*Author Bio:*

*Julia Reade currently teaches at Nova High School, a public alternative school with a focus in racial and gender equity, in Seattle, Washington. She has worked in Seattle Schools as a Special Education Teacher for 11 years, and holds endorsements in Secondary ELA, Special Education, and Health and Fitness. Julia holds a MA in English and Philosophy and a Master’s in Teaching from the University of Washington. She is currently working towards a MA in English Literature and DA in English Pedagogy at Murray State University. Julia’s current projects include developing in tandem with classmates, colleagues and students pedagogy that centers the experiences of those furthest from justice. Julia resides in Seattle’s Central District with her two school-aged children and two dogs.*

*Abstract:*

*This project proposes the immersive exercise of “world”-traveling as an antidote to the “loving, knowing ignorance” working within secondary educational pedagogy and classrooms to produce dangerous single stories, or dominant narratives, that reify the hierarchal production of knowledge that has historically privileged white narratives and white narrators while silencing the voices of others. The first part, via Marianna Ortega’s essay “Being Lovingly, Knowing Ignorant: White Feminism and Women of Color,” describes “loving, knowing ignorance” among white feminist scholars and its impact on women of color. This is followed by a move from Ortega’s academia to secondary pedagogy and classrooms, wherein “world”-traveling, coupled with the “famous cures” of seminal Black feminist philosophers, frames concrete action steps posited as antidote to the homogenization of alterity in secondary pedagogies and classrooms. After suggesting a series of guiding questions for educators and students to “check and question” critical narratives as well as the knowledge claims they produce about others, this project incorporates a pilot unit concept and lesson plan for “world”-traveling in the secondary classroom, with considerations given to the contemporary and emerging pedagogical approaches and concepts familiar to Critical Race Theory and Culturally Sustaining Pedagogies. Finally, in anticipation of potential difficulties “world”-traveling poses for the secondary teacher and classroom, the author outlines possible strategies that invite into the secondary classroom pandemic-era technology teachers and students can employ to engage locally and globally with the multiplicity of others.*