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Affective Education: Cultivating Cross-cultural Empathy and Tenderness in Preservice Teachers

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Keywords
affective education, empathy, preservice teachers

Abstract
The paper focuses on the importance of cultivating empathy and tenderness in teacher candidates. Empathy and tenderness are teaching competencies within the affective dimension of educational objectives. The affective and cognitive domains of education are highly integrated and are two parts of a whole. Nevertheless, the affective part of education needs more serious attention as it is inherent in the development of democratic societies (Lang 1998: 5; LeBlanc & Gallavan 2009: xiii). It also plays an important role in the holistic education of future generations for the functioning of the planet. Part one of the paper provides a critical overview of the concept of affective dimension in human learning in general (Dewey 1899, 1910; Krathwohl et al. 1964; Rogers 1969, 1983), and in teacher education (Lang et al. eds., 1998; LeBlanc & Gallavan eds., 2009). The second part in turn is devoted to a review of selected current longitudinal empathy teacher preparation programs. Conclusions are based on the research findings.

Introduction

Diversity issues are problems that span the globe. On the one hand, there is an increase of human diversity, whereas on the other, there is an accelerating biodiversity loss. Whilst the former issue is anthropocentric in its orientation, the latter one takes an ecocentric perspective. The aim of this paper

is to encourage reflection on teacher education, as being immersed in the contemporary anthropological environment, and view it as part of a larger ecosystem. The attention here is given to reduce the dangerous imbalance between cognitive and affective education by means of cultivating empathy and tenderness in preservice teachers. Cultivating cross-cultural empathy and tenderness is required by today's growing diversity of the pupil population.

The concept of empathy is cognitive-emotional in nature. It was developed at the beginning of the 20th century. We can differentiate between intellectual and emotional aspects of empathy. The former means the ability to take the perspective of someone else and to predict their behavior, whereas the latter denotes the ability to feel what someone else is feeling and to build effective communication. Tenderness, in turn, is an empathic concern evoked by love towards others (Niezink et al. 2012). Empathy has been recognized as an important element of teacher's personality (e.g., Peck et al. 2015; Reid 2019). In teaching, empathy is a quality on the part of the teacher "to establish a facilitative relationship with the child through appropriate communication skills" (Morgan 1976: 163).

The critical responsibility of teachers is to create an equitable classroom environment where "the right of the person to be different" is protected (UNESCO 2009: 122). This is a formidable challenge for teacher education for various reasons. Firstly, the significance of personality-centered aspects of the teaching profession has been underestimated and tabooed (Jensen et al., 2015: 204). Secondly, while there is an increase of the large-scale population of immigrant and refugee pupils in Europe and worldwide[1], the population of teacher candidates does not reflect this human diversity on a global scale (e.g., Eurydice 2002; UNESCO 2009; MIPEX 2011)[2]. Consequently, as reported in recent research, there is a tendency on the part of candidates for teachers to perceive their future pupils' "diverse backgrounds and abilities as a problem not as resources" (e.g., Taylor & Sobel 2001: 500–501; Dooly 2007: 160; Mosley & Zoch 2012: 66; Cho, Convertino & Khourey-Bowers 2015: 303; Civitillo, Juang & Schachner 2018: 67)[3]. There is also empirical evidence

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[1] For instance, while public school populations worldwide are becoming culturally, economically, ethnically, linguistically and racially diverse, the population of teacher candidates remains "monoracial, monoethnic, monocultural and monolingual" (e.g., Gay et al., 2003: 8 qtd in Bleicher 2011; Ball 2000; Causey, Thomas, Armento 2000; Dooly 2007; Keengwe 2010; Mosley and Zoch 2012).

[2] Multiculturalism is not a new phenomenon since it has always been present in the history of humankind in general (Szempruch 2013: 311) and in language education (Komorowska 2013).

[3] Cf. In a study by Barnes, "pre-service teachers' 'quietly' expressed their desire to gain content knowledge and pedagogy without dealing with diversity issues" (Barnes,

suggesting that (white) preservice (female) teachers may develop false empathy towards culturally diverse pupils (Warren, Hotchkins 2015). Last but not least, teacher education does not necessarily result in an internally consistent system of personal and social values on the part of candidates for teachers[4]. For instance, within a year after completing their studies, there is an observable regression in the development of student teachers' intercultural competence (Boyton-Hauwerwas, Skawinski & Ryan 2017), critical thinking skills (Mosley & Zoch 2012) or efficacy beliefs (Gencer & Cakiroglu 2007).

Considering the above-mentioned facts, this article pays attention to "the holistic nature associated with being an effective teacher" (Gallavan et al., 2009: 52). It assumes the cognitive and affective domains of preservice teacher education as highly integrated and two parts of a whole. The underestimated affective component has not been given enough attention in research (Lang et al., eds., 1998; LeBlanc & Gallavan, eds., 2009; Jensen et al., 2015). Consequently, teacher education programs promote knowledge and skills rather than dispositions (Gallavan et al., 2009: 42; Dockery 2009: 136–137). There is also a growing tendency to go "back to basics"[5], as well as to motivate pupils "through personal gain rather than through becoming contributing citizens of a democratic society" (Johnson and Johnson 2009: 2–3). In a global perspective, this policy is harmful for "the planetary well-being" (White 2013: 244).

2. Affective education in human learning: an overview

The affective side of learning has been built upon the social and emotional aspects of human learning and growth. In order to integrate the various approaches into a comprehensible picture of how to develop prospective teachers' professional dispositions, this section examines works by Dewey (1899, 1910), Krathwohl et al. (1964) and Rogers (1969, 1983).

The pupil-centered significance of the social and emotional aspects of education in democratic societies was laid out by Dewey in *The School and Society* (1899). The basic principle underlying a school society is that schools are to reflect their respective communities and societies (Dewey 1899: 15). In line with this, they are to equip children with basic hands-on training, more abstract knowledge, as well as self-direction strategies to think creati-

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2006: 92 qtd. in Reyes and Brinegar 2016: 329). Also, Szempruch (2013: 128) notes that teachers treat emotions as something negative in their work, underestimating their role as an indicator of their success or failure in student-teacher contact.

[4] The mindset is a concept defined in social psychology (Janowski 1980: 44–70).

[5] For instance, to return, in American education, to such basic subjects as reading, math and science (Johnson & Johnson 2009: 2).

vely and problem-solve (Dewey 1899: 27-28). Dewey states that a fully educated person is someone who "has gained the power of reflective attention" (1899: 149). In long term, this is a way of educating free people who have "mental discipline" (ibidem) and who make a major contribution to fully democratic societies. The point of reference in *How We Think* (Dewey 1910) is reflective thinking on the part of teachers whose well developed reflective thinking skills condition the effectiveness of the development of their pupils' reflective attention (Ryan 1998: 402).

In educational psychology, Krathwohl et al. (1964) also emphasize the affective dimensions of learning. The main educational objectives of the affective domain assume the final and complete adoption of "the desired behavior" by means of internalization (Krathwohl et al., 1964: 29). Internalization is a hierarchical process of which its highest stage overlaps with the highest level of moral maturity, as postulated by Peck and Havighurst (1960: 100-101 qtd. in Krathwohl et al., 1964: 41)[6], as well as with the product of the educational process by Kaleman (1958: 53 qtd. in Krathwohl et al., 1964: 31-32)[7]. In practice, the growing awareness and gradual acceptance of certain attitudes and values are achieved by challenging students' cognitive domain[8]. The cognitive domain can be questioned by giving them either information or goals intended to critically influence their stereotypical attitudes (Krathwohl et al., 1964: 54). This desired behavior is attained through challenging their "fixed beliefs and getting them to discuss issues" (Krathwohl et al., 1964: 55). At this stage, the individual's value hierarchy represents an internally consistent system of attitudes, beliefs and values which results in predictable patterns of behaviors (Krathwohl et al., 1964: 165, 167, Mądrzycki 1974: 236 qtd. in Janowski 1980: 540). This integration of one's personality, and the subsequent maturity and internalization of one's philosophy of life coincide roughly with the years of completing formal education (Krathwohl et al., 1964: 165; Baltes et al., 2004: 130; Brzezińska, Appelt, Ziółkowska 2010: 112-146). The best indicator of the desired level of psychological maturity is "empathic ability" (Rogers 1969: 192)[9]. This empathic ability needs to be considered in a wider context. It needs to go beyond simple recognition of "social inequality" towards "holistic

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6   I.e., a national-altruistic type of personality.

7   I.e., "a person has accepted certain values, attitudes, interests, etc. into his system and is guided by these regardless of [the] surveillance or salience of an influencing agent, be it a teacher, principal, or others" (Krathwohl et al., 1964: 30).

8   See: Bloom, B. S. (ed.) (1956), *Taxonomy of educational objectives. Handbook 1 Cognitive domain*. Longmans.

9   Cf., "Empathy is a fundamental precondition for our mental development and creativity, which develops during contacts and relationships" (Jensen et al., 2015: 209).

understandings of the interrelationships between species and environments" (White 2013: 244).

To continue, Rogers (1969) focuses on innovative programs in order to "bring desperately needed changes in education" (Rogers 1969: vii, 304). The programs are oriented on self-initiated experiential learning, on promoting self-directed learning, as well as on the freedom to communicate. The creativity and effectiveness of the programs resulted in major self-discoveries on the part of teachers and their students. The results show that the differences between the courses taught alternatively and traditionally were not only in quantity and quality of productions but also in the degree to which the products were stereotyped or original (Rogers 1969: 46).

Rogers (1969: 106–127) further concludes that "a climate for self-initiated experiential learning" is preferential and distinguishes three top qualities, such as (1) a realness in the facilitator of learning, (2) prizing, acceptance, trust, and (3) empathic understanding. Rogers says that teachers should set themselves a goal to practice empathy at least once per-day in order to discover "the potency of this currently almost non-existent kind of understanding" (1969: 112). However, one should not mistake being judgmental or pseudo-empathic with being *real* since authenticity is not only the most important of the attitudes mentioned but also risky to share with students (Rogers 1969: 113, 114)[10]. Rogers (1969: 115) sums up by stating that effective teachers are ready to "deliberately rock the boat", i.e., to face uncertainties on a daily basis[11].

3. Affective teacher education

Lang et al. (1998) presented a cross-national comparative view of studies in pastoral care, as well as personal and social education. The book was intended as "an important starting point" in the development of the practice of affective education in Europe (Lang 1998: 254). Affective education in the perspective of European countries was associated with reform pedagogy and, *inter alia*, with the Rogerian approach to teaching programs (Fess 1998: 32, Best 1998: 74). It was also linked to the *Taxonomy of Educational Objectives* (Krathwohl et al., 1964 qtd. in Best 1998: 72; Crucillà 1998: 103). The aim of the book was to show how, and if at all, affective education balances cognitive education in a European context. Lang (1998: 5) summarized the findings by stating, *inter alia*, that two decades ago this area of education was "ne-

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[10]   The problem of responding to the issue of false empathy in teacher education programs is discussed for example by Warren and Hotchkins (2015).

[11]   At the beginning of his teaching career, though, Rogers believed that "the individuals must be manipulated for their own good" (Rogers 1969: 115).

glected in terms of the preparation of teachers". The content of this type was "hardly ever found" (Fess 1998: 33; Kondoyianni et al., 1998: 65; Crucillà 1998: 103; Campos & Menezes 1998: 107; Boes 1998: 124). It was present "to some extent" mainly by means of "different amounts of pedagogic training" (Lang 1998: 5; Alkistis Kondoyianni et al., 1998: 65), but without a conceptual model based on generally understood assumptions (Lang 1998: 10; Rike and Sharp 2009: 75). Likewise, in-depth research in this area was insufficient (Kondoyianni et al., 1998: 68; Ad Boes 1998: 124).

A decade later, LeBlanc & Gallavan (2009) reported on studies on affective education of candidates for teachers. Maria McKenna (2009) discusses the problem of the formal assessments of professional dispositions. When faced with "practicum classroom situations", teacher candidates experience "dispositions discrepancies" despite their "cognitive understanding of the dispositions" (McKenna 2009: 31). Dispositions can be integrated into teacher education programs and undergo reflective assessment (2009: 32). McKenna states (2009: 35) that candidates for teachers should "reflect on their personal dispositions and how those might change or need to be addressed within their education career" in a context of "their philosophy of education". The idea is that both teacher educators and teacher candidates collaborate on their codes by means of further explorations and discussions.

Likewise, Gallavan, Peace and Ryel Thomason (2009) reveal the results of a cross-sectional research project on examining teacher candidates' perceptions of teacher professional dispositions. The authors note that the data bases of candidates' "affective acquisition" are poorly defined (2009: 41). In their study, 224 respondents were to answer questions about the value and importance of teachers' professional dispositions (Gallavan, Peace and Thomason 2009: 42). The data were gathered through a written survey. It is concluded that teacher education programs should enable the development of those dispositions which ranked the lowest, i.e., *willing to collaborate*, *sensitive, inclusive*, and *reflective*. It appears that the dispositions gained in importance among those teacher candidates who already had university diplomas and some teaching experience (Gallavan, Peace and Thomason 2009: 52). Most importantly, candidates for teachers gain awareness of the value and importance of dispositions by being involved in the relevant discussions (Gallavan, Peace and Thomason 2009: 53).

Thomas E. Baker (2009), in turn, describes a longitudinal project consisting of seven case studies of challenging primary pupils and student teachers during internships. Case writing was part of field experience seminars aimed at learning through retrospective reflection (Baker 2009: 101). The writings were assessed considering student teachers' readiness to show "hope and he-

art for their students[,] both as learners and as persons" as part of a teacher education program (Baker 2009: 110, 112). In conclusion, Baker believes that it is possible that "faculty in a teacher education program lead[s] preservice teachers to develop hope and heart as well as the ability to nurture it in their learners" (112). Apart from case writing and field experience seminars, student teachers can "assess their growth as teachers and plan for future growth" by participating in post-observation conferences, reflection journal entries, or online discussion boards (Baker 2009: 112).

4. A systematic review of current literature on empathy: our own study

The aim of this systematic literature review is to examine longitudinal projects developing empathy in preservice teachers. The synthesis of the literature is guided by the following question:

1. How do the longitudinal projects develop empathy in preservice teachers?

Methodology

This systematic literature review applied a simple procedure which allowed for the selection of empirical articles in English and Polish on longitudinal programs developing empathy in preservice teachers. Online articles on this topic were available from the Jan Kochanowski University library via *platform infona. pl.* This electronic search was carried out using academic datasets of various publishers. The descriptor was "*empathy* AND *teachers*". There were no other filtering options added. The initial corpus included 307 articles. Systematic inclusions and exclusions were based on re-readings of titles, abstracts and the papers. Finally, seven (2%) articles were selected. They were written by academics in Canada (Boyer 2010), Denmark (Jensen et al. 2015), Israel (Hen & Walter 2012), Poland (Szulc 2016), Turkey (Koc 2011), and the USA (Pytash 2013; Reyes & Brinegar 2016). These papers were published in six journals, i.e. *Early Childhood Education*, *Teaching and Teacher Education*, *British Journal of Learning Support*, *Journal of Adolescent & Adult Literacy*, *Educational Research for Policy and Practice, Edukacja Elementarna w Teorii i Praktyce.*

Results

As stated, this literature review allowed the author to single out seven studies on projects which developed affective-domain objectives in educating prospective teachers. They either focus on the development of empathy as the main research aim (Boyer 2010; Reyes & Brinegar 2016) or as an

additional research aim (Hen & Walter 2012; Koc 2011; Jensen et al. 2015; Pytash, 2013; Szulc 2016). The descriptions of the course aims, assignments and key findings are given in Table 1. An examination of these enterprises allows for the claim that the long-term goal of implementing these reviewed longitudinal projects and programs in teacher education programs is to create an *empathic society* (Wanda Boyer 2010; Meirav Hen & Ofra Walter 2012; Jensen et al., 2015; Reyes & Brinegar 2016). They define empathy as a formal teaching competence that can be developed by means of formal teacher education rather than a trait (Jensen et al., 2015: 204; Hen and Walter 2012: 11).

In a broader sense, the development of empathy relates here to its importance in the caring professions in Poland (Szulc 2016: 86), as well as to re-evaluating national teacher education principles in Turkey (Koc 2011: 96), and in Denmark (Jensen et al., 2015: 202). In a narrower sense, this development is directly related to mastering classroom management skills (Koc 2011; Hen & Walter 2012) and fostering classroom diversity (Boyer 2010: 315; Koc 2011: 103; Reyes & Brinegar 2016: 328), and rightly so, since many school-family conflicts arise from inadequate preparation of future teachers to work with diverse families (Szempruch 2013: 316–317). All assignments lean on preservice teachers' own experience with other people (Boyer 2010; Koc 2011; Hen & Walter 2012; Kristine E. Pytash 2013; Jensen et al., 2015; Reyes & Brinegar 2016; Szulc 2016). Two of these projects extended the tasks to group reflective discussions when student teachers "had an opportunity to engage stories that were culturally different from their own" (Reyes & Brinegar 2016: 334; Pytash 2013: 476). It well corresponds with the fact that "the ability truly to understand, accurately and sensitively, the private world of another person, is one of the major sources of information on which both scientific and professional activities can be based" (Roger 1969: 192)[12]. By the same token, reflective writing (multimodal) assignments are part and parcel of most projects (Boyer 2010; Hen & Walter 2012; Koc 2011; Reyes & Brinegar 2016; Szulc 2016).

Some projects emphasize the therapeutic value of body movement (Hen & Walter 2012), art and high culture (Szulc 2016) in cultivating empathy. For example, Szulc proposes preparing prospective teachers to be art therapists for their future primary pupils. For this, they experience art therapy on themselves by being exposed to various receptive therapy methods and then, asked to comment on their emotions. Finally, their comments undergo linguistic analyses. Other projects also touch upon painful themes, which are

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12   Cf., "Only literature is capable of letting us go deep into the life of another being, understand their reasons, share their emotions and experience their fate" (Tokarczuk 2019: 14).

related to bullying, suicide (Pytash 2013) or learning disorders (Reyes & Bri-negar 2016). Some of them rely on learning new competencies (Boyer 2010), which are connected with collaborative problem-solving and role-playing (Koc 2011: 103, 104).

To sum up, the findings indicate that these projects have contributed to growth in teacher candidates. They supported the participants' social and emotional development through boosting their self-image, self-confidence, and self-reliance (Szulc 2016: 93). Also, they enabled the revision of prior beliefs (Pytash 2013: 471), "a more nuanced understanding of difference" (Reyes & Brinegar 2016: 334) and "the construction of personal identity" (Koc 2011: 104; Hoyt 2001: 328, qtd. in Boyer 2010: 313). In short, the gro-wth was possible because empathy became teacher candidates' "second skin" (Boyer 2010: 320, 321).

Conclusions

More than three decades ago, Carl R. Rogers said that educational sys-tems fail to meet the real needs and challenges of the world (1983: 1). Con-sidering current research findings presented in the first part of the paper, it seems that the words are as relevant as they were then.

There arises a question of how to modify teacher education programs so that new generations of preservice teachers, and their learners, acquire the Rogerian "empathic ability" (Rogers 1969:192). It seems natural that the aims of such new programs should go beyond human-human relationships. They should encourage a reflection on human beings, immersed in the contempo-rary anthropological environment, as a part of a larger context[13]. They should therefore go "far beyond empathetic fellow feeling" towards tenderness, i.e., the art of "endlessly discovering similarities" (Tokarczuk 2019: 24). The case in point are projects on the therapeutic value of art (Szulc 2016: 93), as well as those which equate cultivating empathy with the "work of the heart" (Boyer 2010: 313; Baker 2009: 110, 112) and with keeping true to oneself (Jensen et al., 2015: 207).

As mentioned, there are a few publications on the topic of cultivating cross-cultural empathy and tenderness in prospective teachers. The findings of the seven quality programs examined in this paper show the positive ef-fects of challenging the cognitive domain by implementing retrospective re-flective essays based on literature and art. Out of the seven papers, only two deal with the issues of fostering empathy development in teacher education

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[13]   "Biodiversity–and non-human nature, more broadly–should not be conceptualized as 'other' or 'separate from humans'" (Brisman & South 2020: 4).

as main research aims. It can be stated that the findings confirm the fact that "schools are still cognition factories" (Morse 1978 qtd. in Morgan 1979: 452). Contrarily, cultivating teacher candidates' empathic understanding and caring relationships with their future pupils is especially important in the case of those pupils who differ from the majority and who have the right to be different.

Table 1. Basic information about projects which develop empathy in prospective teachers.

Authors / year / country	Course / research aims	Assignments	Key findings
Boyer, W. / 2010 / Canada	(1) "Learning Process Project" as part of the Child Development course for 60 undergraduates; (2) "What is the process of empathy development for 60 teacher candidates involved as naïve learners in a learning process project at a midsized university in the Pacific Northwest?" (314).	3 reflective essays: (1) What is your philosophy of helping children? (past) (2) What is your experience of learning something from scratch? (present) (3) Write a description of a mentor who inspired and guided the choice of your teaching career (future).	Confluent Constructivism, i.e. **diversified vision** of an empathic teacher based on: • Contextual knowledge • Interpersonal knowledge • Intrapersonal knowledge • Symbiotic reciprocity (319)
Hen, M. & Walter, O. / 2012 / Israel	(1) "The Sherborne Developmental Movement (SDM)" course for 67 undergraduate students of the education faculty in their first-, second-, third-, and fourth year of study; (2) Can this teaching model based on social movement activity serve as a strategy for increasing empathy in educators? (14);	(1) A reflective diary kept during the movement training course and collected at pre-course, midterm and final session of the course; (2) Two Questionnaires measuring emotional intelligence (SSREIT)[14] and empathy (IRI)[15] completed at the beginning and at the end of the SDM course; (3) A reflective final project on preservice teachers' "personal process during the course" (14).	The SDM course contributed to the development of empathy on "a very basic level" (16).

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[14] The Schutte Self Report Emotional Intelligence Test (SSREIT).
[15] The Interpersonal Reactivity Index (IRI).

Koc, M. / 2011 / Turkey	(1) A learner-centered video-project as part of Classroom Management (CM) course offered for 97 juniors who took this course at the department of Mechanical Education and Construction Education; (2) What are the potential consequences of this project on preservice teachers' learning and preparation for the profession? (96).	(1) Video-recorded role-playing projects in a form of video clips based on classroom critical incidents from the participants' past school experience; (2) Cases analysis reports; (3) Reflection journals at the end of the semester.	This "simulated teaching practicum" enabled "fostering empathy and stimulating professional identity formation" (104, 105).
Jensen, E., Skibsted, E., B., Christensen, M., V. / 2015 / Denmark	(1) The 4-year-long Relational Competence Project in the Bachelor Degree Programme for Teacher Education at VIA University College; (2) How can teachers' specific relational competences be developed in order to gain actual significance for the pupils' welfare and learning at school? (204, 209).	(1) Preservice teacher-pupil relationships during school placements (video recorded critical incidents); (2) Interviews with selected pupils and preservice teachers about their "ideas and experiences" (210)	"The development and training of attentive presence and empathy actually increase the students' relational competence" (211).
Pytash, K., E. / 2013 / USA	(1) Teaching Reading with Literature course with the Integrated Language Arts program for 22 undergraduate second-year English language art preservice teachers (PSTs) who read young adult books: *Thirteen Reasons Why* (Asher 2011) and *Hate List* (Brown 2009) in one semester; (2) "In what ways did PSTs transact with the text as readers; and "How did this transaction influence their thoughts about being future teachers?" (471).	(1) Online literature circle discussions (2) Focus group 30–40-minute-long interviews consisting of two questions: "(1) Why did you select either Thirteen *Reasons Why* or *Hate List*? and (2) Is there anything you think you will take away from these books as you begin to work with adolescents?" (474).	Reading the books made preservice teachers reflect upon their own experiences related to bullying and suicide which helped them to "develop the awareness, understanding, and empathy regarding seriousness of the problems that many adolescents encounter" (476).

Reyes, C., Brinegar, K. / 2016 / USA	(1) A digital story assignment (completed over six semesters) as a regular coursework in the area of literacy courses as part of a literacy class for preservice teachers and undergraduate students (330); (2) Four vignettes; Digital literacy autobiographies that were to "motivate education students to reflect issues of difference and equity thereby foster empathy?" (328). The focus questions were: "Who am I as a literate person? What experiences, people, and event have influenced my literacy development? How does who I am as a literate person impact who I am (or will be) as an educator?" (330) and Group reflection on the stories using the prompts: "What did you learn through the creation of your own digital story? What purpose did you hope to share with your audience? What did you learn from viewing the digital stories of your peers?" (330).	(3) Digital literacy autobiographies (4) Group reflection on the stories	"Overall, the diversity of our students' digital stories fostered empathy and challenged the normative view of literacy and learning" (335).
Szulc, W. / 2016 / Poland	(1) A multimedia seminar as part of a course "Cultural education and art therapy" for pedagogical students of Primary Education;	(1) Writing assignments based on the participation in cultural events and on current affairs.	The course is a continuation of a secondary school course "Wiedza o kulturze"

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