Transnational Global South Informed DisCrit in Teacher Preparation:

Boundary-Crossing Between Disability Studies and Communication Sciences

Shehreen Iqtadar[1] and David Hernández-Saca[2]

[1]Rowan University

[2]University of Northern Iowa

Author Note

The authors report there are no competing conflict of interests to declare.

Abstract

This paper explores how global South informed DisCrit (GSI-DisCrit) can serve as an analytic tool and praxis within teacher preparation programs in higher education. Using methods of self-study, the co-authors exemplify how teacher preparation institutions may create inclusive education access through interdisciplinary boundaries-crossing and objects when preparing pre-service teacher candidates for inclusive classrooms.

Keywords: DisCrit, global South, disability studies, teacher preparation

Transnational Global South Informed DisCrit in Teacher Preparation: Boundary-Crossing Between Disability Studies and Communication Sciences

Students of color are and have been disproportionately represented in segregated special education classrooms (Artiles, 2011, 2013). Approximately 85 percent of U.S. public school teachers are White females while 40 percent of their students belong to racial and ethnic minorities (Ferri & Connor, 2005). Teachers recommending students of color, especially Black students, for special education are mostly White female teachers who have never been identified with a disability themselves (Perouse-Harvey, 2022). In addition, the entanglements with language, immigration status, and disability are another system-wide problem that requires systemic-change efforts and teacher positive responses (Artiles et al., 2005). This student-teacher cultural and racial mismatch may result in interpersonal misunderstandings leading to special education referrals (Santamaría Graff et al., 2020). This is especially critical with more special education teachers leaving the field every year and being replaced by novice teachers, where these new coming teachers feel less prepared to teach in diverse inclusive classrooms (Edgar & Pair, 2005).

Teacher preparation programs in special education attempt to prepare pre-service teachers for the complexities of the profession (Santamaría Graff et al., 2020). Yet, preparing teacher candidates for increasingly diverse inclusive classrooms remains an area that needs reimagining the educational structures, practices, and priorities (Stolz, 2021). Since the special education eligibility process typically begins with teacher referral, teacher education scholarship is increasingly calling for (a) engaging the silenced histories of people and

students of color in teacher education and (b) global dis/ability frameworks and intersectional analyses within the teacher preparation programs (Rodriguez-Mojica, et al., 2020).

This is especially significant in today's growing immigration from the global South (Peguero, 2009) and the demographic imperative. In the current U.S. education system, the demographic imperative is understood as a system-wide problem related to: (a) increasing immigrant and refugee student population in U.S. public schools, (b) the differences between these students and their white middle class teachers' backgrounds and lived experiences, and (c) the educational debt between diverse students' and their peers' educational outcomes (García et al., 2009; Ladson-Billings, 2006).

This is not to undermine the fact that most immigrant children experience cultural and social challenges in their country of resettlement (Jhagroo, 2011). Some of these challenges may include making local friends, becoming familiarized with new school culture and society, and acquiring new language skills (Mthethwa-Sommers & Kisiara, 2015). These social and cultural challenges may cause barriers to learning experiences. However, the role of teachers is paramount for students in this transition phase, which requires educators' understanding and unpacking of personal biases and assumptions toward students migrating from global South countries. The purpose of this article is to engage in such transnational disability justice (Berne et al., 2018; Invalid, 2016) analyses and exemplify how the authors engaged a global South[1] informed Disability Critical Race Studies (DisCrit) (GIS-DisCrit) with their pre-service senior year students at a public university. The goal here is to create

---

[1] We understand Global South is a contested term which connotes not only geographical locations (referring to the 32 countries below the equator) but is also historically grounded in the colonial era and to the cultural, political and economic power relations between the metropole and the peripheries. We further acknowledge that there is a Global North in the Global South and vice versa and that the Global South is non-monolithic.

inclusive education access for students of color migrating from global South countries, by supporting future teachers through boundary crossing and object creation at the boundaries between traditional special education and Disability Studies in Education (DSE). As a result of this framework, we entered into *critical boundary crossing and object and artifact praxis* with self and each other relative to the curriculum, assessment, instruction, and pedagogy we co-created alongside our pre-service teachers that centered a GSI-DisCrit framework.

According to Akkerman and Bakker (2011) "boundary crossing usually refers to a person's transitions and interactions across different sites, [and] boundary objects [are the] . . . artifacts doing the crossing by fulfilling a bridging function," and hence serving a collaborating function (p. 133). By boundary-crossing and objects, we center the importance of interdisciplinary special and inclusive education teacher voice and practice (i.e., objects) regarding the needs of diverse learners such as emergent bilinguals with and without disabilities at the system-level boundaries between the master narratives of disabilities encoded in the Individuals with Disabilities Education Act of 2004 (IDEA) (Hernández-Saca, 2017) and the discursive, emotive and material realities of diverse students such as immigrant and refugee students with and without disabilities in education (Voulgarides et al., 2023). According to Kerosuo and Engeström (2003) "while the focus of implementation is the tool-creation [e.g., boundary object] for collaboration in the interorganizational context, boundary crossings between providers from different organizations are a precondition for the study of learning and development" *despite* sociocultural differences (p. 346). However, we underscore the importance of honoring and radically loving those sociocultural differences, emphasized in our course tenets (See Table 1 for a list of all the course tenets), which were

developed in our co-teaching of the course that we share as an example of enacting a GIS-DisCrit in special education. Specifically, in this article, we ask:

In what ways can teacher preparation institutions create inclusive education access through interdisciplinary boundaries-crossing and objects when preparing pre-service teacher candidates for inclusive classrooms?

Within this article, we share boundary crossing and object creation that we co-created regarding a collaboration between our Department of Special Education with a faculty member from the Department of Communication Sciences and Disorders. We included our pre-service teachers within our minor in special education course, *special education law, assistive technology, and advocacy,* and our colleague's Assistive Technology (AT) and Augmentative Alternative Communication (AAC) artifacts. We centered the value of interdisciplinary collaborative special and inclusive education work and the spirit that both general and special educators can serve all children such as emergent bilinguals with disabilities by collaborating with speech and language pathologists through Critical GSI-DisCrit Continuum Pedagogy for Classroom Engagement (Iqtadar et al., 2021).

Theoretical and Conceptual Foundations

We situate this study in the interdisciplinary and intersectional field of Disability Studies in Education (DSE) (Annamma et al., 2013; Connor et al., 2011). The scholars within the Critical Disability Studies (CDS) community have argued for a global South theoretical and analytic engagement in the field (Goodley et al., 2019; Nguyen, 2018). Building on the work of DisCrit scholars (Annamma et al., 2013), we situate a global South informed DisCrit

(GSI-DisCrit) framework to exemplify how we engaged a transnational approach[2] to disability studies in one senior year course titled: *SPED 4150/SPED 5150 Introduction to Special Education: Legal, Advocacy, and Assistive Technology Practices and Issues* at a predominantly White public university in the Midwest.

DisCrit is an emerging and dynamic interdisciplinary theoretical framework simultaneously engaging the fields of Disability Studies (DS) and Critical Race Theory (CRT); both originated in and retain an indiscriminate attention to the voices and disability experience of global North academics and activists (Grech, 2015). While 80 percent of world disability is created in global South countries, Southern perspectives have mostly been marginalized and/or oversimplified as a monolithic experience of disability within the field of DS (Ghai, 2006; Meekosha, 2011; Meekosha & Shuttleworth, 2009; Munsaka & Charnley, 2013). This leads to an "academic neo-imperialism" (Grech, 2015) embedded within the coloniality of power where the Western and imperial knowledge is considered "the knowledge" and the Southern epistemologies and Southern theory has mostly remained absent, privileging global North theory and experiences (Nguyen, 2018). Arguing about such power relations between global North and global South, Ghai (2012) suggested that

> . . . structural and historical obstacles should be identified and be able to suggest practical arrangements that enable both parties to move away from the typical roles of the Global North as a 'giver' and the Global South as a 'receiver' . . .To be genuinely cooperative, Dufour (2006) emphasises that it is essential that the research questions subsequently posed should equally address the theoretical and applied interests of both partners. Dufour further asserts that both sites should recognise the potential

---

[2] In the context of this paper, transnationalism represents going beyond nation states and national boundaries and understanding ways in which the Global South is not always the 'receiver' of knowledge, and the Global North is the 'giver'. Instead, the role is bidirectional and beneficial for both. This way our use of the term signifies how learning from the decolonial perspective benefited our students situated in the U.S. to better comprehend global disability politics and feel prepared to support their future students from diverse national backgrounds.

significance of the findings to their respective national settings and to their indigenous knowledge theory building. (p. 262)

Ghai (2012) challenges the "overbearing and sweeping" (p. 273) theories from the global North that are appropriated in the global South without the historical, colonial, and cultural understanding of the South as well as the disability experience in relation to the local practices. Similarly, according to de Sousa Santos (2015, 2018), "cognitive injustice" poses a significant threat to global social justice. This injustice stems from a failure to acknowledge the diverse ways of understanding, wisdom, and existence found among people worldwide, particularly those in the global South. The dominance of Western epistemology, and consequently the global North, perpetuates this imbalance by marginalizing non-Western perspectives.

Aligned with Ghai (2012) and de Sousa Santos (2015), in this paper, we exemplify how we employed a global South informed DisCrit (GSI-DisCrit) to engage DisCrit to a global intersectional disability politics within our course tenets. GSI-DisCrit proposes to engage the systems of oppression in the global South that are most directly impacted by the policies of Eurocentric ideals and affect the everyday life of disabled people with marginalized identities in the countries of the global South (Iqtadar et al., 2021). In other words, GSI-DisCrit contests the Western-based and North American versions of disability politics and recognizes and advocates for the voices and experiences of the subaltern population with disabilities as well as the frameworks and knowledge produced in Southern spaces (de Sousa Santos, 2015, 2018; Chataika, 2018; Goodley et al., 2019; Grech, 2015; Grech & Soldatic, 2016). One such example is to critically investigate the legal influence of U.S. civil rights discourses and educational laws, including the Americans with Disabilities

Act (ADA) and the IDEA, which is approximated by the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) in global South countries (Iqtadar et al., 2021). We used the following points from the GSI-DisCrit work (Table 1) within our course tenets to help the preservice teachers unpack how nativist[3] racism and ableism work interdependently to marginalize newcomer students of color from global South with and without disabilities (See Table 1).

Self-Study at the Boundaries of Disability Studies and Communication Sciences and Disorders

Self-Study in Teacher Education. We employed critical self-study in teacher education (Anderson, 2006; Kosnik et al., 2006) to narrate and analyze our pedagogical practices about the institutional practices, and to present our use of GSI-DisCrit framework within classroom ecology. According to Fraser (1985) "no one has yet improved on Marx's 1843 definition of Critical Theory as 'the self-clarification of the struggles and wishes of the age'" (p. 97). We, in turn, adopt this definition as what we mean by *critical* in our critical self-study in teacher education as a way of co-facilitating the self-clarification processes of creating inclusive education access skills, knowledge, and dispositions through a GSI-DiCrit approach. Self-study in higher education research refers to educators researching their teaching practices with an attempt to improve, explicitly narrate their pedagogical expertise, and to contribute to the methodological base of teacher preparation programs (Vanassche & Kelchtermans, 2015). As scholars of color from global South and global North, we came together to reflect, analyze, and co-teach from the lens of GSI-DisCrit, with the hope of

---

[3] The assigning of values to real or imagined differences to justify superiority and dominance of the native White over non-native people and refugees of color (Huber et al., 2008).

identifying how our future teachers can understand and mitigate the challenges that first-generation immigrant and refugee students from global South experience in the U.S. public schools. We also used self-study to help us maintain intensive self-reflection to understand how our normative beliefs and biases remain hidden if not reflected upon, and how we can support each other to identify some of these hidden assumptions by becoming critical friends in the process. Given our research design that centers on introspection and analytical self-reflectivity about *what, how, and why* we engaged in such knowledge claims about the boundary crossing and objects, we choose to not pursue an Institutional Review Board (IRB) at this point.

Researcher Positionality. We engaged in the work of teacher preparation and the co-construction of inclusive education access through an interdisciplinary boundaries-crossing and objects for preparing pre-service teacher candidates for inclusive classrooms by being mindful of our personal, professional, and programmatic researcher and teacher education identities. We situate such work as part of ethics and trustworthiness (Brandenburg & McDonough, 2019) given the boundary work relative to the technical, contextual, and critical components of praxis between traditional special education and DSE. In turn, we operationalized researcher positionality through the researcher self along all of the dimensions of not only the research processes and elements but also regarding the boundary crossing and creation of tools such as the ones presented below and our collaboration with Dr. Jackson[4]. We align such a positionality operationalization with Boveda and Annamma (2023) to challenge the fields of special education and DSE by going beyond a statement in

---

[4] Pseudonym used.

the ethical and paradigmatic work of theory, research, policy, and praxis as it relates to one's positionality. For example, above we positioned ourselves as scholars of color from global South and global North, but here we further articulate our positionality, which was central to all our knowledge production, before, during, and after writing this piece.

Shehreen. Within the U.S. education system, I am a South Asian Muslim female scholar of color. Living as a first-generation immigrant woman of color from the global South has shaped and informed my identity in multiple ways. I am specifically sensitive to the issues of segregated education systems for first-generation students, including immigrants and refugee students from global South, teacher education inclusive practices, as well as the neoliberal educational agendas imported from the global North to the countries of global South without nuanced understanding of local contexts or engagement with students with disabilities and their families. I understand that global South is non-monolithic and understand my privileges as a western-based non-disabled educator and academic of color. For this purpose, I build my teacher preparation courses from an interdisciplinary lens of critical pedagogy in disability studies and culturally sustaining pedagogy. Through this self-study, I engaged and continue to engage with the system of higher education as a global South educator of color who has experienced multiple global cultures academically and socially, and has lived as "majority" and "minority" in many contexts throughout life.

David. I am a dis/Abled scholar of color who experienced self-contained settings in special education from K-5 grade and increasingly was mainstreamed in the regular education classroom. Over the last 15 years, I have grappled with the meaning of being labeled with an auditory learning disability, the shame and stigma of being in special education, and how it

impacted my sense of self. I became a teacher educator because I wanted to change the deficit thinking and language associated with special education segregation and labeling practices and policies. Given these personal experiences with the field, and how they have shaped the questions I ask and the research agendas I pursue and the *what, how, and why* relative to the research questions I co-construct with colleagues like Shehreen. In other words, my personal life is related to my professional and programmatic selves and how in turn I engaged with the multiple research processes, and teaching processes with and alongside Shehreen, our colleague from Communication Sciences and Disorders, and our pre-service special and inclusive education teachers. Lastly, in my collaboration with Shehreen, our lens of our immigrant and refugee experiences shaped our conversations in being intentional in the *what, how, whom, and why* relative to a GSI-DisCrit justice praxis at the boundaries and how we wanted to orient our pre-service teachers to their teacher work and voice.

Data Collection and Analysis

Our data for this self-study stems from co-teaching a course over one year (i.e., 2020). We used five key features of critical analytic autoethnography for data collection and analysis. These key features include (1) analytic reflexivity, (2) narrative visibility of the researcher's self, (3) dialogue with informants beyond the self, (4) member researcher status, and (5) commitment to theoretical analysis (Anderson, 2006). We further operationalized these key features through our above definition of *critical*. We maintained analytic reflexivity through after-classroom discussions and kept separate reflective journals to reflect on our co-teaching methodologies. Maintaining reflective journal entries was an important feature considering our differing intersectional positionalities regarding race, dis/ability, gender,

culture, and language(s). We discussed these entries during our after-class meetings. Data collection also included reconceptualizing the course by creating and/or modifying the course artifacts (such as creating assignments, incorporating the Assistive Technology (AT) and Augmentative and Alternative Communication (AAC) lab visit, embedding case studies within course materials and the course tenets, and (re)conceptualizing the course from GSI-DisCrit approach through the creation of the course tenets), our discussions with students and each other as critical friends (Schuck & Russel, 2005), as well as our theoretical commitments to the field of DS. We entered into criticality through our dialogue (Freire, 1970) by a) engaging and activating our personal, professional, and programmatic selves as teacher educators and b) critically reflecting on what we each shared that was going on for us in our hearts and minds. Such a process we later came to describe as co-mentorship. (This has also been documented elsewhere. See Iqtadar & Hernandez-Saca, 2023). This rigorous process of simultaneously conducting data collection and analysis is effective for co-personal, co-professional, and co-programmatic growth and praxis (Kosnik et al., 2006) in teacher educational contexts to prepare future educators for diverse classrooms.

Operationalizing GSI-DisCrit as an Analytic Tool and Praxis

We introduced course tenet 1 by foregrounding global South voices and narratives through podcasts and articles of students of color with disabilities, including recent migrants and refugees from the global South, to disrupt the deficit assumptions about race, migration, and ability as well as to help pre-service teachers re-think, reflect and transform the Eurocentric ideologies embedded within the U.S. based special education curriculum. The classroom discussions involved identifying their own multidimensional identities, the role

that the education system plays in creating and maintaining biases and assumptions about those migrating from the global South, as well as discussing how the educational spaces deem different for first-generation migrant and refugee students from the global South.

We highlighted the second tenet in conjunction with the first tenet to identify the role of "culture" in one's life as well as review the history of the traditional medical model of disability, the social model of disability, the psycho-emotional model of disability, and intersectional disablism models as primarily embedded in global North context (Iqtadar et al., 2021). Such as Grech (2015) argues, that:

> Colonialism matters because as researchers, academics and practitioners, this history frames, positions and legitimises us, our epistemologies and disciplines (e.g., disability studies), methods, practices and the universalising knowledge we produce . . . It also sustains the structures (global North universities and organisations) to maintain this epistemic and material superiority [of global North] and the exportation/imposition of its 'knowledge', methods (e.g., the social model of disability) and practice to an undeveloped South space historically (re)constructed ontologically as perpetually deficient. (p. 17)

From a decolonial perspective, our goal was to help our students become critically aware of how these models of disability originated *in* and *for* global North contexts and overwhelmingly discriminate against the voices of disabled people from the global South. Such as in some cultures in the global South, a dis/abled body might not be considered as something to be "fixed" or remedied and/or viewed from the lens of "productivity" in capitalist terms (Rizvi, 2017). In another context, it may be associated with divine blessing, or viewed through the lens of "karma" which views disability as Karmic compensation in this life or the life of rebirth (Iqtadar et al., 2021). Taking such a decolonial approach to the university curriculum, which acknowledges that knowledge is not owned by anyone and specifically by global North in this particular instance, helps open the avenues of how

disability could be viewed from another perspective, in this context the Southern perspectives, which defines disability in historical, cultural, social, political, and economic terms (Cutajar & Adjoe, 2016; Jenks 2017; Johansson 2014). The co-authors brought resources in the classroom to read and discuss (a) how disability might be understood differently in some global South countries, (b) the deficit perspectives about people from the global South, and (c) how cultural understandings of disability may interact with the local dis/ability interpretations for their future new coming students and families migrating from the global South. These readings included texts such as *Disabled Upon Arrival* by Jay Dolmage (2018), and Iqtadar's phenomenological study with first-generation African immigrant and refugee students with disability labels which were in progress at the time (Iqtadar, 2024),

Shehreen has a dual degree in Speech and Language Pathology from Pakistan and a special education degree with a DSE focus from U.S. Shehreen leveraged her background knowledge and experience of working in different professions in the global South and global North contexts to help students explore how constructs from the global North, such as from the American Speech Language Hearing Association (ASHA), have been imported in day to day practice, such as taking patients' history, creating SOAP notes and labeling students in specific global South contexts.

Tenet 3, the global North interest convergence in global South countries makes it particularly important to identify how local education is never detached from global contexts. After reading the GSI-DisCrit text as an assigned class reading, students researched and created a list of inclusive education institutions being run in global South countries and read

through their work and contributions in the field of inclusive education. Some of these institutes across regions included *Springdales, Pathways, Nirmal Bhartia School, The Heritage School, Kreative Kinder Haus, ASAS International School, Headstart Kuri, Oasis School for Autism* in India and Pakistan, *Tauri Foundation, Sylhet Inclusive School & College, Baptist Mission Integrated School (BMIS)* in Bangladesh and *Cameroon School News* in Africa. Students were then asked to complete a group activity identifying the new knowledge that emerged exploring the resources in the global South and finding ways how they would use the lessons learned from these resources in their future classrooms. Finally, Tenet 4 humanizes the educational experiences of students with multidimensional identities and identifies individuals as whole.

Table 1

Applying GSI-DisCrit as analytic tool and praxis

Course Tenet through GSI-DisCrit framework	Applying GSI-DisCrit as analytic tool and praxis
Center the voices of globally dis/abled multiply marginalized people, both in the global South and those migrating from the global South to the global North	Valuing a global multidimensional notion of identity vs. singular notion of identity
Emphasize the social, global cultural (beyond singular understandings of culture), psychological, emotional, material, judicial, political, and historical constructions of race and ability, [that acknowledges the onset of racism and ableism], which sets one outside of the global ability supremacy and racial "norms."	Multidimensional notion of "culture" and emphasizing the various viewpoints about disability through individual and cultural experiences rather than traditional medical models as used in the global North
Calling out the global North interference and interest convergence and resisting its neoliberal concepts which create a mythical divide of "global North/South" to understand human beings (through racial, disability, tribal, caste identities) that value the economization of human bodies and their productivity through local and global institutions and structures.	Understanding and dismantling the intersection of White privilege and ability supremacy in local and global contexts.
Understanding individuals as whole and learning about psycho-emotional disablism and intersectional disablism to promote social justice, equitable and inclusive educational opportunities.	Understanding that labels do not define a person and that a disability is not just physical. Take the time to learn about the person and their identity without bias (implicit or not). Show care, respect, support, and understanding to the person.

Modified from Iqtadar et al., (2021).

Applying the Critical GSI-DisCrit Continuum to Pre-Service Teachers' Classroom Engagement and Pedagogy

Preparation. We collaborated with one of our colleagues in the Communication Sciences Department, Dr. Jackson, to visit the AT and AAC lab and learn about the use of the AT and AAC devices available. The students read Yvonne's AT case study about her journey towards the use of AAC for literacy education that Dr. Jackson selected and brought it to us for review. Yvonne is a bilingual 10-year-old girl with cerebral palsy of the spastic quadriplegic variety from Puerto Rico. She has non-ambulatory and limited-speaking secondary to cerebral palsy (Harrison-Harris, 2002). We all felt this was representative of the issues of cultural, linguistic, and disability diversity we wanted to explore with our students. Once students read the case study, they reviewed a set of eleven AT and AAC videos developed by Dr. Jackson's graduate assistants explaining the specific devices and their use. Our students then visited the AT and AAC lab and explored these devices hands-on. Once finished, Dr. Jackson and the co-authors met with the students to discuss their tour to the lab and answer the questions that might have been raised during the visit. In addition, we focused on the importance of working as a team with all of the multidisciplinary Individual Education Program team of students with disabilities through a Critical GSI-DisCrit framework, as we outline below.

Example. The AT and AAC lab visit was organized in conjunction with two major assignments for the course. For this paper, we will explain one of these examples. As an IRB was not taken to document students' responses[5], we will only share the assignment and the

---

[5] Throughout our research design of self-study in teacher education, we generated the data for this study through the aforementioned tools outlined by Anderson (2006); however, in retrospect, we also honored the critical

examples prepared by the co-authors to help students brainstorm. Following the self-study in teacher education methodology, we used our reconceptualized course boundary crossing and objects and artifacts as data for this article. To begin with, we asked students to collaborate in teams to work on one of the major assignments titled: *Advocacy Project or Plan,* for the course. We created the assignment in two parts. For part 1, student teachers engaged in a classroom workshop with their group partners and filled out the table (Table 2) template. This process helped them re-read Yvonne's case study from the lens of course tenets and embed them within their ongoing discussion about the advocacy and activism module of the course. During the workshop, the co-authors circulated among the groups and engaged in conversations with the student teachers, probed critical questions, and offered insights when requested. Examples were also provided (see column 2, table 2) to help student teachers engage the course tenets with the case study and advocacy skills. Student teachers then brainstormed and listed multiple ways they can connect course tenets to advocacy and activism in their future schools and classrooms. Some of the ideas presented by the co-authors (for columns 3 and 4) included but not limited to: 1) educating oneself about students' multicultural and multilingual backgrounds as well as their political and emotional differences, 2) embedding language components into the AT tools when needed (such as *Boardmaker* through a culturally sustaining pedagogy approach by including the language of the students and representative images for the Picture Communication Exchange System (PECS), 3) engaging in classroom activities/projects that value multiple perspectives and

---

reflective process through 1) autobiographical reflection as a learner of practice, 2) our students' perspectives in our critical self-reflectivity, 3) our colleagues' perceptions and experience and 4) the lens from the empirical and theoretical literature base relative to our research question (Brookfield, 1998).

cultures to bring students' language and cultures to the forefront (Kulkarni & Parmar, 2017), 4) understanding your student as a whole, 5) creating equal opportunities and embedding Universal Design for Learning (UDL) within classrooms, as well as 6) asking different and critical questions within school spaces from a decolonial perspective to better support your students migrating from global South countries.

Once students filled out the template (Table 2), they worked together on part 2 of their Advocacy Project/Plan. Students were provided two options to pick from. They were asked to either create 1) an advocacy project or 2) a plan from the following options:

Advocacy Project:

- Make a "Top 10" List of creative ways to be an advocate for individuals with disabilities from diverse backgrounds (including race, gender, religion, and other identities).
- Create an Advocacy digitally accessible brochure highlighting ways teachers can serve as advocates for their first-generation Black, Indigenous, and Youth of color with dis/Abilities.
- Interview one student, teacher or parent of a student with multiple marginalized identities regarding their role as an advocate.
- Select a particular Special Education issue and make an infographic, poster or PowerPoint to illustrate possible ways to advocate for your position on the issue.

Advocacy Plan:

Write an advocacy plan for students with disabilities that incorporates diversity and include the following:

- identified statement of the need for advocacy
- a projected action plan for advocacy in a teaching or professional environment,
- and a reflection of how to be an advocate on the identified issue.

As co-teachers, we made ourselves available outside of class, via Zoom meetings, to help students brainstorm ideas for their final project. As a final step, student teachers shared the resources with the class on presentation day. We purposefully positioned our pre-service

teachers throughout the semester to account for GSI-DisCrit before coming to the signature assignment of the Advocacy Project/Plan. Throughout the course, we specifically framed the law, assistive technology, and advocacy portions of the course as being interrelated, therefore, during the orientation to the signature assignment we made sure to make this explicit to students. That is, how they could approach their Advocacy Project/Plan assignment through the work that they did in the Collaboration Course Tenets Table Connection to Advocacy and Activism Activity. Consequently, how our pre-service teachers were a) oriented to the assignment, b) the intellectual GSI-DisCrit work they did all semester long c) through the course tenets within and across the assignments, the instructor PowerPoint Slides, lectures, and readings, and d) all of the skills, knowledge, and dispositions that they developed were grounded from a GSI-DisCrit perspective.

Table 2

Collaboration Course Tenets Table Connection to Advocacy and Activism

Course Tenet Example	Yvonne's Case Study Collaboration Examples provided by co-authors	Connection to Advocacy and Activism:	Given this week's readings and podcast:
Center the voices of globally dis/Abled multiply marginalized people, both in the global South and those migrating from the global South to the global North.	Centering Yvonne's intersectional identities, to honor her language heritage of both Spanish and English. How both the Speech and Language Pathologist and Special and General Educators use the PLAAFP statement, to build a curriculum or IEP with supplementary aids such as AAC so that her IEP team can each know her strengths and areas of improvement.	List the multiple ways that you can connect your assigned course tenet (column 1) as a form of advocacy and activism.	How can you add to your ongoing understanding of the meaning of advocacy and activism for students of color with disabilities, migrating from global South, in special education?
Emphasize the social, global cultural (beyond singular understandings of culture), psychological, emotional, material, judicial, political, and historical constructions of race and ability, [that acknowledges the onset of racism and ableism],	Building a culture within the school and IEP team, that builds a positive environment, where we are cognizant of the different ideologies or worldviews, that might come from Washington or other historical periods in our history as a country related to Puerto Rico, and the intersectional ways that Yvonne might benefit from a multicultural AT and State Core		What ideas, concepts, or frameworks were introduced within the readings and podcast this week that you or your partners envision incorporating into your advocacy projects? And Why?

which sets one outside of the global ability supremacy and racial "norms."	curriculum.		
		Develop an action plan on how you would incorporate the course tenets to your advocacy project.	While you listened to the podcast, please list any questions you might have for our guest speaker for the next class.

Lessons Learned from Engaging in GSI-DisCrit Critical Self-Study in Teacher Education Practice

As co-authors of GSI-DisCrit, we engaged the framework with the methods of critical self-study within teacher education for the first time. Through our analysis of the data, we engaged in the process of self-reflection as learners of practice (Anderson, 2006; Brookfield, 1998). The process helped us continually narrativize and analyze our pedagogical practices as critical friends. Our different backgrounds from global South and global North helped us bring different perspectives, while we also learned from and with each other and our students. The goal was to help prepare our student teachers for diverse classrooms with students from diverse backgrounds learn about their own biases and assumptions and support their newly arrived future immigrant and refugee students from global South through the transition-related challenges.

Importance of Critical Inclusive Education Access through Interdisciplinary Boundary Crossing and Object Work

One of the major goals of this critical interdisciplinary boundary crossing and object tool creation was to support our student teachers to create inclusive education access and

practices for immigrant and refugee students from global South in their future schools. This is critically significant and timely within the U.S. education global contexts. Specifically, the IDEA disability categorization is based on the medical model of dis/ability which identifies a "problem" within the student while placing them at the margins of society (Dudley-Marling, 2015). This approach wants to "fix" the student, instead of fixing the system (Annamma et al., 2013). Hence, it requires schools to locate the student, conduct assessments and/or evaluations, categorize students based on the dis/ability label, place students in more segregated special education classrooms for some or all day and confirm that they receive special education services and protections. This model of identification and sorting of students in the education system follows the medical profession of identifying and "ruling out" the medical needs or emergencies of patients needing medical assistance, such as taking histories, conducting assessments, evaluating, and providing diagnoses (Connor et al., 2008). In alignment with the medical profession, this approach creates a false binary of "normal/abnormal" in the education system, which reinforces who is "normal" and who deviates from "typical," "normal" "abele-bondedness" and needs "fixing" (Annamma et al., 2017).

Within the western culture and education system, the "normal" is associated with the White middle class "able bodied" ways of being and doing (Leonardo & Broderick, 2011). The newly arrived immigrant and refugee students are often viewed through this lens of "normativity" that fails to account for a southern perspective and cultural and linguistic diversity. This is also represented within the education system when immigrant and refugee students are referred for special education services and are caught up in a difference-to-

deficit-to-disability "web" (Iqtadar, 2022; 2024) contributing to the overidentification of bilingual and or multilingual students into special education (DeMatthews et al., 2014).

Through the decolonial GSI-Discrit and inclusive education access perspective, the course supported student teachers to identify such challenges of distinguishing dis/abilities from English language proficiency, in current practice, and advocate for their future students in school spaces through a **GSI-DisCrit for justice in education** (Klingner et al., 2014; Park, 2019). This would have specific implications for students fleeing the economic and political instability in some global South countries caused by global North interest convergence (such as armed support provided by the U.S. and the U.K. in wars in the middle east, as well as mass destruction of the land and economies) causing mass migration to global North countries. While their experiences are catered as similar to the native-born students of color, the very nature of their transnational migration, and the impact of loss of land and capital along with the different cultural and social backgrounds requires educational institutions to prepare future educators from a decolonial perspective. We acknowledge that this paper and our pedagogy has been the first step to engage a GSI-DisCrit lens from the decolonial perspective in this regard.

Since the enactment of our boundary work processes and object and artifact creation and engagement in personal, professional, and programmatic renewal given our GSI-DisCrit teacher preparation approach to conceptualizing and practicing inclusive education access much has happened nationally and internationally regarding global politics, and in particular the Ukraine-Russian and the ongoing military and political conflict in the middle east and the armed support it receives from the western world. Such global instability and conflicts make

the critical work of GSI-DisCrit such a needed perspective to account for the critical, contextual, and technical components of education for historically marginalized youth coming from the global South. We submit that a GSI-DisCrit approach would help current and future special and inclusive education teachers to engage in interdisciplinary and collaborative efforts alongside immigrant and refugee students coming from the global South in co-creating inclusive education access. In addition, such a state of global affairs propels us to further theorize the GSI-DisCrit approach to center the role of ethics in special and inclusive education and teacher education. The fifth GSI-DisCrit point states:

> Acknowledge, support, and align with all forms of global activism, resistance and justice movements to counter-narrate the silence, lack of representation, and power within and between multiple levels of global and local civic society and institutions for critical revolutionary praxis (Author et al., 2021, p. 731).

In retrospect, this fifth point speaks to the role of ethics and an ethic of care relative to the emergent critical, contextual, and historical national and international events such as global politics. We then, in turn, consider how such a GSI-DisCrit approach and the roles of ethics and an ethic of care embedded in this last point can provide both teacher educators and pre-service teachers and invested parties in schools a framework to co-construct inclusive education access.

References

Akkerman, S. F., & Bakker, A. (2011). Boundary crossing and boundary objects. *Review of Educational Research*, *81*(2), 132-169.

Anderson, L. (2006). Analytic autoethnography. *Journal of Contemporary Ethnography, 35*(4), 373–395.

Annamma, S. A., Connor, D., &; Ferri, B. (2013). Dis/ability critical race studies (DisCrit): Theorizing at the intersections of race and dis/ability. *Race Ethnicity and Education*, *16*(1), 1-31. https://doi.org/10.1080/13613324.2012.730511

Annamma, S. A., Jackson, D. D., & Morrison, D. (2017). Conceptualizing color-evasiveness: Using dis/ability critical race theory to expand a color-blind racial ideology in education and society. *Race Ethnicity and Education*, *20*(2), 147-162.

Artiles, A. J. (2011). Toward an interdisciplinary understanding of educational equity and difference: The case of the racialization of ability. *Educational Researcher*, *40*, 431-445. https://doi.org/10.3102/0013189X11429391

Artiles, A. J. (2013). Untangling the racialization of disabilities: An intersectionality critique across disability models. *DuBois Review, 10*, 329-347. https://doi.org/10.1017/S1742058X13000271

Artiles, A. J., Rueda, R., Salazar, J. J., & Higareda, I. (2005). Within-group diversity in minority disproportionate representation: English language learners in urban school districts. *Exceptional children*, *71*(3), 283-300.

Bal, A. (2009). *Becoming learners in US schools: A sociocultural study of refugee students' evolving identities*. Arizona State University.

Bell, C. (2006). Introducing white disability studies: A modest proposal. In L. Davis (Ed.), *The disability studies reader* (pp. 275-282). Psychology Press.

Berne, P., Morales, A. L., Langstaff, D., & Invalid, S. (2018). Ten principles of disability justice. WSQ: *Women's Studies Quarterly, 46*(1), 227-230.

Boveda, M., & Annamma, S. A. (2023). Beyond making a statement: An intersectional framing of the power and possibilities of positioning. *Educational Researcher,* https://doi.org/10.3102/0013189X231167149

Brandenburg, R., & McDonough, S. (2019). *Ethics, self-study research methodology and teacher education*. Springer Singapore.

Brookfield, S. (1998). Critically reflective practice. *Journal of Continuing Education in the Health Professions*, *18*(4), 197-205.

Chataika, T. (2018) (Ed). *The Routledge handbook of disability in Southern Africa*. Routledge.

Connor, D. J., Gabel, S., Gallagher, D., & Morton, M. (2008). Disability studies and inclusive education—Implications for theory, research, and practice. *International Journal of Inclusive Education*, *12*(5–6), 441–457.

Connor, D. J., Gallagher, D., & Ferri, B. A. (2011). Broadening our horizons: Toward a plurality of methodologies in learning disability research. *Learning Disability Quarterly*, *34*(2), 107-121.

DeMatthews, D., Nelson, T., & Edwards, D. (2014). Identification problems: U.S. special education eligibility for English Language Learners. *International Journal of Educational Research*, *68*, 27–34.

de Sousa Santos, B. (2015). *Epistemologies of the South: Justice against epistemicide.* Routledge.

de Sousa Santos, B. (2018). The end of the cognitive empire: The coming of age of epistemologies of the South. Duke University Press.

Dudley-Marling, C. (2015). The resilience of deficit thinking. *The Journal of Teaching and Learning, 10*(11), 1–12.

Edgar, E., & Pair, A. (2005). Special education teacher attrition: It all depends on where you are standing. *Teacher Education and Special Education*, *28*(3-4), 163-170.

Erevelles, N., & Minear, A. (2010). Unspeakable offenses: Untangling race and disability in discourses of intersectionality. *Journal of Literary & Cultural Disability Studies*, *4*(2), 127-145.

Ferri, B. A., & Connor, D. J. (2005). In the shadow of Brown: Special education and overrepresentation of students of color. *Remedial and Special education*, *26*(2), 93-100.

Fraser, N. (1985). What's critical about critical theory? The case of Habermas and gender. *New German critique,* (35), 97-131. https://doi.org/10.2307/488202

Freire, P. (1970). Pedagogy of the oppressed. Continuum.

García, E. E., Jensen, B. T., & Scribner, K. P. (2009). The demographic imperative. *Educational Leadership*, *66*(7), 8-13.

Ghai, A. (2006). *(Dis)embodied form: Issues of disabled women.* Shakti Books.

Ghai, A. (2019). *Rethinking disability in India*. Taylor & Francis.

Goodley, D., Lawthom, R., Liddiard, K., & Runswick-Cole, K. (2019). Provocations for

    critical disability studies, *Disability & Society, 34*(6), 972-997.

    https://doi.org/10.1080/09687599.2019.1566889

Grech, S. (2015). "De-colonising eurocentric disability studies: Why colonialism matters in

    the disability and global south debate." *Journal for Study of Race, Nation and*

    Culture, 21. 6–21.

    http://www.tandfonline.com/doi/abs/10.1080/13504630.2014.995347

Grech, S., and K. Soldatic. (2016). Disability in the global south: The critical handbook.

    Springer.

Harrison-Harris, O. L. (2002). AAC, literacy and bilingualism. *The ASHA leader*, *7*(20), 4-

    17.

Hernández-Saca, D. I. (2017). Re-framing the master narratives of dis/ability at my

    intersections: An outline of a research agenda. *Critical Disability*

    Discourses/Discours critiques dans le champ du handicap, *8*, 1-30.

Huber, L. P., Lopez, C. B., Malagon, M. C., Velez, V., & Solorzano, D. G. (2008). Getting

    beyond the 'symptom,' acknowledging the 'disease': Theorizing racist nativism.

    Contemporary Justice Review, *11*(1), 39-51.

Iqtadar, S. (2022). *Educational experiences of first generation Black African students with*

    and without dis/abilities [Dissertation, University of Northern Iowa].

    https://scholarworks.uni.edu/etd/1236

Iqtadar, S. (2024). "Who created these rules?": Narrative accounts of two first generation

    Black African immigrant students with dis/ability labels. *Educational Studies*, 1-22.

Iqtadar, S., Hernández-Saca, D. I. (2023). Daring to speak/teach from our hearts: A self-study of critical disability studies teacher education at the boundaries of ableism, racism and sexism as faculty of color. In D. I. Hernández-Saca, H. Pearson & C. Voulgarides (Eds.), *Consilienceing, self-studying, radical loveing at the boundary work of disability studies in education and (special) education.* Lexington Books.

Iqtadar, S., Hernández-Saca, D. I., Ellison, S. & Cowley, D. [Invited Special Issue]. (2021). Global conversations: Recovery and detection of multiply-marginalized bodies. *Race Ethnicity and Education*, *24*(5), 719-736.

Invalid, S. (2016). *Skin, tooth, and bone. The basis of movement is our people: A disability justice primer.* https://www.sinsinvalid.org/disability-justice-primer

Jhagroo, J. R. (2011). *A hermeneutic phenomenological study of the lived experiences of immigrant students in their mathematics classroom at a secondary school in Auckland -New Zealand* [Unpublished doctoral dissertation]. Auckland University of Technology.

Kerosuo, H., & Engeström, Y. (2003). Boundary crossing and learning in creation of new work practice. *Journal of Workplace learning*, *15*(7/8), 345-351.

Klingner, J., Boele, A., Linan-Thompson, S., & Rodriguez, D. (2014). Essential components of special education for English language learners with learning disabilities. *Division for Learning Disabilities of the Council for Exceptional Children.*

Kosnik, C., Beck, C., Freese, A. R., & Samaras, A. P. (Eds.). (2006). *Making a difference in teacher education through self-study: Studies of personal, professional and program renewal* (Vol. 2). Springer Science & Business Media.

Kulkarni, S. S., & Parmar, J. (2017). Culturally and linguistically diverse student and family perspectives of AAC. *Augmentative and Alternative Communication, 33*(3), 170-180.

Ladson-Billings, G. (1998). Just what is critical race theory and what's it doing in a nice field like education? *International Journal of Qualitative Studies in Education*, *11*(1), 7-24.

Ladson-Billings, G. (2006). From the achievement gap to the education debt: Understanding achievement in U.S. schools. *Educational Researcher, 35*(7), 3-12.

Leonardo, Z., & Broderick, A. A. (2011). Smartness as property: A critical exploration of intersections between whiteness and disability studies. *Teachers College Record*, *113*(10), 2206-2232.

Meekosha, H. (2011). "Decolonising disability: Thinking and acting globally." *Disability & Society 26*(6), 667–82. https://doi.org/10.1080/09687599.2011.602860

Meekosha, H., & Shuttleworth, R. (2009). What's so 'critical' about critical disability studies? *Australian Journal of Human Rights, 15*(1), 47.

Mthethwa-Sommers, S., & Kisiara, O. (2015). Listening to students from refugee backgrounds: Lessons for education professionals. *Penn GSE Perspectives on Urban Education*, *12*(1), n1.

Munsaka, E., & Charnley, H. (2013). 'We do not have chiefs who are disabled': Disability, development and culture in a continuing complex emergency. *Disability & Society, 28*(6), 756-769.

Nguyen, X. T. (2018). Critical disability studies at the edge of global development: Why do we need to engage with southern theory? *Canadian Journal of Disability Studies, 7*(1), 1-25.

Park, S. (2019). Disentangling language from disability: Teacher implementation of tier 1 English language development policies for ELs with suspected disabilities. *Teaching and Teacher Education, 80,* 227-240.

Perouse-Harvey, E. (2022). Seeing the unseen: Applying intersectionality and disability critical race theory (discrit) frameworks in preservice teacher education. *Teachers College Record*, *124*(7), 51-81.

Rodriguez-Mojica, C., Rodela, K. C., & Ott, C. (2020). "I didn't wanna believe it was a race issue": Student teaching experiences of preservice teachers of color. *The Urban Review*, *52*(3), 435-457.

Santamaría Graff, C., Manlove, J., Stuckey, S., & Foley, M. (2020). Examining pre-service special education teachers' biases and evolving understandings about families through a family as faculty approach. *Preventing School Failure: Alternative Education for Children and Youth*, *65*(1), 20-37.

Schuck, S., & Russell, T. (2005). Self-study, critical friendship, and the complexities of teacher education. *Studying Teacher Education*, *1*(2), 107–121.

Stolz, S. (2021). Time for critical reimagining and breaking of silos in teacher education. *Teacher Education Quarterly*, *48*(4), 97-100.

Vanassche, E., & Kelchtermans, G. (2015). The state of the art in self-study of teacher education practices: A systematic literature review. *Journal of Curriculum Studies*, *47*(4), 508–528.

Voulgarides, C. K., Etscheidt, S. L., & Hernández-Saca, D. I. (2023). Educational inequality and the paradox of dis/ability rights in a schooled society: Moving towards an

intersectional discursive, material, and emotive approach. *Educational Review*, *76*(1),

181-198.