praxis.

The course's framework supported the notion that participants must have the ability to conceptualize, design, and implement curricula that supported a *socially just* education for *all*.

For example, one participant described this connection as:

“Not only were we exposed to a variety of tools and resources that we will be able to reflect back on and utilize when we are educators with our own classrooms, but we also learned a tremendous amount about the experiences of people who maintain diverse and intersectional identities.”

Awareness of the multi-dimensionality in diversity was captured by the participants' compositions focusing on the necessity to become more adaptable in current educational physical or virtual settings. Each participant expressed that they are encouraged to interact within the course, thereby developing an awareness of others' funds of knowledge. Without human interaction, the course's comprehensive framework would disconnect from the development of awareness of the multi-dimensionality of diversity. For example, one participant described the necessity of this interaction as:

“This semester[,] after taking this class as well as having the opportunity to be in the schools again after Covid, I am slowly starting to be a new person. Growing up[,] I was always the shy, quiet kid[] who rarely talked. Now, I can get up in front of adults, my peers, and young students and give long presentations, share my lesson plans, and so much more. This year I was also inducted into the Education Program, so now I'm officially in the education program.”

There are limited empirical studies, research, or frameworks that referred to a multi-dimensionality of diversity and an approach to bring awareness in a teacher preparation program (TPP). The principles of individuality (see Chapter Two for more information regarding the principles of individuality) supported the notion that there is a necessity to develop a learning process that supports the diversity of the individual (Rose, 2017; Zhao, 2018; Zhao, 2021). Each PST and non-PST exhibited, through multiple compositions, the dimensions of diversity and how

their influence affects participants on the most personal level. I supported the notion that a course that supports the development of multi-dimensional awareness is essential in TPPs due to the fluidity and dimensions of the educational settings, classroom (i.e., students), faculty (i.e., colleagues), and community (i.e., families, board members, and other stakeholders).

This section, *theoretical coding*, discussed various categories and themes (core and supportive) that emerged from participants' data while conducting the current study's grounded theory analysis and synthesis. Results of the analysis, categorical conceptual development, and theoretical coding provided my pathway to the analysis and synthesis of the current study's participants' experiences in a comprehensive course framework that supported and implemented a *socially just* education for *all* experience. The grounded theory methodology provided the guidance and structure, through the data, to compile, organize, analyze, synthesize, and report the findings of the participants' experiences. The following section will summarize Chapter Four.

Summary

Chapter four discussed the multiple analytical methodologies I utilized to develop resolves for the current study's research questions, what are the dimensions and genetic epistemology of a *socially just* education for *all*; and what are the experiences of participants who participate in a comprehensive course framework designed to support the implementation of a *socially just* education for *all* experience? Meta-narrative review provided the comprehensive framework that guided my conceptualization, design, and implementation of a *socially just* education for *all*. The grounded theory approach provided an analytical process that substantiated a lucid explanation of participants' experiences in a comprehensive course framework that supported a *socially just* education for *all* experience.

This chapter detailed a meta-narrative review and grounded theory analysis to determine multi-dimensional diversity awareness and experiences in a comprehensive course framework that supported a *socially just* education for *all*. A substantive theory was developed to clarify and explain participants' experiences that emerged from the data, *multi-dimensional awareness*. Conceptualizing, designing, and implementing a comprehensive course framework that supported a *socially just* education for *all* to substantiate participants' jaggedness is my goal for the framework. Most of the participants' compositions validate the core theme of *multi-dimensional awareness* through data and supporting materials. The supportive theoretical theme, *experiences through course framework*, is substantiated by participants' compositions that included benefits of the course framework, courageous conversations, course resources, course readings, and the reflective process. The next chapter will discuss the study's findings, possible implications, and recommendations for further research.

CHAPTER FIVE

DISCUSSION, IMPLICATIONS, AND RECOMMENDATIONS

Introduction

The current study attempted to develop a theoretical model supported by the study's course framework in a teacher preparation program (TPP) that provides a visual of the journey through diversity awareness in education and beyond. By compiling and analyzing participants' experiences in a course that supported a *socially just* education for *all*, I am provided with the data necessary to conceptualize and design the multi-dimensional awareness theory (MDAT) model. Specifically, the current study used grounded theory methodology to explore participants' experiences in developing multi-dimensional awareness. Grounded theory methodology included theoretical sampling and constant comparative analysis, allowing me to better comprehend the multiple processes experienced by the course participants. In the current study, twenty-three participants with diverse backgrounds and funds of knowledge provided two compositions, a benchmark (i.e., cultural autobiography), and a final reflection.

In addition, elements of developmental awareness were analyzed within participants' compositions (i.e., cultural autobiography and final reflection) and supporting materials (i.e., discussion threads and memos) to develop a core theoretical theme; grounded theories must have fit and relevance to the content being compiled, analyzed and presented (Glaser, 2002). Finally, a meta-narrative review provided the literature that substantiated the conceptualization, design, and implementation of a course framework that supported a *socially just* education for *all*. This final chapter discusses the interpretations of the current study and their fit with the literature that influences and supports the comprehensive course framework that participants experienced over

a sixteen-week duration, the concept of the MDAT model, and the implications for the current course framework in a TPP. The following section will discuss the interpretation of the results.

Interpretations of Results

The following section will provide an overview of the interpretation of the findings of the dimensions of a *socially just* education for *all* and participants' experiences in a *socially just* education for *all*. The empirical, philosophical, and theoretical studies provided the necessary literature to guide me through the complexity of conceptualizing, designing, and implementing a *socially just* education for *all*. The participants' experiences produced a core theoretical theme, with the supporting core theoretical theme providing validation for the current course framework's approach to implement a *socially just* educational experience for *all* in a TPP. The following section will discuss the interpretation of results for the first research question, the dimensions of a *socially just* education for *all*.

Dimensions of a Socially Just Education for All

Research Question 1: What are the dimensions of a *socially just* education for *all*? What is the genetic epistemology of a *socially just* education for *all*? The first research question focused on the dimensions of the genetic epistemology of a *socially just* education for *all*. As a result, the current study attempted to develop an understanding of a framework for a *socially just* education for *all* by analyzing existing empirical frameworks, practices, programs, research, theories, and participants' data (i.e., cultural autobiographies and final reflections) and supporting materials (i.e., discussion threads and memos). Due to Education's current integration of *Taylorist* and *Thordikian* practices, programs, and discriminations, there is a necessity to provide an awareness of an educational experience, providing participants with a sustainable

experience promoting growth on an individual level (Islam, 2015; Rose, 2017; Zhao, 2018; Zhao, 2021). The current study analyzed four themes that support the conceptualization, design, and implementation of a comprehensive course that is *a socially just* experience for *all*.

The multi-dimensionality of *inclusiveness* is complex, and there are five domains (*understanding the effects of inclusion, awareness of biases toward inclusion, inclusiveness of an environment, level of inclusion at the system level, and level of inclusion at the individual level*) that I must be aware of when conceptualizing a comprehensive course that is inclusive of the communities and PSTs, non-PSTs, TPP instructors, and non-TPP instructors. The science of individuality provided an approach that allowed me to develop an awareness and understanding of participants' experiences. Three principles guide developing an inclusive educational experience, each participant has a jagged profile (i.e., academic, behavioral, emotional, or social), each participant's engagement is influenced by context, and there are multiple pathways to accomplish a task (Rose, 2017; Rose et al., 2013).

Current societal and educational settings are fluid and constantly change with the new trend influencing various platforms on information communication technologies (ICTs), and curriculum developers must consciously be aware and understand *multiple frameworks* for guidance. Due to the increasing necessity to provide accessibility to participants, curriculum developers must be aware of the multi-dimensionality of cultural identity, cognitive developmental stages, and identity development vectors. The findings supported that participants' *cultural identity* can be comprehended with the guidance of the Indigenous consciousness model that provided a method to understand complex, multi-dimensional communities (Horse, 2005; Okagaki et al., 2009; Patton et al., 2016; Windchief & Cummins,

2021). *Stages of cognitive development* provided me with the guidance to conceptualize, design, and implement an educational experience that supported the current cognitive location of the students, the way participants think, reason, and apply linguistics to perpetuate their developmental growth (Babakr et al., 2019; Gelman, 1978; McLeod, 2018; Piaget & Inhelder, 2000). *Finally, vectors of identity development* provided me with the possible location of participants' identity journey, the process individuals experience while engaging in the journey of self-knowing, and self-authorship (Chickering & McCormick, 1973).

Due to the complexity of current societal and educational domains, curriculum developers must understand that multiple *pedagogical strategies* will be utilized to provide participants with an educational journey that is *socially just for all*. I must be aware of the possible intellectual levels of *all* participants, allowing for instruction to support the learning process; the utilization of taxonomy to support educational objectives can be divided into three domains (*cognitive, psychomotor, and affective*), allowing multiple thinking pathways and ordering objectives (Bilon, 2019; Bloom, 1985; Csikszentmihalyi, 1997; Dweck, 2008). I utilized an awareness and understanding of *culturally sustaining pedagogy* while conceptualizing, designing, and implementing the course framework due to the necessity to provide a dynamic environment that supported cultural dexterity and the notion that the learning process is added to influence the system's transformation to support critically enriching strengths of the participants.

Since the decision of *Brown v. Board of Education* impacted America's notion that *separate but equal* (*Plessy v. Ferguson*) is not equitable, there is a necessity to continuously compile and analyze qualitative and quantitative data that provides a snapshot into potential societal and educational barriers and to develop practices, programs, and regulations that support

individuals' growth and ability to reach their full potential (Lynn & Dixon, 2013). The tenets of *critical theory* (i.e., interest convergence theory, intersectionality, and counter-narrative) guide the analysis of systems that develop barriers that hinder individuals' developmental growth. Furthermore, I attest that *multicultural education* is a continuous progressive method toward Education's increased equitability for *all* and is the analytical tool to evaluate Educational systems for culturally responsive practices, programs, and regulations (Banks, 1993; Gorski, 2010; McGee-Banks & Banks, 1995). Therefore, all K-20 education and teacher preparation programs must integrate analytical tools (i.e., critical theory and multicultural education lenses) to consistently and with fidelity evaluate the programs, policies, and regulations that set current parameters in *all* education system levels (Lynn & Dixon, 2013).

Meta-narrative review provided me with the necessary foundation, structure, guidance, and modeling to conceptualize, design, and implement a course that supported the current study's findings of a *socially just* education for *all*. This section provided an interpretation of the dimensions of a *socially just* education for *all*? The following section will discuss the interpretation of results for the second research question, participants' experiences in a *socially just* education for *all*.

Participants' Experiences in a *Socially Just* Education for *All*

Research Question 2: What are the experiences of participants who participate in a comprehensive course framework designed to support the implementing a *socially just* education for *all* experience? The categorical codes derived from participants' data (i.e., cultural autobiography and final reflection) of the current study represented the early understanding of the threads that combined to develop the fabric of the theoretical theme, *multi-dimensional*

awareness. The interaction and continued engagement with participants provided the guidance and necessity to conceptualize and design the MDAT model that provides an understanding of participants' journey in a course designed to provide an awareness of the multi-dimensionality in education and beyond. The following is the interpretation of the categorical patterns produced by a grounded theory analysis of participants' data (i.e., cultural autobiography and final reflection).

In this study, participants' cultural autobiography was reviewed for identity awareness, diversity experiences, written expression, participants' influencers, and funds of knowledge. In addition, I analyzed participants' level of awareness and understanding of cultural humility and, at times, cultural humanity and interactions with a system that promoted the perpetuation of barriers (i.e., funding or resources) or an equitable system. Areas indicated participants' awarenesses of various categories (i.e., discriminations or types of diversity), multiple experiences, seven identifiers (race, gender, sexuality, spirituality, age, socioeconomic status, and ability), and participants' most influential mentor (see Appendix A). Codes from the analysis included: lack of belonging, diversity, differentiated instruction, experience, knowledge, and understanding. All findings were color-coded and the data transferred to a matrix (see Appendix E for an example). In my continued interactions with participants regarding their cultural autobiography, no additions or corrections were made in the cultural autobiography interpretations.

The study produced categorical codes for the benchmark analysis of participants' cultural autobiography. For the category, *awareness of a lack* of various contexts, the findings suggested that an organized task (i.e., cultural autobiography) for participants must be considered just as important as the connections inherent in the original stimuli for participants to

acknowledge these experiences of an *awareness of a lack*, only to the degree to which participants want to express their experience (Piaget & Inhelder, 2000). For the category *influences*, the findings suggested that guidance for growth (knowledge) is a copy of reality and intelligence as deriving from perception alone, the emotional sensation of the stimuli; even if the forms of reality and intelligence, judgments, and argument are not received through the senses, their contexts does originate wholly from that source (Piaget & Inhelder, 2000). For the category, *awareness of privilege*, the findings suggested through participants' compositions and supportive documentation (i.e., discussion threads and memos) that privilege is the dominant perspective on the linguistic and cultural practices that influence communities (Paris & Alim, 2017).

For the category *of experiences*, the findings suggested that experience is the notion of an event in the participants' circumstance that teaches the crucial importance of character (i.e., vulnerability and prejudice), listening (i.e., active or passive), and the importance of storytelling (i.e., counter-narrative or print narrative) (Windchief & San Pedro, 2019). For the category *of family values*, the findings suggested that family values are the individual perception of the knowledge and action in relationship with the world, reflecting a holistic, value-based knowledge system that consistently returns the responsibilities of maintaining good relations (Kovach, 2021). For the category, *awareness of benefits* of various contexts, the findings suggested that the benefit is realizing that certain stimuli (i.e., tactile, verbal, and visual) are a good action that provides a valuable positive stimulus for some distant and uncertain future (Dewey, 2018).

For the category *of family structure*, the findings suggested that a parental role (i.e., maternal, paternal, grandparents, and fosters) and child (i.e., participants) role constitutes the

notion of family structure that supports the assumption of the governor and governed hierarchy that is the first social group that stimulates individual's senses to acquire the necessary skills to be successful in society (Dewey, 2018). Furthermore, for the category of *socioeconomic status*, the findings suggested that socioeconomic status (the family hierarchy in society based on income, parental education, or occupation) has a substantial impact on mental health and hinders individuals' ability to reach their full potential by creating barriers for emotional experiences, individuality, self-perception, and motivation (Jury et al., 2017; Mossakowski, 2008). Finally, for the category, *witness an act of random kindness* (ARKs), the findings suggested that ARKs or random acts of kindness (RAKs) is a random event when an individual or group is unaware of an action that is to benefit an individual or group, with the understanding that the action can make a difference in the quality of life for another individual or group (Baskerville et al., 2000).

Participants' final reflection was reviewed for identity awareness, diversity experiences, written expression, participants' gained funds of knowledge, and impact on participants' professional future. In addition, I analyzed participants' level of awareness and understanding of the transition from cultural humility to cultural humanity, awareness of barriers and support of seven communities (race, gender, sexuality, spirituality, age, socioeconomic status, and ability), and the benefits of systems that promote inclusion and individuality. Areas indicated participants' awarenesses of the benefit of the following frameworks, guidelines, models, systems, terminologies, theories, and philosophies (see Appendix B). Codes from the analysis included: individuality, identity diversity, others' barriers, identity in education, others' funds of knowledge, multicultural education, *we teach who we are*, and culture. All findings were color-coded, and the data was transmitted to a matrix (see Appendix E for an example).

After submitting the final reflection, I did not have continued interactions with participants; no additions or corrections were made in the final reflection interpretations.

The study produced categorical codes for the growth of awareness analysis utilizing participants' final reflections with supporting materials (i.e., discussion threads and memoing). For the category, *awareness of the complexity* of various contexts, the findings suggested that being aware of the complexity of the multi-dimensional contexts of individuals is essential because participants are as large and complex as life, so knowledge of each participant is always limited and fluid (Palmer, 2017). For the category, *the benefit of becoming aware* of a wide range of contexts, the findings suggested that the benefit of becoming aware is the quintessential element in the transition between cultural humility to cultural humanity by understanding that providing an environment for *all* participants, being aware of participants, paying attention to participants, and honoring participants provide the foundation for personal and professional growth (Palmer, 2017).

For the category, *the course is an influencer*; the findings suggested that a learning space (i.e., a course's multi-dimensional parameter) that supports the paradox of collective voices being clearly heard by all participants to allow the dissenting voice to be heard and acknowledged, allowing *all* participants the opportunity to learn about the participant, by discourse and dissemination of funds of knowledge (Palmer, 2017). For the category, *awareness of cultural humanity*, the findings suggested that the awareness of cultural humanity (intercultural awareness) is a comprehensive conscious awareness of the role culturally-based forms, practices, and knowledge can have in intercultural dissemination and with the potential to put these conceptions into practice in an adaptable and context-specific process in conscious

interactions of communication (Baker, 2012). For the category, *acknowledgment of course framework*, the findings suggested that a course's framework must integrate multiple dimensions of concepts, frameworks, and theories (i.e., student-centered, flipped-classroom environment, technology integration, universal design for learning, a taxonomy for educational objectives, vectors of identity, and stages of cognitive development) in order to be considered a comprehensive approach to provide participants with an educational experience that is positive and beneficial on a personal and professional level, supporting the cohort (AlJarrah et al., 2018; Yurtseven Avci et al., 2021). For the category, *awareness of inclusiveness*, the findings suggested that inclusiveness is the commitment to honoring *all* participants' multi-dimensional cultural and linguistic repertoires that transforms curricula so that it is increasingly inclusive and connected to *all* participants' funds of knowledge, using education as the vehicle to promote a positive experience for *all* (Paris & Alim, 2017).

For the category of *experiences that influence*, the findings suggested that for formal and informal, intentional and incidental epistemological systems to gain meaning, acquiring information and technical intellectual skill must support social disposition and conscious vital experiences (Dewey, 2018). For the category, the *experience of struggles* in various contexts, the findings suggested that participants must learn, through struggle, the means of continual readaptation in the engagement of the physical and virtual environments to accommodate their needs, allowing them to be adaptable to a variety of obstacles (physical or psychological) (Dewey, 2018). For the category, *acknowledgment of awareness of identity* in multiple contexts, the findings suggested that our identity is constructed of reality based upon the availability of a vast collection of concepts and forms in order to capture experiences and the ability to express

concepts and forms with effective communication, based upon a combination of the known mental concepts and symbolic forms provided in a comprehensive course framework (Gardner, 1982). Finally, for the category, *acknowledgment of multiple entities' impact*, the findings suggested that providing an educational experience accommodates participants with the environment to develop a growth mindset that nurtures a sense of empowerment, ownership, and commitment in the life-learning journey of education (Dweck, 2008).

Participants' experiences provided me with the necessary qualitative data to conceptualize and design a model that supports the findings in this study. This subsection, *participants' experiences*, provided an interpretation of the current study's findings, explaining the research question, what are the experiences of participants who participate in a comprehensive course framework designed to support the implementation of a *socially just* education for *all* experience? The following section will address the implications of the study.

Implications of the Study

This section will discuss the implications of the findings' supporting theoretical theme of the *experiences through the course framework* and the core theoretical theme of *multi-dimensional awareness*, and the rationale of the MDAT model for the current study's course framework and future implementation. Furthermore, this section will explain the conceptualization and design of the MDAT model. The purpose of the model is to provide a visual illustration of the complexity of the current course framework and the process participants experience transitioning from cultural humility to cultural humanity. Finally, the following

subsection will discuss the complexity of the supporting theoretical theme that embraced the participants' *experiences through the course framework*.

Supporting Theoretical Theme: Experiences Through the Course Framework

The study developed a supporting theoretical theme *and experiences through the course framework* by analyzing participants' final reflections with supporting materials (i.e., discussion threads and memoing). As a result, the current study produced evidence of participants' experiences through a course framework that provided a *socially just* education for *all*, providing accessibility, resources, and other support systems for participants' journey of self-authorship and the development of an awareness of the complexity of diversity in education and beyond. In addition, participants' experiences in the current study's course framework emerged in the data, such as benefits of the course framework, courageous conversations, course resources, course readings, and the reflective process.

The study produced supportive codes to develop the supporting theoretical theme that analyzes participants' final reflections with supporting materials (i.e., discussion threads and memoing). For the thematic code *benefits of the course framework*, the findings suggested that the curriculum framework must support participants' individuality (i.e., jaggedness, context, and pathways) and the course's objectives by developing parameters of the framework (Khosla, 1998). For the thematic code, *courageous conversations*, the findings suggested that modeling and guidance of the developed awareness of positive discourse plants the seeds of change needed to build communities and bridge the communication among and between communities (Vilen & Berger, 2020). For the thematic code, *course's resources*, the findings suggested that the course resources must model and demonstrate culturally relevant curricula through the demonstration

of *formal* plans of instruction (i.e., instruction objectives), *symbolic* curriculum (resources that are used to instruct knowledge, morals, skills, and values), and a *societal* curriculum (epistemologies, attitudes, and perspectives about marginalized communities portrayed in media) to develop a multi-dimensional awareness of diversity in education (Gay, 2002). For the thematic code, *course readings*, the findings suggested that the *Phase 1* and *Phase 2* (i.e., *Vital: A Torch for your Social Justice Journey & An Indigenous Peoples' History of the United States for Young People*) readings provided the possibilities to resolve the issue of how to translate knowledge into telling, the complication of constructing the human experiences into an apparatus of meaning that applies to participants (Kramp, 2003). Finally, for the thematic code *reflective process*, the findings suggested allowing participants to engage in critical reflection, cogitating on personal moral, political, and ethical contexts of pedagogy (Howard, 2003).

Furthermore, the findings suggested that providing opportunities for participants to engage in critical reflection develops an awareness of the necessity to enhance the attributes of student-teacher-family relationships, class and school climate, pedagogical skills, and the ability to implement culturally responsive instruction (Slade et al., 2019). The reflective process supports experiential learning by allowing participants to engage in self-evaluation better to understand their actions, attitudes, and mindset to enhance their acquisition of knowledge and skills (Kolb, 1984). The current course's participants' data produced implications for the course framework and the TPP. Participants acknowledged that the current course framework provided the necessary structure to develop an awareness of the complexity of diversity in education and beyond. Moreover, the study's results, supportive data, and empirical evidence support the necessity to integrate diversity awareness throughout the coursework in TPPs.

Creating mindset, developing awareness, and applying praxis are the phases of the current course framework that I conceptualized, designed, and implemented to support participants' experiences. The development of the current course framework provided participants the opportunity to reflect on their funds of knowledge and how to facilitate an educational environment (physical or virtual) that implements students' ability to engage in an educational journey that supports individuality (Dweck, 2008; Hochanadel & Finamore, 2015). The learning process occurs when the educational environment supports a multi-dimensional approach to developing an educational experience that supports *all* participants' current funds of knowledge.

According to the study's results, the current course framework supported the notion that participants acknowledge their eagerness to develop an awareness of the complexity of diversity by disseminating information through discourse and supporting resources. The current course framework is conceptualized and designed with the guidance of twelve learning objectives (see Appendix F) that were developed with the fluidity of educational and societal systems that PSTs will encounter once the requirements of the TPP are completed. According to the results of the data and supporting materials (i.e., discussion threads and memos), *all* participants acknowledged the benefits of a course structure that supports the development of a brave-safe space for discourse in a flipped classroom to provide an increase in courageous conversations (i.e., in-class discourse), and a guided task that supports the conceptualization and development of a culturally responsive lesson plan, aligned within a collaborative unit.

This subsection discussed the multiple components that support participants' development of multi-dimensional awareness of diversity within education and beyond. The study's findings suggest that the development of awareness is perpetuated through a dynamic cyclical process that must adapt to complex systems, such as business, education, and health. The following subsection will discuss the complexity of the core theoretical theme, *multi-dimensional awareness*.

Core Theoretical Theme: Multi-Dimensional Awareness

The study produced a core theoretical theme, *multi-dimensional awareness*, by analyzing participants' final reflections with supporting materials (i.e., discussion threads and memoing). The current study produced evidence supporting participants' initial awareness of cultural humility and the developing awareness of the complexity of cultural humanity. According to the current study's findings, *all* participants acknowledged a multi-dimensional awareness of the diversity in education and beyond, supporting the notion that TPPs need to provide PSTs the necessary foundation to navigate the fluidity of current educational environments and beyond. In addition, participants developed a consciousness of becoming aware of the benefit of various elements of the course's framework; the majority of the participants acknowledged the complexity of the course's framework, the course's structure, resources, and discourse provided the necessary guidance that allowed participants to engage in a journey of self-authorship in an educational setting, providing a *socially just* education for *all*.

The current study's findings supported the notion that the development of awareness, engagement in the reflective process, and the realignment of participants' funds of knowledge is a cyclical process due to education and societal fluidity. I support the notion that the

comprehensive course framework that participants experienced provided an opportunity to experience, reflect, and learn through the constructivist approach to the course development and implementation. With the support of the current study's course framework, multi-dimensional awareness can be processed by participants who can engage during a sixteen-week course that provides experiences that allow participants to interact with the various levels of the MDAT model.

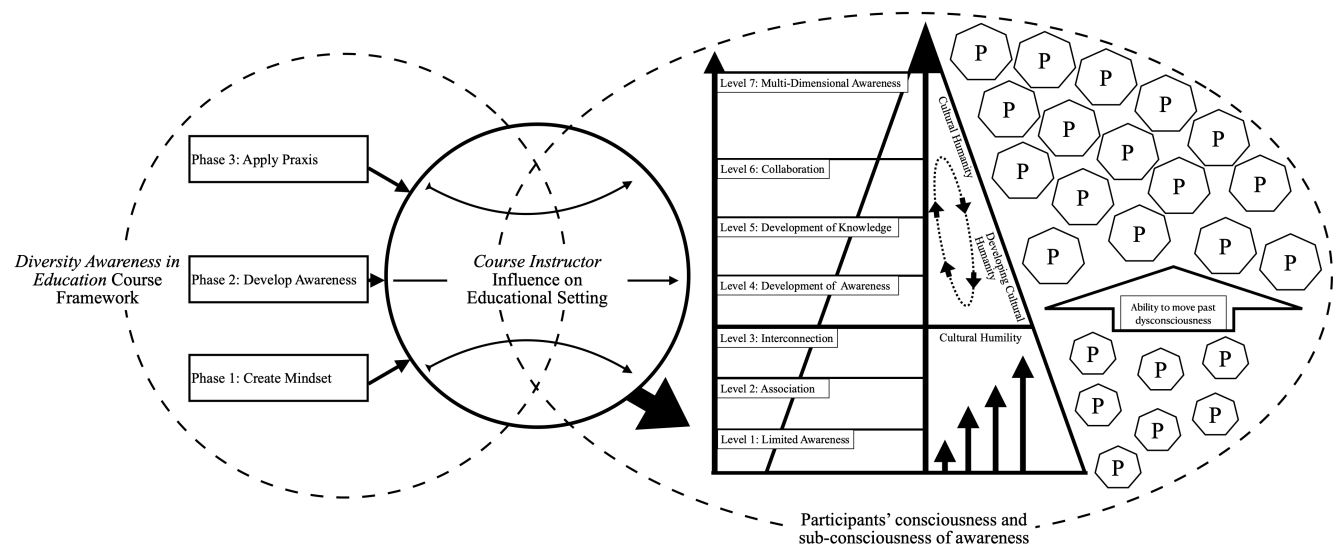
This subsection discussed the robustness of the core theoretical theme of *multi-dimensional awareness*, providing the beat for the melody of the MDAT model. Multi-dimensional awareness provides the ability to be adaptable to dynamic systems, such as education, business, health, and legislation. The following subsection will discuss the MDAT model and the three domains of the system, the course framework, the instructor's mindset, and the development of awareness through the transition from cultural humility to cultural humanity.

Multi-Dimensional Awareness Theory (MDAT) Model

The current course framework was conceptualized, designed, and implemented to provide participants an opportunity to develop an awareness of the multi-dimensionality in education and beyond. *Phase One* of the journey participants embark on at the beginning of the course is to develop an understanding of their cultural humility. However, there is a transition from an understanding of cultural humility to an awareness of cultural humanity. Unfortunately, some participants do not transition from cultural humility to humanity due to the barrier of *dysconsciousness*. The final step of the grounded theory process for the current study is developing the multi-dimensional awareness theory model by analyzing participants enrolled in a course that supports PSTs and non-PSTs *socially just* education for *all*.

Through the interpretation of the *core theoretical theme of multi-dimensional awareness*, the *supporting theoretical theme of participants' experiences through the course framework*, and the results of the current study; I was able to develop a model that provided a visual of the MDAT model, with the implementation of my comprehensive course framework. The MDAT model provided a visual of the complexity of developing a *socially just* education for *all* by providing a structured educational experience that provides awareness of the diversity in education and beyond. The results of the current study support the notion that participants expect the ability to develop an awareness of the dimensions of diversity in education; therefore, the MDAT model illustrates three domains, course framework, instructor influence, the stages of transition from cultural humility to cultural humanity, and the cyclic process to remain aware of cultural humanity, as illustrated in Figure 1.

Figure 1. Multi-dimensional awareness theory model.



The *Diversity Awareness in Education* course framework phases included the resources, discourse, and guidance necessary to develop an awareness of the complexity and types of diversity participants will engage within an educational setting and beyond (see Figure 1). In addition, the phases provided the scaffolding that supported participants' ability to develop an awareness of cultural humanity in a supportive educational environment (see Figure 1). The transition between the course framework and the levels of awareness is filtered through the instructor's influence on the educational setting, physical or virtual (see Figure 1). TPP instructors are flexible in developing and implementing course structure and delivery; therefore, *the course instructor* is the variable that creates the educational experience that is *socially just for all* (see Figure 1). Participants' consciousness and sub-consciousness of awareness included the constant dynamic levels of awareness and the funds of knowledge acquired from the awareness and knowledge of D7 themes.

Participants are represented by the heptagons (due to the seven identifiers presented in *Phase 2* of the course framework); as the acquisition of awareness increases, the heptagons increase in size and level of awareness; the increase in size is a representation of the acquired awareness and knowledge obtained through the journey to cultural humanity of a D7 topic (see Figure 1). Unfortunately, there are instances when participants experience dysconsciousness that hinders their ability to transition from cultural humility to cultural humanity and eventually to multi-dimensional awareness. Dysconsciousness is an uncritical idiosyncrasy of assumptions, attitudes, beliefs, and perceptions that justify inequality, inequity, and manipulation by accepting that the current societal order of things is static (King, 1991).

The levels of awareness begin with participants' *limited awareness* (level one) of the complexity of societal and educational diversity, as illustrated in Figure 1. The current study's results indicated that participants have a limited awareness when entering *Phase 2* of the course framework (see Figure 1). Level two, *association*, is reached once participants begin to be aware of the complexity of the educational setting, both as students and future educators, providing the opportunity to engage in discourse with cohort members to acquire knowledge through the dissemination of experiences and perspectives (see Figure 1). *Interconnection*, level three, occurs when participants develop an awareness of the interconnection of the various identifiers that influence the participant's actions, attitudes, lexicon, and perceptions, creating a heightened awareness of cultural humility (see Figure 1). Increasing cultural humility to develop an awareness of cultural humanity is a continuous cyclic process due to the constant fluidity of societal and educational settings.

Within the cyclic process, there are four levels of awareness adaptable to participants' jaggedness of identity, the perception of contexts, and the ability to accomplish tasks through multiple pathways. Level four, *the development of awareness* of the societal and educational identifiers, such as the seven identifiers presented in *Phase 2* of the course framework, occurs when participants begin to engage in experiential learning within an educational environment. *Development of knowledge*, level five, occurs when participants engage in discourse with members of the cohort, providing multiple perspectives and developing awareness of others' funds of knowledge. Level six, *collaboration*, occurs when participants begin to develop an awareness of culturally responsive practices, such as developing a culturally responsive unit that is prepared to be implemented within K-12 education. Finally,

obtaining *multi-dimensional awareness*, level seven, is a continuous, almost unobtainable stage due to the dynamics of societal and educational domains; however, stage seven occurs when PSTs, non-PSTs, TPP instructors, and non-TPP instructors develop an awareness of the fluidity of the classroom, school, university, communities, and beyond and the relationships between and among each sphere of influence.

This subsection discussed the MDAT model and its ability to adapt to participants' journey of awareness through a course structure that supported participants' journey from developing deepened cultural humility to transitioning to the cyclic awareness of cultural humanity. MDAT model was a visual illustration of the experiences and influences that guide students' development of multi-dimensional awareness. The following section will discuss my reflection on the current study, brief reflexivity.

Reflexivity

The reflexivity process allowed me to reflect on my role as the researcher, the experiences of the participants in the study, and the literature that produced the course framework. I attempted to conceptualize, design, and implement an experience that allowed participants to develop and sustain the ability to increase their awareness of the complexity of the multi-dimensionality in education and beyond. Since embarking on the journey, I have developed an increase in the awareness of the necessity to compile, analyze, and synthesize quantifiable data. During the compilation and analysis of the data, Kendall Hunt Publishing committed a contract to develop and implement *Diversity Awareness in Education*, the current study's framework.

The next step in creating a *socially just* education for *all* is for me to conceptualize and design an interface that provides TPP instructors and participants the framework that supports the MDAT model. During the study, I found a necessity to develop a structured framework that supported the multiple components that the study highlighted to develop a *socially just* education for *all*. I approach the continued development and refinement as an outsider to bracket my implicit biases, allowing me the opportunity to develop an educational experience that is adaptable to the participant.

This section discussed my reflexivity due to the interaction I experienced while conducting the current study. Reflexivity provides researchers with a final opportunity to provide insight into personal and professional developmental growth due to the findings and actions of the study. The following section will discuss the limitations of the current study.

Limitations of this Study

The MDAT model in this current study is a preliminary understanding of participants' experiences in a *socially just* education for *all*. The study's data were diverse in participants' experiences, funds of knowledge, and awareness of their transition from cultural humility to cultural humanity; however, the current study lacked the need to develop further the current course framework participants experienced in a TPP. Although the MDAT model is supported by literature across disciplines, the focus of the current study needs to be broadened to fit the parameters of *all* participants in the TPP that participated in a *diversity awareness in education* course (Glaser, 2002). Follow-up studies need to be developed to examine the MDAT model and assess the effectiveness of its application outside a TPP. Additional constant comparative analysis will support the fit of the MDAT model and communicate whether the

current study can be generalized to include multiple disciplines. The following section will discuss the current study's recommendations for future research.

Recommendations for Future Research

The development of an awareness of the multi-dimensionality of diversity in education and society emerged from the data as the most precise way to comprehend participants' experiences in a course framework that is *socially just* for *all*. Developing a systematic approach to implement a form of a meta-counter-narrative would provide additional perspectives in the study's meta-narrative methodology. Since counter-narrative is a methodology that provides the vantage point of historically marginalized communities; *counter* provides the notion that there is space to provide resistance to the traditional beliefs (Mora, 2014). Meta-narrative, in critical theory, is a synthesis of narratives that focus on historical epistemologies, knowledge, or meanings developing a collective concept (Wong et al., 2013).

Additionally, a further inquiry must be pursued to develop validation of qualitative findings with quantifiable data, and the Stages of Concern (SoC) questionnaire (see appendix G, George et al., 2008) can provide the framework necessary to develop an effective and efficient survey to analyze the effectiveness of the current course framework (George et al., 2008; Hall & Hord, 1987; Hall & Hord, 2006; Hord, 1987; Mantei, 2002). The SoC model is a thirty-five-year-old quantitative analytical tool designed to provide a snapshot of students', educators', colleagues', families', and members of communities' experiences of change (George et al., 2008; Hall & Hord, 1987; Mantei, 2002).

One area of research would be to develop benchmark participant profiles upon acceptance into the TPP program, providing data for TPP instructors and course developers as a

guide by the jaggedness of participants' profiles. The SoC questionnaire (see Appendix G) guides the development of a benchmark survey that provides a snapshot of the multi-dimensionality of PSTs. After the initial benchmark survey, PSTs will take a similar developed survey as another benchmark at the end of a *diversity awareness* course in a TPP to provide information on growth (George et al., 2008). Finally, PSTs will complete a final survey at the end of their field experience (i.e., student teaching) to analyze the growth and the effectiveness, relevance, and fidelity of the TPP regarding diversity awareness and engagement. In addition to the three surveys throughout PSTs' journey through a TPP, PSTs can engage in a longitudinal study that provides further quantitative and qualitative data to analyze the support systems for former PSTs, their current and future students, colleagues, and members of the communities. The following section will discuss the summarization of Chapter Five.

Summary

The goals of the meta-narrative review and grounded theory methodology are to operationalize the term “*socially just* education for *all*,” explore what that type of curriculum might include, and analyze participants' experiences in a course that implements a framework that supports individuals' funds of knowledge through the pathway of creating a mindset, developing awareness, and demonstrating praxis. In order to gain a deeper understanding, data collection focused on participants' cultural autobiography, final reflection, and supporting materials (i.e., discussion threads). A substantive theory of multi-dimensional awareness was developed from the compiled data. Developing awareness is necessary for a diversity course framework that is effective, efficient, and relevant for PSTs.

The MDAT model addressed how participants develop an awareness of the complexity of knowledge presented in a course focused on *diversity awareness in education*. Patterns emerged from the data that substantiated the supporting and core theoretical themes. Participants' patterns included benefits of the course framework, courageous conversations, course resources, course readings, and the reflective process. These patterns and experiences provided an understanding of the development of a course that supports the complexity of diversity in an educational setting that focuses on becoming aware of the multi-dimensionality of diversity in education.

The current study contributed to a better understanding of participants' experiences of engaging in a course framework that supported a *socially just* education for both PSTs and non-PSTs. This understanding could ultimately lead to a greater sense of relationship building between students, educators, families, colleagues, and community members. *Diversity Awareness in Education* is a course framework that allows *all* participants to understand and be aware of the complexities in education and beyond.

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APPENDICES

APPENDIX A

CULTURAL AUTOBIOGRAPHY

EDU 211D Multicultural Education

Cultural Autobiography Paper (60 points) Due Sunday, September 19th @ 11:59 PM on D2L.

Write a 1000 - 1500 word paper (Please follow this direction on the length and remember APA is double spaced!) discussing the role your cultural heritage and life experiences have played throughout your education (e.g., significant positive or negative experiences; school concerning academic, social and cultural experiences; participation in peer groups and extracurricular activities; cultural diversity of peer group(s); personal accomplishments). The autobiography is an opportunity to conduct a narrative inquiry of teaching, leading, and learning by examining your cultural experience with issues and perspectives in cultural diversity and connecting theory and practice with your experiences, a dialectic interplay between your experiences and theory. (Your only exposure to theory at this point may be limited – what you’ve read before the first day of class; that’s ok – use it as a frame for some of your thoughts here.) This inquiry reflection has **three parts**:

Part 1: An autobiographical study of your cultural self.

Who are you? Address the D7 as explained in Ashlee & Ashlee VITAL text (p. 63): race/ethnicity, gender, sexuality, spirituality (religion), age, socioeconomic status (class), and ability status. Also, what are your family influences (such as the history of your name, parental/sibling matters), geographical influencers (where you feel welcome and safe), and other cultural variables – these are similar to the “+s” mentioned in D7+ in the text. **So be sure and address all of the D7.**

Also, discuss how your schooling experience affected your cultural Identity; the following are examples of questions to help you commence this reflective process - answer those questions which are appropriate for your cultural background and school experiences:

1. How did the socioeconomic status of the community where you grew up influence the schools you attended? (e.g., significant positive or negative experiences; school in concerning academic, social, cultural, class, or religious experiences; participation in peer groups and extracurricular activities; cultural diversity of peer group(s); personal accomplishments).
2. How did your schools demonstrate, or fail to confirm, educational equity for students?
3. How did your schools reflect diversity (e.g., cultural, racial, religious, linguistic, gender, academic, social class)?
4. How did significant positive and negative teacher role models influence you?
5. In what ways did your family’s values influence your perspective on education (e.g., educational background, attitudes toward education, the importance of schooling and education, support for education)?
6. What memorable experiences did you have in school where you interacted with peers, teachers, administrators, or community members different from you?
7. What experiences do you have with prejudice?

(Adapted from Powell, R. R., Zehm, S. J., & Garcia, J. (1996). *Field experience: Strategies for exploring diversity in schools*. Merrill.).

Part 2: What is your philosophy of diversity in education?

What are your guiding principles for race, ethnicity, gender, socio-economic status, ability/exceptionality, religion, language, and learning styles in working with students or your professional life? How do these principles impact your daily interactions, your practice?

Part 3: Culturally speaking, who has had the most profound effect on you?

Describe a teacher, coach, mentor, family member, or friend who has served as a positive role model in your life or who has been influential in your personal, professional, and academic pursuits in the area of being an activist for social justice. They helped you move from being merely aware of social inequities to moving in the direction of wanting to act against these inequities. What did she/he/they do specifically? In what direct ways did she/he/they impact your long term? In retrospect, what might have been different for you now if it were not for this person?

APPENDIX B

DISCUSSION THREADS

Discussion 1

1. Think about some ways you have been stereotyped (i.e., demographics). Can you name three (3)? Why do you feel you were stereotyped?
2. Are there any of the stereotypes that you feel have been beneficial to your life? If so, how?
3. Are any of the stereotypes that have been detrimental to your life? If so, how?
4. Can you describe a time when the stereotype you experienced occurred in school? How did you navigate this?
5. Why would a commitment to social justice be a critical disposition for teachers to have?

Or, write a synthesis for weeks 1 and 2. The original post should be a 250-words or 120-second video; and two 100-word or 60-second video responses. Remember to respond to new cohort members in each discussion thread.

Discussion 2

1. When you experienced a teacher who developed a space (physical or virtual), you felt afraid to speak; why do you think this was? How did you deal with your fear?
2. Recall when you experienced a teacher who created the sort of safe space mentioned above; how did it affect you? How did it change the class?
3. What is most important to you to engage in creating a safe space in this class?
4. Do you agree with the authors of *Coddling of the American Mind*? Why? Why not?
5. What are some expectations that are most important to you?

Or, write a synthesis of week 3 (i.e., Vital reading). The original post should be a 250-words or 120-second video; and two 100-word or 60-second video responses. Remember to respond to new cohort members in each discussion thread.

Discussion 3

1. Recall a time you *othered*; what made you do this?
2. Recall a time when you felt *othered*; what caused it? How did it make you feel?
3. Have you ever been *othered* by a teacher/coach?
4. How can we as educators limit *othering* from occurring in our classroom?
5. Is the lifelines activity a good activity to develop a brave space? Why? Why not?

Or, write a synthesis of week 4 (i.e., Vital reading). The original post should be a 250-words or 120-second video; and two 100-word or 60-second video responses. Remember to respond to new cohort members in each discussion thread.

Discussion 4

1. How did the "Walk a Mile" activity make you feel? Why?
2. Were you surprised how the "Walk a Mile" made you feel? Why or Why not?
3. Can Universal Design for Learning (UDL) create an inclusive approach to developing an educational environment? Why or why not?
4. What are some reasons relationship building is essential in education? Why?
5. Can MTSS provide the necessary support to create an equitable educational experience? Why? Why not?
6. How might being a teacher who models VITAL effect a classroom?

Or, write a synthesis of week 5 (i.e., Vital reading). The original post should be a 250-words or 120-second video; and two 100-word or 60-second video responses. Remember to respond to new cohort members in each discussion thread.

Discussion 5

1. Is race an identifier that researchers and analysts should utilize in data collection? Why? Why not?
2. Anita Ortega believes that if a marginalized group is getting killed daily, that life matters (see the interview [here](#)); with that in mind, how has social media perpetuated the concept of race in society?
3. What are some discriminations that are occurring today? Why and how are the actions considered discriminations, and will that mindset change in the future?
4. What are some of the landmark legislation (i.e., Brown v. Board of Education), and how is the legislation relevant today?
5. How has a multiculturalist interpretation been presented positively to honor all people's contributions to US history? Why are those approach problems in the US origin story?
6. How do ancestral Indigenous beliefs about the relationship between the earth and its people continue to influence activism and stewardship today?
7. Share a story or questions regarding Week 5's D7.

Or, write a synthesis of week 6 (i.e., An Indigenous Peoples' History of the United States for Young People reading). The original post should be a 250-words or 120-second video; and two 100-word or 60-second video responses. Remember to respond to new cohort members in each discussion thread.

Discussion 6

1. Is gender an identifier that researchers and analysts should utilize in data collection? Why? Why not?
2. Juno Dawson, author of [This Book is Gay](#), demonstrates a great activity about Identity (see video [here](#)); with this activity in mind, could you integrate this activity into a lesson plan? How and why?
3. Is there still gender discrimination (i.e., gender and gender orientation) inside and outside education? Why? Why not?
4. Are struggles still occurring today? Why? Why not?
5. List some landmark legislation that supported the rights of the D7+ category. How are these rights protected, and are they sustainable? Why? Why not?
6. Does trans* have the necessary equal rights to live with the same protections as non-trans*? Why? Why not?
7. Can traditional gender roles hinder societal and educational perpetuation? Why? Why not?
8. Has the family structure shifted in America? Why? Why not?

Or, write a synthesis of week 7 (i.e., An Indigenous Peoples' History of the United States for Young People reading). The original post should be a 250-words or 120-second video; and two 100-word or 60-second video responses. Remember to respond to new cohort members in each discussion thread.

Discussion 7

1. Is there still sex discrimination (i.e., sexuality) inside and outside education? Why? Why not?
2. Give a synthesis of the [Two Spirits documentary](#). What resonated with you? Why?
3. Are struggles still occurring today? Why? Why not?
4. List some landmark legislation that supported the rights of the D7+ category. How are these rights protected, and are they sustainable? Why? Why not?
5. What are ways that we [educators] can support our LGBTQ* community?
6. How can schools, districts, and communities create spaces of inclusion for the LGBTQ* community?

Or, write a synthesis of week 8 (i.e., An Indigenous Peoples' History of the United States for Young People reading). The original post should be a 250-words or 120-second video; and two 100-word or 60-second video responses. Remember to respond to new cohort members in each discussion thread.

Discussion 8

1. Is there still discrimination (i.e., religion or spirituality) inside and outside education? Why? Why not?
2. Give a synthesis of [Native American Religion](#) and [Rite of Passage into Womanhood](#). What resonated with you? Why?
3. Are struggles still occurring today? Why? Why not?
4. List some landmark legislation that supported the rights of the D7+ category. How are these rights protected, and are they sustainable? Why? Why not?
5. Should spirituality be integrated into P-20 education? Why? Why not?

Or, write a synthesis of week 9 (i.e., An Indigenous Peoples' History of the United States for Young People reading). The original post should be a 250-words or 120-second video; and two 100-word or 60-second video responses. Remember to respond to new cohort members in each discussion thread.

Discussion 9

1. Is ageism evident in 2021? Why? Why not?
2. Give a synthesis of Walter Mischel's "[The Marshmallow Test](#)." What resonated with you? Why?
3. Is technology illiteracy a form of ageism? Why? Why not?
4. How can educators help rural communities compete in the 21st-century?
5. Should tenure still be an institute in education? Why? Why not?
6. What is an intergeneration collaborative educational curriculum and environment? What are some advantages and disadvantages? Why?

Or, write a synthesis of week 10 (i.e., An Indigenous Peoples' History of the United States for Young People reading). The original post should be a 250-words or 120-second video; and two 100-word or 60-second video responses. Remember to respond to new cohort members in each discussion thread.

Discussion 10

1. Is there a crisis regarding global and national wealth inequality? Why? Why not?
2. Give a synthesis of Frontline's "[Growing Up Poor in America](#)." What resonated with you? Why?
3. Does socioeconomic status (SES) affect a student's ability to succeed inside and outside the educational setting? Why? Why not?
4. Can increase support and education for communities aid in eliminating the SES barrier that hinders success and opportunities. Why? Why not?
5. What are some strategies educators can do to support students that are categorized as low SES? Why?
6. How can educators help low SES communities compete in the 21st-century?

Or, write a synthesis of week 11 (i.e., An Indigenous Peoples' History of the United States for Young People reading). The original post should be a 250-words or 120-second video; and two 100-word or 60-second video responses. Remember to respond to new cohort members in each discussion thread.

Discussion 11

1. Have you or a family member been stereotyped due to ability or disability?
2. Give a synthesis of Amy Oulton's "[Changing the Way We Talk About Disability](#)." What resonated with you? Why?
3. Does a student's (dis)ability affect her/his/their ability to be successful inside and outside the educational setting? Why? Why not?
4. Can a system of support and education for communities limit the present barriers that hinder success and opportunities? Why? Why not?
5. What are some strategies educators can do to support students that are categorized as disabled? Why?
6. How can educators help students that identify as disabled compete in the 21st-century?

Or, write a synthesis of week 12 (i.e., Indian Education for All). The original post should be a 250-words or 120-second video; and two 100-word or 60-second video responses. Remember to respond to new cohort members in each discussion thread.

APPENDIX C

FINAL REFLECTION

EDU 211 Multicultural Education

Final Reflection Paper (60 points) Submission Date is Thursday, December 16th @ 11:59 PM on D2L.

This reflection has three requirements:

- I. Revisit your Cultural Autobiography; discuss how your views about your own cultural Identity have shifted, changed, deepened; what awareness has developed for you regarding the interplay of culture, diversity, and Identity.
- II. Has your comprehension of cultural humility shifted to cultural humanity (awareness) during the course; in what ways do you approach a cultural boundary now as opposed to the beginning of this class.
- III. How will these CCs impact your role as a teacher? What does “we teach who we are” mean for you now? How has your understanding of multicultural education changed? Discuss one specific example of how your classroom teaching will be different as a result of these discussions. The final reflection is your last opportunity to synthesize all you’ve learned in the course, so you should include specific references to readings, philosophies, and discussion topics. Your complete paper should be concise (900-1200 words).

APPENDIX D

COURSE SCHEDULE OF TOPICS & ASSIGNMENTS

Date and Concept	Reading/Resources	Assignments
We teach who we are. Parker Palmer Phase I: Starting the Conversation		
Week One: Introduction and Touchstones		
August 26: Day 1 Intros; Syllabus; Assignments; Journals; & CC: "We teach who we are."	Read/Watch: Please refer to D2L Week 1 Content Folder.	
Week Two: Our Class Norms – How do we want to be with each other?		
August 31: Day 2 Touchstones	Read/Watch: Please refer to D2L Week 2 Content Folder.	In-Class: Must be in class for activity.
September 2: Day 3 Classroom Norms	Read/Watch: Please refer to D2L Week 2 Content Folder.	In-Class: Must be in class for activity.
Week Three: Classroom Environment		
September 7: Day 4 'Safe' Space and 'Brave' Space	Read/Watch: Please refer to D2L Week 3 Content Folder.	In-Class: Must be in class for activity.
September 9: Day 5 How to Build an Inclusive Classroom	Read/Watch: Please refer to D2L Week 3 Content Folder.	In-Class: Must be in class for activity. Due 9/10 @ 11:59 PM: Original Post - Discussion #1 Due 9/12 @ 11:59 PM: 2-Responses - Discussion #1
Week Four: Building an Inclusive Environment		
September 14: Day 6 Universal Design For Learning	Read/Watch: Please refer to D2L Week 4 Content Folder.	In-Class: Must be in class for activity.
September 16: Day 7 Relationships with Students and MTSS	Read/Watch: Please refer to D2L Week 4 Content Folder.	In-Class: Must be in class for activity; Walk A Mile Activity Due 9/17 @ 11:59 PM: Original Post - Discussion #2 Due 9/19 @ 11:59 PM: 2-Responses - Discussion #2 Due 9/19 @ 11:59 PM: Cultural Autobiography & Vital

Date and Concept	Reading/Resources	Assignments
We teach who we are. Parker Palmer		
Phase II: D7 (Race, Sexuality, Gender, Spirituality, Age, SES, and Ability)		
Week Five: Race		
September 21: Day 8 What is Race? Society Presenters: Group TBD	Read/Watch: Please refer to D2L Week 5 Content Folder.	In-Class: Must be in class for activity.
September 23: Day 9 What is Race? Education Presenter: Chris Mantei	Read/Watch: Please refer to D2L Week 5 Content Folder.	In-Class: Individual Reflection Due 9/24 @ 11:59 PM: Original Post - Discussion #3 Due 9/26 @ 11:59 PM: 2-Responses - Discussion #3
Week Six: Gender		
September 28: Day 10 What is Gender? Society Presenters: Group TBD	Read/Watch: Please refer to D2L Week 6 Content Folder.	In-Class: Individual Reflection
September 30: Day 11 What is Gender? Education Presenter: Chris Mantei	Read/Watch: Please refer to D2L Week 6 Content Folder.	In-Class: Individual Reflection Due 10/1 @ 11:59 PM: Original Post - Discussion #4 Due 10/3 @ 11:59 PM: 2-Responses - Discussion #4
Week Seven: Sexuality		
October 5: Day 12 What is Sexuality? Society Presenters: Group TBD	Read/Watch: Please refer to D2L Week 7 Content Folder.	In-Class: Individual Reflection
October 7: Day 13 What is Sexuality? Education Presenter: Chris Mantei	Read/Watch: Please refer to D2L Week 7 Content Folder.	In-Class: Individual Reflection Due 10/8 @ 11:59 PM: Original Post - Discussion #5 Due 10/10 @ 11:59 PM: 2-Responses - Discussion #5
Week Eight: Spirituality		
October 12: Day 14 What is Spirituality? Society Presenters: Group TBD	Read/Watch: Please refer to D2L Week 8 Content Folder.	In-Class: Individual Reflection
October 14: Day 15 What is Spirituality? Education Presenter: Chris Mantei	Read/Watch: Please refer to D2L Week 8 Content Folder.	In-Class: Individual Reflection Due 10/15 @ 11:59 PM: Original Post - Discussion #6 Due 10/17 @ 11:59 PM: 2-Responses - Discussion #6
Date and Concept	Reading/Resources	Assignments
Week Nine: Age		
October 19: Day 16 What is Age? Society Presenters: Group TBD	Read/Watch: Please refer to D2L Week 9 Content Folder.	In-Class: Individual Reflection
October 21: Day 17 What is Age? Education Presenter: Chris Mantei	Read/Watch: Please refer to D2L Week 9 Content Folder.	In-Class: Individual Reflection Due 10/22 @ 11:59 PM: Original Post - Discussion #7 Due 10/24 @ 11:59 PM: 2-Responses - Discussion #7
Week Ten: Socioeconomic Status (SES)		
October 26: Day 18 What is SES? Society Presenters: Group TBD	Read/Watch: Please refer to D2L Week 10 Content Folder.	In-Class: Individual Reflection
October 28: Day 19 What is SES? Education Presenter: Chris Mantei	Read/Watch: Please refer to D2L Week 10 Content Folder.	In-Class: Individual Reflection Due 10/29 @ 11:59 PM: Original Post - Discussion #8 Due 10/31 @ 11:59 PM: 2-Responses - Discussion #8
Week Eleven: Ability		
November 2: Day 20 What is Ability? Society Presenters: Group TBD	Read/Watch: Please refer to D2L Week 11 Content Folder.	In-Class: Individual Reflection
November 4: Day 21 What is Ability? Education Presenter: Chris Mantei	Read/Watch: Please refer to D2L Week 11 Content Folder.	In-Class: Individual Reflection Due 11/5 @ 11:59 PM: Original Post - Discussion #9 Due 11/7 @ 11:59 PM: 2-Responses - Discussion #9 Due 11/7 @ 11:59 PM: Indigenous People's Project - Pecha Kucha
Indian Education for All (IEFA)		
Phase III: Implementation of IEFA		
Week Twelve: An Indigenous Peoples' History of the United States for Young People Framework		
November 9: Day 22 First Nations and United States	Read/Watch: Please refer to D2L Week 12 Content Folder.	In-Class: Individual Reflection
November 11: No Class Veterans Day	Read/Watch: Please refer to D2L Week 12 Content Folder.	In-Class: Individual Reflection Due 11/12 @ 11:59 PM: Original Post - Discussion #10 Due 11/14 @ 11:59 PM: 2-Responses - Discussion #10

Date and Concept	Reading/Resources	Assignments
Week Thirteen: Origins of IEFA, Essential Understandings (EUs), and Lesson Plans		
November 16: Day 23 History of IEFA & Essential Understandings	Read/Watch: Please refer to D2L Week 13 Content Folder.	In-Class: Individual Reflection
November 18: Day 24 Lesson Plans, Sub Plans, & Emergency Plans	Read/Watch: Please refer to D2L Week 13 Content Folder.	In-Class: Individual Reflection Due 11/19 @ 11:59 PM: Original Post - Discussion #11 Due 11/21 @ 11:59 PM: 2-Responses - Discussion #11 Due 11/21 @ 11:59 PM: IEFA Parts I & II Due 11/21 @ 11:59 PM: Cultural Plunge
Week Fourteen: Workshops		
November 30: Day 25 Workshop Day 1 - National/State Standards	Read/Watch: Please refer to D2L Week 14 Content Folder.	In-Class: Individual Reflection
December 2: Day 26 Workshop Day 2 - Digital Lesson Plans & Field Discussion	Read/Watch: Please refer to D2L Week 14 Content Folder.	In-Class: Individual Reflection Due 12/5 @ 11:59 PM: IEFA Parts III, IV, & GEMS Team Activity
Week Fifteen: Presentations		
December 7: Day 27 Groups 1, 2, 3, & 4		
December 9: Day 28 Groups 5, 6, & 7		
Week Sixteen: No Final - only reflection paper		Due 12/16 @ 11:59 PM: Final Reflection Paper

APPENDIX E

EXAMPLE OF GROUNDED THEORY CODING

Participant(s)	Second Cycle - Initial Coding	
	Codes	
ID = F2021-101	01) Family Unity	10) Stereotyping due to School that is Attended
	02) Upper Middle Class	11) Awareness of the benefits of Funds of Knowledge
	03) Lack of Knowledge	12) Maternal Influence
	04) Development of Conscious Awareness	13) Awareness of the benefits of Exposure
	05) Awareness of Religious Privilege	
	06) Awareness of Lack of Knowledge	
	07) Awareness of Local Discriminations	
	08) Awareness of Diversity due to Demographics	
	09) Experience of Othering	
ID = F2021-102	01) Awareness of Empathy	10) Awareness of the Benefits of Funds of Knowledge
	02) Middle Class	11) Awareness of the Importance of Diversity
	03) Awareness of Privilege	12) Importance of Modeling
	04) Awareness of the Benefits of Education	13) Educator Influence
	05) Nuclear Family	14) Awareness of Empowerment
	06) Access to Technologies for Knowledge Acquisition	
	07) Awareness of the Lack of Diversity	
	08) Experience of Othering	
	09) Change Name due to Societal Barriers	
ID = F2021-103	01) Remote Rural Perspective	17) Lack of Knowledge
	02) Awareness of Privilege	18) Experience of Mentorship
	03) Experience of Othering	
	04) Implicit Biases	
	05) Awareness of the Lack of Diversity	
	06) Lack of Access to Knowledge	
	07) Educator Influence	
	08) Negative P-20 Experience	
	09) Family Values	
	10) Importance of Education	
	11) Agricultural Influences	
	12) Witness an ARK (Act of Random Kindness)	
	13) Lack of Experience in with Discrimination	
	14) Awareness of Diversity	
	15) Practice What We Teach	
	16) Counselor (HS) Influence	
ID = F2021-104	01) Middle Class	13) Family Values on Education
	02) Family Matters	14) Family Influence on Pursuing Higher Education
	03) Awareness of Initial Equality Knowledge	15) Guided by Equality
	04) Awareness of Wealth Gap	16) Awareness of Barriers for Equality
	05) Awareness of the Lack of Equality	17) Create a Space without Fear
	06) Awareness of the Difference Between School vs Teacher	18) No Influence
	07) Awareness of the Lack of Differentiated Instruction	19) Awareness of the Lack of Knowledge
	08) Universal Design for Learning	20) Awareness of Privilege
	09) Limited Access to Knowledge	
	10) Awareness of the Lack of Relationships	
	11) Experience of Inequity	
	12) Lack of Teacher and Student Connections	

APPENDIX F

COURSE FRAMEWORK'S LEARNING OUTCOMES

Learning Outcomes: We will...	
1	Assemble, reflect upon, interpret, and communicate evidence of increasing effectiveness as a teacher.
2	Understand and demonstrate respect for diverse cultural patterns and expectations.
3	Examine and hold your own story as well as others' stories with cultural humility, empathy, and compassion.
4	Examine your own capacity to embrace others and examine your capacity for "othering" and how that might impact your teaching and relationships with students.
5	Examine prejudices, discriminations, and oppressions that have defined our collective American story and shaped our individual stories.
6	Examine the ways that social privileges have benefitted and harmed each of you.
7	Examine how our socialization/culturalization might impact our disposition as a teacher.
8	Self-evaluation of how our identity shapes our philosophy of education and the pedagogies that we use.
9	Create a lesson plan to integrate Indian Education for All (IEFA) into the unit integrated into a curriculum.
10	Evaluate instructional objectives, content, instructional strategies, and interpersonal communication patterns to accommodate or include a broad range of human differences.
11	Apply healthy, affective, and cogitative development models to students, especially those from diverse cultural or ethnic backgrounds.
12	Act according to the professional and ethical standards, norms, and dispositions of the district where they are working, the university where they are learning, and the profession of teaching.

APPENDIX G

STAGES OF CONCERN QUESTIONNAIRE

80 Measuring Implementation in Schools: THE STAGES OF CONCERN QUESTIONNAIRE

0	1	2	3	4	5	6	7
Irrelevant	Not true of me now		Somewhat true of me now			Very true of me now	

Circle One Number For Each Item

1. I am concerned about students' attitudes toward the innovation.	0	1	2	3	4	5	6	7
2. I now know of some other approaches that might work better.	0	1	2	3	4	5	6	7
3. I am more concerned about another innovation.	0	1	2	3	4	5	6	7
4. I am concerned about not having enough time to organize myself each day.	0	1	2	3	4	5	6	7
5. I would like to help other faculty in their use of the innovation.	0	1	2	3	4	5	6	7
6. I have a very limited knowledge of the innovation.	0	1	2	3	4	5	6	7
7. I would like to know the effect of reorganization on my professional status.	0	1	2	3	4	5	6	7
8. I am concerned about conflict between my interests and my responsibilities.	0	1	2	3	4	5	6	7
9. I am concerned about revising my use of the innovation.	0	1	2	3	4	5	6	7
10. I would like to develop working relationships with both our faculty and outside faculty using this innovation.	0	1	2	3	4	5	6	7
11. I am concerned about how the innovation affects students.	0	1	2	3	4	5	6	7
12. I am not concerned about the innovation at this time.	0	1	2	3	4	5	6	7
13. I would like to know who will make the decisions in the new system.	0	1	2	3	4	5	6	7
14. I would like to discuss the possibility of using the innovation.	0	1	2	3	4	5	6	7
15. I would like to know what resources are available if we decide to adopt the innovation	0	1	2	3	4	5	6	7
16. I am concerned about my inability to manage all that the innovation requires.	0	1	2	3	4	5	6	7
17. I would like to know how my teaching or administration is supposed to change.	0	1	2	3	4	5	6	7
18. I would like to familiarize other departments or persons with the progress of this new approach.	0	1	2	3	4	5	6	7

0	1	2	3	4	5	6	7
Irrelevant	Not true of me now		Somewhat true of me now			Very true of me now	
Circle One Number For Each Item							
19. I am concerned about evaluating my impact on students.						0	1 2 3 4 5 6 7
20. I would like to revise the innovation's approach.						0	1 2 3 4 5 6 7
21. I am preoccupied with things other than the innovation.						0	1 2 3 4 5 6 7
22. I would like to modify our use of the innovation based on the experiences of our students.						0	1 2 3 4 5 6 7
23. I spend little time thinking about the innovation.						0	1 2 3 4 5 6 7
24. I would like to excite my students about their part in this approach.						0	1 2 3 4 5 6 7
25. I am concerned about time spent working with nonacademic problems related to the innovation.						0	1 2 3 4 5 6 7
26. I would like to know what the use of the innovation will require in the immediate future.						0	1 2 3 4 5 6 7
27. I would like to coordinate my efforts with others to maximize the innovation's effects.						0	1 2 3 4 5 6 7
28. I would like to have more information on time and energy commitments required by the innovation.						0	1 2 3 4 5 6 7
29. I would like to know what other faculty are doing in this area.						0	1 2 3 4 5 6 7
30. Currently, other priorities prevent me from focusing my attention on the innovation.						0	1 2 3 4 5 6 7
31. I would like to determine how to supplement, enhance, or replace the innovation.						0	1 2 3 4 5 6 7
32. I would like to use feedback from students to change the program.						0	1 2 3 4 5 6 7
33. I would like to know how my role will change when I am using the innovation.						0	1 2 3 4 5 6 7
34. Coordination of tasks and people is taking too much of my time.						0	1 2 3 4 5 6 7
35. I would like to know how the innovation is better than what we have now.						0	1 2 3 4 5 6 7

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Please complete the following:

1. How long have you been involved with the innovation, not counting this year?
Never ____ **1 year** ____ **2 years** ____ **3 years** ____ **4 years** ____ **5 or more** ____

2. In your use of the innovation, do you consider yourself to be a:
non-user ____ **novice** ____ **intermediate** ____ **old hand** ____ **past user** ____

3. Have you received formal training regarding the innovation (workshops, courses)?
Yes ____ **No** ____

4. Are you currently in the first or second year of use of some major innovation or program other than this one?
Yes ____ **No** ____

If yes, please describe briefly:

Thank you for your help!