Creating Permeable Boundaries:
Teaching and Learning for Social Justice in a Global Society

By Hilary Landorf, Tonette S. Rocco, & Ann Nevin

In their call for proposals for this themed issue, the editors maintain that higher education institutions should graduate future P-12 teachers who think globally, have international experience, demonstrate foreign language competence, and are able to incorporate a global dimension into their teaching. In contrast, we argue

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that future educators should be inclusive educators who use teaching strategies that are inclusive of all students, think globally, and include global dimensions in their teaching. Inclusive educators honor the diverse cultural, linguistic, physical, mental, and cognitive complexities of their students. We argue that a focus on teaching for social justice is where global education, special education, and disability studies converge. We assert that this begins with teaching respect for those who are different within one's own environment—tolerance from the inside out, and we believe that it is only when convergence among global education, special education, and disability studies is forged that true respect may emerge. Students must experience tolerance in their own lives in order to teach respect. To do this, teachers must both model tolerance and respect and give students real opportunities to be

in what Schön (1990) calls the "murky swamp" of decision making in which they examine their own beliefs and choose respect as the best action.

We think that, for the most part, global educators have neglected to set up structured experiences for recognizing special education students within the classroom, choosing instead to focus on the "other" outside the classroom. By the same token, special education teachers have neglected to bring in experiences of people in other parts of the world in their attempts to teach respect. In our paradigm, teaching towards respect rather than repressive tolerance (Marcuse, 1965), which we think is embedded in teaching for social justice, includes teachers reflecting on their own sense of justice and equity, working for social change (Cochran-Smith, 1999), challenging the system while trying to understand the system (Tripp, 1990), and nurturing all students/learners (Kohl, 2000/01).

Our respective professional roles (global education, adult education/human resource development, and special education teacher preparation) as well as our respective cultural lenses have shaped us to view teaching at Florida International University (FIU) very differently. The FIU community includes 1st and 2nd generation Cuban Americans who are bilingual (Spanish/English) as well as 1st and 2nd generation Haitian Americans (bilingual, Creole/English) and Asian Americans, and is designated as a historically minority institution. The three of us are Anglo; one is 3rd generation Jewish-German descent, bilingual (English/French); one was raised as a non-hyphenated Italian and Catholic (2nd generation); one is monolingual (English) 2nd generation Irish Protestant American. Our ethnic backgrounds make us all members of historically oppressed groups even though, for the most part, that oppression was for a specific time period (unlike people of African descent in this country). In addition we share other characteristics of minorities such as becoming disabled, and being women. All of us have traveled and lived in multiple places, caring about others who are different from us, and infusing this caring and curiosity into our work.

For us, to be a competent inclusive global teacher means to center pedagogy and content around teaching and learning for social justice, from the classroom to the community, out into the world. One essential component of social justice involves redefining the "other." Not only is a redefinition of "other" by majority people an essential component of social justice, but an acceptance of minority peoples' definitions and names for themselves is equally important. In this paper, we examine the questions: who are our teachers and students? What are their images of diversity? Then we describe the convergence of global education, inclusive education, and disability studies. Next we explore what it means to teach for social justice. From this stance, we describe several teaching strategies that teacher educators can use for creating permeable boundaries.

Situating the Need:
Identifying Teachers, Students, and Their Views of Diversity

The need for schools of education in the United States to embrace global education has never been greater. September 11 has raised our levels of mistrust of people from the Arab and Muslim world; Hurricane Katrina has demonstrated that poor black people are still left behind (Delpit, 2005, personal communication); and debates on legal and illegal immigration divide communities (Robbins, 2005). Drop-out rates of 16-24-year-old black males have been increasing since 1990, reversing the declining trend that was evidenced between 1975-1990 (NCES, 1999, p. 124 cited in Darling-Hammond, 2005). Other studies have shown that African American students are disproportionately placed in special education nationwide, and Hispanic students are taken out of mainstream classes and placed into special education classes in certain states (Harry, 1994; USDOE: Office for Civil Rights, 1997).

The pattern persists once students are graduated: studies of the impact of special education programs for those who graduate are disappointing, typically documenting that young adults with disabilities frequently experience significant difficulty making the transition to employment and adult life (e.g., Blackorby & Wagner, 1996; Love & Malian, 1997). Other studies have shown that the majority of adults with disabilities are willing to work but are unemployed or underemployed (Harris, 1986; Shapiro, 1990). Even after the fight for and passage of the Americans with Disabilities Act (1990), employment of people with disabilities declined during the 1989-2000 business cycle (Burkhauser & Stapleton, 2003). Physical disability is just one way a person can be disabled yet in the dominant discourse around disability, physical disability is considered the norm while mental and cognitive disabilities are frequently overlooked. The diversity of disability categories can be seen in the data on the prevalence of P-12 students with a variety of labels (e.g., specific learning disability, hearing or visual impairment, physical impairments, mental retardation, emotional disturbance, and other health impairments). This problem is compounded by the fact that the consistent increase in the number of students with disabilities who are culturally and linguistically diverse has not brought a comparable increase in the number of teachers who are culturally and linguistically diverse. Moreover, teachers with disabilities have difficulty gaining entry to and graduating from teacher education programs (Gabel, 2001).

Today's teachers are unprepared to deal with the complexities of a classroom that represents diversity of all kinds: racial, ethnic, linguistic, and ability. In the executive summary of the American Educational Research Association Panel on Research and Teacher Education, Cochran-Smith and Zeichner (2005) summarize the review by Hollins and Guzman (2005), ". . . studies reveal that in addition to being White and middle-class females, the majority of teacher candidates are from suburbs or small towns and have limited experience with those from cultures or areas different from their own" (p. 21). Furthermore, in a summary of Pugach (2005), Cochran-Smith and Zeichner (2005) state, "Despite the trend toward preparing

prospective teachers to work with students with disabilities, few studies of program effects have been conducted" (p. 25). Moreover, faculty in higher education do not represent the diversity that exists in the United States nor do the students in higher education programs destined to become the teachers of our next generation of teachers. For instance, full-time minority faculty increased from 12.3% to 14.9% in the ten years between 1991 and 2001 (TIAA-CREF, 2005). There remains an under-representation of women and ethnically diverse faculty (AAUP, 2001). This means that teachers in training often lack opportunities to interact with faculty from other cultures which is an important experience when teaching for social justice in an attempt to reform education.

Politics of Difference

To further complicate the educational reform scene, Cochran-Smith and Zeichner (2005) articulated that several, often competing, agendas for teacher education vie for attention: professionalization, deregulation, regulation, and social justice. Conceptualizing teaching and teacher education in social justice terms has become a focus for many scholars and practitioners (notably Cochran-Smith, 1999). Teaching for social justice is central to global education (Noddings, 2005; Gaudelli, 2003). Like Noddings (2005), we think of social justice as "rights we demand for ourselves that should be offered to others worldwide" (p. 8). Disability studies provides us with an apt context for social justice by arguing against the dichotomies in naming, defining, and labeling that make a social justice agenda necessary (Linton, 1998). Proponents of global education and disability studies may provide pathways that can assist teacher educators to develop the skills, attitudes, knowledge, and dispositions to address the inequities in American education.

In "The Politics of Recognition," Charles Taylor (1994) asserts that one of the driving forces behind political, social and cultural movements has always been the need, and sometimes the demand for recognition. According to Taylor, the movement in the 18th century from honor to dignity brought with it a politics of universalism. Taylor further asserts that, at the end of the 18th century, a modern sense of identity was born, and with it, a politics of difference. Honor, as Taylor uses the word, is intrinsically linked to inequalities. In order for some to have honor, others necessarily may not have it. Taylor goes on to say that the movement from honor to dignity brought with it the idea of universalism, which emphasizes the equal dignity of all human beings, or citizen dignity. The underlying premise here is that everyone shares in this dignity. With the development of modern identity, the focus of recognition was on individuality, rather than on equality. This development gave rise to the notion that we are all different. Within the politics of difference, "we give due acknowledgement only to what is universally present—everyone has an identity—through recognizing what is peculiar to each. The universal demand powers an acknowledgement of specific-

ity" (Taylor, 1994, p. 39). In other words, we define ourselves in relation to our uniqueness and how we are different from each other. Being true to oneself, and being recognized for who one is, becomes being true to one's originality, which one discovers in articulation, or dialogue with others who are different from ourselves (e.g., Americans with Disabilities Act, 1990).

Outlawing of discrimination in the workplace may be an example of the politics of dignity at the forefront, whereas the push for accommodations for special education students in the classroom and workplace may be an example of the prevalence of the politics of difference. Taylor believes, as do we, that one can go beyond the tension between the politics of dignity and the politics of difference by accepting the other on his or her own terms. Taylor calls this acceptance "the presumption of equal worth" (Taylor, 1994, p. 72) and argues that we only need a sense of our own limited part in the whole human story to accept this presumption. Like Taylor, disability rights activists' claim that the goal of recognition includes accepting difference. According to Oliver (1990), if we created space, place, and attitudes around disability and difference from a different perspective, there would be no need for an accommodation because all spaces would be accessible. In global education, going beyond the tension between the politics of dignity and the politics of difference means embracing Hanvey's (1976) five dimensions of a global perspective: perspective consciousness, state-of-the-planet awareness, cross-cultural awareness, knowledge of global dynamics, and awareness of human choice. So, too, in teaching for social justice, the aim is to presume equal worth.

Disability studies as a field was created in part because respect for people with disabilities was not/is not freely given or frequently found (Conway, 2005). Linton (1998) identified twelve faults or fault lines where the treatment of disability is inadequate or based on faulty assumptions. These faults include the individualization of disability as a personal or family issue not a societal concern; the construction of disability as a problem; the essentialist view of disability as primary identity marker; and the absence of disabled people in the curriculum except as objectified (as in special education practices that segregate by disability category). What is missing is "an epistemology of inclusion . . . a broad-based body of knowledge, an intellectual rationale for the incorporation of disabled people as full and equal members of society" (Linton, 1998, p. 135). Recently, special education has moved towards a discussion of inclusion where inclusion refers to the full-time integration with appropriate accommodations and supports of students with disabilities in general education classrooms located in their neighborhood schools. The major goal of inclusive special education is to create schools in which all children are welcomed, valued, and supported, as they learn (Villa & Thousand, 2005).

Convergence towards/for Social Justice

Over 30 years ago, Geertz (1973) predicted that as the global economy became

solidified, there would be an increased awareness of the differences among people. He predicted this would result in hybridization and marginalization. These effects can often be seen in classrooms where children with disabilities are segregated into special classes or children from different ethnic and linguistic heritages are separated for instruction. In what ways might global education ameliorate this marginalization?

One way to ameliorate marginalization was proposed by Hanvey (1976) who defined five dimensions of what he called "an attainable global perspective." These five dimensions, Hanvey contended, are possible for students to reach throughout the curriculum. Perspective consciousness occurs when people recognize that their view of the world is not universally shared. The state of the planet awareness occurs when people tune into prevailing world conditions and developments (such as population growth, migrations, and conflicts). Cross-cultural awareness represents the awareness of the diverse ideas and practices in one's own society and other societies, resulting in the "awareness of how another culture feels from the standpoint of the insider" (p. 92). Knowledge of global dynamics indicates that people have some understanding of traits and mechanisms of the world system and the dynamics of change in social systems. Awareness of human choices requires people to weigh conflicting and competing outcomes while balancing the impact that a specific choice might have on individuals, nations and the human species as "consciousness and knowledge of the global system expands" (p. 103). Similar to Hanvey's (1976) perspective consciousness and cross-cultural awareness, Tye and Tye (1992) included goals related to understanding and appreciating neighbors who have different cultural backgrounds from one's own; viewing the world through the eyes and minds of others; and realizing the commonality of the needs and desires of the world's peoples. Similar to Hanvey's (1976) global perspective and awareness of human choices, Merryfield and Kasai (2004) posed that the outcomes of global education include the development of effective and responsible citizens in a global society. To summarize, in global education, a primary goal is to increase respectful interactions among people with different nationalities and cultures.

In juxtaposition to the cultural relativism implied in Hanvey and Merryfield's work is the theory of cultural globalism, the idea that we live in a global culture, which Marshall McCluhan (1968) termed a "global village," and Lee Anderson (1979) called a "global cocoon." The argument here is that transnational economic, political, and social forces have effectively torn down national boundaries, resulting in a global culture. This position is problematic in that it ignores the power of cultural affiliation, which Clifford Geertz (1973) identifies as "primordial attachments." The smaller the world becomes, the more tension between ethnic groups." (p. 258). According to Geertz, this is explicated by the fact that, as the world gets smaller, the desire to be recognized as people whose opinions and beliefs matter competes with the desire to build an efficient, dynamic modern state, and the cultural theory of globalism neglects this reality. Studies where global education is incorporated

into the classroom (e.g., Demovsky & Niemuth, 1999) often fail to show changes in behaviors and attitudes towards classmates who are different even though the students may improve their knowledge about global issues.

Creating Permeable Boundaries:
Strategies for Change

There is some data regarding the ability of children to acquire empathy (Torney, 1979) and to take civic action, particularly the type of action that changes the perception of the individual (Case, 1993). Overall, however, Gaudelli (2003) found few studies of the effectiveness of global education curricula in helping students to better understand the world. Gaudelli (2003) describes the results of studies that found that some students enrolled in International Baccalaureate schools showed increased global awareness and concern, particularly those from schools that emphasized extra-curricular activities and teacher-training. Demovsky and Niemuth (1999) showed improved understanding of concepts acquired by a classroom of students with and without disabilities but failed to assess changes in behavior and attitudes towards classmates who were different even when the focus of the study was on increasing global skills and awareness of diversity so that students could better understand others.

Less is known about global education in teacher education. However, Merryfield (1998) reported the results of a longitudinal (6-year) qualitative study to understand teacher decision making related to global education. Exemplary global educators were more likely "to teach about global injustices and U. S. hegemony, provide cross-cultural experiential learning, use themes or issues to organize global content, emphasize higher-order thinking and skill development, and employ a greater variety of teaching strategies" (as cited in Gaudelli, 2003, p. 24).

The following strategies are adapted from strategies that Landorf, a global education professor at FIU, uses in her courses. FIU, a public Carnegie extensive institution, is the top producer of Hispanic graduates in the US and the third largest producer of minority graduates—52% Hispanic, 12% African-American, and 4% Asian (Blanton, 2003). The student body, as a microcosm of a diverse metropolitan community, may be uniquely suited to a study of inclusive global education in process. The "nut" to crack for preservice K-12 teachers at this urban university is that of making real multicultural connections. In spite of the fact that many are bilingual and hail from other cultures, many of the students have grown up in mini-monocultural enclaves (e.g., Little Haiti, Little Havana, Chinatown, etc.). Providing students with opportunities to experience and gain respect for the "other" is the goal of four strategies Landorf uses. In the next section, we discuss these strategies: Visual Teaching Strategy; Using the City as Text—Service Learning; Problematizing the Universal Declaration of Human Rights (UDHR) and other International Documents; and Cross Cultural On-Line Dialogue.

Visual Thinking Strategies (VTS)

In the late 1980s, cognitive psychologist Abigail Housen and veteran museum educator Philip Yenawine developed Visual Thinking Strategies (VTS) as an elementary school curriculum designed to teach Visual Literacy (Yenawine, 1999). With research they have conducted over the past fifteen years throughout the United States and Eastern Europe, Yenawine (1999) affirmed the efficacy of using the VTS curriculum. Teachers report that the majority of children who participate in the VTS curriculum learn to read more quickly, have greater comprehension skills, and are more capable of expressing whole concepts and completing whole thoughts in a sentence. After completing the ten-week VTS curriculum, students' writing improves as well. Students are more likely to write in complete sentences, which include more observations, to supply reasons to back up opinions, and to speculate among possible conclusions. Consequently, visual literacy is a valuable resource in aiding students to improve their reading, writing, and communication skills across cultures, language/background experience, and learning abilities.

When professors model the VTS curriculum, they invite preservice teachers to examine carefully selected art images as the professor conducts open-ended discussions about sequenced works of art using developmentally based questions. As the images are displayed on a slide projector, the professor asks the following open-ended questions: "What's going on in this picture?" "What do you see that makes you say that?" and "What more can we find in the picture?" Preservice teachers verbalize their responses, opinions, ideas and interpretations, while the professor-facilitator paraphrases each student's comments and links observations when appropriate. Preservice teachers are encouraged to support opinions with evidence, to listen and share information and ideas, and to construct meanings together through dialogue. Ultimately, growth is stimulated by looking at art of increasing complexity, responding to developmentally-based questions, and participating in group discussions that are carefully facilitated by teachers.

Using the City as Text—Service Learning

Grounded in Dewey's notion that experiential education forms the foundation of moral, intellectual, and civic life, service-learning links academic course objectives with real community needs (Cairn & Kielsmeier, 1999). The purpose of this strategy is for preservice teachers to participate in a service-learning project with children in an elementary school in a neighborhood where they can interact with the "other." Preservice teachers participated in an after-school program in an elementary school in Liberty City, a section of Miami in which the great majority of the population is African-American. The student body at this school consists of 99 percent African-American and one percent Hispanic. Several of the students in the after-school program have mild to moderate disabilities such as learning disabilities. With the goal of creating an instructional unit on Civil Rights and the City, preservice teachers observed the children in the schools, read to them, conducted

a field trip to a Civil Rights site, and hosted an all-day Saturday interactive museum at the FIU campus for the children, their parents, and teachers. For the interactive museum, the preservice teachers created multiple activities around a specific civil rights event or related theme of their choice. The result generated a learning experience for everyone about powerful historical events that touched all involved in the experience. In online interviews conducted three months after the conclusion of this project, one student said of the service learning experience, "I learned that it is okay to go out of my comfort zone. What I mean is that I have always been taught that every subject is taught in a certain way. The interactive museum taught me that it doesn't have to be this way at all." Another student drew the connection between her increased content and disciplinary understandings and applying these understandings through social action in practice:

> I found the interactive museum to be an amazing experience for various reasons. I was able to put my new-found education in affect [sic] and teach others about the civil rights movement. It was a wonderful feeling to see students read, ask questions, do our activities, and be involved in our project. I walked away from the experience with a better understanding not only of the subject but of the impact it had on so many. Being able to share my knowledge with the group of girls was an experience that I had never had before. The smiles, the creativity, and interaction between us future teachers, and the girls was [sic] an amazing experience. It is an experience that I won't forget.

Problematizing the Universal Declaration of Human Rights (UDHR) and Other International Documents

The notion of social justice and its political, social and cultural permutations around the world is at the center of this strategy. By problematizing the content of the UDHR and other international treaties, conventions, or covenants, preservice teachers experience an opportunity to discover for themselves the universal values that are at the core of the internationally recognized declaration of principles. Since the UDHR represents the normative basis that led to formulating the standards concerning persons with disabilities that exist today, this document is an excellent starting point in forging a convergence among global education, inclusion education and disability studies. By working with the UDHR, students discover how people from different cultures articulate universal rights within their own value systems, when and why nations (including the United States) stray from universal rights, as well as different transformative strategies that they can use to take an active stand on their own beliefs.

To introduce the UDHR, students first participate in an exercise that involves taking a stand on human rights. The instructor reads provocative statements to the class that concern the UDHR. These are belief statements such as the following:

◆ Human rights are ideals. They are not practical.

◆ We don't need a UDHR because the same ideas are in my country's constitution.

◆ You can't enjoy HR unless you have enough to eat.

◆ We shouldn't protect the HR of drug addicts because they are breaking the law.

◆ If there are more than 10 students in one classroom who are diagnosed with Attention Deficit Disorder, they should be removed from their classmates and taught in their own learning environment.

Students stand up in the middle of the room. After hearing a statement, they decide whether they agree or disagree, and go to one or the other side of the room accordingly. Everyone takes a stand. Once everyone has taken a side, students volunteer to explain to each other why they agree or disagree with the statement. From this dialogue, they begin their journey towards an understanding of "the other." Then students read the articles of the UDHR individually and decide which is the most relevant article in this moment of globalization and which is the least important article. Students are given time to compare and discuss their choices. To further increase awareness of the other, students examine international human rights documents that followed the UDHR, such as the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights, the Salamanca Declaration and Framework for Action, and the Beijing Declaration on the Rights of People with Disabilities. Finally, students create a unit plan in which they compare the implementation in the US of one article of the UDHR or another international convention to the implementation of the same article in a country in the Arab and Muslim world.

Cross-Cultural Online Dialogue

Since one of the big questions that plague politicians as well as global educators is how to engage in dialogue with the Islamic world, one possibility for this strategy is to have students conduct interactive dialogues by setting up an online forum with a class in a school in a country in the Arab and Muslim world. In this strategy, as in the previous strategy, the UDHR and subsequent international documents can be used as the centerpiece for discussions. In Landorf's class, to help develop an inclusive global perspective, preservice teachers participated in online discussions throughout the semester with undergraduate students enrolled in a second year English class for English majors at two universities in Morocco—Ibn Zohr University (IZU), a public institution in Agadir, which is in southern Morocco, and Al Akhawayn University (AUI), a private institution in Ifrane, which is in the Middle Atlas mountain region.

Regardless of the question posed online, participants often referred to values in the content of their written comments. Responding to a question on international conflict, for example, participants from both sides of the Atlantic repeatedly called for an end to violence in the world and for an international embrace of respect and tolerance for others. "I tell you that without being willing to reconsider our 'Big international mistakes,' we can't share respect and understanding. We must judge

people on equal grounds especially that everybody is born free and has the right to be so in this world," wrote one student from IZU. A student from the USA wrote:

> From my perspective there are several fundamental values that we as Americans have, and that are shared by others. Perhaps that is the basis for disconnect with other cultures. In an effort to hold on to that which we see as our own, we hesitate to accept what may be 'right' because it comes from another.

Overall, while the students from USA generally advocated the strength of holding firm to one's personal values, perhaps illustrative of their sense of individualism, students from both Moroccan universities often expressed a conflict between what they perceived as a superficial public show of Islamic values and their own sense of identity. "To know about Moroccan culture, especially values, we are to know about Islam. The problem with this is how to understand religion to make it current. Some people become alienated because they find a contradiction between the facts and the values they know about Islam. It is really a challenge to make this balance," said one student from AUI, while a USA student claimed, "Many families have held on to traditional beliefs and opinions while thriving in countries that have modernized. It can be done when your values are strong, and there shouldn't be a feeling of competition or resistance because of it."

The participants benefited from the cross-cultural online communication. They experienced first-hand the dynamic nature of the UDHR as a living document, they learned of the uses and abuses of human rights in the US and in Morocco, and most importantly, they opened dialogue with "the other"—virtual classmates living in a vastly different culture from their own. They constructed their own meaning of "the other" and came, by interacting with those who were different from themselves, to appreciate and/or accept the nature of values as they are manifested across cultures. We believe that the participants' experiences reflect our stance that the essence of a competent inclusive global educator is to go beyond tolerance to teach respect and social justice from the inside out.

Implications

> *It is the asymmetries...between what we believe or feel and what others do that make it possible for us to locate where we now are in the world, how it feels to be there, and where we might or might not want to go.*
>
> —Clifford Geertz (2001)

What is needed to ensure that children and their teachers can experience the benefits described by Geertz (2001)? We believe that professors in teacher preparation programs can utilize strategies similar to those described above. The strategies represent a broad array of activities that can be planned for one class session or an entire semester—problematizing the Universal Declaration of Human Rights and other documents, arranging online dialogue with cyber-classmates from the Arab

and Muslim world or people with disabilities, conducting service-learning projects with children in Afro-centric elementary schools or special education classrooms, or interacting with art in a collaborative and nonjudgmental forum.

Modeling how to accept multiple perspectives is a strategy that university faculty can use to promote dialogue, help resolve seemingly dichotomous polarities, and advance acceptance and valuing of students' diversities. In the process of engaging in activities like these, teacher educators are reaching towards the goal of empowering preservice teachers to learn about themselves, to begin to be able to hear the perspectives of others who are different from themselves, and come to own the notion of teaching for social justice.

The common thread for all of the strategies is to create more permeable boundaries where more differences are included. Sometimes that might mean changing the context. For example, with respect to viewing those with disabilities as others to be excluded because of their special needs, if we rearranged how we viewed architectural structures and learning or rather what we view as "normal" building codes and the way "normal" people learn, accommodations would then not be special or additional or political. An example of this can be found on Martha's Vineyard where deafness was a recessive gene among the island population. Everyone in this community learned to sign because a substantial portion of the population was deaf at birth (Groce, 1985). It was natural as it is in Europe to learn multiple languages especially if you grow up within 30 minutes of the border. We look forward to a future where teachers create a more inclusive, more socially just classroom experience and thus empower their students to cross more borders, make the borders between people permeable, and treat others who are different from themselves with respect.

We believe that meaningful dialogue can be facilitated by teacher educators working together. Professors from global education, special education, and disability studies might consider designing voluntary study groups in the way that Hamre and Oyler (2004) described in their work at Teachers College. They collaborated with graduate students in an inclusive teacher preparation program in a way that evoked concerns and issues about their work in the local schools. In particular, their concerns centered on learning to teach inclusively—how to promote equity and belonging, what defines normalcy, how labeling impacts children, and how to differentiate instruction. To what extent might the themes be different if the focus also encompassed global education and disability?

Joining with European teacher educators facing similar challenges regarding global education and inclusive education can be another tactic for teacher educators to consider. For example, Bartolo (2003) described two major dilemmas that schools in the EU must face regarding threats to social exclusion: (1) how to promote competitiveness while ensuring social cohesion (here focusing on solidarity as the attempt to reduce social inequalities); and (2) how to enhance integration while respecting the entitlement for inclusion of diverse individuals and groups.

These are genuine and complex dilemmas in constant tension. This is exactly the tension that must be faced when implementing teacher preparation programs that advance the aims of inclusion of those who are different from ourselves.

The following poem may capture the essence of this tendency to exclude those who are different:

> *He drew a circle that shut me out: Heretic, rebel, a thing to flout.*
> *But love and I had the wit to win; We drew a circle that took him in.*
> —Edwin Markham (American Poet, 1852-1945)

The tendency to exclude is explicated in the Markham poem: "He drew a circle that shut me out". The historical impetus to use inclusive teaching strategies and thereby "draw an inclusive circle" is anti-discrimination legislation. Anti-discrimination laws focus on equity of opportunity in education and at work. Anti-discrimination laws are based on group membership and identity and are needed to protect civil rights and economic equity. Hahn (1988) articulated a minority group model suggesting that disabled people band together, articulate their needs, and claim their rights to full citizenship. Under this model, the main deterrent to full citizenship is social attitudes, which shape public policy and public space. On the other hand, Markham encourages us to act differently: "We drew a circle that took him in." The point of convergence among global education, special education (in particular inclusive education), and disability studies is the area between the circles which do not intersect in Figure 1. The space between the circles can be

Figure 1.
The Conceptual Model for Creating Permeable Boundaries

INNER
SANCTUM

Borderland

Land of
outcasts

Inclusive
global
education
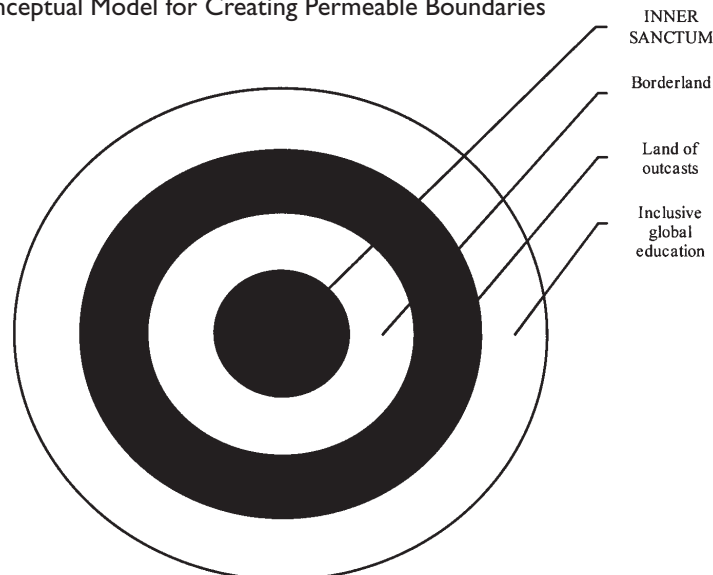
seen as border zones, areas that are fluid, permeable, and not rigid like boundaries (Tierney, 1993) or a borderland which is "a vague and undetermined place created by the emotional residue of an unnatural boundary" (Anzaldua, 1987, p. 3). This borderland represents the point of convergence; we are concerned with eliminating this unnatural boundary by creating spaces where democracy and true respect for the "other" can be practiced rather than repressive tolerance or the lip service being paid to difference (Marcuse, 1965).

Lindeman ([1935] 1987) suggested that we are democratically illiterate. The goals of democratic literacy are operating in and through groups, dealing respectfully with difference, living with unresolved conflict, and being able to see solutions to complex problems as temporary contingent events (Brookfield, 2005). We contend that the inclusive global educator can help students negotiate the borderlands towards a more respectful and tolerant acceptance of those who are different from themselves, thus creating larger more inclusive circles with permeable boundaries which students can thus enjoy.

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