Embracing Classroom Diversity in the Third Space

Chally Chailee Lim

BNU-HKBU United International College

Abstract

Third space refers to the co-created hybrid spaces that bring people together, similar to how Coronavirus-related disruption has brought people 'together apart'. In the education context, it can be described as the 'in-between' space attempting to integrate binaries and open-up new possibilities for re-articulation of identity, learning and knowledge. This article provides a perspective on embracing classroom diversity by crossing the boundaries and intersection between the teacher/learner role, theoretical/practical knowledge, on-campus/online learning and STEM/humanities discipline. Strategies for creating third space are inclusive of teaching and learning, such as the student agency, students as partners, inquiry as stance, HyFlex model, curriculum integration, which are briefly discussed. Third spaces in teaching and learning also serve as a bridge, navigational and transformational space which can transform a linear classroom lesson into a more vibrant environment for effective learning.

Keywords: third space, diversity, inclusive pedagogy, teaching and learning

Corresponding author: Chally Chailee Lim. E-mail: chaileelim@uic.edu.cn

Introduction

The coronavirus (referred to as COVID-19) pandemic has altered the lives of people worldwide and has recorded the largest movement of restrictions with over one-third of humanity under some form of lockdown leading to school closures that have affected over 1.5 billion learners in 192 countries, or 90.1% of total enrolled learners in mid-April 2020 (UNESCO, 2020).

The COVID-19 pandemic is more than a global health crisis; it is an unprecedented human, economic and social crisis. Some sources have even claimed that these large-scale lockdowns and quarantines have arguably become the largest psychological experiment in history resulting in a secondary or flow-on epidemic of mental disorders and burnout in the second half of this year (World Economic Forum, 2020). The virus continues to attack societies at their core and has severely disrupted the lives, livelihood, and communities worldwide. Factually, no one is immune from COVID-19.

During this unprecedented and uncertain time of fear and disruption, this pandemic has unquestionably affected the education sector as well, driving the journey and adoption of online learning. Despite the already growing global interest and investment in education technology (ed-tech) before COVID-19, this epidemic has driven educators and institutions that were earlier reluctant to adopt edtech to shift to online teaching-learning quickly.

With the rising demand and upsurge of edtech on a global scale, technology advocates may perceive online teaching as the future of education and part of the world's 'new norm' given its proven effectiveness and flexibility. Even though online learning has taken centre stage and served as a panacea in this time of crisis, there are several heated debates regarding its application in education such as its accessibility, affordability, privacy concerns, interactivity, quality and one of the most fundamental concerns, teaching pedagogy.

Replicating an online class to what was previously, a physical classroom is not a practical strategy. The sudden transition from an offline to an online mode of teaching-learning is more than merely a shift of space brings with it changes in expectations, execution, and the environment. Even though the education system is attempting to keep things 'normal', faculties are exploring what online teaching means to them in reality, the ways to facilitate and strengthen the teacher-learner relationship and pedagogical approach that engages, questions, and explores the content with students in this new environment.

Rethinking Education: Diversity and Inclusion

At a time when the world is demanding multilateral efforts and solidarity to counter global fragilities, it is regrettable to what seems more apparent than ever is the pandemic-related hatred (real or imagined) including xenophobia. While the virus itself is not making any distinctions between race nor nationality, widespread racism and discrimination have continued to unfold. The denigration of a certain population is a common symptom of viral outbreaks. Recent examples of outbreaks with disease-related stigma have included SARS, Ebola and the Zika virus. Moreover, with the added fear of a massive recession and collective anxieties, it leads to scapegoating, discrimination, and stigmatisation. However, if the pandemic has contributed towards intensifying online learning, it also provides a good time for higher education institutions to re-examine their efforts in response to diversity issues.

A further observation worth highlighting concerning the impact of COVID-19 is that the myth of online education as a second-class option is no longer valid. The current crisis has accelerated innovation within the education system and driven many of us to adapt quickly, be it our mindset, disposition, or resources to adapt to online learning. Many continue to question the gaps in education quality, issues on socioeconomic equality and the digital divide concerning online learning, However, Dean of the Harvard Graduate School of Education has urged educators to consider the central tenets of learning – pedagogy and engagement (Vegas, 2020).

Nevertheless, given the rising tide of recent pandemic-related xenophobia and thinking of university education post-COVID, there is a dire need to rethink about education and re-examine our role as educators, reassess what we need to teach and what we are preparing our students for in future. As the fissures of our societies are deepening in conjunction with the tragic and deadly spread of COVID- 19, higher education institutions and teaching professionals bear a unique responsibility to ensure the relevance of education and produce societal outcomes that we can no longer afford to ignore during these times of uncertainty. More specifically, the current trends we are all experiencing are creating new imperatives to harness diversity and inclusion in higher education (Sanger, 2020a).

However, despite the new norms afforded to social distancing and border closures, we remain interconnected, interdependent and interrelated. COVID-19 has illustrated that there are no isolated issues nor actions in the world context. Finding common

ground, creating consensus, instead of division are perhaps the most critical situations we should recognise in embracing diversity and inclusion. Indeed, we should also be aware that the language of binaries is becoming less helpful and obsolete. Though unfortunately, the all-pervading dualism and black-and-white dichotomies surrounding humanity have driven us into binary thinking, polarisation, impeded us making meaningful conversations and overlooked the diversity within unity, especially in higher education.

Removing Binarism: Inclusive Pedagogy

Nowadays, diversity in the face of globalisation and digitalisation coupled with student and faculty mobility, international partnerships, and branch campuses have dramatically changed our way of learning and enabled new pedagogical pathways (Sanger, 2020a). However, building on these foundations it offers new prospects for inclusive pedagogy in the higher education sphere. Though, the literature of diversity and inclusion in the classroom context is not without criticism, mainly derived from a less holistic view of both across varied higher education environments.

The atomistic and linear view of diversity and inclusion rejects the essence of relativism and between-ness, which, in turn, fails to enable other positions to arise. A holistic approach to the study of diversity and inclusion should be productive, not merely reflective in teacher-student relationships; dialectic but not didactic in pedagogy and inclusive rather than exclusive in curriculum and assessment design. Even though there is no inclusion without diversity, the presence of diversity itself, even in the classroom context, does not necessarily lead to inclusiveness; these two terms are not synonymous. According to Frost (2014), diversity is a reality, but inclusion is a choice and requires intentionality from the institutions and instructors in strategic and pedagogical planning.

Inclusive pedagogy is a learner-centred approach that aims to meet the needs of all learners and promote access to learning and belonging for all (Brennan et al., 2019). It is a method of teaching in which students feel invited and valued under a supportive and open class climate. However, creating an overarching learning environment that supports all students and responds to the individual differences of all learners can be quite challenging and not easy to achieve. Thus, even to someone having a strong pedagogical motivation, may have no clear sense of where to start.

The central concept of inclusive pedagogy lies in making learning accessible

in promoting students' sense of belonging and engagement (Sanger, 2020b) and focuses on how to create rich learning opportunities that are available for everyone to participate in the community of the classroom and curriculum (Black-Hawkins, 2017). This relates to Universal Design for Learning (UDL) framework which emphasises on providing multiple means of engagement, representation, action, and expression in anticipating and meeting the students' diverse learning needs and proclivities (CAST, 2018).

However, commensurate with these trends and tensions is the growing interest of contemporary consciousness in educational innovation that enables learning to occur across boundaries and contexts. Accordingly, this article explores how the concept of 'Third Space' plays a role in unfolding a new space for embracing a holistic view of diversity and inclusion in teaching and learning beyond the classroom setting; specifically, the false tension found in four dichotomies in education, namely, teacher/learner role, theoretical/practical knowledge, on-campus/online learning and STEM/humanities discipline. Strategies for inclusive teaching and techniques in creating a rich zone of learning based on the notion of third space are also briefly described in this article.

Repositioning Education in the Third Space

Bhabha (1994) placed the Third Space in a postcolonial discourse which discourages distancing of oneself from another through comparison. Hence, this opens up hybrid spaces for re-articulation of meaning and new signs of identity. This resembles Edward Soja's Thirdspace which involves the restructuring of spaces to provide an opportunity for creativity by rebalancing the complexity of spatiality, historicality and sociality, in the context of physical space, but not limited to spatial or geographical dimensions. Whether we are approaching third space physically or metaphorically, it is an attempt to think relationally; aiming to expand our imaginaries to ways of thinking and acting that respond to all binarism and the 'in-betweens'. Of all, hybridity and diversity serve as the building blocks of third space (Beck, 2018).

In line with the concern to develop inclusionary exchange, many researchers have appropriated the metaphor of third space to refuse bifurcation in education, such as introducing collaborative instructional practices for art learning in the in-between of classroom-community (Timm-Bottos & Reilly, 2015), utilising selected case-based narratives for the English

language classroom in developing student's shared identity through the re-conceive of 'self' and 'others' (Idrus, 2015), increasing opportunities for literacy learning with marginalised youth by integrating everyday and academic language in teacher-students socialising (Pane, 2007), and understanding religious education through dialogue in a third space which engages both practices and traditions in responding to specific social context (Zaver, 2013).

It is apparent that the concept of third space is already occurring. However, the field of education can only benefit from it if we can identify and empower the in-betweenness in classroom practice and funds of knowledge to begin an unthreatening dialogue that embraces ambiguity and opposes structure (Wilson, 2008). The following four dichotomies offer insights on how to navigate across boundaries in learning to leverage differences and avoid being confined in the fixed scope that no longer fits the changing context of contemporary education.

Teacher/Learner Role Dichotomy

The development of networks and technologies are threatening the status quo of conventional teacher-controlled boundaries and hierarchies with a more 'reader-controlled' environment (Edwards & Usher, 2000). In a world where knowledge is simply a mouse-click or finger-tap away, placing learners in 'margin, hierarchy and linearity' spaces to receive knowledge is for the needs of yesteryear societies (Jessop et al., 2012). Many educators are undoubtedly aware of it and struggle with new ways of communicating with students through frequent interaction, discussion, and dialogue. As a result, diverse meanings are negotiated, but that alone may not be an effective means in building personal relevance and meanings among learners from different backgrounds in the classroom.

In the education contexts, Moje et al. (2004) posited third space as a bridge between official and unofficial discourses where the instructor uses multiple sources pertinent to students' every day and school literacies, creating a space to help students make personal connections and/or contradiction to the topic of study. The construction of knowledge is, therefore, more towards the production from the unseen but relational than the reflection of the fixed and dominant. It is also important to recognise the level of diversity presented in the classroom and bringing it the foreground of teaching and learning as it gives space for listening and expression. However, realising such meaningful and engaging learning needs to be matched with intentional strategies of inclusion.

Strategies/Techniques: Student Agency

The concepts of student-centred, self-directed, and autonomous learning have become established aspects in student agency (Lubicz-Nawrocka, 2019). Students are supposed to be the central and constructed agents in the classroom in developing increasing agency over their own learning. Teachers are a facilitator who guides and activates student learning that focuses on fostering skills that employers will be searching for, such as resilience and adaptability. It is because knowledge and skills can hardly be taught nor transferred but, co-constructed.

However, in an oversimplified generalisation of Chinese or Asian's rote learning, more often than not, students are peripheral in the classroom transaction (Idrus, 2015). Therefore, within the student agency, the instructor is expected to lessen the boundaries between fixed roles and emphasise the interplay between student-as-agents and their contexts. That is to say; the purpose is to empower students to take ownership of their learning and motivate students to learn through activities and topics that are relevant, driven by their self-initiated interest and preference under the guidance of the instructor.

Students as partners in curriculum, assessment and rubrics co-creation are one of the initiatives to foster third spaces in ways of performing teaching/learning, exchanging teacher/student identity, and bringing engagement within/beyond the university setting (Lubicz-Nawrocka, 2019). Indeed, this can be practised by inviting students to co-create course syllabus with the instructor or work on a project with the community, providing alternative options of assessment for students to choose, getting students to contribute to co-creation of grading criteria and via peer teaching. Having said that, giving students voice and choice in how they learn and what they learn is of utmost importance in student agency.

Moreover, empowering students with authority also helps to enhance their cognitive skills in decision making, and responsibility-sharing in-course content and assessment design which provides values of respect and reciprocity to students in transforming their perception of their abilities as students. All of these collaborative efforts aim to keep students engaged since they are part of the lesson plan in the first instance. This novel way of working focuses not only on the output of academic success but the rich processes of learning and teaching.

Theoretical/Practical Knowledge Dichotomy

There has been an ever-growing debate

regarding the dominance and incompatibility between knowledge and practice (Orgoványi-Gajdos, 2016). The former usually relates to cognitive, scientific, and domain-specific while the latter associates to heuristic, skills, and behavioural factor. Some view the connection or severance between them, and so, there is a cliché in nearly all curricula – linking theory to/and/with practice. It is possible to apply theory in practice and vice versa because they are not in an opposing position. However, this epistemology of knowledge/practice can also be taken as a premise that it is possible to delineate two kinds of knowledge for teaching. According to Cochran-Smith and Lytle (1999), they explained that the distinction of knowledge/practice is a means to maintain the hegemony of university-generated knowledge, while practice-based is somehow low-status knowledge, bounded by everyday learning. This distinction ends up separating researchers from practitioners, thinkers from doers and ideas from actions.

The author's recent online class discussion with students echoed a need to consider third space as a navigational space crossing into different kinds of discourse communities (Moje et al., 2004). The conversation between the author and a group of sophomores is as follows:

Author: Public relations practitioners are sometimes known as spin doctors, and the room in which the press conference takes place is called a 'spin room'. Many have criticised the scripted and pre-arranged media manipulation in spin rooms, especially the control of timing and messages given to the media. For instance, when you see the person who calls for the press conference shed tears during the event; the timing for the first teardrops could have been prepped.

Student A: May I know if we will be learning when and how to set the time for a teardrop in our final year?

Referring to the above conversation, it is difficult to define whether the knowledge that Student A wanted to know is theoretical or practical knowledge; it is also difficult to find such working knowledge written formally in the school reference books. However, such a scenario and perception are quite common in reality, and students do wish to know more beyond the classroom and textbook. Therefore, the instructor should incorporate a variety of knowledge or working theory practised by the community into teaching and learning, regardless of whether it is well-supported via classical theory. Connecting the concepts and ideas from

the course to everyday problems or experience, at a personal or professional level, is also a means of blurring the fine line between theoretical and practical knowledge.

Generally, instead of viewing theoretical/practical knowledge as two sides of a coin, which are opposed to each other, but equally important, it would be better if we understood both ends of the spectrum, which diversify more in-between spaces for understanding and appreciation of different types of knowledge at different discourse for different communities.

Strategies/Techniques: Inquiry as Stance

The term "inquiry as stance" was initially coined by Marilyn Cochran-Smith and Susan Lytle in the late 90s. Since "stance" carries a multitude of meanings in a different context of everyday or academic language, they used it as a metaphor to convey allusions to the positional and orientational ideas in intellectual activities. An important aspect of developing an inquiry stance to teaching practice is the involvement of a dialectical relationship between critical theorising and action. With this awareness, Cochran-Smith and Lytle (2009) propose three conceptions of knowledge, with an emphasis not as a derivation of the distinction of theoretical/

practical knowledge, but rather, accentuating the importance of local knowledge that may be useful to a broader educational community.

The triad refers to knowledge-for-practice, knowledge-in-practice, and knowledge-of-practice. The first and second conception share some of the essentialities of theoretical and practical knowledge while the third conception is the in-betweenness which is constructed collectively within local or broader communities such as the practitioners at school, work or in life. It is a new body of knowledge similar to a working theory that is a generative material for interrogation and interpretation which is drawn from experiences and sense-making, especially in the field of business, entrepreneurship, media, and public relations. Likewise, organising industrial talks and visits, having case studies analysis and open discussion, working closely with communities, and designing higher-order thinking questions in the assessment are just some of the activities in broadening knowledge-of-practice.

Overall, inquiry as stance encourages a way of knowing and being in both the educational context and professional career that connects and engages learners towards larger and diverse contexts and moving beyond the inequities perpetuated by the educational status quo. It also

suggests the importance of integrating and incorporating the ongoing inquiry of the triad into classroom teaching and learning for boundary-crossing and the intersection between theory and practice.

On-campus/Online Learning Dichotomy

Educators and students worldwide are experiencing new possibilities in carrying out learning activities differently during the COVID-19 pandemic. However, online migration does not need to pose trade-offs to schools considering a blended approach to education and learning. To say on-campus learning is the best approach is rather ignorant while asking for an entire shift to online learning is no less shallow. The fact is that face-to-face learning and virtual learning are not fundamentally at odds with each other, since we 'blended' and 'flipped' our classroom for many years; not to mention the injection and infiltration of digital and social media into our current pedagogy and practice. To alleviate the tension, third space could serve as a transformational space with the integration of different means and levels of engagement which could lead to new forms of learning and knowledge production (Moje et al., 2004).

Strategies/Techniques: HyFlex Model

The HyFlex (hybrid-flexible) model is a conceptual framework based on a flexible hybrid design where it takes hybrid classes to a new level of flexibility. This is not a self-paced model and is different from blended learning as it offers face-to-face components and synchronous/asynchronous online ("hybrid") learning in a single course and allows students to decide when, where and how they attend classes ("flexible") based on their own needs, desires and preferences (Leijon & Lundgren, 2019). In other words, it aims to deliver a student-directed multi-modal learning experience (Beatty, 2019a) to accommodate and embrace inclusion in diverse educational environments. This model is particularly effective for a classroom with students from varied demographics or adult learners who have busy schedules since it addresses space constraints and meets the needs of students' backgrounds.

There are four underlying principles in the HyFlex model, namely, learner choice, equivalency, reusability, and accessibility (Beatty, 2019b). First, in a HyFlex course, alternative participation modes must be provided, in which students are allowed to choose how they wish to complete the course. Second, to

ensure equivalency to all students and achieve equivalent learning outcomes, the lecture content, learning materials and activities should be made available across all modes and students must be in a position to access, experience and complete the course content via their choice of participation. Third, the principle of reusability refers to the notion of shareability and interchangeability between in- class and online learning materials. Any form of artefacts used in in-class activities such as video recordings, written documents or notes can be reviewed and analysed by the online students.

On the other hand, any form of learning representation derived and completed online such as via asynchronous discussions or postings in the forum may be used as learning support for in-class students as well. Moreover, a collection of artefacts from all learning modes could be used as perpetual learning resources going forward. Last but not least, all parties; institution, instructor, and learner, must be well-equipped with the necessary technology skills and resources to access all learning modes in making the flexible and hybrid participation a real option. Though, the deployment of the HyFlex model is highly dependent on institutional vision, technology readiness and adoption in addition to coordination from all stakeholders.

STEM/Humanities Discipline Dichotomy

The role of the data scientist has been widely acknowledged as one of the sexiest jobs of the 21st century (Davenport & Patil, 2012) and some technology industry leaders have claimed that it is a mistake to study anything besides Science, Technology, Engineering, and Maths (STEM). However, during the past five years, software companies have started realising that liberal arts thinking actually makes them stronger and even Google finds STEM skills are not the most practical nor important competency. Both Project Oxygen and Project Aristotle conducted by Google endorse the importance of soft skills, while in high-tech environments among the top ten qualities of Google's top employees, STEM expertise ranked third-last.

Nevertheless, the anthropologist who leads the Nissan Technical Centre in Silicon Valley and the sociologist-led research team at Tinder may justify how humanities can be as sexy as STEM. It is the centrepiece where wisdom originates from and the least likely to transition to robots. While we are admiring the four V's in big data, namely, volume, variety, velocity, and veracity; let us not forget the fifth, value. 'Internet of things' which could be made into the 'Internet of beings' if we can hu-

manise the numbers and communicate in a language that all stakeholders can comprehend; virtual reality will eventually become a shared reality but only if morality and ethical concern are put in place. When singularity is near, the plurality is never far away. On the contrary, separating computer science from anything but humanities is a huge mistake.

Two years ago, the National Academies of Sciences, Engineering, and Medicine (2018) published a report that explored evidence regarding the value of mutually integrated learning experiences in the humanities with STEM and medicine. The findings of the report recommended an integrative model towards higher education which intentionally seeks to bridge the knowledge, modes of inquiry and pedagogies from multiple disciplines within a programme of study which are generally associated with positive learning outcomes, improving science and technology literacy, increasing empathy and tolerance for ambiguity, and increasing interest in communication skills. The report also advocates a return to liberal education that balances sciences, arts, and humanities to improve educational and career outcomes in addition to better preparing citizens for life, work, and civic participation.

In most higher education institutions, academic disciplines are conventionally divided by a special area of interest, and this disciplinary specialisation has also helped to produce many

achievements and solutions for fundamental problems within the areas of study. However, as today's global problems are not neatly confined by disciplines and have become more complex and diverse, there is a need for cross-disciplinary collaboration in knowledge production (Ng & Lotzenberg, 2019). Consequently, the traditionally organised disciplinary core is now perceived to be too focused and siloed in providing comprehensive solutions for global 'grand challenges' such as climate change, world hunger and poverty.

Strategies/Techniques: Curriculum Integration

Integrating humanities, arts and STEM into a single course is indeed particularly challenging given the competing agendas and epistemological and methodological differences, but this is not a bifurcation of integration nor separation. By employing a third space perspective, there are many possibilities presented in the 'in-between' of integration and division. The researchers from the National Academies of Sciences, Engineering, and Medicine (2018) found that integration can take multiple forms such as multi-, inter-, and

transdisciplinary integration and apply at different levels of depth and for different reasons and goals. Mostly, integration in the curriculum can be conducted through in-course, within-curriculum and co-curricular.

In-course integration refers to the importation of arts and humanities concepts and pedagogies into already established STEM courses or vice versa and provides students with opportunities to learn a topic from different disciplinary lenses and contextualisation. In addition, a multidisciplinary teaching team can be invited to co-teach the course. Some of the examples of in-course integration include combining the practice of origami, arts and mathematic to unfold a nexus for artistic and mathematical logic, and the use of sophisticated technical tools like geographic information system (GIS) mapping and big data in a humanities-based project under the umbrella of digital humanities, bridging the gaps between computing science and humanities.

Within-curriculum integration is quite common in most of the comprehensive universities by adding non-discipline-related courses such as general education courses and elective courses to a major programme structure. Some recent inter- or transdisciplinary thematic courses include bioethics, digital health, science,

technology, and society (STS), gender and technology.

On the other hand, co-curricular integration involves integrative initiatives outside the classroom but through internships, club activities, short-term programmes, or community-based experiential learning experiences. The 'integration' here inclines to the learning process in another educational context that helps students bring together ideas, perceive and make connections across different perspectives that are not bound to any specific curricular context but at a larger community discourse.

Conclusion

The current COVID-19 pandemic has created the largest disruption to the education system in history and has literally paralysed the world. As a response to the new norm – social distancing and stay at home orders, online learning has become one of the most popular alternatives for teaching and learning to contain the spread of COVID-19. The pandemic is expected to continue for some years given that at this stage, no vaccine is available, and as such, many say online learning should be part of the 'new normal' for education post-COVID. Though it is unclear at this stage where it will lead, the rising concern

over the issue of diversity and inclusion calls attention to rethink what the education system can do, review the pedagogical approach for the betterment of society, remove impractical binarism that polarises our differences and reposition education in the third space.

The concept of the Third Space encourages educators to think 'in-between' and out of the box by embracing diversity and inclusion in the pedagogical approach. The current experience brought about via isolation due to the pandemic and remote learning from peers and teachers has urged us to bring vitality back to learning. As the relevance of this need is rising, we need to acquire a strategic awareness of the necessity of the changing roles of educators, approaching multiple ways of knowing and triggering how-to-think but not what-to-think learning, recognising knowledge and reality is collectively created and making relational value-based but not dominant fear-based decisions.

However, applying the metaphor of third space in the aforementioned dichotomies could be challenging for educators since it requires negotiation, flattening of hierarchies and validation of different forms of knowledge. (Potter & McDougall, 2017). Nevertheless, this 'in-between' maybe what students have been searching for, a way in which they are empowered, making a personal connection based on the practices inherent in their everyday life, and given autonomy as well as internalising their identity through a process of self-awareness (Zaver, 2013).

Nevertheless, the third space is not a confined vacuum but a liberated space bridging conventional and unconventional discourses in teaching and learning; navigating multiple realities in knowledge production and transforming the classroom climate into a hybrid learning environment beyond the mode of learning. In other words, an increase in interpretive capacity, the inclusion of approaches from different perspectives, the integration of various means of disciplines, and engagement and representation in content learning. It is a place of learning, not studying.

Positioning teaching and learning in an effective third space aims to construct an open and more receptive environment by embracing diversity and promoting inclusion. Even though it cannot be materialised without contesting to the unproductive practice and rupture of the impractical, it is interruptive and exposes the teacher and learner to confusion and a diminished sense of security (Hawley et al., 2019). Therefore, even if the third space offers huge potential for effective teaching and learning, embracing it involves taking risks and valuing process over outcomes.

To conclude, Einstein once said that the constant belief of education should never be about the learning of facts, but the training of minds to think. Instead of defining black/white, I am nothing but optimistic that there is so much we can explore among the greys, in the third space.

References

Beatty, B. J. (2019a). *Hybrid-flexible course design*. EdTech Books. https://bit.ly/3naoOF6

Beatty, B. J. (2019b). Values and principles of hybrid-flexible course design. In B. J. Beatty (Ed.), *Hybrid- flexible course design* (pp. 53-61). EdTech Books. https://bit.ly/3n3DEgh

Beck, J. S. (2018). Investigating the third space: A new agenda for teacher education research. *Journal of Teacher Education*, *71*(4), 379-391. http://doi.org/10.1177/0022487118787497

Bhabha, H. K. (1994). *The location of culture*. Routledge.

Black-Hawkins K. (2017) Understanding inclusive pedagogy. In V. Plows, & B. Whitburn (Eds.), *Inclusive education: Making sense of everyday practice* (pp. 13-28). Sense Publishers.

Brennan, A., King, F., & Travers, J. (2019). Supporting the enactment of inclusive pedagogy in a primary school. *International Journal of Inclusive Education* (pp. 1-18). https://doi.org/10.1080/13603116.2019.1625452

CAST (Ed.) (2018). Universal design for learning guidelines version 2.2. https://bit.ly/3gy7BD1

Cochran-Smith, M., & Lytle, S. L. (1999). Chapter 8: Relationships of knowledge and practice: Teacher learning in communities. *Review of Research in Education*, *24*(1), 249-305.

Cochran-Smith, M., & Lytle, S. L. (2009). *Inquiry as stance: Practitioner research for the next generation*. Teachers College Press.

Davenport, T. H., & Patil, D. J. (2012). Data scientist. *Harvard Business Review, 90*(5), 70-76.

Edwards, R., & Usher, R. (2000). *Globalisation and pedagogy: Space, place and identity.* Routledge.

Frost, S. (2014). *The inclusion imperative: How real inclusion creates better business and*

builds better societies. Kogan Page Publishers.

Hawley, S., McDougall, J., Potter, J., & Wilkinson, P. (2019). Special section editorial: Students as partners in Third Spaces. *International Journal for Students as Partners*, *3*(1), 1-4.

World Economic Forum (Ed.) (2020). *Lockdown is the world's biggest psychological experiment - and we will pay the price.* https://bit.ly/2Lg1kQA

Idrus, F. (2015). Examining classroom transformational spaces using the third space theory in developing students' sense of shared identity. *Theory and Practice in Language Studies*, *5*(1), 28-37.

Jessop, T., Gubby, L., & Smith, A. (2012). Space frontiers for new pedagogies: A tale of constraints and possibilities. *Studies in Higher Education*, *37*(2), 189-202.

Leijon, M., & Lundgren, B. (2019). Connecting physical and virtual spaces in a HyFlex pedagogic model with a focus on teacher interaction. *Journal of Learning Spaces*, *8*(1), 1-9.

Lubicz-Nawrocka, T. M. (2019). "More than just a student": How co-creation of the curriculum fosters third spaces in ways of working, identity, and impact. *International Journal for Students as Partners*, *3*(1), 34-49.

Moje, E. B., Ciechanowski, K. M., Kramer, K., Ellis, L., Carrillo, R., & Collazo, T. (2004). Working toward third space in content area literacy: An examination of everyday funds of knowledge and discourse. *Reading Research Quarterly*, *39*(1), 38–70.

National Academies of Sciences, Engineering, and Medicine. (2018). *The integration of the humanities and arts with sciences, engineering, and medicine in higher education: Branches from the same tree.* The National Academies Press. https://doi.org/10.17226/24988

Ng, D., & Litzenberg, K. (2019). Overcoming disciplinary divides in higher education: The case of agricultural economics. *Palgrave Communications*, *5*(26). https://doi.org/10.1057/s41599-019-0235-8

Orgoványi-Gajdos, J. (2016). *Teachers' professional development on problem solving: Theory and practice for teachers and teacher educators.* Springer.

Pane, D. M. (2007). Third space theory: Reconceptualizing content literacy learning. In S. M. Nielsen, & M. S. Plakhotnik (Eds.), *Proceedings of the sixth annual college of ed-*

ucation research conference: Urban and international education section (pp. 78-83). Florida International University

Potter, J., & McDougall, J. (2017). *Digital media, culture and education: Theorising third space literacies.* Springer.

Sanger, C. S. (2020a). Diversity, inclusion, and context in Asian higher education. In C. S. Sanger, & N. W. Gleason (Eds.), *Diversity and inclusion in global higher education* (pp. 1-28). Palgrave Macmillan.

Sanger, C. S. (2020b). Inclusive pedagogy and universal design approaches for diverse learning environments. In C. S. Sanger & N. W. Gleason (Eds.), *Diversity and inclusion in global higher education* (pp. 31-71). Palgrave Macmillan.

Timm-Bottos, J., & Reilly, R. C. (2015). Learning in third spaces: Community art studio as storefront university classroom. *American Journal of Community Psychology*, *55*(1-2), 102-114.

UNESCO (Ed.) (2020). COVID-19 Impact on education. https://bit.ly/3a0YgSK

Vegas, E. (Ed.) (2020) *What can covid-19 teach us about strengthening education systems? A conversation with the dean of Harvard graduate school of education.* https://brook.gs/2JHisOZ

Wilson, B. (2008). Research at the margins of schooling: Biographical inquiry and third-site pedagogy. *International Journal of Education Through Art*, *4*(2), 119-130.

Zaver, A. (2013). Recreating third spaces in the classroom: Using dialogue to understand faith. *International Journal of Religion & Spirituality in Society, 2*(3), 9-20.