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# Developing pedagogies for diversity in Scottish education

## The contribution of professional standards

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This article explores the contribution of a set of professional standards developed in Scottish education by the General Teaching Council Scotland, (GTCS 2012) in building pedagogies for diversity. A key purpose of professional standards is to codify professional practice and so play an important role in the shaping of teaching. There is a danger that professional standards focus on narrowly defined behavioral competences and thus reinforce a technician approach to the practice of teachers and leaders in school (Kennedy, 2005). However, professional standards can be used as developmental tools to enhance practice (Ingvarson, 2005). The article begins by setting out the context in which these professional standards were developed in Scottish education before exploring various approaches to teaching for diverse learners, such as inclusive pedagogies, pedagogies to challenge heteronormativity, gender-sensitive teaching and culturally responsive teaching. The article moves on to examine the construction of teaching in a specific set of professional standards in order to consider the possible contribution of standards to the development of pedagogies that support the learning of diverse groups of learners. The article ends with a discussion of the notion of intersectionality and how this might be used in professional learning to build repertoires of pedagogic practices for diversity.

**Að þróa kennsluhætti fyrir margbreytileika í skosku menntakerfi:  
Framlag faglegra viðmiða**

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Í þessari grein eru könnuð áhrif faglegra viðmiða sem þróuð voru fyrir skoska menntakerfið (GTCS, 2012a) í þeim tilgangi að byggja upp uppeldis- og kennslufræði margbreytileikans. Megintilgangurinn með viðmiðunum er að til

sé kerfisbundin lýsing á faglegri framkvæmd sem getur haft áhrif á þróun kennsluhátta í skóla margbreytileikans. Sú hætta er fyrir hendi að fagleg viðmið einblíni á þrönga skilgreiningu á hæfni og ýti þannig undir tæknilega nálgun og einhæfa kennslu og stjórnunarhætti (Kennedy, 2005). Fagleg viðmið má nota sem þróunartæki til að bæta kennsluhætti (Ingvarson, 2005). Greinin hefst á því að skilgreina samhengið sem viðmiðin voru þróuð í, næst er fjallað um mismunandi nálganir við kennslu margbreytilegra nemendahópa, þar með talið kennsluhætti skóla án aðgreiningar, kennslu sem tekur á margbreytileika nemenda, kennslu sem tekur tillit til kynjamunar og kennslu þar sem brugðist er við menningarlegum bakgrunni nemenda. Í þeim tilgangi að greina hvort viðmiðin geti (mögulega) verið framlag til þróunar kennslufræða margbreytilegra nemendahópa er fjallað um mótun kennsluhátta við tiltekna faglegar aðstæður. Að lokum er rætt um samspil faglegra viðmiða og kennsluhátta og hvernig má nýta það í faglegri nálgun við að þróa kennsluhætti í skóla margbreytileikans.

## Introduction

### Overview

This paper presents one strand of a wider policy examining points of connection and disconnection between policy, professional learning and social justice. This paper is set within critical policy analysis. Critical policy analysis has a number of different strands: the exploration of the dynamics of the generation and implementation of policies (Lawn & Lingard, 2002); the role and influence of policy actors (McDaniels, Sims, & Miskel, 2001); the ways in which policies might be translated or mistranslated (Reeves & Drew, 2012); and the tensions faced by teachers who have to enact policy (Ball, Maguire, Braun, & Hoskins, 2011). Central to each of these strands is the understanding of policy as contested. Thus policy making is, according to Taylor (1997, p. 26) “an arena of struggle over meaning” where there may be competing and contradictory discourses. Another approach adopted in this article is to view policy as ‘text’ that is analysed to surface the underpinning ideological constructions of the key phenomena being codified in the policy. Although Kress (2011, p. 206) argues that “[t]exts, socially made with culturally available resources, realise the interests of their makers”, Codd (1988) adds to this complexity when he highlights the issue of plurality of reading. In the element of the investigation we report here, we read the set of standards through the lens of the literature on pedagogy and diversity.

The professional standards as a set of policy texts were identified as a specific focus for analysis in the study because of their significance in teaching. Professional standards set out the expectations made on the teaching profession and codify the orthodoxies of good practice. Of particular importance in the sets of professional standards in Scottish education are the *Standards for Full Registration* (GTCS, 2012). In order to be registered as a teacher (a requirement to teach in the publically funded education system in Scotland), all teachers must demonstrate their achievement of the *Standards for Full Registration*. While standards are ideologically constructed texts, it is important to surface and interrogate the underpinning assumptions about the nature of teaching. Here the focus of this strand of the study is on the question about how standards might foster the development of pedagogies to meet the learning needs of diverse groups of learners. There were two specific aspects of this strand of the study. In the first, we identify from the international literature constructions of pedagogic practice designed to support the learning of diverse groups of learners. The ideas identified from this review will then be used to support the second aim - that of analyzing the construction of teaching in a set of professional standards developed in Scotland. The second aspect then draws from this literature review to examine the way in which teaching is constructed in the sets of professional

standards. From this discussion of the literature and the analysis of the professional standards, we consider the implications of the concept of intersectionality to help shape pedagogic practice to meet the learning needs of diverse groups of learners.

## Context

Scottish education is in the midst of an extended period of reform. The latest set of developments has focused specifically on the teaching profession and was initiated by a review of teacher education across a teaching career, *Teaching Scotland's Future*, [the Donaldson Report] (Donaldson, 2011). This report examined three broad areas: early career learning, continuing professional development and leadership. Underpinning the recommendations of this report is a vision of the extended professionalism of teachers. This report looks to “a reinvigorated approach to 21<sup>st</sup> century teacher professionalism” (Donaldson, 2011, p. 84) and a key strategy in realizing this reformed professionalism is the revision of the professional standards: “The Professional Standards need to be revised to create a coherent overarching framework... [which] should reflect a reconceptualised model of teacher professionalism (Donaldson, 2011, p. 97).

This reconceptualised model of teacher professionalism was deemed necessary because of concerns raised about the pace of change in relation to the reforms to the curriculum, the *Curriculum for Excellence* (CfEx) introduced by the Scottish Executive (2004). The move from the preexisting subject based curricular programmes with specified programmes of study and attainment targets introduced by the Scottish Office Education Department (1993) in the 1990s has made new demands on teachers. The *Curriculum for Excellence* is a comprehensive programme of reform where the emphasis is on contextualized learning including interdisciplinary learning and covers all ages from three to 18. This curriculum focuses on developing the knowledge, skills and capacities of pupils in Scotland for a changing world:

If Scotland's children and young people are to gain the knowledge, skills and attributes needed for life in the 21st century we need a forward-looking, coherent curriculum that will inspire them to achieve at the highest levels.  
(Education Scotland, n.d.)

The CfEx is designed to develop the four capacities: successful learner, confident individual, responsible citizen and effective contributor, and each of these capacities have a number of attributes and capabilities. Among the attributes and capabilities of ‘a responsible citizen’ is a clear sense of the widening and increasingly pluralistic world of learners. To become a responsible citizen a learner must develop two broad attributes: respect for others and a commitment to participate responsibly in political, economic, social and cultural life (Scottish Executive, 2004, p.12). These attributes are underpinned by a number of capabilities:

- to develop knowledge and understanding of the world and Scotland’s place in it
- to understand different beliefs and cultures
- to make informed choices and decisions
- to evaluate environmental, scientific and technological issues
- to develop informed, ethical views of complex issues (SE, 2004, p. 12).

For the CfEx the design principles, expectations and outcomes have been set out by Education Scotland [the curriculum and inspectorate body in Scotland] but as the Scottish Government (SG) declares, it is “the responsibility of schools and their partners to bring the experiences and outcomes together” (Scottish Government, 2008, p. 5). This has called for a considerable change in the expectations on teachers and in their skills, under-

standings and attributes. It calls for new sets of pedagogies to be developed to meet these changing demands and the increasingly diverse nature of school communities. Here the revision of the professional standards is an important strategy in the development of the teaching profession to meet the changing demands of the *Curriculum for Excellence*. This article examines critically the contribution of the professional standards for teaching in the development of pedagogies for diverse learners.

## Developing teaching for diverse learners

A substantial body of work has been developed over the last thirty years on issues of diversity in education. Some areas focus on particular issues such as race or gender equality while others look at broader issues of equality and diversity. One of the key questions we explore in this article is the contribution of professional standards to the development of teaching. This has helped shape the selection of material where we draw from discussions about teacher development, pedagogy and diversity. There is considerable interest now in the relationship between teacher education and social justice and so in selecting different models the focus has been on those used within developmental contexts, particularly teacher education (both initial and continuing education). Cochran-Smith, Reagan, Mitescu and Shakman (2009) note that even within the field of teacher education, however, there are a range of different ideas and approaches proposed, observing that “there are dramatically different takes on ‘teacher preparation for diversity,’ ‘multicultural teacher education’ and ‘teaching for social justice’”. Therefore, no one particular approach is being advocated here in the choice of models but rather we look across different approaches in order to note the salient aspects. We consider these aspects in relation to the areas set out in the *Standard for Full Registration* (GTCS, 2012).

We begin by exploring the issues emerging from key works in the area of culturally responsive teaching. The selected models include Villegas and Lucas’s (2002) work on the curriculum for teacher education, Cochran-Smith’s (2010) work on developing a theory for teacher education for social justice, Gay’s (2002, 2010) work on culturally responsive education specifically about beliefs in teacher education and Rychly and Graves’s (2012) work on teacher characteristics for culturally responsive pedagogy. In addition, Banks (2010) presents a framework for multicultural education in which there are five dimensions. These provide a useful starting point to frame the discussion. The five dimensions are:

- content integration where bodies of knowledge derived from different cultural traditions are drawn on as a core part of curricula programmes
- knowledge is not seen as something to be transmitted to learners, instead learners are enabled to examine knowledge critically in order to surface assumptions and frames of reference
- attitudes are actively challenged and positive attitudes towards diversity engendered
- teaching approaches seek to facilitate the achievement of diverse groups of learners and
- the wider culture and structural processes empower diverse learners.

Vavrus (2008, p. 49) highlights the transformative potential of addressing the needs of all learners if imbued with a sense of culturally responsive teaching:

CRT [Culturally response teaching] is not only interested in providing main-stream knowledge through different techniques, but it also involves transforming the actual perspectives, knowledge base, and approaches of a conventional classroom.

From the discussion of culturally responsive teaching we use the five dimensions proposed by Banks to explore ways in which connections can be made between this form of teaching and other constructions of teaching designed to address the needs of specific groups of pupils such as inclusive pedagogies, gender sensitive education and queer pedagogies.

## **Content**

Gay (2002) argues for the importance of teachers acquiring an understanding of what we mean by culture, information about different cultures and understandings of the contributions made by people from diverse backgrounds. This is not simply knowledge of the customs and beliefs of different cultures. Instead, a conscious and critical stance particularly in understanding issues around power and marginalization seems to be fundamental for the development of teachers. Rychly and Graves (2012) also propose that teachers need to be knowledgeable about other cultures not simply in terms of their unique customs and practices but also their intellectual and cultural practices around learning, knowledge and insight into what it means to be member of another culture. This chimes in with Villegas and Lucas's (2002) ideal of sociocultural consciousness where teachers examine their own identities and how these relate to the school setting (especially what is valued, marginalised or made invisible in this setting).

## **Knowledge**

Gay (2002), in her exploration of the importance of teachers designing culturally relevant curricula, sees three aspects: the planned, the symbolic and the wider societal 'curriculum' around diversity and equality issues transmitted through the media. The planned curricula of professional learning programmes should be imbued with diverse perspectives but this is not about simply adding different materials. Instead, teachers need the means of critiquing and challenging assumptions underpinning extant programmes which tend to reflect wider sociocultural norms. In this, Gay (2010) surfaces the contested nature of knowledge and argues that curricula need to address issues related to controversy and power. Cochran-Smith (2010) similarly argues that part of the role of the teacher is to "critique the universality of traditional knowledge" (p. 456) and so teachers have to be supported to challenge well-established pedagogic practices. Villegas and Lucas's (2002) discussion of a constructivist view of learning complements this idea where learners are supported as they draw on their prior knowledge and beliefs to understand new ideas and experiences. In this then teachers can appreciate the contribution of diverse learners where their cultural resources are seen as assets that contribute to ongoing learning; learning is not the acquisition of the key areas of the 'canon' but a knowledge construction process. Thus professional learning programmes have to blend teachers' experiences with new ideas to challenge current orthodoxies of practice.

## **Attitudes**

In order to realize the lived curriculum as envisaged above, a cluster of attitudes have been identified as essential to culturally responsive teaching which shape both the practice and expectations of teachers. Villegas and Lucas (2002) point to the importance of teachers regarding all pupils "as capable learners who bring a wealth of knowledge experience to school" (p. 23) and in doing so teachers may well have to confront their own unquestioned assumptions. There is a common thread here with Rychly and Graves's (2012) proposal that among the required teacher characteristics are caring and empathy and an affirming stance that acknowledges and values diversity. Although there is a danger that ideas such as caring and empathy can be reduced to well-meaning pity, these attitudes have to be imbued with a sense of responsibility for change on the part of the teacher. Therefore, working with diverse learners is not about lowering expectations and demands on learners but instead is about holding all pupils equally to account for

their progress as learners. Cochran-Smith (2010) sees as an essential dimension, teachers "...deliberately claiming the role of advocate and activist based on political consciousness, a deep respect for difference and a commitment to diminishing inequalities" (p. 457). Part of this would be what Gay (2002, p. 110) suggests, that is to see the classroom not as only a community but a meeting place wherein teachers act as agents of change. To actualize this, part of the teacher's approach has to be a reflective and questioning stance where they reflect critically on their own beliefs and assumptions, how they view the world and to complement their practice by seeking ways to augment their learning. Therefore professional learning programmes need a much broader base than skills development or the acquisition of the techniques needed for the latest initiative. The focus has to be on building critically reflective approaches that enable teachers to surface and challenge the unquestioned beliefs that have, up to this point, underpinned their practice.

### **Practices**

If teachers are committed to act as agents of change then their practices in the classroom are of pivotal importance. For Gay (2002), part of this is to recognize diversity around the approaches to learning, self-organisation and ways of knowing and part of it is to create "pedagogical bridges that connect prior knowledge with new knowledge, the known with the unknown and abstractions with lived realities" (p. 113). Thus teaching moves from the transmission of the canon of knowledge to more collaborative and dialogic approaches where the experiences and understandings of the learners are the starting point.

### **Culture of the school**

Banks (2010) in his fifth dimension points to the importance of the context of the wider school. While much of the focus for professional learning has to be on the central context of the classroom, an exploration of the teacher's contribution to the wider ethos is important. Professional learning has to be concerned with both teaching and assessment processes and the creation of a culture and ethos that enables pupils to make sense and build on their existing knowledge, understandings and wider cultural resources. In this then teachers must be able "to tailor their teaching to particular students within particular contexts" (Villegas & Lucas, 2002, p. 30) thus creating these pedagogical bridges. This tailoring requires an acute awareness on the part of the teacher about the contexts of the learners and their lived experiences, of their skills and understandings.

### **Diversities and teaching**

To this point, we have focused on the question of diversity largely in terms of culture and ethnicity. However, this is only one dimension of diversity and we have to consider how the construction of culturally responsive teaching set out above might be a starting point for considering other dimensions of diversity where different groups of learners experience exclusion and marginalization. In addition to culturally responsive teaching across the literature there is to be found a range of different approaches such as inclusive pedagogies, gender sensitive education and queer pedagogies.

- gender sensitive teaching: an idea first introduced by Martin (1981) to challenge essentialist and reductive notions of 'male' learners and 'female' learners having different learning needs and styles. Instead we need 'to grapple with the complex and often contradictory nature of gender' (Forde, 2014, p. 374) where at one level gender should have no significant impact on the educational experience and outcomes while, on the other hand, the centrality of gender in individual's sense of themselves including their identity as a learner should be recognized (Head, 2008).

- queer pedagogies: the issues of visibility, acceptance and respect are of particular concern for gay, lesbian, bisexual and transgender learners (LGBT) and there has been a focus on issues related to homophobic bullying (Stonewall Scotland, 2014). In addition, there are also the beginnings of practices around 'queering' the curriculum and teaching in ways that challenge heteronormativity (Quinlivan & Town, 1999).
- inclusive pedagogies: can be used as a broad term to highlight the idea that there are different groups of learners who should be included in the learning process and whose specific learning needs should be supported. However, in practice the term has become more linked to developing teaching practices in ways that do not position learners who have specific or generalized learning disabilities learners as separate, which can stigmatize and exclude (Florian & Black-Hawkins, 2011).

The five dimensions of multicultural education proposed by Banks (2010) were used to look for connections across different groups of learners. In *Table 1*, we can see the connections across different sets of practices designed to address the learning needs of different groups of learners.

<b>Table 1 – Teaching and diversities</b>				
<b>Dimensions</b>	<b>Culturally responsive teaching</b>	<b>Gender sensitive teaching</b>	<b>Queer pedagogies</b>	<b>Inclusive pedagogies</b>
<b>Content</b>	critical stance - understanding power and marginalization and different intellectual and cultural practices	differential power positions of women and men; contribution of women to cultural and intellectual life	positive images of LGBT people making visible the contribution to intellectual and cultural practices	accessible and relevant to learners reflecting contributions from different groups
<b>Knowledge</b>	diverse cultural resources as an asset; knowledge construction rather than knowledge transmission	recognition of bodies of knowledge reflecting experiences of women and of men	queering knowledge to surface different perspectives	aware of different understandings and ways of thinking
<b>Attitudes</b>	a deep respect for difference and commitment to diminishing inequalities	challenging unquestioned beliefs about gender and capability	critical stance towards ideas of 'normal' and positive stance on sexual diversity	highlighting the positive contribution of learners with diverse capabilities in challenging beliefs around learning and achievement
<b>Practice</b>	creating pedagogical bridges	drawing on the experiences of girls and boys without being deterministic	acknowledging invisibility and marginalization to build pedagogic bridges	Removing physical, structural and attitudinal barriers to learning
<b>Culture</b>	tailoring teaching to specific contexts to build an ethos for all learners	creating space for both girls and boys to be included	explicitly challenging homophobic bullying and invisibility	ensuring all forms of marginalization and exclusion are challenged

From the literature then there are a number of core themes emerging related to teaching for diversity:

- a knowledge and understanding of different forms of diversity and the specific context and experiences of different groups of learners; and to the exercise of power and positions of marginalization. Included in this is a teacher's understanding of his or her own identities and position.
- an understanding of the diverse forms of knowledge and different contributions that are not recognized in the canonic bodies of knowledge. In this, teachers need the ability to co-construct knowledge with learners drawing on different sets of knowledges.
- a readiness to move beyond expressions of empathy to seek specific ways of tackling inequalities by adopting a reflective and questioning stance.
- skill in creating pedagogical bridges between the different sets of experiences across diverse groups of learners and the new understandings, knowledge and skills to be developed. Part of building these pedagogical bridges is to recognize and use constructively different approaches to learning.
- adopting an advocacy and activist stance challenging unquestioned assumptions about different groups of learners and ensuring schools are 'meeting places' for diverse learners.

There are sets of common attributes, skills, understandings and sets of pedagogic practices that could enable teachers to work constructively and productively with the diverse groups of learners to be found in classrooms in Scotland. We now turn our attention to the sets of professional standards for teaching in Scotland, the *Standards for Full Registration* (GTCS, 2012) to consider how these might contribute to the development of pedagogies for diversity.

## **Analysing the Professional Standards**

To consider how the *Standards for Full Registration* (GTCS, 2012) might contribute to the development of pedagogies for diversity, we examined firstly the overall design of the standards and then secondly the content of the different elements of the standards. Thus, the analysis of the standards had two elements:

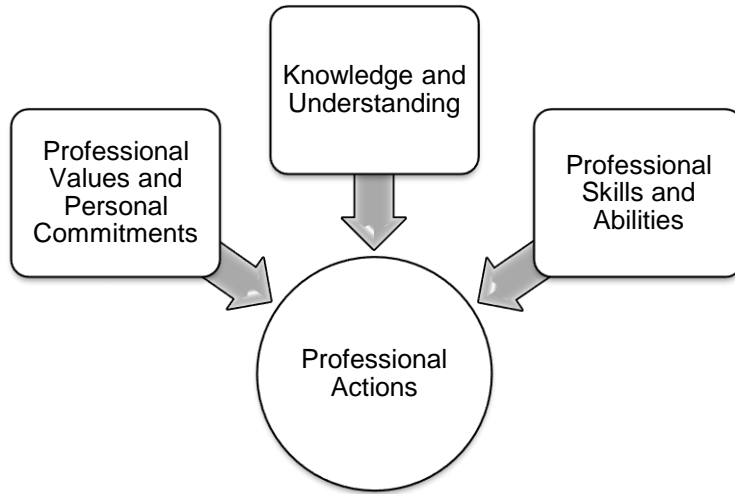
- the construction of teaching
- the construction of pedagogies for diverse learners

### **The construction of teaching**

There are a number of critiques of professional standards in which standards are seen as documents that reinforce a technicist construction of teaching (Humes, 1995) and focus largely on narrow aspects of competences (Evans, 2011). Kennedy (2014) argues that standards present sets of behavioural competencies which can overlook the complex and nature of teaching particularly the ethical dimensions of teaching. Therefore, the design of professional standards is significant because implicit in this are understandings about the nature of teaching: at one end of the continuum, teaching is seen as a technical set of practices while, at the other end, teaching is presented as a complex process underpinned by ethical considerations.

In the *Standards for Full Registration* (GTCS, 2012) teaching is constructed as a more complex process where professional actions are underpinned by values, knowledge and understanding, personal abilities and qualities. The components of the *Standards for Full Registration*, and the relationships between these components is illustrated in *Figure 1* below.





**Figure 1 – Elements of the Standards for Full Registration**

A further criticism of professional standards is that they present professional practice in an atomized form where the various components of practice are separated and delineated. However, in the *Standards for Full Registration*, the emphasis is on the connections between the different elements.

These elements are inherently linked to each other in the development of teachers, and one aspect does not exist independently of the others. It is this inter-relationship among all of the categories which develops a teacher's understanding, practice and professionalism. (GTCS, 2012, p. 4)

Further, each of these elements professional knowledge and understanding, professional skills and abilities and professional actions are presented in “inter-related categories” (GTCS, 2012, p. 4) at the heart of which sit the professional professional values and personal commitments. Thus the design of the standards is as follows:



**Figure 2 – The design of the Standards for Full Registration**

### **The construction of pedagogies for diversity**

In the second part of the analysis, we examined the detail of the different elements of the *Standards for Full Registration*. In this analysis the set of professional values was scrutinized followed then by an examination of the sections on professional knowledge and understanding and the associated professional actions. Subsequently the sections on professional skills and abilities and their associated professional actions were examined.

### Professional values

Professional values are an integral part of the *Standards for Full Registration* (GTCS, 2012) in Scotland and in this are defined as: "... the ideals by which we shape our practice as professionals" (GTCS, 2012, p. 5). Values are deemed to be "integral to, and demonstrated through, all our professional relationships and practices and all that we do to meet our professional commitments and obligations as teachers registered with the GTC Scotland" (GTCS, 2012, p. 5). Therefore values are constructed in this text as a crucial aspect of professionalism to be evidenced in the day-to-day practice of teachers.

Some of these values relate to professional qualities and ethical stance: integrity, trust and respect, and professional commitment. Thus:

- *integrity* covers personal attributes such as openness, honesty, courage and wisdom and the ability to examine critically personal and professional attitudes and beliefs and, where necessary, seeks change in practice;
- *trust and respect* covers aspects of trust and respect of others particularly by supporting the learning for all learners and, in doing so, being aware of the different backgrounds of learners and of the importance of creating a safe and compassionate ethos;
- *professional commitment* relates to a teacher's readiness to engage with and contribute to educational communities and to ensure ongoing professional learning.

Within these values, there are some threads, which are pertinent to teachers working within an increasingly pluralistic society particularly with regard to trust and respect where teachers are expected to appreciate the diverse backgrounds and work to support all learners. These ideas are most strongly articulated in the nexus of ideas associated with the professional value of social justice:

**Table 2 – Social justice in the Professional Standards**

- Embracing locally and globally the educational and social values of sustainability, equality and justice and recognising the rights and responsibilities of future as well as current generations.
- Committing to the principles of democracy and social justice through fair, transparent, inclusive and sustainable policies and practices in relation to: age, disability, gender and gender identity, race, ethnicity, religion and belief, and sexual orientation.
- Valuing as well as respecting social, cultural and ecological diversity and promoting the principles and practices of local and global citizenship for all learners.
- Demonstrating a commitment to engaging learners in real world issues to enhance learning experiences and outcomes, and to encourage learning our way to a better future.
- Respecting the rights of all learners as outlined in the United Nations Convention on the Rights of the Child (UNCRC) and their entitlement to be included in decisions regarding their learning experiences and have all aspects of their well being developed and supported. (GTCS, 2012, p. 5)

In this statement of the professional value of social justice a number of themes are reiterated:

- future orientation
- global perspectives
- centrality of rights
- diversity and inclusion

There is a strong future orientation in this statement: “the rights and responsibilities of future as well as current generations”, “sustainability”, “a better future” highlighting the significant role of education in social transformation. Alongside this is a clear global stance: “Embracing locally and globally the educational and social values”, “global citizenship”, “real world issues” and finally, the citing of UNCRC. The use of the UNCRC highlights the legal frameworks within which education must operate, particularly with regard to two specific aspects: firstly, the changing legal position of the child/young person where agency as a learner is central; and secondly, in relation to equality legislation where the factors listed - age, disability, gender and gender identity, race, ethnicity, religion and belief and sexual orientation – reflect the protected characteristics in current legislation, particularly the *Equality Act 2010* (2010). The idea of diversity also includes a wider perspective: “social, cultural and ecological diversity” building on the statement on learning for sustainability where practice should be “compatible with a sustainable future in a just and equitable world” (GTCS, 2012a, p. 2). In this construction of social justice, there are a number of threads that have a potency but the question remains about how these relate to pedagogic practice.

### **Pedagogy in the Professional Standards**

An important design principle of the *Standards for Full Registration* (SfR) (GTCS, 2012, p. 5) is that values are seen “to drive an unswerving personal commitment to all learners’ intellectual, social and ethical growth and well being”. Therefore, we need to scrutinize the relationship between the values and the codification of practice set out in the SfR. To do so, the content of (1) Professional Knowledge and Understanding and the associated Professional Actions and (2) Professional Skills and Abilities and associated Professional Actions were examined.

From this analysis, we can see that the recognition of the importance of learner diversity is an underpinning idea reiterated in the phrase ‘of all learners’. In this overarching theme of ‘all learners’, there are three subthemes in evidence:

- meeting the needs of all learners
- engaging with and fostering the participation of all learners
- holistic development of all learners

### **Meeting the needs of all learners**

There is a clear emphasis on inclusive practice in *The Standard for Registration* (GTCS, 2012) to address the needs of different learners through the planning and curriculum design: “match and apply the level of the curricular areas to the needs of all learners” (p. 7) and “justify what is taught within curricular areas, in relation to the curriculum and the relevance of the needs of all learners” (p. 8). Meeting the needs of all learners needs also to be evident in interactions in the classroom: “communicate the purpose of learning and give effective explanations at the appropriate level(s) for all learners” (p. 14), “demonstrate effective questioning strategies varied to meet the needs of all learners” (p. 13) and assessment process: “enable all learners to engage in self evaluation and peer assessment to benefit learning” (p. 17). In addition, ‘the needs of all learners’ is to be a lens for reflecting on practice: “justify consistently and evaluate competently professional practice, and take action to improve the impact on all learners” (p.14).

### Engaging with and fostering the participation of all learners

Again in *The Standard for Registration* (GTCS, 2012) the focus on all learners is broad and in addition to both technical skills of design, delivery and assessment, and sets of interactive skills, the aspect of building relationships with all learners is an important sub-theme in the text. Communication is a key element not just as an instructional tool but one that builds relationships and engagement: “use a range of communication methods, including a variety of media, to promote and develop positive relationships to motivate and sustain the interest and participation of all learners” (p. 13). A stronger recognition of diversity is to be found in this subtheme with teachers being required to “create opportunities to stimulate learner participation in debate and in decision making about issues which are open-ended, complex, controversial or emotional” (p. 14).

### Holistic development of all learners

This subtheme around holistic development links in with the principles of the *Curriculum for Excellence* (SE, 2004) based around the four capacities. Thus in the *Standard for Full Registration* (GTCS 2012) teachers are expected to “promote and support the cognitive, emotional, social and physical well being of all learners” (p. 8) and “meet the needs of all learners including learning in literacy, numeracy, health & well being and skills for life, learning and work” (p.13).

Table 3 summarises the different examples of each of these three subthemes.

Table 3 – “...of all learners”
<p><i>meeting the needs of all learners</i></p> <ul style="list-style-type: none"><li>• in matching the level of work</li><li>• in questioning strategies</li><li>• choosing appropriate methods</li><li>• relevance of materials and areas</li><li>• stimulate, support and challenge all learners</li><li>• in the stages of learner’s cognitive, social and emotional development</li><li>• reflect on impact on all learners</li><li>• identify effectively barriers to learning and respond</li></ul>
<p><i>engaging with fostering the participation of all learners</i></p> <ul style="list-style-type: none"><li>• communicate effectively – purposes and explanations</li><li>• sustain the interest and participation of all learners</li><li>• create opportunities to stimulate learner participation in debate and in decision making about issues which are open-ended, complex, controversial or emotional</li><li>• care and commitment to all learners</li></ul>
<p><i>holistic development of all learners</i></p> <ul style="list-style-type: none"><li>• promote &amp; support the cognitive, emotional, social and physical well being of all learners</li><li>• raising all learners’ expectations</li><li>• holistic accounts of all learners’ needs</li><li>• meet the needs of all learners including learning in literacy, numeracy, health &amp; well being and skills for life, learning and work</li><li>• reporting on...personal social and emotional development in a sensitive and constructive way</li><li>• promote competence and confidence in literacy</li></ul>

## Values and pedagogy

We can see from this analysis of *The Standard for Registration* (GTCS, 2012) that there is a clear focus on the needs of all learners and implicit in this is an appreciation of differences in learner needs. However, there is limited reference to the specific issue of learner diversity. There are a number of aspects where a wider worldview and broad ideas of diversity are suggested: the impact on education of “natural, social, cultural, political and economic systems” (p. 12) and “working with the local and global community” (p. 8). Current legislation especially around equality and additional support needs is pointed to explicitly (p 10). However, whereas in the statement of professional values there is a clear recognition of issues related to diversity, there seems to be a gap between the statement of values and the expectations these lay on teachers and the detail of the professional actions. This reflects a tendency to treat separately issues related to social justice, equality and fairness and the development of pedagogic practice that will address inequalities. However, as illustrated in *Figure 3*, we need professional actions and professional values to move in unison if we are to build a model of teaching for diversity. The question that we now have to consider is how we forge a closer link between the professional values and pedagogic practices to support diverse learners.

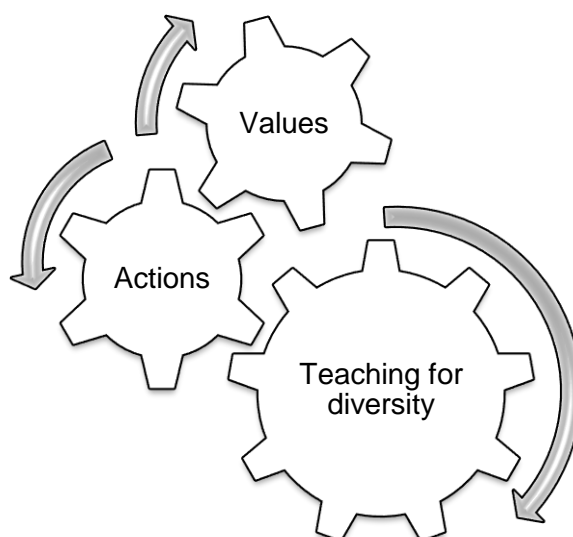


Figure 3 – Values and practice

## Questions of intersectionality and the development of teachers

In the first part of this article, we examined a number of different constructions of teaching and the needs of diverse learners: culturally responsive teaching, gender sensitive teaching, queer pedagogies and inclusive pedagogies. Each of these approaches raises awareness of the position, perspectives and learning needs of specific groups of learners. However, there are two concerns about developing sets of pedagogic practices solely to address the needs of specific groups of learners. Firstly, any framing of education and social justice can be reduced to sets of checklists of the protected characteristics. Secondly, we fall into the trap of mainstream education needing to be translated for minority students. Further, this idea of social justice is not simply about addressing the needs of specific individuals but, with a future orientation embedded in the curricular frameworks underpinning the *Curriculum for Excellence* (SE, 2004) and in the *Standard for Full Registration* (GTCS, 2012), we need to look at practices in the classroom that not only build the pedagogic bridges between teacher and learner but also between groups of

learners. Linked to this is the question about how education builds for social justice and how pedagogic practices are co-constructed with learners. In this we need to consider the intersecting of different issues and characteristics related to diversity in the classroom. Therefore, if we are to develop pedagogies for diversity a key issue has to be the idea of intersectionality.

Intersectionality is a term generated by Crenshaw (1989) to highlight the issues that arise with the interplay between social factors. Here Crenshaw was reflecting debates in feminism around the interplay of gender with other social factors, particularly race, ethnicity, and to a lesser degree, class. Theorists, particularly from black feminism, such as Collins (1990) and hooks (1984), argue that instead of looking at oppression and marginalization by adding factors such as race and gender, it was important to see interconnections in the structures and identities through which regimes of power are exercised. The idea of 'intersectionality' has been subject to much scrutiny, particularly in terms of research methodologies and McCall's (2005) framework of three approaches has been significant. McCall proposes three formations:

- anticategorical complexity: it is argued that as social categories such as race, gender and class are arbitrary and are the cause of subordination and marginalization, we should abandon these categories which only serve to continue to oppress specific groups
- intracategorical complexity: acknowledges that the categories we use can be challenged, particularly the way in which differences are constructed between different groups of people. However in this approach the distinctions are not bounded and the focus is on exploring those who cross these boundaries to understand how these factors operate societally
- intercategory complexity: acknowledges that there are inequalities in society but the important issue is to explore the relationships between different groups and to consider how these change.

Each of these approaches can be used to consider how issues of diversity might be explored and addressed in the pedagogic practices of teachers in classrooms.

- anticategorical complexity: given that categories only divide and potentially marginalize specific groups and individuals we need to form pedagogic practices around the principle that the key to achievement for all is effective teaching and learning opportunities. Orthodoxies of good practice set out in quality assurance frameworks and professional standards are enacted in the context of the curriculum, and the focus is on the quality of the learning experience which can be universally defined.
- intracategorical complexity: in this approach we recognize some of the paradoxes around social factors such as race, sexuality and gender. We accept that at one level these should have no educational significance but recognize that such factors are critical in constructing identities of individual learners. Specific practices, content and ways of learning are all seen as provisional and the focus is on the process of building 'pedagogical bridges' in each teaching episode rather than looking for set practices to address, for example the needs of boys or the needs of students from particular minority ethnic groups.
- intercategory complexity: is more concerned with educational practice that is not simply about building pedagogical bridges between pupils and the teacher but at looking at diversity in the classroom as an educational resource. Learners' understanding themselves in relation to others becomes the focus for teaching for diversity.

By using the notion of intersectionality in relation to teaching for diversity, we can avoid the checklist approach of seeing individual learners as a composition of a range of social factors each of which potentially can be addressed through specific sets of pedagogic practices. Instead, three broad approaches can be identified and the question now is how each of these approaches takes use from values to values-in-action.

## Conclusions: translating values into action

In teacher education, issues related to diversity are often knowledge-based programmes around issues of culture and faith. However, among the four aspects Zeichner and Hoeft (1996) identified that need to be taken into account in approaches to teacher education, was the question of the degree to which the particular teacher education programmes were based on principles related to addressing issues of diversity in education. Therefore, we need to consider how we shape professional learning programmes for teachers at different stages in their career and holding different responsibilities so they can provide educational programmes for diverse learners.

From the exploration of different approaches to pedagogy, a key theme is the need for professional learning programmes to build knowledge, skill and commitment to working with and ensuring the achievement of diverse learners. Implicit in this is a sense that change is possible through the actions of individual teachers. Professional standards are regulatory as well as developmental documents and are often criticized as being overly prescriptive which leads to issues of equality and justice being marginalised (Anderson, 2001). The analysis indicates ideas of equality, social justice and diversity are embedded in the values identified in the particular set of standards. The question we posed at the outset was how professional standards - in particular the *Standards for Full Registration* - might support a move from the espousal of values to values-in-action.

The standards provide a broad framing of the issues related to diversity but there is a danger that as regulatory tools, they are difficult to engage with and so we have to look for their use in the dynamic context of professional learning as the means of exploring values, motivations and practice. The encounter between teacher and learner is the central site of learning in school where not only is cognitive development promoted but understandings of self are forged by a range of meanings being constructed through these encounters about what is valued and what is not. We need transformative experiences that open up and disrupt the unquestioned beliefs and assumptions that shape these encounters and which enable teachers to develop a critical consciousness and an ability then to act on this. Villegas and Lucas (2002) argue that the construct of 'all learners' can be seen in terms of majority and minority pupils. In this there is the danger that specific groups of learners can be cast as 'other', requiring different provision whether this is on the basis of gender, ethnicity, sexual orientation or disability. This construction of diverse learners leaves intact the normative understandings underpinning mainstream provision and potentially separates groups of pupils. Therefore, we need instead to look to this broad idea of addressing the needs of all learners reiterated through the professional standards as the starting point to explore what sets of curricula experiences and pedagogic practices means for each and every learner and to seek ways to genuinely address their needs.

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### **Key words**

*professional standards – social justice and teaching – values in education – inclusive pedagogies – diversity and education*

### **Um höfunda**

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