11. Cristina Bodinger-de Uriarte and Gunnar Valgeirsson, "Institutional Disconnects as Obstacles to Diversity in Journalism in the United States," *Journalism Practice* 9, no. 3 (2015): 411–13.

12. Teri Finneman, Marina Hendricks, and Piotr Bobkowski, "'The Paper is White': Examining Diversity Issues with the Next Generation of Journalists," *Journalism and Mass Communication Educator* 77, no. 2 (2022): 222.

13. Biswas et al., "Addressing Diversity," 26.

14. Robert Coles, "The Disparity Between Intellect and Character," *Chronicle of Higher Education*, September 22, 1995, https://www.chronicle.com/article/the-disparity-between-intellect-and-character/.

15. Motley and Sturgill, "Cultivating a Professional Ethic," 167.

16. Motley and Sturgill, "Cultivating a Professional Ethic," 166–79.

17. Masudul Biswas and Ralph Izard, "Infusing Diversity Content Across the Curriculum," *Teaching Journalism and Mass Communication* 8, no. 1 (2018): 2.

18. Biswas and Izard, "Infusing Diversity," 1.

19. Finneman, Hendricks, and Bobkowski, "The Paper is White," 223.

6

Inclusive Teaching as Ethical Practice

Patrick R. Johnson, Marquette University

Most teacher preparation for postsecondary education focuses on traditional curricular and instructional concerns. This book represents pedagogical decisions journalism and mass communication educators can make regarding ethics education. When preparing new instructors, we often overlook a consideration of self and the role of inclusion in our choices. This chapter brings forth that idea by helping journalism and mass communication educators think about how inclusive practices are an ethical imperative in our teaching. I explore two different opportunities in this chapter: inclusive consideration and self-reflection. Inclusive consideration explores ways to make our classroom spaces accessible and a place where students feel they belong. Self-reflection implies a positionality and an awareness of how one's privilege or marginalization influences curriculum design, instructional strategies, and student reception. I begin in the same place as our classes: opening day.

WHO DO YOU WANT TO BE?

The first day of class usually includes introductions and the syllabus. In those introductions, we typically ask some variation of "Why are you here?" While the question doesn't inherently imply harm, what it does do is require students to defend their place—and sometimes their worth—in the class. Responses then include a variation of "because the topic sounded fun" or "because it's required to be here." And where does that get us? What do we learn about the budding media professionals in our

classes? The beginning of our journey to a more inclusive pedagogy is to shift the question from the start.

By shifting the question, we ask students to share their futures and what they imagine them to look like. Instead of focusing on one's place in class, the focus becomes on their place in the world around them. This also reveals something about you. Students see that what you value isn't just the course content but the role students are willing to play in how that content is used in the present and their futures. You can then learn something richer about your students, which can be used to structure more inclusive practices. Implementing a different questioning style on the first day of class can also impact how we present the syllabus to our students.

The syllabus represents a "living contract" with our students. We often joke that "it's in the syllabus," because we consistently find ourselves using that response when students ask questions. Yet we don't often ask the question why? Why don't students engage (I'm avoiding using read here on purpose) with the syllabus? My students want more interactivity between their technologies and the syllabus, such as setting calendar notifications, adding hyperlinks, and sharing additional readings and resources. I like to include resources within the learning management systems (LMS) version of my syllabus that help address remediation, an essential consideration for inclusion. Beyond the "students don't read the syllabus" conversation or the "it doesn't reflect how I learn" response, we need to push ourselves to rethink the syllabus from a lens of inclusivity. For example, what kind of inclusivity statement is presented? Is it the one supplied by your university or department? In my conversations with students, they often share that they *know* when a syllabus is nothing more than boilerplate language. In a recent course, students shared that only seeing DEI statements from departments or the university made them feel like it wasn't valued; it was simply information all faculty must include. Even in political contention in education, it is essential to share your classroom positionality and how you intend to approach inclusive learning in your classes through the language of your syllabus. And then it should be clear in your curricular decision-making that you uphold that.

HOW CAN MY CLASSROOM BE A PLACE FOR ALL?

Beyond asking students who they want to be, we should consider how we design our classes to ensure the inclusion of all students. When we create classes, the ethical imperatives of diversity, equity, and inclusion should be central to our mission. But how? And, in some circles, there may be questions of why. DEI means recognizing that our classroom spaces are

a place for being seen, feeling heard, and knowing we all belong. Inclusion can be accomplished in several ways, but I've highlighted three that may be useful to any classroom. I've also used several examples that instructors can implement in an ethics class immediately after reading this chapter. These strategies include incorporating diverse voices, providing alternate or multiple assessment forms, and creating accessible materials and inclusive activities.

Diverse Voices

One of the easiest ways to be inclusive is to incorporate diverse voices into your curriculum. This means ensuring that you include a variety of races, ethnicities, genders, sexualities, ages, and geographies. For example, if you teach an introductory ethics course, you have non-Western philosophies like Daoism or Confucianism. Or you make sure that feminist standpoint theory or care ethics are included in the class. It also means being conscious of including diverse identities in the curriculum and avoiding tokenizing the voices.

Starting by adding more content into a course to enhance diversity and representation can muddy the curriculum. Addition without subtraction can lead to overcrowding. The overcrowding then doesn't allow students to engage critically with diverse voices. Instead, it can become a representation for representation's sake. Adding diverse voices also does not mean highlighting them in a singular week. For example, isolating Black / brown voices or female voices to one week and labeling them as "diversity" weeks (or a variation that focuses on the identity labels) doesn't promote inclusivity. Again, that can become a representation for representation's sake. Increasing your diversity in voices means thinking about international authors, especially those from the Global South. Students often don't encounter these voices independently if we don't share them.

Being more inclusive in your class requires more steps than adding voices. Beyond the texts, think about whose voices are absent and help students to uncover them—including their own. But assume that their previous exposure isn't enough. The journey to discover inclusivity has its barriers, so we must create inclusive instructional practices to help students access our curriculum.

Alternate Assessments and Multiple Intelligences

Representations aren't the only way to build inclusivity into our teaching. We translate our educational experiences into our teaching practices, which also means our assessment practices and experiences. The most common major assessments in classes are exams and papers. Yet both are

somewhat limiting when we consider how students learn. Embedding inclusivity means thinking about how students comprehend your content and how they can perform it proficiently. Take Howard Gardner's multiple intelligences framework.[1] In it, he explains that learners approach tasks in a variety of ways and that these ways don't necessarily have clear-cut criteria for when someone may use one over another. Gardner believes it is essential to design learning experiences that allow different learning styles to show how they approached and comprehended the task. These styles/intelligences include:

- Verbal-linguistic
- Logical-mathematical
- Visual-spatial
- Musical
- Naturalistic
- Bodily-kinesthetic
- Interpersonal
- Intrapersonal

With each style, students process learning differently. If we think about how we design our assessments in our classes, we should consider that there can be multiple ways for students to showcase their knowledge. In ethics classes, we tend to favor verbal-linguistic, interpersonal, and intrapersonal learning. But we need to recognize that only some of our students can engage in those forms. We can include more students in the learning by offering different assessments to achieve the same instructional objectives.

If you traditionally assign a research paper for the final assessment in your class, think about what goals you are trying to achieve. You could have a rubric that helps students to see what those goals are or what outcomes they are being measured by or assessed with. Is the research paper the only way to use that rubric? One way to become more inclusive is to vary your assessment opportunities. Yes, this means additional labor up front, but the outcome is more rewarding for you and your students. Let's still assign that research paper, but instead of just the paper, let's give students options to write a journalistic story, create a podcast episode(s), design a magazine spread, shoot a photo narrative, or outline a campaign. By offering students more options and aligning them to the same evaluation tool (i.e., a rubric), students can pick how they want to perform. In doing so, they can also use the intelligences they've learned as strengths to showcase their proficiency on class objectives.

Accessible Materials and Activities

When we think about how to be more inclusive in our teaching, there is often a hierarchy in our minds of what to address and how. Unfortunately, that means we may neglect the need to consider accessibility. Many of our students will come to our classrooms with different learning styles (as noted previously), and with those will come different needs. In some cases, students will have barriers to learning that they are working to overcome, while others must seek additional support to navigate how they learn. Students are also entering classrooms with lower testing scores or writing abilities. Keep in mind that not all students will disclose having learning difficulties or ask for accommodations, which makes it imperative to think about possibilities for all students. And many of the accessibility shifts you make can be done in service of all students in your classroom.

Integrating multimodal teaching is one of the most common changes we can make in our classrooms. This includes providing voice-overs for slide decks, using assistive technologies to increase functionality, adding alternative text to visuals, and using closed captioning when delivering audio content. Universal Design for Learning (UDL) is a way to think through early accommodation changes in your curriculum. UDL provides a framework to give all students learning opportunities by thinking about engagement, representation, and expression—the why, what, and how of our learning. Each layer of UDL focuses on options to stimulate motivation, sustain enthusiasm, present information differently, and offer support so learning can happen for all. UDL guidelines recommend seven principles in their Universal Instructional Design Implementation Guide:[2]

- Be accessible and fair.
- Provide flexibility in use, participation, and presentation.
- Be straightforward and consistent.
- Be explicitly presented and readily perceived.
- Provide a supportive learning environment.
- Minimize unnecessary physical effort or requirements.
- Ensure learning spaces that accommodate both students and instructional methods.

Another accessibility opportunity is consistency. We can include accessibility resources on our syllabi and reiterate how we reinforce them, establish common lesson structures and reminders, and encourage reflection and communication about learning experiences. LMSs are suitable places to have a space where all this occurs. For example, while your syllabus in print form doesn't reflect the philosophy of "syllabus as a living document," the LMS can become the living contract with more frequent

updates. Students often have phone and SMS notifications from the LMS set, making it a more direct place to share up-to-date information. I create modules for each class session on my LMS. From there, I build a three-part lesson structure to help students see how the class will progress:

- Prepare: Share with students what they will do to prepare for class and what you will do in the course's opening minutes to set the lesson's tone.
- Engage: Share what students will do in class, including the overarching activity and any goals you hope to accomplish.
- Reflect: Share with students how you will transition from the lesson to what they must do to 1) conclude class and 2) transform their learning through an assessment or the upcoming reading assignment.

This structure comes from the learning framework of Project CRISS (CReating Independence through Student-owned Strategies). The design helps students see how learning will develop and how to recognize what types of learning they will be doing at different times. Providing structure for all students encourages equity while reflecting a desire for a more inclusive and common language. Beyond that, remember that an LMS needs to be accessible to all learners; therefore, visit the National Center on Disability and Access to Education website[3] to learn the most effective ways to make your LMS accessible for visual and verbal needs. Suppose you feel uncertain about how best to make your classroom more accessible. In that case, university offices of teaching and learning and disabilities services will have professional development and mentoring opportunities to coach you to be more comfortable.

Another consideration for media teachers is technology or material access. Access for inclusivity doesn't just focus on a learner; it also reflects a need to remember what materials and technologies our students have easy access to when we design assignments and activities. For example, if you have a photo editing assignment, is lab access available for students who don't have editing capabilities on their computers? Or, for an interview assignment, if you require students to do an in-person interview, do students have the resources to get there? Given the importance of technology in our programs, accessibility of resources should be a top priority not just in our classes but also for leadership.

WHO DO I WANT TO BE?

Once we've thought about what we can do to make our curriculum and instruction more inclusive, we need to take one more step: self-reflection.

This chapter began by sharing one specific instance of a class that we can change to make the remainder of the course feel more inclusive. I then explained how we could use different strategies throughout our class to develop more inclusive pedagogy. But once we're done designing or teaching a class, we often forget to reflect on our experience.

Just as I started by sharing that we should ask students who they want to be, it is essential to conclude with the same question, asking it of ourselves. Who do we want to be? And when we think about that, consider the impact we want on our current and future students. Do we want to be remembered simply for the content, or are we hoping to walk away from an activity, a unit, or a class wanting students to recognize the lasting lessons? If we want the latter, we must reflect on the inclusivity of our courses. Use these questions to reflect on the lesson you taught, the unit you designed, or the course you just completed:

- Who are the voices in my class—both in the curriculum and physically in the classroom?
- Where are these voices located?
- Am I providing students with options that reflect their learning strengths?
- How am I assessing student learning?
- What words am I using in my feedback?
- What kind of access do my students need to be successful in this course?
- What materials or technologies am I using, and how are students expected to use them?
- Do I provide a space for feedback?
- How are students expected to interact with their classmates?
- What types of activities am I using to encourage inclusion and belonging?

Beyond those questions, it is essential to ask ourselves questions. Try these:

- Where do I stand in the room—physically, academically, emotionally, and mentally?
- What do I believe about teaching and learning? And what do I value?
- How do I approach teaching?
- How do students come to know me?
- Who do I want to be?

Integrating self-reflection can be done in several places in your class. I reflect after each lesson. However, for some, it occurs at the end of the class

when reflecting on our course experience seems more natural. Regardless of choice, you should consistently integrate self-reflection, such as quarterly or at the midterm.

INCLUSIVITY AS A CORE PROMISE

This book offers ways to integrate ethics into existing courses or teach standalone ethics classes in your department, school, or college. How you take up the advice in this book is personal, much like teaching. That means what we choose to do in our classes represents a series of essential and interlinked decisions informed by who we are as people and who we want our students to be when they leave our classes.

This chapter provides different approaches to making the experience of being in your class more inclusive, thus amplifying the ethical imperative to support diversity, equity, and inclusion. This chapter represents a sense of belonging that instructors can craft through different pedagogical decisions. It begins with how you frame the course—the question you ask students to justify their belonging in the classroom. From there, it becomes a question of how students experience this course and where they feel they are seen and heard. But none of this is possible without considering how our schools and classrooms will become more diverse as time progresses. Our classrooms will continue to be rich patchwork quilts. Therefore, it will be increasingly essential to undergird our curriculum with inclusivity. So, who do you want to be? And how does that person help create imagined, equitable, and just futures for our students—present and future?

NOTES

1. "A Beginners Guide to MI," MI Oasis, Harvard Graduate School of Education, accessed April 17, 2023, https://www.multipleintelligencesoasis.org/a-beginners-guide-to-mi.

2. Jaellayna Palmer and Aldo Caputo, *The Universal Instructional Design Implementation Guide* (University of Guelph: Teaching Support Services, 2003), https://ctei.jhu.edu/files/uid-implementation-guide-v6.pdf.

3. "Cheatsheets," National Center on Disability and Access to Education website, 2023, https://ncdae.org/resources/cheatsheets/.

II

ETHICS IN EVERY AREA OF STUDY