Transcription to The Importance of Inclusion in Teacher Pedagogy

When we consider the philosophical

nature of education from Greek philosophers like Plato up to

modern-day Dewey or Timoshenko

it has always been based on the ideas of

betterment of the individual

and by extrapolation society. It is

through the

reflecting process that one can examine

trends and patterns

in the social development and suggest

the appropriate path that could lead to

a progressive enlightenment

or improvement of the status quo. When I

reflect on the social ills and nuances

that detract from the greater good i am

drawn

constantly to the work of one Nell

Noddings who was heavily influenced

by John Dewey. Noddings’ great tenant was

based on the ethics of care

that all societal negatives stemmed from

a deficient relationship

and that these relationships are

directly impacted by the social value

screens stemming from the dominant

economic ideology.

In essence the very thing that drives

society to dysfunction

is the fundamental system that underpins

every social interaction.

as researchers Leo and Barton noted all

levels of the educational system have

been influenced in varying degrees by

the effect of marketization

and globalization in terms of governance

funding

purpose and function. Competition and

capitalism

always have a winner and a loser and

when we rank students we are assigning

worth to them

and their efforts. To win is to feel

validated but to lose

is to feel relegated and so when we

grade our children and they don't stack

up to the peer group around them

regardless of whether it is due to

ability capacity or circumstance

the result is a degradation of

self-worth.

Rostenberger state that students are

more likely to develop a sense of

belonging and identity with the school

if they feel welcomed and valued ,so

inclusion is to me

a key to turning that competition into a

race of one, to value the journey and progress,

rather than the comparative analytics.

It is a key to a better more accepting

and kinder society by valuing the individual because of

their uniqueness.

Currently inclusion practices in my

classroom run on a spectrum;

on one end we have the physical

exceptionalities. I utilize the sound

field system for

hard of hearing students, offer

preferential self-selected seating for

all students (they are welcome to sit anywhere

provided it does not take away from the

learning of others),

seating alternatives like standing desks

or swiss balls, and physical brain breaks

for every 45 minutes of class

instructional time.

For academic accommodations, I use a

SIOP, or sheltered instruction

observation protocol

for English as additional language

students that employs a multi-sensory

approach to instruction

including floating simple language,

written modeled and oral instructions,

and the use of assistive technology such

as laptops or voice to text dictation

and reading. Our school practice is to

integrate support as much as possible

into the class.

For example, the reading support provided

to one student is accessible

by a number of their peers either

simultaneously or separately.

Finally our school goal this year is

focused on the social-emotional

component, and as a school

we implemented the SSIS, or social skills

improvement system,

which explicitly outlines and reinforces

social actions and attitudes

to improve acceptance and inclusiveness

and by extension

academic performance. This occurs in

conjunction with our association and

integration of the First People's

Principles of Learning

which is an overt weaving of the

traditional First Nations value

as it relates to our learning. An

immediately employable strategy

is that modeling of equity beliefs to

the school staff of fostering and perpetuating the

conversations around success for the

different students in the school.

As we often share students amongst teachers, inquiring as to performance

successes and useful strategies or even

brainstorming possible solutions

opens the conversations around

individualizing student learning.

As has been discussed many times in the

Past, supporting First Nations learners

means establishing relationships with

the communities,

giving access to the knowledge bank that

does not exist within school resources

specifically. We make efforts to invite

elders into the classroom to transfer

their knowledge on

through being active participants in the oral culture which in turns creates stronger relationships

and shares cultures practices and beliefs.

As noted in previous comments, it is through

opportunities such as these that we can help

strengthen the ties of mutual respect and understanding

with not only First Nations communities, but also all students in our care.