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Towards a Critical Co-Construction of Equity Communities of Practice in Education

Lorayne Robertson (iD)
Mitch and Leslie Frazer Faculty of Education
Ontario Tech University

Jessica Trinier (iD)
Mitch and Leslie Frazer Faculty of Education
Ontario Tech University

Roland vanOostveen (iD)
Mitch and Leslie Frazer Faculty of Education
Ontario Tech University

Correspondence:
Lorayne Robertson
Mitch and Leslie Frazer Faculty of Education
Ontario Tech University
Email: lorayne.robertson [at] ontariotechu.ca

Abstract

Students in Canada have unequal access to safe environments and learning in schools, which impacts their participation in education and their achievement of educational goals. Equity, diversity, and inclusion (EDI) courses for future educators are one way to help them see that the benefits of schooling are not equally available to all students. The authors describe how post-secondary students, who were members of equity-seeking communities and their allies, worked together with instructor guidance to co-create EDI courses. The students were already familiar with the fully online learning community model (FOLC) where student voice and agency feature prominently. As the students co-designed new EDI courses, the *critical co-construction of equity model* was developed. The model is anchored in human rights and relies on a shared spirit of equity humility. The model recognizes the need for student safety as well as the necessity of potentially uncomfortable conversations. While, in the past, equity teaching tended to focus on distinct aspects of oppression in society as individual topics, the co-construction of equity model relies, instead, on building bridges of equity concepts that cross oppressions. These cross-equity understandings can help future educators see the importance of dismantling oppression and rebuilding safer and more inclusive learning spaces in education.

Keywords: critical co-construction of equity model, community of practice, equity, diversity and inclusion, student co-construction, student co-creation, critical pedagogy, human rights

Introduction

This paper examines the outcomes of a multi-year project at a Canadian university for students to co-create equity, diversity, and inclusion (EDI) courses for undergraduate and graduate students in education. All the courses were developed and subsequently delivered in an online, synchronous environment using a fully online learning community model (FOLC; vanOostveen et al., 2016). In all, students co-designed four undergraduate courses to create an EDI specialization in an undergraduate Education degree program and created a new EDI graduate course. Many of the students who designed the EDI courses also co-created an EDI book for K–12 educators to be released in 2024. The students who co-designed the EDI courses realized the significance of the work they were undertaking.

While Canada has made strides in equity policy, such as the Charter of Rights and Freedoms (1982) and The Canadian Human Rights Act (1985), Canada also has a legacy of public apologies chronicling historic and systemic oppressions. Given that education is a provincial authority, approaches to the teaching of EDI in K–12 curriculum policies vary across the thirteen provinces and territories. There is no central or national resource to which an educator can turn to find historically responsible accounts of oppressions experienced by people in Canada. For example, there is no guarantee that any graduate of a Canadian secondary school will learn about the internment of Japanese Canadians or the segregation of various immigrant populations in Canadian cities. Some of these gaps are being addressed by the provision of resources for schools through British Columbia's Knowledge Network (Eastwood, K., 2021) and the Canadian Museum for Human Rights (McRae, 2017).

Encouraging results from international testing reflect that Canada is one of the world leaders in reducing the impact of socioeconomic status on student scores in mathematics (OECD, 2023). At the same time, however, multiple reports and studies indicate that there are concerns that the experiences of schooling in Canada are not equal for many students (e.g., Butler-Jones, 2012; James, 2021; Peter et al., 2021; Taylor et al., 2020). In an address on June 1, 2020, Canadian Prime Minister Justin Trudeau attempted to dispel any notion of Canada's racism innocence by stating, "Anti-black racism is real. Unconscious bias is real. Systemic racism is real" (Office of the Prime Minister of Canada, 2020). Given that schooling is a provincial authority, there is no universal K–12 curriculum in Canadian schools designed to address the educational needs of students who fall under the protected areas of The Charter or students who require protection under human rights provisions.

Arguably, one of the areas to begin to make change with EDI is within programs for future educators. They need to be aware that the outcomes of schooling are not equally available to all students and that school is not a safe place for every student (e.g., James, 2021; Peter et al., 2021; Taylor et al., 2020). The design of EDI courses for future educators should model open approaches to EDI, recognize those with lived experience, and disrupt the traditional power hierarchy of instructor course design and delivery. It has been argued that the student co-creation of open textbooks offers them more power and agency to influence education and increases their sense of belonging in higher education (Cox & Masuku, 2023). Student voice can be amplified and legitimized through student critique and the subsequent rebuilding of curriculum. It shifts the balance of power. Cook-Sather (2020) argued that the combination of student voice with agency allows students to see that their voices are heard and that they have the power to make meaningful change in schools. This is key for students who have not felt that

they belonged in the academy, and it also disrupts the traditional power dynamics of the academy (Carolissen & Kiguwa, 2018). Asking students who are members of equity-deserving groups and their allies to co-create courses in EDI demonstrates respect for their expertise and honours their lived experience when they engage as equal partners and community contributors to the curriculum design process.

Breaking Ground With Student Co-design

There have been long-standing arguments for the involvement of students in the quality assurance process (e.g., Elassy, 2013) and there have been recommendations from the academy to involve students in ways that are more meaningful (e.g., Klemenčič, 2018; Whelehan, 2020). Student involvement can take many forms, such as student feedback, student participation in quality assurance, and student co-creation of courses (Bovill, 2017; Cox & Masuku, 2023). Khan et al. (2022), for example, described how medical students co-create medical curriculum. Student involvement in curriculum design is an enabling driver for student engagement and success (e.g., van Zyl et al., 2020).

In the equity courses outlined here, the student contributions began with their involvement in the quality assurance process. The students were deeply involved in the review of their undergraduate education program (Robertson et al., 2022). They surveyed peers and program graduates, determining that there was a demand for EDI courses. To realize the program review recommendations, a student research team, including one instructor, began the design of new EDI courses in education, supported by a grant from the university and with the ongoing support and review from leaders in neighbouring school districts.

Parallel to the co-creation process of new EDI undergraduate courses, a group of doctoral students formed a community to design a similar course for the graduate school in education. The two design groups worked similarly on co-creation, working within an understanding of shared decision-making. The students were digitally literate as they had worked and studied in online spaces; thus, they looked for ways to build social presence and engagement within the online space. As a group, they concurred that the teaching of EDI is not a process of conversion, nor should it involve shame and blame, but should be seen as a process of opening oneself up to new perspectives and understanding educational inequality through others' eyes.

The students had varied backgrounds, and most had experienced inequity as members of equity-seeking groups and as allies. They were at various stages of understanding systemic forms of oppression. They wanted to work toward critical, decolonizing, and transformative pedagogical approaches and set this as a goal. As they worked to co-create the courses, they gained experience and collective knowledge of what is needed to prepare EDI-aware students for Canadian workplaces and schools. Unsurprisingly, the courses they designed have experienced a significant growth in student enrolment.

Multiple aspects of learning design came under consideration:
- theoretical approaches to the teaching of EDI,
- the design of the online learning environment,
- equity communities of practice, and
- critical co-construction of equity.

In the sections that follow, each of these considerations is addressed.

Theoretical Approaches to the Teaching of EDI

The students were familiar with equity work as it connected to their research practices. Most students were versed in foundational thinkers like bell hooks, Crenshaw, Kincheloe, Giroux, and Freire. They already understood multiple theoretical aspects, so there was a wealth of conceptual understanding on which they could draw when it was shared. Importantly, many of the students had experienced discrimination and marginalization, and they could speak in an authentic voice from their experience. The students realized that the landscape of equity is constantly shifting, so they wanted to design a course that would support student learning over time and be responsive to the needs of students in future courses.

Initially, the equity instructor in the group encouraged them to look at some equity theory so that they could consider what aspects they wanted to include or what they would want to change about equity instruction. The students knew they wanted to move away from a hierarchical model where students are told about equity from a knowledgeable other. They wanted their course to be student-centered with a high degree of social presence and student engagement in the discussions. The design process began by articulating the key ideas that they wanted students to gain from the courses (learning outcomes) and the identification of helpful theorists.

Social theories are important because they can help to integrate understanding, but some equity theories focus on concepts that are not inclusive. Giroux (1997), for example, proposed a pedagogy of whiteness. Curry-Stevens' (2007) approach was one of confronting oppression. In the intervening years, multiple equity theories have been proposed. Some focus on privilege and some on oppression but, because of their focus, the approaches themselves are not inclusive. For example, many privilege-critiquing approaches encourage students to interrogate hegemonic assumptions about who belongs and who does not; these types of approaches hold the risk of disenfranchising privileged learners before they engage as allies in the quest for making positive change. Few equity theories consider the complicated, nuanced messiness of equity. A person's equity awareness changes over time and with different topics. As McIntosh (1990) pointed out in her interactive phase theory of curriculum, there can be pluralized areas of awareness within one person. For example, one educator might be well-versed in understanding the oppression of slavery and the significance of the history of the civil rights movement but may be less aware of the needs of gender minority students. One area that held promise to be an inclusive theory was that of critical reflection. Reflection becomes critical when it questions assumptions and practices and when it interrogates how power works in educational processes (Brookfield, 2017).

The concept of the Safe and Brave learning space (Arao & Clemens, 2013) was adopted early in the process, as the students wanted to establish the type of learning environment where all students felt safe and comfortable enough to challenge the ideas of other students while respecting personhood. At the same time, students did not want to build a culture of "gotcha" if one student was more aware of an area of equity than another.

Within the literature, there is helpful work in the medical field on the topic of cultural humility (Tervalon & Murray-Garcia, 1998). Cultural humility requires a path of self-reflection and self-critique over the life/work span for professionals in the medical field. A similar concept emerged

during the course co-creation: equity humility. *Equity humility* is the recognition that, as a professional educator, one may never come to a full understanding of others' equity experiences and instead must commit to lifelong learning about equity. As Das Gupta (2023) stated, the goal of equity work is not to become "trained" but rather to commit to the importance of expanding a collective understanding of equity issues.

Another early consideration was with respect to "coverage." Many of the students had studied equity in courses that focused on one equity topic per course session. The students brainstormed a list of equity topics and found that there were more EDI topics to address in equity than the number of sessions in the equity course. At this point, they began to consider which equity concepts crossed over a number of equity topics. They also established that each equity topic should be informed as fully as possible from the perspective of lived experience. As the students worked on early drafts of equity areas, they explained their learning to each other in weekly meetings. They discovered that similar concepts crossed different areas of oppression. Table 1 below reflects the topics and concepts that began to emerge from these early discussions.

Table 1

Equity Concepts That Cross Equity Topics

Equity topics
race, sexual minorities, gender, gender minorities, cultural competence, hate speech, ableism, anti-Semitism, missing and murdered Indigenous women and girls, residential schools, ageism, classism, backlash, decolonization, reconciliation.

Equity concepts that cross the -isms
Equity humility as a necessary stance to equity learning.
Safe spaces where courageous conversations challenge assumptions.
Building equity vocabulary: Identification and naming what is happening.
Historical responsibility: Learning the history of oppression experienced by a group.
Disrupting behaviours or narratives that bring harm to certain populations.
Placing a priority on original sources and lived experience.
Identification of the gaps in curriculum.
Advocacy: Roles for allies and members of minority groups.
Implications of intersectionality.
Deconstruction of unhelpful theories or models.
Reconstruction, redirection of more helpful theories and models.
Backlash, hate speech, and other manifestations of oppression.

The third aspect to be considered was intentionality. The students began to realize that the topics they were preparing for the equity courses needed to be intentional about their key messages. For example, solving a racial issue in a school needed to include the actions of those who must intentionally disrupt the harmful practice or microaggression, not excuse it. The solution would also require intentional teaching which could include providing the vocabulary to explain what was happening.

A fourth aspect to the course design was based on the well-known social justice slogan, "Nothing about us without us." This was the decision that, to the greatest extent possible, the voices of members of equity-seeking, equity-deserving groups would be the voices used in the courses to explain the history, experiences, and impact of discrimination on marginalized groups. Although students agreed on this principle, there was ongoing discussion on the labour tolls for those who shared their voices and the ethics surrounding students who did not hold membership within these equity groups. Students challenged each other to go beyond passive allyship in these scenarios, focusing on opening doors for others. These discussions and decisions became a foundation of the course design and, subsequently, *The Educators' Guide to the Equity Galaxy,* an e-book for educators, was co-created by the students (in press).

The Design of the Learning Environment

The courses were designed for Ontario Tech University students: four courses to be offered in the Bachelor of Arts in Educational Studies program and another in the graduate program to Master of Arts, Master of Education, and Doctor of Education students. The BA program was designed to use a flipped classroom-type (Brame, 2013) approach for all courses, connecting to students through weekly videos, readings, and synchronous online tutorials facilitated by professors and/or teaching assistants (vanOostveen et al., 2014). Problem-based learning is a foundational approach to learning within the BA program, and students are provided with opportunities to create and interact with Problem-Based Learning Objects (PBLOs; vanOostveen et al., 2018). The graduate program is open to pedagogical approaches; however, the students who co-designed the graduate equity course also followed a flipped classroom-type approach (Blayone et al., 2017), where appropriate, and focused on learning through a social constructivist lens. The outline of the sample plan shown in Table 2) could be used for both undergraduate and graduate courses in EDI.

Table 2

Sample Teaching Plan for Flipped Classroom Design on Power and Privilege Lesson

Time period	Activity	Production of declarative knowledge
Before class	Read: D. Gillborn (2005). "Education Policy as an Act of White Supremacy: Whiteness, Critical Race Theory and Education Reform." *Journal of Education Policy*, *20*(4), 485–505. Read: Sarah Hunt & Cindy Holmes. (2015). "Everyday Decolonization: Living a Decolonizing Queer Politics." *Journal of Lesbian Studies*, *19*(2), 154–172.	

	Read: M. Foucault (1982). "The Subject and Power." *Critical Inquiry*, *8*(4), 777–795.	
	Journal prompt: What have been your experiences with power? Where do you position yourself as an educator?	Journals are kept by students throughout the semester as a reflective practice.
During class—Introduction	Land acknowledgement	Ensure land acknowledgment is personal and linked to purpose.
	Class climate check-in	Help build trust and community.
	Equity in the news	Discuss equity moments in the news over the past week.
Flipped classroom	Breakout rooms: Discuss what Foucault means by power. Who has it? How does this connect to intersecting identities?	Challenge students' cognitive processes. Facilitate discussion. Challenge connections to previously discussed concepts.
	Breakout rooms: Read and discuss P. McIntosh. (1990). "White Privilege: Unpacking the Invisible Knapsack." Is this a useful exercise? Who does this serve? Not serve?	Challenge perceptions on intersectionality and connect back to Crenshaw's work.
Synthesis	Group discussions on connections made and new perspectives	Reiterate Safe & Brave spaces.

One aspect which supported the design of the courses was the students' background in problem-based learning. All the students had attended courses and were familiar with the co-construction of learning model, and most were familiar with problem-based online learning. As a result, the students had not been passive learners in their undergraduate and graduate courses, so they naturally gravitated into the co-design environment of the EDI course design. When learning is looked at through social and radical constructivist perspectives, with power being shifted from the teacher to the learning community as a whole, the knowledge derived by one individual can be discussed as an artifact with others rather than assuming a transference of knowledge (vanOostveen et al., 2014). Members of the community act as a more knowledgeable other, invoking Vygotsky's Zone of Proximal Development (1978), offering critical feedback to each other for the improvement of ideas and thinking (Scardamalia & Bereiter, 2006). In order to facilitate this knowledge building approach to learning, a collaborative environment needs to be fostered. The Fully Online Learning Community (FOLC) model (vanOostveen et al., 2016) uses facilitators to co-construct a learning environment that is built within a digital space, as shown in Figure 1.

Figure 1

Fully Online Learning Community Model (FOLC)

Note. From "Democratizing Digital Learning: Theorizing the Fully Online Learning Community Model," by T. J. B. Blayone, R. vanOostveen, W. Barber, M.DiGiuseppe, and E.Childs, 2017, *International Journal of Educational Technology in Higher Education*, *14*, Article 13 (https://doi.org/10.1186/s41239-017-0051-4). CC BY-4.0.

The FOLC model includes social presence, where individuals are able to connect with each other through meaningful interactions in digital face-to-face environments. Learners engage with each other through synchronous technologies that allow them to see each other, providing genuine and authentic interactions (vanOostveen et al., 2016). Learners are also engaged through cognitive presence, providing opportunities for challenging previous understandings and construction of knowledge. This leads to the co-construction of knowledge as a community, which is found within collaborative learning (vanOostveen et al., 2016). Within collaborative learning, the community that consists of the learners and facilitators shares power and ownership of their understandings, leading to active learning (vanOostveen, 2018).

Communities of Practice

In this section, we describe the community of practice model, as the students and instructor understood and applied it in the creation of new equity courses at our university. Wenger (2000) described communities of practice as "the basic building blocks of a social learning system" (p. 229). The members of the community are engaged in a joint enterprise, and each is expected to be able to contribute to the collective knowledge. Members of the community interact, establish norms, and build relationships that help the community to reach a common goal. There is an element of trust where community members count on other members to honour their commitments. They have communal resources—such as a language repertoire.

Importantly, communities of practice are not static but grow through mutual engagement with a topic. They cultivate an awareness of where there are gaps in understanding. Working together, communities of practice learn to trust each other so that they can tackle real problems in an open and honest way. Importantly, learning communities have self-awareness. They are reflective and able to look at their work from multiple perspectives. They are unafraid to uncover assumptions and address them. The learning community thrives through its ability to reflect on itself and its work, and continue to grow.

The leadership in communities of practice is internal. There may be a coordinator who keeps track of schedules, but the leadership is widely distributed. The multiplicity of disciplinary backgrounds of participants contributes toward accomplishing results. Members of the team may be working on problems that they would not feel confident in tackling on their own. Wenger (2000) proposed that knowing and learning are part of belonging and opening ourselves to other ways of being.

Critical Co-Construction of Equity

As outlined throughout this paper, the engagement of the students in fully online learning environments promoted their skills in problem solving and inquiry-based learning directed at how to guide EDI learning. The students also were disposed toward learning that was generationally relevant as many were aware of current social justice movements such as Me Too, Idle No More, and Black Lives Matter. Because many of the student authors were educators, the focus on problem-based learning provided a natural bridge between theory and practice. Students were readily able to discern disconnects between equity rhetoric and the experiences of students and families within the education system. This aspect of a disconnect between policy rhetoric and its lived reality is reflective of a critical policy stance (Diem et al., 2014).

Kincheloe (2008) described critical pedagogy as an appreciation of how power works among the many bodies of knowledge and the political structures of school and society to construct identities. In the process of identity construction and social regulation, some groups are oppressed and marginalized. A critical view of education recognizes the complex ways that gender, race, class, culture, religion, colonialism, politics, and other similar forces influence the school curriculum. Moving toward the transformation of education, critical pedagogy is one way to rethink, re-construct, and re-imagine education. Early in the co-creation of the graduate equity course, one of the students raised Kincheloe's (2008) "basic tenets of critical pedagogy" (p. 10) to the group. Students connected to Kincheloe's position that critical pedagogy holds an educational vision of justice and equality. The curriculum should focus on issues that are central to students' lives (relevant), and students are encouraged to pose problems and produce knowledge together.

Based on this collaborative engagement in the co-creation of equity courses, we propose here a *critical co-construction of equity communities of practice in education model*, that has elements of many of the theoretical aspects discussed to date.

Learning about equity involves the acquisition of new understandings in the spirit of reflection which is a powerful form of adult learning. Educators are trained to reflect on and continuously grow in their practice. Equity understandings are acquired multiple ways. Single events can prompt new learning. People may be born into a minority population. The view from within an equity-seeking population affords rare insights; others may learn about discrimination when they see a loved one suffer. Educators also may research and learn about the unequal outcomes of schooling (e.g., health, income, status) for equity-deserving populations.

Equity learning happens when people rethink previous positions, approaches, or assumptions which may involve unlearning and relearning. This type of learning, where self-knowledge

combines with reflection, results in changes in perception. Mezirow (1993) called this type of learning *emancipatory*. Adult learners revisit and examine their understandings, sometimes revising them. Over time, this type of learning has come to be described as transformative because adults' perceptions, assumptions, and learning are transformed or changed through this process of reflection and/or learning. Transformative thinking is closely aligned with critical thinking.

Brookfield (2017) identified important elements to becoming critical, such as:

- noticing when some events cause cognitive dissonance,
- sensing that our previously-held assumptions are being challenged,
- reflecting, and
- exploring and integrating new understandings.

Cranton (2016) explained that transformative learning for adults uses constructivism (building on prior knowledge) but added this layer of reflection, employing a more advanced type of cognition. This type of exploration of previously held assumptions is not without risk. Questioning our previous position on a topic can cause us to feel unsettled and less confident. For this reason, it is essential that equity learning happens in a safe environment with accurate information and time and space to reflect without pressure or negativity. Learning is often a social activity. An environment where adults are free to question, discuss, and debate without pressure, supports and values independent thinking. In an ideal situation, the group sets norms for safe and positive interactions.

Based on our learning to date, we theorize that the critical co-construction of equity in education model employs the following actions:

1. Embraces complexity rather than trying to reduce it to digestible fragments;
2. Aligns closely with global commitments to human rights;
3. Acknowledges the gaps that presently exist in addressing equity issues in education;
4. Intentionally includes students in curriculum co-design and quality assurance;
5. Values the diverse perspectives that students bring to knowledge creation, including generational perspectives;
6. Works intentionally to maximize the learning environment for student comfort, empowerment, and agency;
7. Struggles to find models of equity theory that include every student;
8. Values authenticity and forefronts the voices of those who have experienced oppression to understand their stories, while respecting the labour this entails.
9. Gives voices space without promoting tokenism.
10. Promotes equity humility and sees equity learning as a lifelong process, characterized by reflection;
11. Provides access to a shared language that helps explain everyday events;
12. Sees equity concepts across equity areas such as how power and inequality work similarly in different contexts;
13. Actively positions the learning community within the transformative realm of education;
14. Intentionally builds allyship; and
15. Commits to opening doors through voice and agency.

These fifteen principles can be helpful to apply to equity learning when any equity topic is being raised or discussed in any equity course. Let's say, for example, that the topic is equality for women. The students would be encouraged to find information and research on the topic in a way that embraced the complexity of this topic and did not oversimplify it. That would mean bringing in intersectionality, and the understanding that women's issues include Black and Indigenous women and women of colour (BIPOC). It would include considerations of women within the 2SLGBTQIA+ village. It would consider how different generations experience gender equality. Within this topic, students would be encouraged to find models of equity theory that help to understand gender equality, understanding that the models themselves may not be inclusive. Those who identify as women would be given space and voice without promoting tokenism. Students would be encouraged to examine global research on this issue and discuss transformative ways to address this issue as educators. Importantly, all students would be encouraged to become engaged as allies.

Final Thoughts

In this paper, we described a process where students became involved in curriculum review and subsequently, the co-creation of EDI courses in graduate and undergraduate programs. We recognize that this co-creation process may not always be possible. It would have been more challenging if large numbers of students had wanted to participate or if the work involved students who were more accustomed to passive forms of learning. Much can be accomplished in opening up equity courses outside of formal curriculum review. Students can raise awareness of speakers and current approaches to topics through various media that can be included in present and future course offerings. Students can and should be involved in reviews of the course materials and approaches on an annual basis. We have observed that today's students have different vocabulary, levels of awareness, and approaches to bring to discussions of difference. They may or may not ascribe to traditional, historical, or religious social constructions. Students expect to hear from authentic voices at source as much as possible and online learning makes this easier.

Importantly, students who engaged in this co-creation process demonstrated that they are capable of building a community of equity among learners who are committed to designing learning experiences and learning spaces that are inclusive, safe, and encourage criticality. Students also profit when they can wrestle with realistic problems of everyday life and work together, to explore and assess potential solutions. Without the continuous input of students in an equity course, even equity instructors can make assumptions that may become uncomfortable for students. Also, not every student who enrolls in an equity course expects their prior learning and assumptions to be challenged, so the space must be safe enough to allow for that tension. The critical building of social presence in online courses is helpful to creating a safe space. Students need reassurance that equity learning is likely a continuous, lifelong process for everyone. Even students who have learned about equity through their own life experiences are continually learning about equity implications for others.

Although the co-creation of EDI courses is happening internationally, these particular courses were developed based on the Canadian Charter of Rights and Freedoms and the Canadian Human Rights Act (1985). These federal policies may or may not match equity stances in other

countries but do align with the position of the United Nations Council on Human Rights and its conventions.

Also, it is important to point out that there is nothing random about the design of a safe but courageous fully online equity community. Online learning requires intentional design so that learning in a course is safe, from the common room to the breakout rooms. This occasionally requires a conversation offline from the course to help students understand the impact of their ideas on other students, which is sometimes separate from their intention. Also, students in equity courses need to make sense of what is happening in the world outside the academy. For this reason, current equity issues need to be raised continuously by students and instructors. Tomorrow's equity issue may not have been raised to today's consciousness, but students can acquire the skills and training to realize that their own experiences may echo or contrast with the experiences of others in society and in education.

Authors' Contributions

Lorayne Robertson is the corresponding author and leading/major contributor in writing the manuscript and the development of the critical co-construction of equity in education model. Jessica Trinier is the second author and a contributor to writing the manuscript and development of the critical co-construction of the equity model as well as the FOLC model. Roland vanOostveen is a contributor to the manuscript and development of the FOLC model.

Open Researcher and Contributor Identifier (ORCID)

Lorayne Robertson https://orcid.org/0000-0003-4656-5464

Jessica Trinier https://orcid.org/0009-0009-5219-5245

Roland vanOostveen https://orcid.org/0000-0001-8767-2894

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Ethics review was not applicable.

Conflict of Interest

The authors do not declare any conflict of interest.

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