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Social Justice Teacher Educators of Color: Their Work, Perspectives, and Insights

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SOCIAL JUSTICE TEACHER EDUCATORS OF COLOR: THEIR WORK, PERSPECTIVES, AND INSIGHTS

A Dissertation Presented

by

NINI V. HAYES

Submitted to the Graduate School of the

University of Massachusetts Amherst in partial fulfillment

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Teacher Education and School Improvement

SOCIAL JUSTICE TEACHER EDUCATORS OF COLOR: THEIR WORK, PERSPECTIVES, AND INSIGHTS

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NINI V. HAYES

Approved as to style and content by:

_____

Kysa Nygreen, Chair

_____

Sangeeta Kamat, Member

_____

Claudio Moreira, Member

                                                   _____

                                                   Christine B. McCormick, Dean

                                                   College of Education

DEDICATION

Reflecting back….

This paper is dedicated to my grandparents- Elizabeth Hendon, Herman Hayes, Dolsora Alati-it Condez, and Salvador Condez.

Presently

This paper is dedicated to my parents, Emma Condez Hayes & Dave Thomas Hayes.

For your unconditional agape and belief in me, for that I am eternally grateful.

Looking forward…

This paper is dedicated to young people. I am energized and inspired by your quest for justice. I endeavor to move through the world in ways that contributes to a brighter and hopeful future for you and generations to come.

ACKNOWLEDGMENTS

On the journey of finishing graduate school and this paper, there have been many difficulties and much joy. I have finished because I was wholly supported by many people who had a genuine interest in my well-being and academic success. To each person who was part of my journey, I am grateful.

I would like to thank my chairperson, Dr. Kysa Nygreen for her willingness to take me on as an additional advisee. I did not start the journey with you, but certainly could not have finished without your intelligence, your compassion, guidance, and belief in me; for all this I am indebted. This process can feel intimidating and insurmountable at times, but as my advisor, you were my cheerleader, a pragmatic genius, an accountability partner, you made time for my process, and you always made me feel capable and affirmed. For this model of working with others, I am appreciative.

A special thanks to the other members of my committee; Dr. Sangeeta Kamat and Dr. Claudio Moreira for being part of this journey with me. I am beholden to the discerning intelligence of Dr. Kamat. I was not on your class roster when I took your course my first semester and I am so glad it worked out. From the beginning you have inspired me with your commitment and hard work towards a just condition and reading of the world. I have learned immensely from you. You challenge me to think and write better than I think I can. Dr. Moreira, I wish we had met sooner, you are a kindred spirit. Having you on my committee has been a gift and your hugs and unwavering support has propelled me across the finish line for sure. Your intellect and realness inspires me. You have shown me there is more than one way to be in the academy, that I belong here, and that we are in it together. Thank you for your loving kindness to me and Fayise. To my committee, your work and

efforts to support underrepresented students has not gone unnoticed and will serve as a model for others and myself.

I humbly acknowledge the courage and willingness of the six participants in this study. You are role models and an inspiration to many. As social justice teacher educators of color, your insight, wisdom, humility, and commitment to authentic relationships is what contributes to a just education for young people and preservice teachers. It is because of you that I believe in the work and I know that teacher education matters.

The writing process can be isolating, but it was possible because of the love and support from my family, friends, and community. Much love to my parents for their support and encouragement from the first day of preschool, I am because you are. You have set an example that I am beholden to. To my Washington family, thank you for your friendship and encouragement no matter the distance between us; Kathryn Peterson, Donna Peterson, Marissa Peterson, Wayne Peterson, John Richer, Gretchen Dietz, Christine Lessard, the Nevada Street crew.

To my chosen family and social justice community, when I was down and out, you were there for me and when I was up and celebrating, you were there for me, making my memories of this time all the more sweeter. Love and respect to Rani Varghese and Michael Funk for being my inspiration and cheerleaders throughout this process. I have grown so much with both of you in my life and when I thought there couldn't be more joy or longer nights, you brought Ronin Marley Varghese-Funk into the world. The Varghese-Funk family is forever in my heart.

Thank you to the many scholars who have show me how it is done; Molly Keehn, Safire DeJong, Eric Hamako, Fayise Abrihim, Akesa Mafi, Allia Matta, Angelica Castro, Zahra

ABSTRACT

SOCIAL JUSTICE TEACHER EDUCATORS OF COLOR: THEIR WORK, PERSPECTIVES, AND INSIGHTS

SEPTEMBER 2015

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For the first time in the US, the majority of public school students are students of color in addition to being culturally and linguistically diverse (National Center for Education Statistics, 2013). Yet many teacher educators and teachers do not reflect this diversity (U.S. Dept. of Education, 2013). The overwhelming majority of teacher educators and teachers in the U.S. continue to be mono-racial, mono-linguistic, mono-cultural, and of a middle-class background; a workforce that misrepresents the demographics of this nation (Ladson-Billings, 2005). Students deserve educational settings that are a reflection of society's diversity and also them. Therefore, diversifying the teacher workforce is imperative and urgent.

One way to impact teacher diversity and the educational experiences of all students is through teacher education. Teacher educators are uniquely positioned in the field of education. They can have influence over recruitment, retention, curriculum, pre-service program experiences, mentoring, school and university partnerships, and policy to name a few. This dissertation explores the work and experiences of teacher educators—those who employ equity-centered, social justice oriented, race conscious and critical pedagogy in

their teaching, and who also identify as People of Color. I refer to these individuals as Social Justice Teacher Educators of Color (SJTEC). I contend that SJTECs offer an important perspective from which to view the field and practice of teacher education. Using Critical Race Theory (CRT) as a theoretical framework, I explore the lived experiences, narratives, and counter-narratives of SJTEC. I use qualitative interview methods and semi-structured interviews with six SJTECs nation-wide.

The findings suggest that SJTEC labor in institutional spaces that espouse missions of social justice teacher education, but sometimes fall short. They work in predominately White colleges and universities with predominately White preservice teachers, which can make their work even more challenging. Participants also stress the importance of a diverse teacher workforce and critical education, while illuminating the challenges to making this vision a reality. They describe how they implement Social Justice Teacher Education in their classrooms despite these challenges, and describe their motivations for doing this work. Additional implications, limitations, and suggestions for future research are also discussed.

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CHAPTER 1

INTRODUCTION

If it is natural to be black

And red or brown

And if it is beautiful to resist

Oppression

And if it is gorgeous to be of color

And walking around free,

Then where does the problem lie?

—Alice Walker, 2014

In December 2013, Dr. Gibney, a Black, full-time tenured professor, at a Midwestern community college was formally reprimanded by her school's administration due to a complaint made by three White male students who were uncomfortable and upset by a class conversation on structural racism (Devega, 2013 & McDonough, 2013). The students complained of feeling singled out when the class discussion had again focused on racism. They resented what they felt was a mischaracterization of White men as villains. When the professor redirected the discussion back towards whiteness as a system of oppression and ideology, she was met with hostile reactions. The incident reveals systems of power that normalize hostile interactions towards faculty of color who teach about structural[1] and

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[1] Structural Racism encompasses: (1) history, which lies underneath the surface, providing the foundation for white supremacy in this country. (2) culture, which exists all around our everyday lives, providing the normalization and replication of racism and, (3) interconnected institutions and policies, the key relationships and rules across society providing the legitimacy and reinforcements

institutionalized[2] racism. The incident ended in Dr. Gibney's formal reprimand by the university. The professor was not surprised by her admonishment, stating in an interview that, "…I'm quite familiar, unfortunately, with how that works—and how the institutional structures and powers reinforces this White male supremacy, basically, and that sort of narrative, and way of seeing the world" (Gibney, 2013, p. 1).

In an article written by Dr. Gibney, she says the institution has investigated her three times for talking about race related topics in her classroom with the college justifying their scrutiny as concerns regarding her critical pedagogy[3] (Gibney, 2013). The college claims to have never prohibited faculty from discussing race and structural racism in the classroom as well as espousing the importance of conversations about racism, classism, and power. Yet in spite of these claims, it remains problematic when critical educators of color are intimidated, interrogated, and punished for doing just that.

Like many institutions, higher education has lofty goals and visions; a noted claim is the intellectual freedom of faculty to engage in truth telling and truth seeking in their research and with their students. Academia does not exist in a vacuum and is therefore

---

to maintain and perpetuate racism (Lawrence & Keleher, 2004).

[2] Institutional racism occurs within and between institutions. Institutional racism is discriminatory treatment, unfair policies and inequitable opportunities and impacts, based on race, produced and perpetuated by institutions (schools, mass media, etc.). Individuals within institutions take on the power of the institution when they act in ways that advantage and disadvantage people, based on race.

[3] Critical pedagogy is a praxis of education that combines the practice of teaching with critical theory as a method of understanding knowledge as a *social construction* deeply rooted in a nexus of power relations" and "never neutral or objective" (McLaren, 2009, p. 63).

subject to the same systemic, pervasive, and structural manifestations of oppression and inequality that characterize other social institutions and US society as a whole. Higher education is not immune to the White supremacy and racism that is usually described as being experienced outside of its hallowed halls instead of within them. Gibney's story would seem shocking if it proved to be an isolated incident, but unfortunately, it highlights the structural racism that has and continues to be detrimental to faculty of color[4] and a threat to an equitable and socially just education for all students.

This particular story resonated with me because at the time I read it, I was working as a graduate teaching assistant, teaching a course on social diversity in education that discussed among many topics, racism, classism, and ableism in education. The thought of experiencing a scenario similar to Dr. Gibney's was always present in my mind. It was a matter of when, not if, something like it would happen to me. I occupied a liminal space of unconscious and conscious anxiety that the work I value doing will be undermined with misinterpretation and ignorance in the least and racism in its many forms at the worst. After I read the story, I was reminded that this could have easily been me, and not just me, but also my colleagues of color. In fact, conversations about our own similar interactions with students and the institutions where we teach have been the topic of conversation on multiple occasions.

Dr. Gibney's story also hit a nerve, because although I do what I can to resist the anxiety of imminent conflict for centering an equity praxis, it is daunting to sometimes be

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[4] In this paper, I acknowledge that the terms "faculty/educators/teachers of color," "students of color," and "people of color" are contested and political. In this study I use them to define persons who identify themselves as Black, African-American, Latin@ or Hispanic, Asian, Pacific Islander, American Indian/Alaska Native, and multiracial.

reminded that as a racialized and marked body, there continues to be no place safe for me in

the U.S. and the ivory tower is no exception. To varying degrees, I too have encountered and

struggled with teaching in a predominately White institution (PWI) and even more so when

teaching about oppression and equity. From some of my students, I have received harsh

criticism of inflicting racism against White people, playing the race card, and embracing a

victim mentality with righteous anger. Another example was how some students grappled

with affording me respect, as I did not conform to their notion of a teacher, a knowledgeable

teacher, and/or the authority in the classroom. Despite regular experiences of student

disrespect and the emotional labor of consciousness raising, I and others like me—scholars

of color in teacher education programs—continue to do equity and social justice centered

work. And this got me thinking, why? Why teach under these conditions? Is teaching new

teachers reasonable work for me to consider? I then thought about the teacher educators of

color I have met throughout graduate school and wondered why and how they do it? And

why have I read so few stories about their experiences?

Statement of the Problem

Professor Gibney's publicized incident, in addition to other similar matters involving

faculty of color is disconcerting given the rhetoric and discourse that demands we increase

the number of teachers of color in public schools and faculty of color at colleges and

universities. 2014 marks a change in U.S. public schools' student demographics, where more

than half of all students identify as being a student of color, culturally and linguistically

diverse, yet many teachers and faculty do not reflect this diversity (U.S. Dept. of Education,

2013). The overwhelming majority of teacher educators and teachers in the U.S. continue to

be mono-racial, mono-linguistic, and mono-cultural; a workforce that misrepresents the

demographics of this nation. Therefore, diversifying the teacher workforce at all levels is imperative and urgent.

One way to impact teacher diversity and the educational experiences of all students is through teacher education. Teacher educators are uniquely positioned in the field of education. They can have influence over recruitment, retention, curriculum, pre-service program experiences, mentoring, school and university partnerships, and policy to name a few. While teacher education continues to be a disputed landscape amidst decades of educational reform magnified by a neoliberal regime that is working to privatize education and maintain white supremacy it is also a space where Social Justice Teacher Educators of Color (SJTEC) advocate and create critical spaces that involve the reconstruction and co-construction of an equity centered and liberatory education. In the literature, there is a dearth of research that centers the voices of SJTEC who work toward educational equity in the aforementioned school climate, thus, this study centers and examines the experiences of SJTEC in teacher education.

Regardless of a person's social identity, teaching is an arduous challenge, a worthy endeavor, and can be a rewarding act. Teaching is a performative practice that requires a degree of vulnerability, humility, an ability to negotiate the known and unknown, a disposition of compassion and understanding, a realization of the tremendous power a teacher has to affect their students' lives, and is filled with immense possibilities to co-construct curriculum and learning communities for social justice. Teaching is about many things; situating one's self as a learner, having positive relationships with students, helping them remember and embrace their humanity and agency, inspiring hope, and community building. And if the aforementioned were not enough, faculty of color contend with an added dimension predicated upon their ascribed racial and ethnic social group

membership, whether real or perceived, that can negatively impact their experiences as educators given the racist society we live in.

The reality of many faculty and instructors of color teaching at PWIs is that they endure an accumulated impact of racial aggressions and resistance from their predominantly White students who challenge the legitimacy of their presence in the classroom, possibly stemming from their socialized stereotypes of people of color, past experiences with people of color and internalized racial supremacy (Perry, Moore, Edwards, Acosta & Frey, 2009; Smith, Yosso & Solórzano, 2006; Patton & Catching, 2009; Jackson & Crawley, 2003; Pittman, 2010 & 2013). The term predominantly White institution (PWI) refers to institutions of higher learning where Whites make up more than half of the student body. A helpful definition of a PWI from Brown & Dancy (2010) gives context:

> The majority of these institutions may also be understood as historically White institutions in recognition of the binarism and exclusion supported by the United States prior to 1964. It is in a historical context of segregated education that predominantly White colleges and universities are defined and contrasted from other colleges and universities that serve students with different racial, ethnic, and/or cultural backgrounds. (p. 524)

There is a large body of literature documenting the experiences of faculty of color. The literature includes research on the "unwelcoming and potentially hostile classroom environment [that] awaits those who choose to teach in predominantly White institutions" (Tuitt, Hanna, Martinez, del Carmen Salazar, & Griffin, 2009, p. 65). Marbley (2010) elaborates on the experiences of African American faculty who teach at PWIs:

> In terms of the retention of African American faculty and other faculty of color, particularly challenging is teaching and training students in PWIs to become multiculturally competent; that is, preparing future professionals and educators who have critical multicultural competences and skills to work with diverse people. A lack of factual training about whiteness, privilege, diverse groups, and social justice issues, in general, tends to foster intense emotions among white students when they are exposed to

multicultural training (such as anger, resistance, guilt, confusion, and self-doubt). Sadly, by challenging privilege or covering sensitive content dealing with race, class, gender, or sexual orientation, women and faculty of color have paid a price professionally and personally with defiant and resentful student reactions, attacks on their credibility, challenges to their competency to teach, and even lower student evaluations. (p. 63)

Historically, the American public schooling[5] system was created with the intention of perpetuating and maintaining White racial domination (Spring, 2001). Weinberg argued:

Higher education, both public and private, shared this outlook. Philosophers of the common schools remained silent about the education of minority children...White educators profited from the enforced absence of Black and other minority competitors for jobs. Planned deprivation became a norm of educational practice. (as cited in Turner & Myers, 2000, p.12)

This historical context has shadowed most American social institutions, therefore it should come as no surprise that the number of faculty of color remains disproportionately low in higher education as White supremacist institutional practices still dictate the full participation of students of color throughout the P-20 setting (Ladson-Billings, & Tate, 1995; Solórzano & Villalpando, 1998). Blauner reasons, "the University is racist because people of color are and have been so systematically excluded from full and equal participation and power- as students, professors, administrators, and particularly, in the historical definition of the character of the institution and its curriculum" (as cited in Turner & Myers, 2000, p.14).

In my readings about faculty of color, I found very little written about the specific experiences of teacher educators of color. Why are teacher educators absent, and especially,

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[5] I use the words school/ing and education as distinct signifiers as they are often conflated. The former describing the institution where many students are federally mandated to receive an education and the latter as the possibility of multifaceted approaches to teaching and learning that can take place anywhere and at anytime (Friere, 1970; Spring, 2001 & 2014).

why are teacher educators of color absent from the literature? I believe a reason for this absence is because teacher education continues to be White-dominated space that relegates the experiences of teacher educators of color to the margins. This is also because the field of teacher education has kept the number of teacher educators of color incredibly low in comparison to their White counterparts. Likewise, teacher education has lacked a critique of the homogenous makeup of teacher educators.

As my focus academically and professionally began to narrow on working in teacher education, I thought more and more about what it would be like to work as a faculty member in teacher education likely working to prepare predominately White female preservice teachers to teach and be with an incredibly diverse student population in the U.S. In addition to my self-interest in the field of teacher education, I was also inquisitive of who are faculty of color working in teacher education, especially those with an equity centered praxis, serving as role models for novice teacher educators of color like myself, and who innovatively push from the margins. This thinking is what brought me to the topic of my study: exploring the work and experiences of Social Justice Teacher Educators of Color (SJTEC).

The educational scholar Gloria Ladson-Billings (2013) uses the term 'diversity scholar' to refer to faculty "whose research takes a more inclusive approach (i.e. class, gender, race, ability, linguistic, etc. differences) (p.46)," and Solórzano and Yosso (2001) use the term 'critical race educators' to describe scholars of color who "utilize methods such as: storytelling, narratives, chronicles, family history, scenarios, biographies, and parables to draw on the strength of the lived experiences students bring to the classroom" (p. 3). I will use the term Social Justice Teacher Educators of Color (SJTEC) to specifically refer to

scholars of color who focus on diversity[6], equity[7], and structures of power. I define Social Justice Teacher Educators of Color as (1) practitioners who prepare prospective teachers to meet the needs of the diverse student population through relevant field experiences and knowledge of content and pedagogy, (2) educators who identify as belonging to a racial, ethnic, or indigenous group(s) that are not considered White by the dominant power structure in the United States and have been/are impacted by racism, and (3) educators whose critical pedagogy and culturally responsive practices focused on liberation, transformation, and the dynamics of power, oppression, and the historical and continual condition of settler colonialism and White supremacy that result in social inequity based on perceived and ascribed social group membership.

Critical pedagogy refers to various ways in which the relationship between "knowledge, authority, and power" (Giroux, 1997, p. 130) is illuminated to raise consciousness (Friere, 1970) and encourage a process of "interrogation, inquiry, and action" (Friere, 1970, p. 30). Culturally responsive teaching or responsive pedagogy is validating, empowering, transformative, and emancipatory (Gay, 2000; Ladson-Billings, 1994). It is student-centered and is tailored to the different and unique cultural strengths to promote well-being and academic success (Gay, 2000).

More specifically, the definition of social justice I use to frame this study refers to the political ideology and labor of individuals, communities, and collectives committed to

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[6] Diversity refers to the inclusive and asset perspective of multiple identities, especially those identities that are historically and socially marginalized and stereotyped. This includes, but is not limited to race, ethnicity, culture, socioeconomic status, linguistic diversity, gender, religion, sexuality, (dis)ability, and ideology (Grant & Gibson, 2011)

[7] Equity or equity-centered refers to the quality of justness and fairness for students; for example, addressing the specific needs of a culturally, linguistically, and socio-economically diverse student demographic.

systemic change for marginalized and dispossessed groups by dismantling White

supremacy, capitalism, and heteropatriarchy (Love, 2000; hooks, 1994). In schools and in

education, a social justice approach necessitates a meaningful and transformative pedagogy

that allows students to recognize and use their agency to eliminate oppression and imagine

just possibilities. A critical and responsive pedagogy uses historical and sociopolitical

knowledge that demystifies systems of power that have been intentionally engineered to

create a social hierarchy that systematically disadvantages and privileges individuals based

on real or perceived group membership (Ayers, Quinn & Stovall, 2009; Bell, 2007; Love,

2000).

Purpose of Study

Despite a growing body of research on P-12 teachers of color and faculty of color in

academe, the experiences of SJTECs are under-examined. Teacher educators are largely

absent within the literature on faculty of color in higher education, while the literature on

teacher education does not specifically focus on the experiences of faculty of color. As a

result, the unique experiences of SJTECs working in teacher education programs has been

unexamined.

This purpose of this study is to begin to fill that gap by exploring the experiences,

insights, and perspectives of six Social Justice Teacher Educators of Color (SJTECs) who are

faculty members in university-based teacher education programs nationwide.

Research Questions

My inquiry is guided by the following research questions:

1. How do social justice teacher educators of color experience and understand
   their work in teacher education?

2. How does race and racism impact their work?
3. In what ways do SJTEC perform/operationalize their work for equity and social justice?
4. What motivates their work?

This study is grounded in the assumption that SJTEC are invaluable in the thinking and re-envisioning of teacher education and education as a whole. SJTEC are part of a historical legacy of educators who have worked towards radical possibilities that centers educational equity for all students, especially students of color who are disproportionately affected by educational inequalities. SJTEC bring a distinct perspective and inhabit a critical nexus in the landscape of education, grounded in their personal experiences and a sociocultural history of oppression, as to the subject matter of race and racism in education. Yet, when their work has been the focus of research and contemporary discourse, their voices have largely been marginalized and regulated to a subset or niche in the field of teacher education.

Additionally, as Chapman (2011) writes, "calls for teacher education reform remain fixated on increasing content knowledge, exit examinations, and greater homogenization among standards for teachers" (p. 238). Missing from this literature are the lived experiences of teacher educators themselves—particularly those who are faculty of color teaching from a social justice equity lens. Critical race scholars, Solórzano and Yosso (2002), contend, "substantive discussions of racism are missing from critical discourses in education," (p. 37). Therefore, I want to know whether SJTEC's shared educational experiences result in increased racialized awareness, multicultural understandings, alternative perspectives, and critical teacher education practices. Accordingly, I present this dissertation as an undertaking towards addressing the gaps in the literature and as a contribution to critical race discourses in teacher education.

Significance of Study

Teacher education is a contested terrain in the discourse and application of education reform, the continued privatization of school institutions, and the debate du jour of blame and accountability. Schools and colleges that prepare teachers are vital in whether their roles and impact on novice teachers will be the reproduction of deficit mindsets that perpetuate stereotypes about students and their families or sites of interrogating societal inequities and working towards social justice. Teaching is also political work; therefore, teacher education is inherently political. Universities, schools of education, and teacher education programs are all situated within and shaped by a socio-economic, political, and cultural landscape where it is necessary to understand and examine patterns and structures of power (Milner, 2009 & 2012; Ayers, Quinn &Stovall, D, 2009).

As aforementioned, the history of public education in the United States was rooted in discrimination that sought to privilege White people over people of color and although the system of schooling has changed and looks different in some ways, it still maintains a system of oppression that specifically targets students of color, poor students, and students with disabilities (Delgado & Stefancic, 2001; Ayers, Quinn &Stovall, D, 2009; Cochran-Smith, 2004; Ladson-Billings, 1998). Teacher education programs can help interrupt these discriminatory patterns and practices in schools that currently guarantee that Black and Brown students are disproportionately more likely than their White peer counterparts to be disciplined, tracked into remediation classes, identified and referred to special education, pushed out of school before graduation, and be held to lower expectations. By educating pre-service teachers about equity and other issues of social justice, learning about teaching can be elevated to the political, intellectual, emotional, and spiritual labor that is necessary and needed. Yet, we neglect teacher education at high and visible costs that impact both

higher education and P-12 schooling (Ladson-Billings, 2004; Ayers, Quinn & Stovall, 2009; Sleeter, 2001).

Ultimately, this dissertation is a story about the construction of race and the impact of racism. It focuses on reflections shared by six teacher educators of color and in narrating and retelling their reflections it is also about my story as a novice social justice teacher educator of color. Nash (2004) refers to this process of interconnectedness as 'the constructivist circle'. "*All narratives, …including narratives regarding what characterizes valid research and scholarship in the academy, are as much stories* about *their adherents as they are* by *their adherents* [emphasis in original]" (Nash, 2004, p. 36). Throughout this paper, I include both a qualitative lens in the tradition of Critical Race Theory (CRT) and a scholarly personal narrative approach. Indeed, the position of having some insider status with my participants is helpful in my understanding that:

> Our stories get us closer to knowing who we are and who they are. Our stories are symbols for God, ethics, morality, justice, wisdom, truth, love, hope, trust, suffering and, most of all, what constitutes personal and professional meaning for all of us. (Nash, 2004, p. 2)

Consequently, this dissertation is an experiential narrative: a multifaceted scholarly personal narrative that is my documented journey of engaging in research, listening and retelling stories, and reflecting on how those shared experiences help me create and understand my own story. Nash (2004) emphasizes this point by stating:

> Reality, while certainly existing "out there," is always and everywhere socially and personally constructed. Moreover, the best way to make sense of the "truth" of what is "out there" is through the construction, and telling of stories, both to ourselves and to others. (p. 36)

As a result, this study aims to include what critical race scholars, Solórzano and Yosso (2001), have identified as a critical race analysis that identifies the impact of race and racism in the American schooling system and engages in social justice action for an equitable justice condition in education. It is hoped that the experiences of these SJTEC and my personal reflection can offer possibilities and insight for how teacher educators can engage in equity-centered teacher education. While the inception of this study was motivated by my agenda of equity work in teacher education and to understand the experiences of SJTEC, I argue that if teacher education wants to best prepare new teachers to teach our diverse array of students, we must include inquiry and guidance from teacher educators of color.

As a disclaimer, I acknowledge that the construction of race and racism do not operate independently of other forms of oppression and domination. In the tradition of critical social theory, intersectionality is a widely accepted theoretical and conceptual framework for understanding and studying the intersections between forms or systems of oppression, sometimes referred to as the matrix of domination (Crenshaw, 1989; Collins, 1991). For example, Crenshaw (1989) examines the experiences of Black women within the legal system and Collins (1991) critiques the experiences of Black women in the academe. To varying degrees, intersectionality elucidates the experiences of individuals and social groups that are discriminated against and excluded based on the interaction of multiple real or perceived social identities in relation to their social hierarchy. My intention is not to be exclusionary of the intersectional experiences of the participants in this study, but to intentionally focus my attention and critique on race and racism in teacher education for the specific scope and design of this paper.

<u>Organization of the Dissertation</u>

   This dissertation is divided into six chapters and an appendix section. The first

chapter provides a brief introduction regarding the statement of problem, the purpose of

the study, research questions, the significance of the study and an overview of the

dissertation. Chapter two presents a comprehensive review of related literature. I review

literature on faculty of color, teacher educators of color, and teachers of color in P-12

schools. The third chapter describes the theoretical framework and research methods

including critical race theory, a scholarly narrative approach, participant selection, how the

data was analyzed and my research positionality. Chapter four and five presents and

highlights the results of analysis. The findings are presented and accompanied with thick

and rich quotes representing different perspectives. The last chapter discusses the results of

the study, implications for future research, limitations, a conclusion, and bibliography.

Lastly, the appendix section includes a glossary of terms, the participant recruitment letter,

the interview protocol and informed consent.

CHAPTER 2

LITERATURE REVIEW: TEACHERS OF COLOR ACROSS THE EDUCATION PIPELINE

A bird doesn't sing because it has an answer, it sings because it has a song.

—Maya Angelou

Introduction

This study sought to explore the work experiences of SJTEC in teacher education. To establish a context for making sense of their experiences, I reviewed the following scholarship areas: (1) Faculty of color in postsecondary institutions; and (2) The Demographic Imperative. Both sets of literature investigate the experiences of educators of color who teach and work in U.S. educational institutions—whether postsecondary or P-12. Both make a strong case for diversifying the teaching force, and examine the challenges of doing so. Both sets of literature examine the continuing significance of race and racism in the US educational system and illuminate how racism operates to structure the experiences of educators of color. I draw out these themes in my review of the literature.

Faculty of Color in Postsecondary Institutions

It should go without saying that faculty of color are invaluable to the departments they teach in, the institutions they represent, the communities they serve, the colleagues they work with, and the students they teach, inspire, and learn from. Indeed, "scholarship has consistently shown that racial and ethnic diversity

has both direct and indirect positive effects on the educational outcomes and experiences of students" (American Federation of Teachers, 2010, p. 2) and it is no different with faculty of color. I use the word faculty to indicate professors, associate professors, assistant professors, instructors, and lecturers who teach at postsecondary institutions. In this section, I review the literature on faculty of color working in postsecondary institutions, with attention to scholarship about their historical and contemporary experiences in the academy. Most of the available literature on faculty of color does not specifically focus on teacher educators of color; however, in a subsection below, I review the scant literature that does exist on the unique experiences of teacher educators of color in university-based teacher education programs. Teacher educators are one subgroup of higher education faculty who work predominantly in Schools and Colleges of Education. Although teacher educators share many of the same experiences as university faculty members in general, there are also unique aspects of teacher education work that are important to emphasize for the purposes of my study.

The historical context of faculty of color differs slightly from their P-12 teachers of color counterparts. A consequence of the desegregation of public schools was the massive firing of Black teachers. According to data from the National Education Association (NEA) titled *Horizons of Opportunities Celebrating 50 Years of Brown v. Board of Education May 17, 1954-2004* (2002), there were 82,000 Black teachers in 1954, but a decade after the *Brown* decision; some 38,000 Black teachers and administrators lost their jobs.

As an example of how White supremacy was becoming insidiously institutionalized, qualified Black teachers were systematically replaced with less qualified White teachers. Reasons scholars cited for this was the resistance towards Black/teachers of color teaching White children and because many Black schools were closed, positions held by Black teachers were eliminated (Siddle-Walker, 2001; Karpinski, 2006; Ladson-Billings, 2001; Patterson, 2001). Karpinski (2006) wrote "the loss of teaching and principal positions by African Americans removed some of the most competent educators in the U.S. public school system" (p. 248). Moreover, 1964 NEA data revealed that 85% of teachers of color held a college degree compared to 75% of White teachers (Census of Teachers, NEA). "Because the implementation of Brown was slow, the early dismissal of Black teachers did not reflect the severity of the problem nor did it indicate the number of Black college students who were discouraged by the hostile climate from pursuing teaching as a career" consequentially setting into motion one of the biggest reasons for the disparity of teachers of color in the workforce today (Karpinski, 2006, p. 247-248).

Meanwhile, decades of struggle to integrate higher education were becoming less rigid. Following desegregation, Civil Rights legislation, and amidst the activism across the country on college campuses demanding among many things, a more racially and ethnically diverse student body as well as faculty, were crucial milestones in promoting diversity in secondary institutions. Yet, while there is a growing number of faculty of color, "faculty diversity has not kept pace with student diversity" (American Federation of Teachers, 2010, p. 3). This is disconcerting when you parallel the small numbers of P-12 teachers of color and faculty of color and extrapolate from the former population to the latter and reasonably assume that undergraduate and graduate students benefit from having faculty of color as role-models, faculty of color have a positive impact on the academic outcomes and college

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experience for all students, and faculty of color contribute to a more accurate representation of society.

While there is a growing number of faculty of color, "faculty diversity has not kept pace with student diversity" (American Federation of Teachers, 2010, p. 3). This is disconcerting when you parallel the small numbers of P-12 teachers of color and faculty of color and extrapolate from the former population to the latter and reasonably assume that undergraduate and graduate students benefit from having faculty of color as role-models, faculty of color have a positive impact on the academic outcomes and college experience for all students, and faculty of color contribute to a more accurate representation of society. Recent statistics reported by the *Chronicle of Higher Education* analyzed from U.S. Education Department data for 2011, estimates about 47 percent of full- and part-time undergraduate and graduate students at public institutions and private nonprofit institutions are students of color, which includes Black, Latin@, Asian, Pacific Islander, American Indian/Alaska Native, and mixed race students

In comparison:

> In 2011, of those full-time faculty whose race/ethnicity was known,
> 79 percent were White (44 percent were White males and 35 percent
> were White females), 6 percent were Black, 4 percent were Hispanic,
> 9 percent were Asian/Pacific Islander, and less than 1 percent were
> American Indian/Alaska Native or two or more races. Among full-time
> professors, 84 percent were White (60 percent were White males and
> 25 percent were White females), 4 percent were Black, 3 percent were
> Hispanic, 8 percent were Asian/Pacific Islander, and less than 1
> percent were American Indian/Alaska Native. (National Center for
> Education Statistics, 2010)

Over the last twenty years, there has been a considerable amount of literature on faculty of color, primarily those teaching at PWIs (Turner & Myers, 2000; Stanley, 2006; Turner, González, & Wood, 2008; Perry, Moore, Edwards, Acosta & Frey, 2009; Smith, Yosso & Solórzano, 2006; Patton & Catching, 2009; Jackson & Crawley, 2003; Pittman, 2010 & 2013; Tuitt, Hanna, Martinez, del Carmen Salazar, & Griffin, 2009; Trower, 2003; Grahame, 2004; Berry & Mizelle, 2006; Vargas, 1999; Vargas, 2002; Villalpando, & Delgado Bernal, 2002; Antonio, 2002). The research examines a wide variety of experiences unique to faculty of color, as well as faculty from outside the U.S., and faculty who speak English with an accent. Much of this literature has addressed the negative effects of underrepresentation, including isolation, tokenism, lack of mentorship, institutionalized racism, sexism, poor undergraduate and graduate pipelines, cultural taxation, and the PWI as a hostile workplace (Turner & Myers, 2000; Stanley, 2006; Turner, González, & Wood, 2008; Gary, Helen, Crystal, Katherine, & Connie, 2008; Smith, Yosso & Solórzano, 2006; Patton & Catching, 2009; Jackson & Crawley, 2003; Pittman, 2010).

For example, recent studies indicate that the race of faculty plays a role in the outcome of student evaluations: On average, faculty of color receive lower course teaching evaluations in comparison to their White counterparts (Sonalimesh & Parker, 2005; DiPietro & Faye, 2005). Also consider a study by Rubin (1998) that found students rate their Asian-American instructors as less credible and intelligible than White instructors and a similar study by Anderson and Smith (2005) found that Latino/a professors where rated more positively than White professors when they were permissive and more negatively when they were strict. Finally, African American faculty have reported being perceived as "biased and self-interested" when teaching about race (Easton, 2013, p. 157).

There is also empirical research that finds faculty of color support undergraduate

student engagement (Umbach, 2006). Examples of the positive impact they bring to students and postsecondary institutions are the support and mentoring they provide to students of color, their diverse perspectives, and a wide variety of pedagogical practices that center student growth, such as "values, moral character, and self-understanding" (Umbach, 2006, p. 320). Moreover, diverse faculty "have extended the breadth of scholarship in traditional disciplines and lead in developing new areas of study" (American Federation of Teachers, 2010, p. 4). Additionally, "the lack of a critical mass of administrators and faculty of color hired and retained in the academe is thought to hinder the retention and graduation of students of color in PWIs" (Marbley et al., 2010, p. 63; Turner & Myers, 2000).

An edited volume by Pollard and Olga titled, *From Center to Margins: The Importance of Self-Definition in Research*, the experiences of women of color as educational researchers are centered. They are faculty who were trained in the dominant and traditional research canons within the academy and who also identify as having been marginalized by those research positions. They deliberately question, critique, and refine their approach to research that takes into consideration the influence of their perspectives and social location. In good company with other scholars of color also working from the margins, they offer an alternative approach to the dominant research paradigm, where power and privilege impact which voices get heard and which voices are rendered marginalized and mute (hooks, 1984; Alexander, & Mohanty, 1997; Trinh, 1992; Smith, 1999; Leonardo, 2005; Anzaldúa, 1987; Diversi, & Moreira, 2009; Madison, 2005; Chow, 1998; Hill, 2000). The title of the book reminds readers of the power and richness of inclusivity, and that there are multiple legitimate sites of knowledge, and social and cultural capital that are valuable and useful to many different groups of people.

> The researchers in the book share multiple examples of how they have used
> their positions of marginality as sites of both resistance and reclamation.
> The margins have become sites of resistance to definitions of either
> themselves or their research by those whose views dominate the Center.
> Moreover, the margins also have become sites of reclamation and validation
> where these same women have contested the racist and sexist ideologies
> that have attempted to treat them as "objects lacking full human
> subjectivity" .(Pollard & Olga, 2006, p. 125)

Faculty of color contribute by complicating and adding to the discourse about research where "the margins can furnish an essential space where interrogation of old disciplinary questions and knowledge production can occur" (Pollard & Olga, 2006, p. 126). This work is bold and inspiring to their students and the communities they come from. Their work enriches the environment of the academy and is necessary if we are to solve problems and envision different realities.

As a last example, Delgado Bernal and Villalpando (2002) write about an apartheid of knowledge in academia: the struggle over the "legitimate" knowledge of faculty of color in the same vain of interrupting the dominate discourse from the center to recognize that the academy exists within a socio-political context where power and the legitimacy of knowledge and for what purpose will always be and should be a contested terrain to move issues of justice forward. Using CRT, they "analyze how an apartheid of knowledge that marginalizes, discredits, and devalues the scholarship, epistemologies, and other cultural resources of faculty of color is embedded in higher education" (Delgado Bernal & Villalpando, 2002, p. 169; Ladson-Billings, 2000; Yosso, 2005; Delgado & Stefancic, 2001; Milner & Howard, 2013; Bernal, 2002; Solórzano & Yosso, 2001). A tenet of CRT "affirms the importance of drawing from the experiential knowledge of people color and [their] communities of origin" (Delgado Bernal & Villalpando, 2002, p. 169; Ladson-Billings, 2000; Yosso, 2005; Delgado & Stefancic, 2001; Milner & Howard, 2013; Bernal, 2002; Solórzano &

Yosso, 2001).). Using the counterstory of Patricia Avila, a Chicana assistant professor, the authors challenge "unexamined assumptions made by the dominant culture" (Delgado Bernal & Villalpando, 2002, p. 172). While some may see their work as provocative, most likely those who represent the status quo in the academy, Delgado Bernal and Villalpando (2002) are worried about the underrepresentation of faculty of color, as little has changed demographically in the last 30 years. I agree with their conclusions that the significance to higher education, the professoriate, and their students is the value of knowledge and cultural resources that faculty of color bring. The learning and teaching environment is richer when people can engage with different perspectives and approaches to scholarship.

Teacher Educators of Color

Owing to the fact that there is a disproportionately low number of faculty of color in the academy, when the numbers are disaggregated among disciplines, they are even more dismal. As mentioned earlier, the professoriate is overwhelming White, almost 80 percent (National Center for Education Statistics, 2010). Similarly, the racial/ethnic makeup of the teacher education professoriate is heavily skewed toward White professors, ranging between 80-88 percent depending on a survey of available data (National Center for Education Statistics, 2011; National Study of Postsecondary Faculty, 2004). Despite efforts of affirmative action that were later surpassed by diversity initiatives, teacher education faculty demographics remain overwhelmingly White and female so there is no surprise that the makeup of U.S. public school teachers also remains overwhelmingly White and female.

In an article written by scholar Gloria Ladson-Billings (2005) entitled *Is the Team All Right?,* she calls for an examination within teacher education programs to critically reflect

on how they can improve teacher educator diversity. Ladson-Billings (2005) observes "with

the exception of faculty in the historically Black colleges, there are few Black or other

minority professors in teacher education" (p. 230). The lack of racial diversity in teacher

education matters for the same reasons it matters that there are so few teachers of color in

the P-12 setting and faculty of color in higher education. The institutions of teacher

preparation and public schooling are inextricably linked and the health of one directly

impacts the condition of the other (Milner & Howard, 2013).

Ladson-Billings (2005), a Black teacher educator herself, points out that "much of

the literature on diversity and teacher education is silent on the cultural homogeneity of the

teacher education faculty" (p. 230). I agree with her in this regard as most of the literature I

found about diversity in teacher education was almost exclusively focused on increasing the

diversity of pre-service teacher candidates. The interdependence between teacher

educators and prospective teachers has consistently been viewed as a one-way mirror, but

using a two-way mirror to understand the parallel connection, it should be clear that when

a student of color receives an inadequate P-12 education, it has a direct impact on their

postsecondary educational opportunities (Ladson-Billings 2001, 2005 & 2006; Leonardo,

2009; Delpit, 1998).

Furthermore, Ladson-Billings (2005) laments that many teacher educators fail to

follow through on their declarations of diversity, equity, and the social justice values they

espouse because they are not likely to be in situations or environments that warrant them

to do so. She cites this as unsurprising given the positions of teacher education faculty

within the academy distances them from "the realities of urban classrooms and

communities serving students and families of color" (p. 230). That being the case, the cycle

continues- "White teacher educators prepare White teachers who teach children of color

who fail to achieve success in schools and are unable to purse postsecondary education where they might become teachers" contributing to the intellectual landscape and the much needed next generation of teacher educators of color (Ladson-Billings, 2005, p. 231). Therefore, 'it is unlikely that we should expect to see more students of color in college or university preparing for teacher certification" (Ladson-Billings, 2005, p. 230). Students of color who persist through high school into college may not consider entering the teaching field given opportunities to pursue other career paths and professions.

As Ladson-Billings (2005) suggests, if this is to change, there must be spaces to discuss the silence surrounding "the cultural homogeneity of teacher education faculty" (p. 230). She recounts her experiences of witnessing White female colleagues actively "working against inclusion of scholars of color" (p. 231). Therefore, it is crucial that the experiences of teacher educators of color are studied as one way to investigate why there are so few teacher educators of color and to interrogate the complexity and function of race and racism in their continued underemployment.

Ladson-Billings (2005) addresses a common critique of the race-match argument; the idea that shared race between students and teachers has an impact on educational experiences and outcomes. She acknowledges that a race match is not the answer because if it was, schools in Washington D.C. and Detroit would be running as well oiled machines, but that while race match is not the answer, increasing the number of teacher educators of color is imperative because all students regardless of social identities should get to "experience a more accurate picture of what it means to live and work in a multicultural and democratic society" (p. 231). She calls out the irony of a discipline steeped in diversity and equity rhetoric, yet falls short by continuing the tradition of majority White teacher educators doing this work surrounded by Whiteness.

Equally important is Ladson-Billings' 2005 book titled, *Beyond the Big House: African American Educators on Teacher Education,* where she examines teacher education by exploring the experiences and contributions of distinguished African American teacher educators using a metaphorical analysis that draws similarities between being a pre-emancipated slave working as a maid in the master's house where "[working] in the Big House might provide more creature comforts, but one remained a servant just the same" (Ladson-Billings, 2004, p.1).

Using storytelling and portraiture Ladson-Billings illuminates the paradoxical position inhabited by these African American teacher educators who have learned to make the "distinction between membership versus acceptance in the academy and the imposed responsibilities that accompany them" (Michael, 2007, p. 623). The purpose of her book is three-fold: "(a) to explore the hostile nuances which exist in the academy for faculty of color; (b) to highlight the history, character, and experiences of African American teacher educators who--despite the nuances—persist in the academy; and, (c) to initiate further discussion of how those nuances, however subtle, impact and influence the next generation of educators" (Michael, 2007, p. 623). She chronicles the following by sharing the stories of Lisa Delpit, Carl Grant, Jacqueline Jordan Irvine, Geneva Gay, Cherry McGee Banks, William Tate, and Joyce King. This study resonates with the narratives she presented and adds more examples to support and further the shared argument that teachers of color across the educational pipeline are needed and subjected to particular institutional challenges.

Additionally, Lin Goodwin's 2004 work titled *Exploring the Perspectives of Teacher Educators of Color: What Do They Bring to Teacher Education?* also resonates with this study. Professor Goodwin identifies as Asian American and is a teacher educator who focuses on teacher education for urban and multicultural contexts with an emphasis on equity. In Goodwin's (2004) study, she explored "the perspectives of a group of teacher

educators of color in an effort to capture their perceptions of teaching and teacher education" (p. 8). She sought to uncover what they bring to their work as teacher educators, the teaching profession, and what their "experiences, goals, intentions, passions, challenges, and hopes," were as well how they saw themselves in relation to their European American colleagues (Goodwin, 2004, p. 8). My study adds further emphasis on teacher educators of color who specifically identify as educators who center equity and social justice pedagogy.

Finally, it should not go without saying that all teachers need to be adequately prepared to teach and effectively work with all different kinds of students and their families. There is no assumption that having a race-match between teacher and student automatically fosters and produces an environment of academic excellence and a liberating educational experience. Thus, being able to teach for social justice and having a White racial identity are not mutually exclusive. In fact, regardless of race, many social justice and equity educators would agree that we need more White allies to teach for social justice and equity to be effective in dismantling racism, reach more students, and lessen the burden on faculty of color. Correspondingly, there is plenty of literature that documents and supports the efforts of White teachers to become anti-racist educators and teach for social, economic, and political equity (Delpit, 1995; Ladson- Billings & Tate, 1995; Ladson- Billings, 1998, 2001, 2005; Sleeter, 2001; Cochran-Smith, 2004; Howard, 1999, Villegas, & Lucas, 2002; Gay, 2000). Social justice educators of all races, ethnicities, gender, etc. are important at all levels of education, but the intention of this literature review is to shine a spotlight on the importance of the lives and lived experiences of SJTEC, what informs their work as scholars, activists, community members, and educators of pre-service teachers who are then responsible for caring, nurturing, and educating all students.

The Demographic Imperative

There are approximately 3.3 million public school teachers in the U.S. (National Center for Education Statistics, 2013). Broken down along racial lines, roughly 82% of public school teachers are White, 7% Black, 8% Latino/a, 2% Asian, 0.5% American Indian, 0.1% Native Hawaiian/Pacific Islander, and two or more races at 1% (totals may not add up to 100 due to rounding). What is striking about these numbers is the disproportionate underrepresentation of teachers of color; especially given current U.S. demographics that guarantees a more racially/ethnically diverse student population than ever before. In fact, 2014 marks the first year according to National Center for Education Statistics that there is a majority of students of color in U.S. public schools, sometimes referred to as a majority-minority; a misleading term given the construction of race that has always marked students of color as part of a global majority, but is most reflective of the decreasing European settler demographic. According to the projections, 50.3 percent of students are students of color, while 49.7 percent are White.

While student demographics have been rapidly changing, teacher demographics have been sedate in keeping the same pace of racial and ethnic diversity. In fact, according a 2014 *Teacher Diversity Index* compiled by the Center for American Progress, not one state has an equally diverse teacher and student population. For example, California has the most dismal racial disparity between students and teachers with 73 percent students of color and only 29 percent teachers of color (Center for American Progress, 2014). And the percentage gap is even larger in some schools and districts. "In California's Santa Ana Unified School District, for example, 93 percent of students are Hispanic, while just around 26 percent of teachers are Hispanic- a 67 percent gap. These concerns are more pressing than ever as many students of color are failing to attain high levels of quality education" (Center for

American Progress, 2014, p. 5). The growing disconnect between the homogeneously white

teaching force and the rapidly diversifying student population has provoked a surge of

scholarly commentary about the need to diversify the teaching force. This goal has been

referred to as the "demographic imperative" (Banks, 2012). Professor Banks (2005 & 2012)

describes this phenomenon as the following:

> The demographic imperative characterized three challenges that converge
> on teacher education programs: (1) the increasing diversity of students
> enrolled in U.S. Public schools; (2) the cultural, ethnic, and language gap
> between a predominantly White, middle-class, female workforce and an
> increasingly diverse student population; and (3) the persistent
> underachievement of students of color, English language learners, and
> students identified as low income. (p. 2002)

The significant shortage of teachers of color matters because students of color have long

been on the receiving end of a problematic schooling system when they need teachers who

have high and rigorous standards for them, hope for their future, and motivation to work

towards a just social condition. Ahmed and Boser (2014), authors of the Center for

American Progress' report on *America's Leaky Pipeline for Teachers of Color* summarily

express:

> Fundamental constraints limit the potential supply of highly effective
> teachers of color. Students of color have significantly lower college
> enrollment rates that do white students. Plus, a relatively small number of
> students of color enroll in teacher education programs each year. Finally,
> teacher trainees who are members of communities of color score lower on
> licensure exams that serve as passports to teaching careers. (Center for
> American Progress, 2014, p. 2)

In addition, Sleeter (2008) adds:

> Most programs admit candidates primarily on the basis of academic ability
> alone, assuming that teacher education's job is to prepare them to teach

everyone; as a result, the teaching force remains about 84% White. But numerous research studies have found that most White teacher candidates bring deficit-oriented stereotypes about children of color and little cross-cultural background, knowledge, and experience. (p. 217)

It is the amalgamation of these factors I will address. There is a large body of literature that addresses the question, what are the challenges for students of color and pre-service teachers of color towards becoming teachers? This literature is often focused on the recruitment, retention, and graduation challenges that preservice teachers of color face in their training programs at predominantly White institutions. Current literature has documented many reasons why students of color are underrepresented in teacher education programs, which include but are not limited to poor recruitment, troubled retention, the assessment and certification process, economic barriers, scarce systems of support and mentoring, and lack of systemic and institutional support. (McDonald, 2004; Lau, Dandy, & Hoffman, 2007; Bennett, 2002; Kohli, 2009; Hidehiro & Chamness, 2005; Dillard, 1994; Quiocho, & Rios, 2001; Bennett, McWhorter, & Kuykendall, 2006; Hayes & Juarez, 2012; Hayes & Juarez, 2010; Brown, 2013). The second category of literature addresses the question, what value do teachers of color add to schools and classrooms? I will focus my review of the literature on the latter question. I have made this decision to carefully focus on what are the positive and necessary reasons for increasing the number of highly qualified teachers of color. These reasons are indeed connected to and inform the interventions that can be developed to systemically and institutionally recruit, retain, and graduate exceedingly competent teachers of color; however, this second question is beyond the scope of this dissertation.

In a comprehensive literature review by Villegas and Irvine (2010) titled, *Diversifying the Teaching Force: An Examination of Major Arguments*, they took an interesting approach that seems to be a departure from most literature views on the topic.

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They sought to highlight any existing "researched-based rationale for increasing the diversity in the ranks of teachers" (p. 175). Their intention for focusing on researched-based rationales is within the context that "this gap in the literature renders ongoing teacher diversity efforts vulnerable given the emphasis placed these days on research-based evidence in making decisions regarding the proper use of limited public resources, including funding for education" (Villegas & Irvine, 2010, p. 175). I interpret this as being an intentional approach given the current environment of public schooling that relies heavily on the support of empirical data, a borrowed model from the business sector to quantify, rationalize, and execute decisions that has infiltrated almost every aspect of public schooling. While I agree their approach to using empirical data for justifying diversifying the teacher workforce is one way to seek legitimacy with a context that defines it as so, I am also aware that this path is complicit with the neoliberal ideology that has no room for valuing the unquantifiable benefits for students of color as well as all students to have teachers of color. I assume this approach as the authors' attempt at being strategic given the context that research-based evidence is currently most valued in education and with administrators.

Villegas and Irvine (2010) are thorough in their recent review where they ask what is the value of teachers of color in schools and classrooms. They identified "three major arguments for diversifying the teaching force and assessed the extent to which they are validated by empirical research" (p. 175). The arguments they identified are as follows: 1) teachers of color serve as role models for all students; 2) the potential of teachers of color to improve the academic outcomes and school experiences of students of color; and 3) the workforce rationale. These three themes are consistent in the literature on the topic, but not all are supported by research evidence.

A brief summary of what they found was that despite the advocacy and argument in the literature that the teacher workforce be diversified because teachers of color serve as role models for all students, they were unable to locate any empirical studies that tested and supported the claim that teachers of color serve as role models for all students, even students with whom they share race, culture, etc. The second argument they identified was supported with multiple empirical studies. The research showed that teachers of color do improve the academic outcomes and school experiences of students of color, but a limitation to all of those studies was they did not give tangible insight into what exactly it is that teachers of color do that creates the positive outcomes (Villegas and Irvine, 2010). Subsequently, Villegas and Irvine (2010) deferred to a large body of literature that has identified practices of successful teachers of color to explain and support the second argument (Nito, 1999; Delpit, 1988; Ladson-Billings, 2001, Beaufoeuf-Lafontant, 1999). This supporting body of literature lent "solid support to the validity of the second rationale mentioned in the literature for diversifying the teaching force- that teachers of color use their insider knowledge about the language, culture, and life experiences of students of color to improve their academic outcomes and school experiences" (Villegas & Irvine, 2010, p. 185).

Finally, Villegas and Irvine (2010) found evidence to suggest that "compared to White teachers, educators of color appear to be more committed to teaching students of color, more drawn to teaching in difficult-to-staff urban schools, and more apt to persist in those settings" (Villegas & Irvine, 2010, p. 186) thus supporting the workforce rationale for recruiting and retaining more teachers of color in the profession. The conclusion of their review is consistent with the body of literature on diversifying the teacher workforce. They suggest national policy that is focused and invested in recruiting and preparing teachers of

color, which means addressing the barriers that disproportionately impact students of color as undergraduate and graduate students who might consider teaching as a profession. They also cite school districts as sites of demographic possibilities. School districts are better positioned to assess the needs of all their students and to work with agencies and institutions of higher learning to partner programs that increase the diversity of their teachers. What follows below is an elaboration of the findings presented by Villegas and Irvine (2010) that is also in conversation with other literature by and about teachers of color.

The first argument contends that teachers of color serve as role models for all students. The underrepresentation of teachers of color is so dismal that the possibility of both students of color and White students never having a teacher of color is incredibly high and that is a disservice on many levels. It should be an important goal to have teachers of color proportionately reflect our increasingly socially diverse public schools, but beyond racial and ethnic representation, it is also necessary "to ensure that all students, including White students, experience a more accurate picture of what it means to live and work in a multicultural and democratic society" (Ladson-Billings, 2005, p. 23; Milner, 2010). The Carnegie Taskforce on Teaching as a Profession (1986) puts it this way:

> Schools form children's opinions about the larger society and their own
> futures. The race and background of their teachers tells them something
> about authority and power… These messages influence children's attitudes
> toward school, their academic accomplishments, and their views of their
> own and others' intrinsic worth. (p. 79)

A supporting argument that teachers of color serve as role models for all students is to disrupt messages about who can work in positions that hold responsibility and power as well as disrupting how schools can work against certain targeted identities as schools are institutions that are implicated in and play a role in social reproduction (Anyon 1980 &

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1981; Giroux & Purpel, 1983; Bowles & Gintis, 1976; Freire, 1970; Apple, 1982). As Villegas and Irvine (2010) write: "School is not only a place setting where academic knowledge is constructed and transmitted, but also a place where values are fashioned in subtle but powerful ways" (p. 176). Therefore, it is extremely problematic to only expose students to predominantly White teachers.

Villegas and Irvine (2010) refer to the work of Mercer & Mercer (1986) that "the racial and ethnic composition of the teaching force sends strong messages to students about the distribution of power in American society... if students failed to see adults of color in professional roles in schools and instead saw them over-represented in nonprofessional positions, they implicitly learn that White people are better suited than people of color to hold positions of authority in society" (p. xxx). Likewise, the flip side of this could be White students internalizing feelings of superiority from constantly seeing an over-representation of White people predominantly in professional positions and positions of power. Escayg (2010) notes that "Black educators for example, signify an alternate representation of Black bodies, as opposed to the prevailing stereotypes grounded in assertion of Eurocentric superiority" (p. 3). Indeed, it is equally important for all students to work with many racially diverse teachers.

Additionally, Villegas and Irvine (2010) reference the work of other scholars who believe teachers of color have an impact on the self-esteem and self worth of students of color "(Cole, 1986; King 1993; Waters 1989), motivate this population of students to strive for social success (Smith 1989), and decrease the sense of alienation many students of color experience in schools and classrooms (Graham 1987)" (p. 177). Further, Dei and James (1998) elaborate on the "politics of body" discourse, asserting that "belonging to an 'other' establishes a relationship of alterity with one's fellow members, a feeling of sharing and belongingness, and a perception of a common threat or injustice" (p. 5). When the politics of

the body or the racialized body is deconstructed in the context of student-teacher

relationships, for example, Black teachers and students, mutual feelings of shared affiliation

"grounded in similar lived realities and social locations" can be powerful in educational

experiences (Escayg, 2010, p. 3).

While Villegas and Irvine (2010) write passionately about the anecdotal stories

shared by other authors, they acknowledge that without the empirical evidence that tests

claims of how teachers of color serve as role models for all students, the work of these

scholars does not satisfy the criteria of persuasive and irrefutable evidence to support the

role model argument to be able to compete for financial resources towards diversifying the

teacher workforce. Alas, I too find the role model argument compelling, but per the

framework used by Villegas and Irvine (2010) using empirical studies to support the

argument, they were unable to find any. Despite the lack of positivist and quantifiable

evidence that supports the role model argument, I believe the plethora of anecdotal

experiences makes the case for the importance of teachers of color with students of color

and my own experience is no exception.

The second argument claims the potential of teachers of color to improve the

academic outcomes and school experiences of students of color. It is important to note that

teachers act as gatekeepers. Because teachers are in positions of power, they set the tone in

their classrooms, make important decisions regarding curriculum (although is being eroded

with the enforcement of scripted curriculum such as Common Core), and create the learning

culture and environment for their students.

The dominant ideology in our racist society sustains and perpetuates school

cultures, that for students of color can manifest as having less rigorous curriculum, lower

expectations from their teachers, and educational tracking towards vocational schools and

community colleges (Lipton & Oakes, 2003). Because teachers of color themselves may have had similar schooling experiences and/or a racial consciousness of how the world and schooling as an institution set parameters and boundaries for students of color, their "cultural synchronicity" may strategically position them to help students of color transgress into affirming counter-spaces, reclaim their agency, and facilitate transformational educational experiences that embrace the history and multiple perspectives representative of students of color that helps to build self-worth and self-efficacy (Irvine, 1988). For those reasons, Villegas and Irvine insist that (2010) "This view of learning and teaching provides a solid theoretical rationale for increasing the racial/ethnic diversity of the teaching force" (Villegas & Irvine, 2010, p. 178; Gollnick, 2008; Villegas & Lucas, 2002).

There is a small body of research that supports the claim that teachers of color improve the academic outcomes and school experiences of students of color. In a study by Serwatka, Deering, and Grant (1995) looking at the disproportionate representation of African Americans in emotionally handicapped (EH) classes their data indicated:

> That there is a decrease in the overrepresentation of African American students in EH classes when there is an increase in African American teachers. These findings may result from the previously hypothesized bias in the referral process. This bias occurs due to the misinterpretation of student behavior by non-African American teachers who raise first suspicions of EH characteristics in a child and initiate the referral process. When African American teachers observe the behaviors of African American students, they are more likely to be sensitive to cultural identity in terms of attitude, carriage, and demeanor, and less likely to identify differences as deviant. Thus the increase in African American teachers may result in fewer African American students being referred for EH placement. (p. 502)

Serwatka, Deering, and Grant (1995) also consider that their aforementioned results may be attributable to the African American teachers serving as role models for the African

American students, again supporting the case for cultural synchronicity that may help students develop their identities and create positive social connections. Likewise, a study by Ehrenberg and Brewer (1995) "found that increasing the percentage of Black teachers in a school (not necessarily pairing teachers and students by race) produced score gains for Black high school students, even when controlling for the non-random nature of teacher assignment to the schools" (Villegas & Irvine, 2010, p. 179). Furthermore a study by England and Meire (1986) and a follow-up study by Meire et al. (1989) were able to produce and reproduce results that indicated that as the proportion of Black teachers in school districts with high enrollment of Black students, there was a decrease in Black student placement in special education, reduction in suspension and drop out rates. Meanwhile, there was an increase in referral and admission of Black students to gifted programs and enriched classes. There was also and increase in Black student matriculation in vocational schools and college. Meire (1993) replicated the study again, but looking at Latin@ teacher and student population correlation and found the same outcomes as reported regarding Black teachers and students.

Similarly, in a narrative piece by Walter Davis (2010), he talks specifically about how for him as a Black teacher race has everything to do with who he is and how he teaches. His story highlights how his critical race lens is important in fostering an environment of understanding and high expectations for his students. He teaches at an all boys' school comprised of mostly African American students and some Latino and Asian boys. He writes, "I have to teach the way boys learn, in addition to breaking down the cultural barriers that hinder learning…One of the biggest misconceptions about my students is that they don't desire an education" (Davis, 2010). He goes on to discuss how he deals with student resistance to

learning at times by employing what he calls "real talk," being blunt, candid, and simultaneously compassionate with students to help them understand the importance of being able think critically and understand the world around them. His students also say that real talk is the only thing they can relate to.

Davis is well aware of the sociopolitical context of bringing Black boys up in the U.S. He notes that while Blacks are about 30 percent of the United States' population, they make up 60 percent of those incarcerated. One must also consider the larger context that these disproportionate incarceration numbers are also in addition to the fact that "students of color face harsher punishments in school than their White peers, African American students are arrested far more often than their White classmates, and African American youth have higher rates of juvenile incarceration and are more likely to be sentenced to adult prison" (Kerby, 2012). Davis (2010), closes by saying, "As we move towards a multiracial society, I hope and pray that my students find themselves and their place within the world while simultaneously finding and maintaining their own unique identities. Without an identity, without power, my students will continue to be the downtrodden of the 'New World.' This is why I teach, why I love my family, my students." While this is only Davis' story, I believe it resonates with the goals and intentions of many teachers of color; their desire to improve the academic outcomes and school experiences of students of color, all students, and society as a whole.

Villegas and Irvine (2010) significantly noted "of the five works that looked at the effects of racially-paired teachers and students in [their] review, only one reported no academic benefits for students of color" (p. 179). The academic benefits

cited included studies that reported various findings such as; higher overall matriculation of students in urban school districts with high teacher of color populations, lower absenteeism of Black students who have Black teachers, and one study showed the enrollment of Black students in an Algebra II course rose starkly when the number of Black teachers teaching math increased at the school (Villegas & Irvine, 2010).

A shared critique with Villegas and Irvine is a limitation of the studies to explicitly detail exactly what teachers of color do that produces these positive results for students. A considerable and growing body of literature documents that these teachers of color have likely been trained and have learned that using culturally responsive pedagogy and a contextual understanding of their students' lives in addition to their own likely experiences of "inequality and alienation in their own schooling" informs their practice in the classroom to best serve their students (Villegas & Irvine, 2010, p. 185; Nieto, 1999). For example, referring back to the use of 'real talk' Davis (2010) and his students discussed as well as his instructional choices to choose literature that would most resonate with his student's lives. In addition to his critical race lens, he employed critical pedagogy as a tool thereby using his "insider knowledge about the language, culture, and life experiences of students of color to improve their academic outcomes and school experiences" (Villegas & Irvine, 2010, p. 185). Villegas and Irvine (2010) further investigated, looking primarily at a substantial body of qualitative research and identified five practices that details the practices of successful teachers of color: (a) having high expectations of students; (b) using culturally responsive teaching; (c) developing

caring and trusting relationships with students; (d) confronting issues of racism through teaching; and (e) serving as advocates and cultural brokers" (Villegas & Irvine, 2010, p. 180; Duncan-Andrade & Morrell, 2008, Freire, 1970; Delpit, 1995; Ladson- Billings, 2001; Sleeter, 2001; Cochran-Smith, 2004; Villegas, & Lucas, 2002; Gay, 2000; Ayers, Quinn & Stovall, 2009; Adams, Bell, & Griffin, 2007; Nieto, 1999).

These conclusions about the significance teachers of color can have on the academic outcomes and school experiences of students of color are crucial in the conversation of diversifying the teacher workforce. I agree with Villegas and Irvine that the existence of a growing body of empirical studies that support this argument is persuasive given the emphasis placed on research-based evidence to garner public monies and support for this national project.

Lastly, under the purview of this paper, is the third argument of workforce rationale. The justification for recruiting people of color to become teachers is so they will staff schools with large numbers of students of color. Part of the workforce rationale echoes the discourse of the demographic imperative mentioned earlier in this paper. That it is imperative and ideal to increase the number of teachers of color so as to reflect the growing diversity of public school students (Banks, 1995; Dilworth, 1992). There is also the parallel conversation that teachers of color are more likely to persist at harder to staff schools that generally have a high population of students of color and low-income students (Achinstein, Ogawa, Sexton & Freitas, 2011).

Villegas and Irvine (2010) identified several studies that indicated that teachers of color were more likely to stay at these harder to staff schools than their White counterparts. One 2003 study by Jonsson, found that "White teachers in

Georgia tended to leave schools that enrolled large numbers of African American

students, whether they were of middle class or low-income backgrounds"(Villegas &

Irvine, 2010, p. 186). Additionally, there were similar studies that demonstrated

that Black and Latin@ teachers in the study were more likely to remain in their

teaching positions at harder to staff schools than their White colleagues (Murane et

al., 1991; Elfers, 2006; Kriby et al., 1999; Achinstein, Ogawa, Sexton & Freitas, 2011;

Horng, 2005).

One illustration of how teachers of color are committed to improving the

educational outcomes and personal lives of their students of color and all students is

a qualitative study of two Black women teachers who utilize a lens of critical race

theory, critical race feminism, and critical pedagogy in their teaching. They

recognize, as many critical educators do, that teaching is a political act. In addition

to teaching reading, writing, and math, the researcher, Dixson (2003) finds it equally

important to note that these teachers emphasize helping students use their

academic skills to understand the world around them and use their knowledge to

then question and analyze social power dynamics. Using critical pedagogy, the

teachers' aim is to help students take action to address the societal and institutional

forces they may find working against them.

Dixson (2003) situates the work of African American teachers by noting

"African American women teachers have historically been on the front lines of local,

national, and international struggles for equality and justice" (p. 217). Comparative

to the studies mentioned above that identify the motivation of pre-service teachers

of color to teach in urban schools, Dixson's (2003) study also details the motivation

of the participants in her study "as a sense of responsibility and commitment they feel toward the African American community in general and the particular children they teach from these communities" (p. 219). The commitment of these teachers is also rooted in their critical understanding of the role race and racism plays in the lives of their students. Beaufoeuf-Lafontant (1999) as cited by Dixson, draws a strong connection between the impact and importance of the race-match between students and teachers, indicating that teachers of color "make their actions sensitive to and supportive of the anti-racism and anti-oppression struggles of students of color" (Dixson, 2003, p. 220).

Beaufoeuf-Lafontant (1999) goes on to theorize that maybe we should rename culturally responsive pedagogy to "politically relevant teaching [to] emphasize the political, historical, social, as well as cultural understandings that such teachers bring to their profession" (p. 722). Villegas and Irvine (2010) summarize this last argument by acknowledging how invaluable the "insight into the lives of racial/ethnic minority students and the experience of living in a racist and ethnocentric society that people of color bring to the profession give them an advantage over their White colleagues in teaching students of color" (Villegas & Irvine, 2010, p. 187). While also acknowledging that a key component of the success of teachers of color is that they also possess content knowledge and have a skilled pedagogical approach. This analysis recapitulates my own focus on the significance that successful teachers approach teaching as the socio-political task and utilize such tools as CRT, CRF, and critical pedagogy.

On the flip side of the workplace rationale argument is a sobering reality that teacher attrition/turnover from the profession is increasingly high. It is also acute among novice teachers of color, "with up to 50% of new teachers leaving within the first five years" (Achinstein, Ogawa, Sexton, & Freitas, 2011, p. 72; Ingersoll, 2002). Therefore, it seems significant to mention that a recent national study revealed that a challenge for teachers of color is they report greater job dissatisfaction and have a higher turnover rate than their White counterparts. Thus, particular attention must be paid to retaining teachers of color, especially those who work in hard-to-staff schools as it "raises an equity challenge when teachers of color tend to work and remain schools that may have unsupportive working conditions" (Achinstein et al., 2011, p. 73).

They conclude, "teacher race and ethnicity do matter in the education of students of color" (Villegas & Irvine, 2010, p. 187). Overall, I think the three arguments for diversifying the teacher workforce are compelling and given the context of privileging researched-based outcomes, the two arguments that were supported by evidence are regarded as more persuasive. While I think Villegas and Irvine (2010) are clear in their analyses, it seems dubious and suspect that researchers are more and more working in a climate that positions them to determine the validity of stories that are being told as valuable under sanctioned, market-based constraints. I concede that evidenced arguments for diversifying the teacher workforce is a strategic approach to dealing with this current crisis, but when viewing the literature with a CRT and CRF lens, it seems contradictory as we

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cannot always quantify the stories of people of color, so therefore, they are deemed less valuable.

Summary

This literature review provides context within the aforementioned scholarship areas for readers to situate this study. As I moved forward in writing about the theoretical framework, methodology, and analyzing my data, I reflected back on the connections to the literature to clarify my thinking and examine avenues of thought that came after it was written. For the most part, most of the text I engaged with is represented in this literature review, but there were additional texts that were incorporated in the concluding chapters. The next chapter is an extensive overview of the theoretical framework, the methodologies used to complete the study, as well as a thorough description of the data analysis process used to interpret and re-represent that data.

CHAPTER 3

THEORETICAL FRAMEWORK & METHODOLOGY

There is a strange kind of enigma associated with the problem of racism. No one, or almost
no one, wishes to see themselves as racist; still, racism persists, real and tenacious.
—Albert Memmi, *Racism*

<u>Introduction</u>

The purpose of this study was to explore how SJTEC perform and understand their

work in teacher education. This chapter details the theoretical underpinnings, research

design, methodology, and analysis for this study. First, I describe the historical genealogy of

Critical Race Theory (CRT) and its intended use in the field of education. Second, I detail my

research design and positionality as a researcher. Third, I report the methodology and the

procedure I used for analysis. Fourth, I conclude with remarks regarding the limitations of

the study.

<u>Critical Race Theory</u>

Critical Race Theory (CRT) provides concepts and an interpretive lens for

understanding the experiences of SJTEC as racialized bodies laboring in predominately

White institutions. CRT provides a framework for understanding and representing a more

full account of the experiences of SJTEC "to identify and explain the influences of

institutional norms and policies on the work and identity of faculty of color" (Levin et al., p.

313). CRT as a theoretical and applicable tool seeks to speak truth to power, and disrupt the

status quo with an underpinning "of racial realism based on the actual lives or life stories of

its subjects" (Peters, 2004, p. 113).

The CRT emphasizes "the importance of critical race studies in education with respect to discussing race, racialism, racism, and its connection to the larger sociopolitical context and ideological forces of domination, and how critical theories of race can be linked to educational praxis and critical pedagogy" (Parker & Stovall, 2004, p. 168). CRT aims to demystify the condition, history, and lived realities of peoples who are often made invisible and silenced by the pervasiveness of White supremacy, global capitalism, and neoliberalism in spite of being the global majority. Choosing to work with this critical theory is intentional and relevant to this study because CRT will help raise and address questions "about the control and production of knowledge, particularly about people and communities of color" (Creswell, 2009; Ladson-Billings, 2000; Yosso, 2005; Delgado Bernal & Villalpando, 2002). Moreover, CRT seeks to engage with paramount questions and dilemmas of our time regarding the condition of the global majority (people of color) and marginalized peoples, to strive for a more truthful representation, to understand and identify how we are all complicit and implicated to varying degrees, and to uncover and explore the stories of 'the other' that are constructed. CRT does this by challenging "objectivist assumptions and traditional norms for the conduct of research" (Rossman & Rallis, 1998, p. 66). Rossman and Rallis (1998) position theory as critical by contextualizing it and stating the following notions:

> (a) Research fundamentally involves issues of power; (b) the research report is not transparent but rather it is authored by a raced, gendered, and classed, and politically oriented individual; (c) race, class, and gender are crucial for understanding experience; and (d) historic, traditional research has silenced members of oppressed and marginalized groups. (p. 66)

History of Critical Race Theory

In present day, the nuanced evolution of racism is what is sanctioned. Within the racist American society we live in, structural racism and White supremacy prevails. It is deeply embedded in our history, culture, and institutions and in our interpersonal relationships. Our racist society is a patchwork of White supremacy, a historically based, institutionally perpetuated system of exploitation and oppression that extends preferential treatment to those of European descent for the purpose of maintaining and defending a system of wealth, power and privilege (Lawrence & Keleher, 2004).

In response to the evolving nature of racism and the erosion of legal Civil Rights gains, the development of race and identity theory as theoretical and applicable tools seek to disrupt metanarratives by creating spaces of authenticity and engage in truth telling. CRT was created in response to this contemporary social, economic, and political climate. "The CRT movement is a collection of activists and scholars interested in studying and transforming the relationship among race, racism, and power" to ultimately dismantle systemic and institutionalized inequalities and inequities (Delgado & Stefancic, 2001, p. 2). "It [CRT] considers racism to be the central reason for racial inequality in the United States. In CRT, racism is defined as a structure embedded in society that systematically advantages Whites and disadvantages people of color" (Marx, 2008, p. 163).

Born in the mid-1970s, the genesis of CRT is in Critical Legal Studies, influenced by postmodernism, post colonialism, radical feminism, the Civil Rights Movement, and national movements like that headed by Malcolm X, the Black Panthers, and the Young Lords. "… A number of lawyers, activists, and legal scholars across the country realized, more or less simultaneously, that the heady advances of the civil rights era of the 1960s had stalled and, in many respects, were being rolled back… and that "theories and strategies were needed to

combat the subtler forms of racism that were gaining ground" (Delgado & Stefancic, 2001, p. 4).

The late legal scholar Derrick Bell was one of the architectural thinkers of CRT. Other prominent thinkers was the late Alan Freeman, Kimberlé Crenshaw, Angela Harris, Patricia Williams, and Richard Delgado to name a few. In addition, scholars and educators contend the genesis of CRT is "derivative of the history and intellectual traditions of people of color" that has been embedded in the consistent struggle and resistance since the dawn of European settler colonialism and imperialism (Matsuda, 1996, 5). The intellectual lineage of CRT owes recognition to Tupac Amaru, Sojourner Truth, John Brown, Frederick Douglass, Frantz Fanon, Carter G. Woodson, and SONALI.E.B. Du Bois among many, as this is not an exhaustive list (Kumasi, 2011).

CRT has evolved to include several tenets, but has two major considerations: the first is that the social construction of race in the U.S. was created for the hierarchical ranking of people such that people of color would be structurally and systematically disempowered by whites and white supremacy. Second, in addition to understanding the formation and affect of race and racism is the commitment to resistance and a vision for creating a more socially just world. CRT goes beyond traditional theory and strives for transformative praxis, an equity centered and socially just praxis. and all manifestations of oppression (Delgado & Stefancic, 2001; Solórzano & Yosso, 2001).

Critical Race Theory in Education

CRT was introduced in the field of education through a seminal article published by Ladson-Billings and Tate (1995) entitled "Toward a Critical Race theory of Education" and further articulated by Ladson-Billings (1999) in her follow-up article entitled "Just What is Critical Race Theory, and What's It Doing in a *Nice* Field Like Education?" in addition to contributions by scholars Daniel Solórzano, Tara Yosso, and Laurence Parker (Kumasi, 2011, p. 213). Solórzano and Yosso (2001), in their seminal piece entitled "Toward a Critical Race Theory in Teacher Education" characterize CRT "as a social justice project that attempts to link theory with practice, scholarship with teaching, and the academy with the community" (p. 3). CRT as a methodological tool is used to reveal "… [an] understanding of how race and racism affect the education, schooling, and lives of the racially disenfranchised" and I contend that this includes all who are part of the schooling and educational system; students, their families, teachers, faculty, administrators, and policy makers (Parker & Lynn, 2002, pp. 7-8).

Critical race theorists in education re-examine what are believed to be *race-neutral* policies as actually being saturated with racist views, attitudes, and beliefs that perpetuate racial hierarchy and oppression in schooling (Bernal, 2002). Solórzano and Yosso (2001) have identified five core tenets of CRT research in education, which I will adhere to in this study: (1) central is the salience and endemic nature of race and racism in the U.S. as well as its intersection with other social identities; (2) utility of race in research to challenge dominant ideology that espouses norms of equal opportunity, fairness, individualism, Protestant work ethic, objectivity, meritocracy, color-blindness, and neutrality that are all present in the schooling system; (3) dedicated to social justice work to end racism and racial hierarchy; (4) acknowledges an interdisciplinary perspective that is historical,

contemporary, and overlaps with other disciplines, and; (5) validates the experiential

knowledge of people of color as pertinent, legitimate, and vital to understanding and

analyzing racial inequities in education.

Critical Race Theory as Methodology

CRT informs this project such that, it simultaneously supports the conceptual,

theoretical, and methodological design of this study. As a methodology, CRT is grounded in

the collective experiences of the participants interviewed for this study. Moreover, CRT

seeks to be transformational and liberatory with regard to the structural, institutional, and

systemic racial inequalities and inequities in education. Further articulating this

methodology, Solórzano and Yosso expounded:

> ...Research methodology is a theory and analysis of how research should and
> does proceed. We define methods as the specific techniques used in the
> research process...We define methodology as the overarching theoretical
> approach guiding the research. For us, methodology is the nexus of theory
> and method in the way praxis is to theory and practice. In other words,
> methodology is the place where theory and method meet. Critical race
> methodology is an approach to research grounded in Critical Race Theory.
> (2002, p.38)

Rationale for Qualitative Design

A qualitative research design was used for this study to best gain a deeper

understanding of the experiences of SJTEC. "Qualitative researchers are interested in

understanding how people interpret their experiences, how they construct their worlds,

and what meaning they attribute to their experiences" (Merriam, 2009, p. 5). Moreover,

qualitative research is focused on meaning, the researcher as the primary instrument, and

the inductive process of understanding data collected that leads to rich descriptions of the

of the phenomenon being studied (Merriam, 2009).

Scholarly Personal Narrative Approach

In particular, this exploratory study draws on the qualitative

approach/methodology of a scholarly personal narrative approach (SPN). As was briefly

mentioned in Chapter 1, I will use a scholarly personal narrative approach to contribute to

the conversation of teacher education as well as make sense of my understanding of the

current context of teacher education.

A scholarly personal narrative approach gives me, the writer/researcher,

permission to express myself in my own voice and in my own words to best tell my own

story. Nash (2004) elaborates:

> It urges us to think of ourselves as wise and living people who, like the
> ancients, have stories to tell that might help others to become wiser. Thus,
> our personal stories contain within them the germs of many intellectual and
> experiential truths. At the least, they become the means for convey in our
> wisdom. At the very most, they can change lives. (Nash, 2004, p. 42)

Similarly, Vivian Gornick (2001) writes:

> A serious life, by definition, is a life one reflects on, a life one tries to make
> sense of and bear witness to. The age is characterized by a need to testify.
> Everywhere in the world women and men are rising up to write their
> personal stories out of the now commonly held belief that one's own life
> signifies. (p. 91)

What Nash and Gornick have to say about the intersection of writing and research resonates

with me. I see my intersubjectivity as a researcher in relation to my topic of choice as

fundamental. My own experiences and reflections are equally important to that of my

participants and will be shared in this paper. Using a critical race methodology embedded in

CRT, I am dually positioned as the research tool as well as a subject transformed by my

research, therefore, in addition to my participants, my life also has meaning for others and myself (Nash, 2004). Nash (2004) punctuates this point:

> You can never be fully outside your writing. As an author, you are always an insider, not omnisciently removed from what you write, but caught up personally in every word, sentence, and paragraph; in every statistic and every interview in every comma and period. (p. 24)

Humans are not objective; therefore, it is flawed to believe I can divorce myself from the work I have set out to do in this paper in an attempt to write in a tradition of objectivity and neutrality. Simply put, the personal is political; hence, I believe it is helpful for others and myself to understand how I am situated in the context of this study.

In 2010, I entered my doctoral program focused on social justice education, in particular, preservice teachers and how they are trained to understand and teach for educational equity. Over time that evolved into a more self-reflective gaze on my own role as a teacher educator. I took a course on supervision in teacher education with a professor who was also on my committee, but would later not have her contract renewed by the university when 67 of her 68 students refused to participate in the edTPA (Education Teacher Performance Assessment), a new national approach to license teacher candidates developed by Stanford University and Pearson, the world's largest educational publishing and assessment company. Although the university did not admit to a discriminatory practice in regard to violating this professor's academic freedom to speak out against the adoption of the edTPA, it seems highly coincidental that her contract was not renewed at the time she and students were protesting the edTPA. This incident, in addition to others, encouraged me to think critically about the intense political nature of teacher education and how I might work for justice within the confines of what can sometimes be an archaic field in a rapidly changing world. On my journey in teacher education, I have been an instructor

for an undergraduate education course that focused on manifestations of oppression in education, I have been a supervisor for preservice teachers completing their student teaching field experience, and I have attended and continue to participate in conferences to build and connect with scholars who I admire. Many of these scholars of color are teacher educators and the vanguards at the forefront of social justice teacher education. I began to seek the counsel of some of these scholars and build genuine relationships based on our mutual interests in social justice teacher education. These individuals were generous with their time and attention for a novice teacher educator beginning to navigate teacher education. My relationships with these individuals and my own questions about what kind of teacher educator I want to be are the basis for my wanting to take an in-depth look at the experiences of the participants identified in this study. What is their perspective of what is happening in teacher education? What are examples of ways they teach preservice teachers? Do I want to become a teacher educator? Where are there spaces of hope? I believe their responses and my learning will help others and myself be clear about what are our convictions that inform our theorizing and conceptualizing of teacher education and the importance of teaching and learning for both teachers and students.

Researcher Positionality and Reflexivity

For this study, I understand myself to be the instrument of inquiry "for encountering, listening, understanding, and thus "experiencing" the phenomenon under investigation" (Piantanida & Garman, 1999, pp. 139-140). Eisner (1991) as cited in Piantanida and Garman (1999) describes the human as research instrument in the following way: "The self is the instrument that engages the situation and makes sense of it.

It is the ability to see and interpret significant aspects. It is this characteristic that provides unique, personal insight into the experience under study" (p. 140).

Denzin (1989) wrote that, "interpretive research begins and ends with the biography and self of the researcher" (p. 12). As a researcher, I believe it is important to be transparent about how my positionality and reflexivity influences my research process. More specifically, Malterud (2001) states that "a researcher's background and position will affect what they choose to investigate, the angle of investigation, the methods judged most adequate for this purpose, the findings considered most appropriate, and the framing and communication of conclusions" (pp. 483-484). Therefore, my disclosure of who I am, what I want to know, and why I want to know it, are answers that influence my research as I will be acting as the 'human research instrument' (Lincoln & Guba, 1985). By stating my positionality and reflexivity, it will help the reader understand my research interest and choices as my connection to the topic of SJTEC will lend to a richer and more developed understanding of their experiences.

One step I will take to foster reflexivity in my research is to report my perspectives, positions, values, and beliefs (Lincoln & Guba, 1985; Creswell, 2009). Thus, for this research project, I feel it is important for a reader to know I identify as woman, racially as Black, ethnically as Pinay and Black, politically as a person of color and part of the global majority, I am a product of the U.S. P-12 public schooling system, I graduated from a teacher preparation program, worked as an elementary and middle school teacher in both public, private, and alternative settings, and that I aspire to be a future social justice teacher educator. I am also a doctoral candidate who has earned an Educational Specialist degree in social justice education.

As woman of color who is a product of the public schooling system and higher education, I rarely encountered teachers and faculty who reflected my racialized identity,

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political ideology, and teaching philosophy. The sometimes isolating and racist experiences of being a student informed my personal conviction that it was important to complete a study that would speak to the importance of teacher and faculty diversity as it impacts the experiences of public school students, especially students of color. My desire to create a study that would contribute to a social justice agenda is what Cynthia Tyson (2003) calls "emancipatory research." Emancipatory research demands that I accept the personal responsibility of producing scholarship that serves the greater good by pushing forward a socially just condition. Likewise, this approach to research encourages research methods that are capable of affirming and empowering participants and myself to make the world a better place.

Informed Consent and Confidentiality

This dissertation study was conducted in adherence with the standards outlined by the Institutional Review Board (IRB) policy for the University of Massachusetts Amherst. Considerations taken into account in the design of this study included; preparing an ethical research design with human subjects, following the regulations for research put forth for responsible conduct of research in the social and behavioral sciences, adequately assessing risk in the study, obtaining informed consent, maintaining privacy and confidentiality, being clear of conflicts of interests involving the subjects in this study, proper data acquisition and management, and taking steps to conduct ethical research with the participants in this study. Each participant was sent two informed consent forms, one to sign and return to me and one for their own records (See Appendix D).

The confidentiality of the participants was and is important. Particular steps were taken to assure participants that their privacy and confidentiality would be maintained throughout the study and in the written dissertation. Participants were assigned a

pseudonym to protect their identity.

Participants and Purposeful Selection

Purposeful sampling is commonly used in qualitative research. It involves selecting research participants based upon predetermined criteria such as participants' experiences and competence, which lends well to the exploratory nature of my research (Patton, 2002; Merriam, 1998). Creswell (2009) describes purposeful sampling as finding participants who "purposefully inform an understanding of the research problem and central phenomenon in the study" (p.125).

My initial approach for identifying participants for this study was to invite scholars who I identify as SJTEC because of my established relationships with them. These relationships have been cultivated throughout my time as a graduate student whose academic studies has focused on social justice education and teacher education. I have met and spent time with these SJTEC at conferences, symposiums, teach-ins, and other organizing and activist gatherings. It was important for me to interview scholars I admire; whose work I have read, whose critical pedagogy I model my own after, whose conference sessions I have attended, and whose own experiences have rarely been shared and explored.

I also identify as an insider researcher, as I consider myself part of the topic I am exploring as denoted by the former description of established relationships. I have presented at the same conferences as some of the SJTEC in this study, I have experiences working and learning in teacher education, I identify as a person of color, and similarly, my teaching philosophy is rooted in social justice education for all students. My insider identity afforded me access and rapport with most of the participants that supported my rationale

for purposeful sampling. Additionally, I utilized snowball sampling as another way to identify SJTEC. I contacted individuals via email using a participant recruitment letter listing the criteria for the initial self-screening and also asked prospective participants if they had names of other colleagues who fit the criteria. As is common in qualitative research, the sample size is small, but large enough to gather significant data.

The predetermined criteria I sent to participants for the initial self-screening were (1) practitioners who prepare prospective teachers to meet the needs of the diverse student population through relevant field experiences and knowledge of content and pedagogy, (2) educators who identify as belonging to a racial, ethnic, or indigenous group(s) that are not considered White by the dominant power structure in the United States and have been impacted by racism (3) educators whose critical pedagogy and culturally responsive practices focus on liberation, transformation, and the dynamics of power, oppression, settler colonialism and White supremacy, and (4) participants should be interested in the question, "What are your experiences in teacher preparation as a social justice teacher educator of color?"

All the participants have had or currently teach in the elementary or secondary grades and described serving as teacher educators in a variety of capacities including: as cooperating or mentoring teachers, as supervisors of preservice and/or in-service teachers, and as a college/university level instructor in a teacher preparation program with one participant as the director of a collaborative organization that prepares teachers. At the time of the study, all six participants were working as teacher educators.

To gain a sense of the racial and ethnic diversity at the places of work for each participant, I asked participants to identify the percentage of faculty of color in their departments and of the preservice teachers in their respective programs. Two of the six participants described a diverse faculty. Of those two, one was in a department with

majority faculty of color and the second worked in a program that intentionally employed all people of color. Of the remaining four faculty, they described being one of a minority representation of faculty of color in their department. Five out of the six participants described their preservice teacher demographics as being majority White, female, middle class, and monolingual. The sixth participant's program has an explicit mission that recruits diverse teachers; therefore, the preservice teachers in this program were predominately students of color. The overwhelming representation of White teacher education faculty and White preservice teachers is in keeping with national data on these demographics (Ladson-Billings, 2001& 2005; National Center for Education Statistics, 2010 & 2012; Sleeter, 2008; Dilworth & Brown, 2001).

Table 1: Participant Demographics

Pseudonym	Gender	Self- Identified Race and/or Ethnicity	Age	Geographic Location	Years P-12 Teaching	Years in Teacher Education	Type of School & Affiliation
Sonali	F	South Asian American	37	West coast	6	9	Public University
Pinkard	F	Black/African American	50	West coast	10	13	Public School District & Universities
Anzaldúa	F	Chicana/Native American	39	Southwest	2	5	Public University
Gonzalez	F	Latina/Columbian American	39	South	3	12	Public University
Evers	M	Black	42	Midwest	10	14	Public University & Public School
Wells	F	Asian American/African descent	44	East coast	9	12	Private University

Data Collection

For this study, interviews were the primary source of data. I conducted semi-structured interviews to better understand the lived experiences of the participants in this study (Rossman & Rallis, 1998). An interview protocol (See Appendix C) was informed by the research questions, theoretical framework, and semi-structured interviewing techniques: asking flexible, exploratory, and open-ended questions (Creswell, 2009). The semi-structure interviews will also allow participants to address topics of their own interest and raise issues of concern.

The following research questions guided this study:

1. How do social justice teacher educators of color experience and understand their work in teacher education?
2. How does race and racism impact their work?
3. In what ways do SJTEC perform/operationalize their work for equity and social justice?
4. What motivates their work?

Participants, prior to the interview, read and signed an informed consent document. The length of each audio-recorded interview lasted between 60-90 minutes. Additionally, participants were asked professional demographic questions at the beginning of each interview specifying their age, race/ethnicity, gender identity geographic location, type of school(s) and/or affiliation(s), years employed as a teacher educator, and years employed as a K-12 teacher (See Table 1). The audio-recordings served as the primary source of data for content analysis.

Procedures to Address Trustworthiness

I used several techniques to ensure the trustworthiness of the data; validity, credibility, transferability, confirmability, and dependability (Lincoln & Guba, 1985). Foremost, validity is a goal that is relative. "It has to be assessed in relationship to the purposes and circumstances of the research, rather than being a context- independent property of methods or conclusions" (Maxwell, 2005, p. 105).

As the researcher and primary research tool, by default, I re-represented the data, therefore interpretation is the mode of data transformation that Wolcott (1994) discusses, making an argument for "why validity does not seem a useful criterion for guiding or assessing qualitative research" (p. 337). Wolcott insists it is an inherent complexity that the

meaning making and interpretation of qualitative data is such "that you are not quite getting

it right" (Geertz, 1993, p. 29). Wolcott (1994) is adamant the difficulty to claim validity of

data that is re-represented, biased by a researcher, and interpreted for specific audiences

with different theoretical lenses, such that he offers nine points in the process of

interpreting data that can "satisfy the implicit challenge of validity" (p. 347). In hopes of not

getting it all wrong, Wolcott's process includes the following; talk little, listen a lot; record

accurately, begin writing early, let readers "see" for themselves, report fully, be candid, seek

feedback, and write accurately. Overall, Wolcott's process and hope is to seek "a quality that

points more to identifying critical elements and wringing plausible interpretations from

them, something one can pursue without becoming obsessed with finding the right or

ultimate answer, the correct version, the Truth (Wolcott, p. 367). As a researcher, I decided

this is the best approach as the 'truth' is relative; therefore, my intention was to provide the

reader with the details to understand my findings and conclusion. Furthermore, the

interview process contributes to validity as Seidman (1998) proposes:

> It places participants' comments in context. It encourages interviewing
> participants over the course of one to three weeks to account for
> idiosyncratic days and to check for the internal consistency of what they say.
> Furthermore, by interviewing a number of participants, we can connect their
> experiences and check the comments of one participant against those of
> another. Finally, the goal of the process is to understand how our
> participants understand and make meaning of their experiences. If the
> interview structure works to allow them to make sense of themselves as
> well as to in the interviewer, then it has gone a long way toward validity.
> (p.17)

Credibility is a researcher's confidence in the 'truth' of findings, analyzing the data through

a process of reflecting, sifting, exploring, judging the data's relevance and meaning and

ultimately developing themes and essences that accurately depict the experience.

Credibility was established with member checking by sending participants their transcript

for review and verification. Member checking was established as one form of credibility.

Participants could view the transcript of their interview for review and verification. I also communicated the possibility of follow-up questions and clarification with participants via email or phone to check my accuracy in capturing their sentiments and ideas. Additionally, purposeful sampling increased in-depth understanding by selecting information rich experiences from SJTEC (Lincoln & Guba, 1985; Creswell, 2009).

Transferability of a study aims to show that the findings have applicability in other contexts. The technique of thick descriptions will be used to describe the experiences of SJTEC such that others can evaluate the extent that the findings are transferable to other times, settings, situations, and people (Lincoln & Guba, 1985; Merriam, 2009). Keeping transcripts of the interviews, detailed research notes, and maintaining transparency in terms of the research methods and process also ensured transferability and reliability.

Dependability in research shows that the findings are consistent and could be repeated (Lincoln & Guba, 1985). Dependability and confirmability was established with an audit trail. An audit trail shows the transparency of my research process and included audio recording interviews while also taking notes of observations and themes. It also entailed maintaining and preserving all transcripts, notes, audio recordings, notes, and any other records (Lincoln & Guba, 1985; Creswell, 2009; Patton, 2002).

Lastly, I kept a reflexive journal (Lincoln & Guba, 1985). I made regular entries during the research process. I kept note of my methodological decisions and the reasons for them, the planning and organization of the study, and reflected upon my own thoughts and feelings throughout the research process.

Limitations

Although this study yields contributions to teacher education, it is not without limitations. Contextual factors such as my individual resources to complete multiple

interviews, a realistic timeframe in which to complete the study, and the availability of

participants were constraints for this study. The moderately small study size restricted the

generalizability of the findings (Merriam, 2009). Specifically, there was only one male

participant and two bilingual participants. Additionally, there was only one participant who

represented a teacher preparation program outside of the traditional college or university

teacher preparation program. Lastly, for this study, I conducted a one-time interview with

each participant, lasting from 60-90 minutes. This poses another possible limitation, as

longer and multiple interviews with each participant would have presumably permitted a

more comprehensive understanding of their respective experiences.

Data Analysis and Management

I used a "recursive and dynamic" approach for data analysis whereby my coding

took place in multiple stages, over time (Merriam, 1999, p. 169). The initial coding was an

open coding process where I closely read and annotated each interview transcript. During

this process, I unitized the text and concepts were highlighted, underlined, and labeled.

Subsequent coding took place by consistently comparing the current transcript with the

previous ones to allow the emergence of patterns such as ideas, influences, concepts,

terminology or phrases used. More specifically, the coding process was done by (1)

identifying significant words and statements describing the experiences of their work as

teacher educators of color, (2) analyzing the meaning of these statements as they pertain

teacher education, (3) recognizing patterns and emergent themes and formulating them

into distinguished categories, (4) associating excerpts of transcribed text that support the

categories and demonstrate the participants' experiences as Social Justice Teacher

Educators of Color, and (5) creating a schema for describing the data.

I then used Dedoose, a web-based qualitative analysis application to support and complete the second round of coding. I chose this software because for me it is user friendly, securely stored, organized, and managed my data, and had multiple options for coding and aggregating and disaggregating data. The application supported note and memo taking, coding, text retrieval, and theme/category manipulation and organization.

In Dedoose, I performed a second close reading of the text, utilizing the application to assign multiple codes to data and then consistently using applicable codes for each interview. After this second round of coding was complete, I printed out all the codes created in Dedoose and did several iterative rounds of organizing the codes into emergent categories. I worked to develop categories that interpreted and reflected the nuances of the data. I also tried to make them mutually exclusive and exhaustive. I did the latter by re-reading the text as necessary to ensure the data was coded and categorized coherently.

The next step in my data analysis was interpretation. Merriam (2009) states that the overall interpretation will be the researcher's understanding of the participants' understanding of the phenomenon of interest" (p. 23-24). In attaching meaning and significance to the data I had collected I kept a researcher's journal where I noted important findings, relationships between themes and categories, and anything else I thought worthy of noting as I was sorting my data. At this stage I asked myself, what are major lessons we can learn from SJTEC? What new things did I learn? What are implications and applications that are relevant to teacher education? What is hopeful and joyful about the work SJTEC are doing? What follows in the findings section are the themes and categories I derived from my data that deepened my understanding of the work, experiences, and insights of SJTEC.

CHAPTER 4

FINDINGS: LIMITS IN TEACHER EDUCATION

__Introduction__

SJTEC are an atypical representation in schools and colleges of education, but also in higher education as a whole. Therefore, their stories offer a perspective from the margins. These stories provide deep insight and perspicuous knowledge about the dynamics of racism and White supremacy in teacher education. Their stories can also guide further research on the impact of the racial and ethnic disparity in teacher education and the demographic imperative in P-12 education.

Chapters 4 and 5 are structured to combine a presentation of findings that emerged from an analysis of six semi-structured interviews with SJTEC, and my interpretation of these findings. At times, the following format diverges from a more traditional structure that separates the findings and discussion section, but an intentional choice was made to weave elements of both findings and discussion for the purpose of describing the results in the context of and in conversation with recent literature and current national trends in teacher education. The findings are selected experiences and reflections of these SJTEC, shared in two thematic categories in response to the research questions; (1) limits in teacher education; and (2) possibilities in teacher education. The findings laid out in this chapter responded to the following questions:

1. How do social justice teacher educators of color experience and understand their work in teacher education?
2. How does race and racism impact their work?

The first category, 'challenges and problems in teacher education,' refers to tensions in teacher education that are beyond the necessary and routine negotiations of ideologies and processes distinct to all disciplines. This category is divided into four subthemes: Alternative fast-track teacher certification programs; high-stakes testing in teacher preparation; the underrepresentation of teachers of color; and the institutionalized shortcomings of colleges and schools of education.

These categories are not intended to represent the experiences of all teacher educators of color who identify as having a social justice praxis, only those individuals in this study. To ensure coherence of the themes and subthemes within the context of this study, operational definitions are included in this section when findings for a theme or subtheme are introduced. The two thematic categories and their respective subthemes will be described in detail and supported by direct quotes from participants and the conceptual framework, when appropriate. In order to obtain a more comprehensive understanding of the findings, participants' experiences and the environments in which they worked, a profile for each participant and their respective school is included below.

Participant Profiles

Sonali

Sonali is a South Asian American female and is 37 years of age. She is an assistant professor in a graduate school of education at a large public research university on the West Coast. She was a public school teacher for 6 years and has been a teacher educator for the last 9. Her research interests are primarily focused on teaching and teacher education and

preparation. Much of her work utilizes critical race theory to examine educational

inequalities and highlight the cultural wealth of communities of color. Her most recent

scholarship disrupts an individualized narrative of why teachers of color leave the

profession by revealing a hostile work environment that includes institutionalized and

structural racism. She has co-chaired a Special Interest Group of the American Educational

Research Association focused on critical social justice praxis. She is also a co-founder and

co-director of a national institute for teachers of color passionate about race equity issues.

Anzaldúa

Anzaldúa is a Chicana and Native American female and is 39 years of age. At the time

of the interview she was an assistant professor at a large public university in the Southwest

that is also a Hispanic serving institution. She had two prior years of classroom teaching at a

private school. In contrast to the other participants, her department faculty makeup is

predominately Chican@/Latin@, yet the racial and ethnic diversity of faculty campus wide

was predominately White. Her research interests are focused on teacher formation from

teacher candidates to teacher educators using testimonios based on Chicana feminist

thought. She also has an expertise in bicultural-bilingual studies.

Evers

Evers is a Black male and professor at a large public Midwestern university with a

joint appointment in the African American Studies and Educational Policy Studies

department. He is 42 years of age and full professor. Some of his research interests include

critical race theory, school-community relationships, youth culture, and urban education.

His work is often collaborative and community-based and examines the significance of race in the quality of schools where the racial and economic demographics are changing. He has been working with preservice teachers for the last 14 years and has been a volunteer high school teacher for the last 10. He has been committed to working with youth, schools, and national community organizations.

Wells

Wells is an Asian American female of African descent and is 44 years of age. She is an associate professor at a private predominately White New England college where she teaches in the teacher education program. She was a high school teacher for 9 years and has been a teacher educator for the last 12. Prior to classroom teaching, she spent several years working as an attorney. Some of her research interests include the sociology of education, critical race theory, immigration and education, youth resistance, and policy analysis. Her recent work has focused on anti-colonial research and she is passionate about issues affecting immigrant youth.

Gonzalez

Gonzalez is a Latina/Columbian American female and is 39 years of age. She is a full professor in American Studies and the Deputy Chief Diversity Officer at a large, public, predominately White Southern university. Her scholarly work has focused on social justice, critical theory, and critical methodologies such as decolonization and feminist thought. She works with teachers and teacher educators internationally and her work has been

translated into several languages. She has also worked in legislative and school administrative positions.

Pinkard

Pinkard is a Black/African American and is 50 years of age. She holds an Ed.D and has over 22 years of teaching and administrator experience. She taught at an urban high school for 10 years. She currently directs a federally funded- education program that prepares new teachers in joint partnership with a large West Coast public school district and in collaboration with a local university and community partners. The program recruits and prepares local teachers who have lived in the city for at least 5 years and who reflect the ethnic and cultural diversity of the city. Through this program, candidates make a commitment to teach in the school district for a minimum of 5 years. Her main professional focus is recruiting, retaining and growing diverse educators as well as leading professional development centered on culturally responsive pedagogy.

Reflections on Challenges and Problems in Teacher Education

These scholars were asked to respond to a variety of open-ended questions about their work in teacher education. When I examined and analyzed the interview data, I identified at least three patterns in their description of the current context of teacher education. Regardless of where each participant taught geographically in the U.S., each participant elucidated that teacher education is a politicized field of power, in which many actors, stakeholders and competing interests are in constant conflict. Rather than view

teacher education as neutral, participants described it as a continually shifting discipline, not only within academia, but also within the sociopolitical context of schooling in the U.S, as it is important to remember the two cannot be separated. The following quotes serve as examples of the perspectives of SJTECs' understanding of teacher education as a contested space in regard to alternative fast-track teacher certification programs, high-stakes testing in teacher preparation, the underrepresentation of teachers of color, and the institutionalized shortcomings of colleges and schools of education.

Underrepresentation of Teachers of Color at All Levels

These participants are well positioned to have an analysis of their programs and teacher education because of their experiences in the field, their scholarly contributions in teacher education, and their explicit praxis that education should be for social transformation. Participants identified drawbacks in their teacher preparation programs and teacher education as a whole. Part of the literature review included the conversation regarding the disproportionate representation of teachers of color in comparison to the number of students of color in public schools and overwhelming presence of White female teachers in the profession. Five of the six participants worked in traditional teacher education programs that reflected a predominantly White, female, middle-class, Christian, and monolingual preservice teacher demographic. The remaining participant directs a teacher preparation organization that specifically recruits a majority of teachers of color. Evers underscored this persistent trend in the recruitment and admission of teacher candidates by describing his program's preservice body politic, "it is still largely white and female. The students are white female, not a whole lot from [X city]. That demographic still shines pretty bright." This continues to be problematic in the city where he teaches, a large

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Midwestern city with people of color making up 55 percent of the residents and whites 45 percent respectively based on the results of the 2010 census. In addition, 36 percent of residents speak a language other than English at home (U.S. Census Bureau, 2010). Evers added:

> In 2007 or 2008, not one black student graduated from the undergrad [teacher preparation] program. In a place like [X], that's insane. So there has been a real push about being intentional about the recruitment of Black and Latino students and we have been more successful with Latinas in particular, but not Latino males and not as successful with Black men or women.

For him, this reflected the lack of critical intervention needed to diversify new teachers. He then added, "I don't think people know what it means to recruit."

Gonzalez, a professor at a large Southern university, described a similar student demographic where the majority of students are White university wide as well as in the college of education. This was also reflected in the predominately White faculty population, where she pointed out, "…You have a general college of education that is very colorblind and not critically oriented and is trying to meet the needs of the kind of dominant, normative image of a student, an 'American' student."

Similarly, Pinkard lamented the underrepresentation of teachers of color and teacher educators of color. Pinkard opened up about her frustration of a persistent narrative that qualified teachers of color and teacher educators of color are hard to find, thus faulting folks of color from being absent from the profession without considering the different historical and socioeconomic contexts that hinder pathways to teaching for folks of color. Whereas, problematizing educational institutions for their lack of or misplaced effort and commitment to diversifying the teaching force at every level offers more truth to a complex problem. Pinkard shared:

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> So when people say they couldn't find anybody (in reference to a teacher of
> color) I say that is bullshit. How hard did you look and you are not modeling
> it. It is cool to use all theorists of color, but my big thing I put on my website
> is 60 years past since Brown vs. The Board of Education are we still are
> asking teachers and teacher educators to desegregate school and faculty
> sites unless we are. We are still doing desegregation.

Sixty years after the landmark federal legislation that espoused educational equality has in many ways accomplished the opposite (Siddle-Walker, 2001; Karpinski, 2006). The desegregation of schools also socially engineered the exclusion of teachers of color, primarily Black teachers, thereby increasing the number of White teachers (Siddle-Walker, 2001; Karpinski, 2006; Census of Teachers, 1964). The opening of other professions to folks of color also influenced the steady decline of potential teachers of color.

The underrepresentation of teachers of color has many implications. Pinkard describes one aspect of this marginalized experience as 'cultural isolation' to explain the phenomenon of one or few teachers of color working in a school, "it creates this notion of cultural isolation that we don't really study or talk about." She further elaborates:

> I am calling it cultural isolation as opposed to racial isolation because even
> when there is another person on the campus of color they are not a teacher,
> so if the other person is the custodian there comes a different piece of
> isolation. And so you really have to figure out how to navigate that because
> there is the classified staff versus the credentialed staff. But it becomes
> culturally isolating because you either have to hold it up, like 'you're the
> one,' or questions there are about anybody has to come to you because you
> are the 'expert.'

Pinkard's narrative excerpt illuminates the constant negotiation of teachers of color and faculty of color who continue to work and in her words 'desegregate' PWIs. In conversation with the participants and based on my own experiences, this embodied relationship of laboring in PWIs is additional emotional labor and a cultural taxation placed on people of color (Joseph & Hirshfield, 2011). Pinkard, as well as other scholars have dealt with this experience in many ways, such as theorizing about what it means to be in these spaces,

hence the understanding of "cultural isolation" and "cultural taxation" in addition to being

intentional and strategic in their work environments (Joseph & Hirshfield, 2011). She

further explains how she addresses the tension of traditional teacher education program by

approaching her work the way she does. She shared:

> I am asking for a five-year commitment from my teachers and I definitely
> can't be like I am out of here in two years. I feel like I need to model and live
> that. I am talking about teachers of color. I am very purposeful about the
> people I put in front of my teachers. So Katherine, Kyle, because they've
> done work, they're white, but they have done a lot of work around race that
> has been published and almost everyone else that I have in front from
> professional development on down are people of color. I am very, very
> conscious about that. Right? When they see people in leadership roles most
> of them are teacher leaders, things like that, those are teachers of color. I am
> being totally strategic because I want to model what I am asking and what I
> am expecting and I want to have those models in front of our teachers so it is
> always funny for me when I go to these traditionally white institutions who
> are educating teachers to be much more socially just or racially just or
> however you want to put it and it's an all-white faculty I immediately turn
> around and leave because I am sure that you are doing this work but you are
> not modeling it. You have to model it.

Likewise, Sonali spoke of the difficulty working with some preservice white teachers that is

an example of the cultural isolation and cultural taxation sometimes felt by SJTEC:

> I don't know if I have ever framed the white teacher work as healing because
> I am not sure they feel healed while that is happening. I think they feel
> challenged and so for [white] teachers who are open and wanting to do that
> work it is a sense of growth. I don't know if it is a sense of healing. But it is
> definitely a sense of growth, an uncomfortable growth. One of my [White]
> students said to me, "I feel like this class is a big slap in the face. A good slap
> in the face, but nonetheless I feel like you are constantly slapping me in the
> face. Every time I think I have it, you just slap me in the face and I realize I
> don't have it." So I'm like, "Oh my god, I am not trying to slap you in the face."
> I think for a lot of [white] teachers in the other program who are resistant,
> who don't care and who don't want to think about it [racism and white
> privilege], I am not sure that they are healing and I can see overall from a
> Freirean [perspective] the world is healing and people actually start to have
> this consciousness, but I would imagine that healing should feel like a

mutual feeling, you know, and when I work with teachers of color it feels very much like healing for both of us and when I work in spaces with resistant White teachers it's very painful and it's exhausting for me.

Sonali's cultural isolation was exacerbated by how she felt the program utilized her as a social justice teacher educator of color:

Well, I was hired to teach their Social Foundations classes. I was hired at both Western State University and Bay State University. I was hired to be the urban Social Justice person. So out of a group of 20 field supervisors I was one of two people of color. I was the only person that had any experience working in urban school context. They had all been principals or teachers for a long, long time in suburban schools and so I was brought in to start to infuse this [a social justice approach] to our broader program, not our specialized Social Justice program. They felt like it wasn't good for me to teach in that program [the specialized Social Justice teacher preparation program] because they wanted to spread the Social Justice lenses throughout the whole program. Part of what was a struggle for that is that they, while it was the most diverse faculty out of all the places I worked, they were not willing to infuse that into their own curriculum and so they wanted me to be the person to do all of that in my one or two courses that I taught with particular students that I had. So that was really hard so instead of serving students in urban school context they basically were forcing me to serve students who wanted to be in suburbia and if I placed them in urban schools they were frustrated. So it's just not, they basically I became their token, I became the person that had to be the voice for all this [social justice approach] so that they didn't have to deal with it.

Ultimately, she left this program because she was not allowed to teach in the urban schooling program.

Four of the six participants described being one of few teacher educators of color in the department they worked in. Only two participants worked in a predominately people of color space. Of those two, one is the organization that explicitly recruits and prepares teachers of color and the second is the department where Anzaldúa works. Anzaldúa reflected on working in a teacher education program with predominately White students,

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yet the university is a Hispanic Serving Institution and most of the preservice teacher

graduates go on to teach in predominately Latin@ schools. She recounted:

> I asked them [her preservice teachers] what do you think the percentage is
> to be classified as a Hispanic Serving Institution (HSI). I got all these
> conflicting numbers and I said, 'Well its 26%.' So what is the percentage here
> at Southwestern University and they immediately start looking around the
> room and some of these students who claim to be colorblind without looking
> around the room trying to figure out and I said, 'Well, it's actually 42% of our
> campus, but you wouldn't know that to look at the faculty, right?'

She elaborated on the underrepresentation of faculty of color:

> When I came in as new faculty last year and I was going through faculty
> orientation, the 60 of us do not represent that demographic. It was never
> even talked about that we were an HSI and what that might mean or what
> that should mean and being proud of the fact that we were a HSI and so
> there was a little bit of problems with that. Obviously people who are here in
> the city and donate to the institution also don't want that really promoted. I
> think they are a little scared that we are a HSI, until it comes to grants and
> then the faculty really jumps on the fact that we are an HSI and that we
> qualify for certain grants.

She disclosed that the primarily Latina department she worked in, garnered a gendered

anti-Latin@ sentiment from different places on campus.

> There are people who say things like, "Oh that department, they have too
> many Latinas" or "we need to hire more men in that department." But I don't
> think they are making the reverse comments and saying they have too many
> White men and we need to hire some more Latinas or more women or more
> African Americans. I don't think those reverse conversations are happening
> outside [the department], but we hear that we have too many Latinas in our
> department.

Furthermore, Anzaldúa spoke about what it meant for her to be in a space of predominately

faculty of color, stating:

> It's such a haven; it's primarily Latina... Our chair is Chicana and so this has
> been a very wonderful experience for me in so many ways, but as you look

across the college that is not the case. As you look across the University that is definitely not the case.

Conversely, Wells worked in a predominately White department with mostly White preservice teachers. When asked about how race and racism impacted her work she shared how it manifested in the lack of representation of people of color:

> It comes up all the time. My classes are basically about colonialism. As a smallish brown female teaching at a PWI, I talk with a colleague who is a good looking light skinned African American. We try to challenge students about how palatable messages are we are trying to give them, from individuals who are easy on the eyes. How would you react to this content if I were very dark black woman who weighted 350 pounds? I know they wouldn't keep laughing it up like they are right now. They will say problematic things because of how I look.

An overwhelmingly White teacher workforce exacerbates a deficit-centered understanding of people of color and a Eurocentric worldview (Ladson-Billings, 1998). Preservice teachers have a lot to unlearn by the time they have entered into a teaching preparation program. Therefore, the emotional burden on SJTEC is more complex and taxing. Wells describes how frustrating it can be to work with predominately White preservice teachers:

> We [folks of color] have learned about generational trauma. I would like for some white folks to learn about generational privilege. If we understand this, why wouldn't oppression and domination echo in some way, but we don't hold answerable or accountable to that. Go have a conversation with your own people about how you have reaped benefits generationally.

The experiences of racism and White supremacy shared by participants, while not surprising, are indicative of the work that must be done in teacher education. What was most disheartening to hear, fifty years after *Brown* is the plethora of examples they could give about their experiences working in White dominated institutions in the context of a

resegregated public school system. On balance and what is omitted from this paper were the many stories of pain that involved the interaction of these SJTEC working with some of their White students and White colleagues. They echoed problematic and persistent narratives and stereotypes that Whites hold about scholars of color and People of Color. Interpersonal and institutional racism has lived consequences for all people and is felt significantly and disproportionately by People of Color. The trauma and impact can certainly affect one's emotional, psychological, and physical well being in addition to work productivity. While stories of racism and the pain it causes are important to share, as the researcher for this project, I made the decision to not share those stories of pain, concerned that I may do so inadequately. In some ways, I felt secondary trauma thinking about having to retell those stories as a future teacher educator of color. They felt overwhelming and heightened my feelings of questioning teacher education as my preferred profession knowing I would likely have similar experiences.

Competition from Fast-Track Certification Programs

Schooling at every level is experiencing the intense presence of corporate enterprise seeking to profit from a developed education market (Lipman, 2001; Harvey, 2005; Au, 2013; Madeloni, 2015; Kumashiro, 2010; Dover, Schultz, Smith & Duggan, 2015;). Teacher education is no exception. One manifestation of the corporate influence in teacher education can be seen in the growth of fast-track or alternative teacher certification programs. These programs offer teacher certification in a shorter amount of time when compared with traditional university-based certification programs, and they are often offered by for-profit or online providers (Bains 2010; Nygreen, Madeloni & Cannon, 2015). Many critical

teacher-education scholars have argued that the market rivalry pitting alternative

certification programs against traditional routes of certification largely disadvantages

students of color and their communities (Kumashiro, 2010; Nygreen, Madeloni & Cannon,

2015), and that fast-track routes to certification are antithetical to high-quality outcomes

(Kumashiro, 2010; Baines 2010; Zeichner 2010).

The participants in my study also discussed the rise of alternative certification

programs and named this as a challenge of their work. Even though they all taught in

traditional university-based teacher-education programs, they experienced pressure caused

by competition from fast-track programs and felt this compromised the potential of their

work as critical social justice teacher educators.

For example, one participant who spoke extensively about this topic was Sonali,

who teaches at a large state university on the West Coast. She said: "I think the biggest issue

is the competition of programs. So they are being shorter, they are online."Sonali's

observation, along with the other participants in this study, echoes a critical national

discourse questioning and examining competition with alternative routes to teacher

certification. The dialogue is especially salient for these teacher educators who are working

in traditional teacher education programs that are bowing to the pressure of fast-track

programs by offering faster, watered-down certification alternatives with minimal

university-based coursework and commonly, no education degree required (Nygreen,

Madeloni & Cannon, 2015). Sonali illustrates this reverberation:

> I think there is a trickle down impact on what is happening in our program
> that is based on the national context and I think the emergence of these
> neoliberal practices are happening in schools in teacher education and the
> emergence of online credentialing programs that is creating a surplus of
> programs and then teachers having shorter and shorter options and not
> wanting to invest the money into their professional development

Furthermore, Sonali went on to say, "I just think overall there is this incredible pressure to compete, compete, compete, compete and what we are competing about is typically in contradiction about what it takes to be a social justice teacher." She describes these market-based influences as "neoliberalism[8]" in that the structural and institutional approach to P-12 public schools and teacher education, that Sonali says creates an "entire climate that is in direct contradiction to the goals that we have for schools."

An example of the quintessential fast-track program is Teach for America (TFA). One of the participants, Pinkard, a teacher educator who prepares teachers through a joint program supported by a local school district in partnership with a local university, describes the impact of TFA in the school district where she works:

> This is my little subtle dig at TFA and programs like that so it's my own personal bias, but when you are not from the community it's very difficult to go into the community and try to teach the group of individuals without knowing something about where they are from and what they are bringing. Right? And so I think that is highly important… an awareness of I am the one coming in, I am the immigrant coming into this community. Right? So I need to learn more about it and many times the children can tell you more about

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[8] The use of word neoliberalism refers to the socially engineered project that is a "historically-generated state strategy to manage the structural crisis of capitalism and provide new opportunities for capital accumulation" (Lipman, 2011, p. 6). Lipman (2011) further breaks it down by stating:

> Neoliberalism is an ensemble of economic and social policies, forms of governance, and discourses and ideologies that promote individual self-interest, unrestricted flows of capital, deep reductions in the cost of labor, and sharp retrenchment of the public sphere. Neoliberals champion privatization of social goods and withdrawal of government from provision for social welfare on the premise that competitive markets are more effective and efficient. (p. 6)

the community than you will ever want to know and it's recognizing them as beholders of that knowledge.

While competition amongst teacher education programs in a capitalist market is not new or unexpected, it is the impact of alternative certification teacher preparation programs in a field that still needs to determine how best to prepare teachers to teach. While teacher education has spent decades struggling to answer the aforementioned question, a pending teaching shortage due to baby boomers retiring and an adoption of an intense standards-based and high-stakes testing approach to teaching have made the condition ripe for for-profit programs, colleges, and universities to draw prospective teachers as well as nonprofit organizations that offer an expedited path into teaching. It should also be understood that the proliferation of alternative certification programs has been intentionally orchestrated and engineered. Au (2013) cites "former Fordham Institute board member Diane Ravitch" as recalling, "Conservatives, and I was one, did not like teacher training institutions…. [The Fordham Institute] established NCTQ [National Council on Teacher Quality] as a new entity to promote alternative certification and to break the power of the hated ed schools." In general, these programs offer a different and faster entry point into the teaching profession and also vary widely in regard to entrance requirements, program structure, field experiences and opportunities, and overall quality and assessment.

Touted as an alternative route to teacher certification, TFA provides five weeks of training before deploying TFA corps members into high-need schools. The accelerated entry point into the teaching profession means corps members are placed into classrooms as non-credentialed teachers while they concurrently work on their certification. Some school districts see TFA corps members as preferable hires to staff harder to staff schools and shortage areas because they can be contracted for a newcomer's salary, yet "they pay a greater upfront cost than if they hire traditional entry-level teachers" (Cohen, 2015, p. 1). As

you can in capitalist markets, TFA charges a finder's fee for corps members hired by

districts. So, in addition to the salary and benefits that are paid to corps members, districts

also "must pay the national organization, typically between $2,000-$5,000 per corps

member, per year. Though generally overlooked, these finder's fees are salient to many of

the key issues in the national debate over TFA's harm and benefit to public education"

(Cohen, 2015, p. 1).

Traditional teacher education programs are not exempt from critique, but these

SJTEC offer reasons why corporate reform in the manifestation of venture capitalists and

philanthropists does not interrogate or interrupt the underlying structural forces of racism

and capitalism that perpetuate and exacerbate educational inequalities. The incentive for

improved performance in teacher education is a welcome dialogue, but the market

approach inherently creates winners and losers, and as such, is problematic for many

SJTECs. It is worth noting that competition is not limited to alternative versus traditional

routes of certification, but also deepens the divide between traditional programs that

intensifies the inequities among them (Kumashiro, 2010). Evers offers the following in

response about what is important to know about working in teacher education:

> You are in contested space. And I think the contestation is in some ways
> overt and insidious. So you have to really pay attention in the building of
> allies as critical for your survival. Not just someone who takes this particular
> positionality, but also to create this justice condition of a thriving space that
> will allow us to do this type of work. Allies need to be folks who understand
> clearly what the work is and they may have different perspectives, but they
> understand what the work is and they are clear about the work.

In short, the SJTEC participants in my study noticed and named the effects of alternative

certification programs on their work. They identified these as a challenge to their work,

noting how fast-track programs undermined their social justice work in various ways. Even

though five of the six participants were employed in traditional university-based teacher-

education programs, they felt the pressures of the competitive, market-driven environment and how these pressures shaped the conditions of their own teaching. Their perspectives resonate with a growing national discourse among critical teacher-education scholars who critique the rise of fast-track programs as a manifestation of neoliberal reform that undermines critical pedagogy and further exacerbates race/class inequality. In fact, as nationally known teacher education scholars, some of the SJTECs in my study have participated in generating this critical national discourse through their scholarly publications and public speaking work. It is evident from my interviews that their critical perspective emerges from their own teaching practice and their grounded experience in the teacher-education classroom.

High Stakes Testing in Teacher Education

Participants noted the insurgence of market-based influences in teacher education and some spoke about elements of corporate education reform in the materialization of the edTPA, a teacher candidate performance assessment. The edTPA is a standardized teacher performance assessment created by a team of prominent scholars including Linda Darling-Hammond, but administered by the world's largest educational testing and publishing company, Pearson Education. Teacher candidates are required to pay the additional $300-$400 cost for the assessment directly to Pearson (Madeloni, 2015; Dover, Schultz, Smith & Duggan, 2015).

Of the six participants in my study, five worked in programs where the edTPA is a mandatory requirement for teaching licensure in their state. The sixth participant worked in a state where there is no current edTPA requisite for licensure, but it is a state with one of highest concentrations of fast-track alternative certification programs. Of the five

participants impacted by the compulsory state adoption of the edTPA, three spoke of it as problematic and antithetical to the kind of relational and social justice-centered teaching and learning they do in their critical teacher education praxis. Their comments reflect and are in dialogue with a growing critical literature on the edTPA as a manifestation of corporate reform.

Evers, a professor at a large Midwestern public university, mentioned that in the state where he works, "teacher education is highly, and like most states, highly regulated." As a result, state regulations and mandated tests pose an additional barrier to potential future teachers of color who may lack the academic preparedness in addition to added economic hardship. Evers' underscores an informed critical analysis of the consequences that standardized teacher performance assessments have on teacher preparation and the demographic of the teaching workforce:

> This [edTPA] is what keeps the teaching force white. The tests that are developed are still around a white suburban understanding if you look at the norm referencing. It is still around a particular type of teaching that is very sanguine, very streamlined, not active, very passive… so even if you are aggressive and getting folks [of Color] in and you are not with them navigating all of these regulatory practices then you are keeping the teaching force White. I think at the end of the day that is what all of this regulation means.

Wells echoed that sentiment by adding "if we are always looking from the frame of Whiteness, we are missing so much." Similarly, the points made by Evers and Wells are salient in the national discourse over the usefulness of such assessments.

Furthermore, discriminatory standardized performance assessments are compounded by the inability of teacher education as a whole to resist a corporate agenda supported by state and federal corporate reform policies, as Evers describes:

At an instructor level [teacher education faculty], it doesn't seem that there is a population that is more critical, that has a real understanding of concepts like neoliberalism, competition-based school modeling, critical pedagogy, race studies, gender and women studies, real centered work around ability, so I think that is a challenge for the faculty here and under the constraints of the state, so I think it is layered.

The edTPA is evaluated by contracted scorers who are "calibrated" by Pearson, yet there is growing national concern amongst teacher educators about the quality and consistency of scorers as well as the transparency of the assessment (Madeloni, 2015; Dover, Schultz, Smith & Duggan, 2015). Moreover, the scorers do not necessarily live near or even in the same state as the teacher candidate submitting their edTPA portfolio as well as having little to no knowledge of the social and political context where these preservice teachers complete their student teaching. In Sonali's department, they utilized outsourced scorers. She stated, "it does take up a lot of time and resources for faculty to grade, so they [College of Education] don't hire faculty and they hire other people locally to do it."

What we know about good and successful teaching is that it is relational as well as dependent on context, culture, and dominant norms (Delpit, 1988; hooks, 1994; Ladson-Billings, 1994; Ayers, Quinn & Stovall, 2009; Cochran-Smith, 2004). Sonali expressed these sentiments:

I think one of the impacts of having edTPA and Pearson and all of that involved is that urban schools context, teachers who student teach in urban school and underperforming schools tend to have lower scores on the edTPA because they're guided by teachers who have less resources, who are having, as they say, less rigorous dialogue...So the trend is that if the student teaches in a wealthy, affluent suburban school context who are in a higher performing school you are going to do better on the edTPA and so then the goal then becomes for programs to take our critical research academy program and have them do a semester in an affluent school context to

prepare them to teach in urban schools… We are working at how to teach in urban schools relationally to how to teach in suburban schools, like oh, urban schools let's take all the good stuff from the suburban school and bring it to the urban school not recognizing that there are things that are specific to the urban school context and the solution and reforms that need to happen in urban schools are totally different like the institutionalizing of ethnic studies or ecology or programs that are specific to urban school context… I think that is a direct result of edTPA and wanting to have good scores.

She discerns a problematic way in which the edTPA is intended as an evaluative measure, equally effective for both urban and suburban school settings, when in fact, the performance assessment fails to address the nuanced conditions that arise in both school settings, specifically in an urban one, where the politics of place are imperative. Evers agreed when he commented:

The edTPA and all the various requirements that come in there and this strange piece about being reviewed by someone who doesn't know the context of your class, or your students, or the city at large. I think all of that becomes problematic. This thing around what constitutes high performing teacher and the regulating that using test scores to regulate that type of performance indicator. I think that is highly problematic.

The growing body of scholarship critiquing the edTPA argues that teacher educators working closely with their student teachers should be the ones who assess an individual's ability to teach in a competent, relational, and culturally responsive manner. This assessment should not be left to an anonymous "scorer" hired by Pearson as outsourced labor, with no knowledge of the candidate, students, school or local context (Madeloni, 2015; Dover, Schultz, Smith & Duggan, 2015). Consistent wit1h this critique, Pinkard emphasizes a highly relational and invested approach to teaching, preparing, and retaining teachers that relies on her evaluative expertise as a social justice teacher educator in

addition to the program centering the geographical context and knowledge of community

demographics as vital information to a teacher's success. Pinkard explained:

> Our program provides teacher prep from a different angle, right, so our
> program is mainly one around placement and retention and opening up our
> school district and if you back map, right, from the notion of what an
> effective educator is and can be, we ask for a five year commitment. So at
> year five when we have had that fifth year person that we have back mapped
> what we see are the certain supports that have to be in place along the line…
> ultimately by year five we want a very effective, educated teacher leader.
> That is what we want. To get that, we have to back all the way to working
> with their credentialed program… We had to make sure that the interns
> [teacher candidates working on credentials/certification] have the types of
> skills that they need in order to hit the ground running and then front
> loading them and building up the resiliency and the necessary skills,
> particularly around racial equity that they need to be successful in this
> particular environment.

In her approach to teacher education, she acknowledges we do not do enough that is

performance based when we assess teachers and models a program that is intentional when

considering the learning and performance of novice teachers to cultivate an environment

where they feel supported and are committed to a career and future leadership in the

profession. According to Pinkard:

> When you talk about the type of training we are talking about, it is very
> specific to [X city] or perhaps to urban environments where children of
> color, like in [X city] are 96 percent of color. So our largest group are Latin@
> students and our second largest group are African American students. We
> need teachers that not only represent that dynamic, but also who have the
> competencies, core competencies to be able to go in and create the types of
> classrooms that largely African American and Latin@ students would be
> able to thrive.

The participants noted the difficulty of teaching in programs that administer the edTPA.

These teacher performance assessments try to identify who are best prepared to become

teachers, but in my interviews with the participants many of them shared complicated

racist and classist ideologies that consistently framed students of color and their

communities as lacking and not invested in education. It felt important to me to not share

these deficit-centered examples in writing, but rather to stress that the participants

experienced teacher performance assessments as entrenching preservice teachers in this

mindset. That although these assessments are presented as ahistorical and objective, the

participants sees them as contradictory to their equity centered praxis. Their experience

and perspective on teacher performance assessments, especially those created and

administered by large educational conglomerates, is something we must be critical of and

draw connections for our students to see their direct relationship to the proliferation of

standardized high-stakes testing in the P-12 school system. Some of the participants have

felt adamant about the problematic use of standardized teacher performance assessments

and have been on the forefront of educating other teacher educators, advocating for

alternatives, and publishing on the topic.

<u>Summary</u>

This section shared themed reflections from the participants related to the

limitations in teacher education. The themes were: 1) underrepresentation of teachers of

color at all levels, 2) competition form fast-track certification programs, and 3) high-stakes

testing in teacher education. Each theme illustrated some ways participants have and are

experiencing these limitations in teacher education and the impact on their work. Because

participants have an equity-centered and social justice approach to teacher education, it

pushed them to have a critical understanding of the aforementioned limitations in teacher

education. This critical understanding of the themes mentioned is where some of the

participants focus their work and research in teacher education. Despite experiencing these national trends, the following chapter details ways in which they navigate and mitigate the current context of teacher education.

CHAPTER 5

FINDINGS: POSSIBILITIES IN TEACHER EDUCATION

Introduction

The findings laid out in this chapter responded to the following questions:

1. In what ways do SJTEC perform/operationalize their work for equity and social justice?
2. What motivates their work?

The first theme presented here focuses on the critical 'pedagogy and praxis' of the participants. This includes reflections on their ideological standpoints, worldviews, and examples of how they teach for racial equity and social justice. The second and final theme offers reflections on the hopes the participants have for teacher education as a site for social transformation and advice for novice social justice teacher educators.

Critical Teacher Education

As I have defined SJTEC, they use critical pedagogy and culturally responsive teaching practices among other pedagogical choices to teach with a race equity and social justice lens (Friere, 1970; Delpit; 1988; Ladson-Billings, 1994; Gay, 2000; Villegas & Lucas, 2002; Howard, 2003). The participants shared their critical understanding of social justice teacher education, lessons, and approaches as exemplars of their praxis to counter, resist, and transform difficult situations in their work as teacher educators for educational equity.

Participants expressed working in institutions that often espoused notions of social justice teacher education, but struggled to execute equity and equality centered teacher

education at many levels. For instance, Wells described her institution as being "very loud about its' social justice mission, very strong in words, but more difficult as a PWI figuring out remotely what that means." Sonali recalled an experience working with a colleague she described as "trained to do this super white paradigm of social justice." She further elaborated:

> Her way of approaching the critical research academy was by introducing White theorists like Dewey and Nel Nodding's and they read Rousseau and they read all this really White critical theory and so she was the woman that went out to recruit for her own program and she was the one who taught in her program and so basically she drew... even though Western State University is like seventy percent non-White in terms of its' undergraduate student population who they recruited into the program were almost entirely White and the students of color who do enter that program have articulated repeatedly to me that they feel marginalized and they feel like they haven't gotten a social justice curriculum that aligns to who they are and their needs. So I adopted a philosophy of ed class before my last semester there and there was not one U.S. based scholar of color in that entire semester's worth of reading and the semesters were two weeks long and so they are reading Dewey, they are reading Rousseau and Plato for this philosophy of ed class and so I asked her how do you make this connection between this and the urban school context, how are you contextualizing this and making this useful for them and she said, "Oh, oh, well, I do it in class. I can't really explain it."

Additionally, Sonali shared her analysis of her colleagues approach to preparing teachers:

> Her framework and her whole approach was so Eurocentric, that she ending up drawing students, these white students into the program trying to teach them to teach in a urban school context and part of it is that they developed a framework that it was charity work because she didn't have enough understanding of voices or cultural wealth of those communities and so instead they learned that it is the noble thing to do is to teach there.

Sonali shared an example of taking a social foundations course taught by a white colleague that centered whiteness to making it a more comprehensive and validating curriculum:

I took Dewey and I basically showed what else was happening in U.S. society at the same time because they had been reading Dewey so much. We read Du Bois and we read James Baldwin and we read Dequaliza. She is an indigenous author who talks about missionary schools and we read about slavery and took this historical context to basically say you can't talk about this philosophy a historically or a contextually because you are doing a disservice to these teachers to say that you should just be doing experiential learning and you should just be doing citizenship in classrooms when folks were not citizens when he [Dewey] was talking about that and experiential learning in indigenous communities were not housing schools, they were out in the world and colonizers came and took them and put them into schools and took them and cut their hair and gave them different names and put them in different clothes and made them sit in classrooms and so now there is this man, this great discoverer of all these actual indigenous practices.

Sonali's example was consistent with what other participants shared about their approach to teaching. Specifically, all of the study participants stressed that their teaching acknowledges the historical, social, political and economic context of teaching and learning. Moreover, teacher educators can create curriculum that includes the stories and contributions of diverse populations and diverse perspectives for their preservice teachers and also as a model for how their preservice teachers can be intentional when developing, creating, and supplementing their own curriculum.

Sonali's explicit attempt of creating a culturally responsive and inclusive curriculum is indicative of the endeavors of all the participants in the study who seek to disrupt racial discourses and paradigms that are pervasive in the U.S. While the original professor who wrote the syllabus would likely not identify herself as an active racist individual, the syllabus represents an all to common example of implicit bias, passive racism, and the overall White supremacy that is endemic in education (Ladson-Billings & Tate, 1995; Leonardo 2005, 2009 & 2013).

Below I quote Sonali at length as she describes an activity that uses responsive pedagogy in a number of ways. Her chosen techniques were reflective of the practices of the other participants, but she gave a detailed description, which I use as a representative example. She frames the lesson by first meeting her preservice teachers where they are at by soliciting what it is they feel they know or understand about urban school communities:

> I do this activity in class where we introduce theoretical frameworks of deficit thinking and community cultural wealth and so I have all the students write on post-its something deficit that they heard about an urban school community and this is actually very powerful when you do it with teachers at one school because they start to hear things said about their exact schools. I still do it with classes of teachers who are at different urban schools. They write these things that they hear, like parents are lazy, or they don't care about education, or nobody is invested in school, or they are violent, or they are gang members.

Next, students are led in a reflective group activity that aims to interrogate and build their sociocultural consciousness that posits understanding why they think the way they do and how they came to know that information.

> They all write this and put it on the board, like these wall post-its and they hear it all at once and then we start talking about it. If you heard all of this when you were going to go and work in the schools what would you start to believe about your job and what would be motivating about your job and what would you believe about the community? We go through this whole thing and for people who come from the community it is very powerful experience to hear such negativity. I mean I even have had the white teachers say, " You know, I have heard this here and there, I will hear it at a party or at a dinner table and it's like one isolated thing, but when I hear it all together I realize how powerfully negative we have constructed this community to be.

The emphasis is for preservice teachers to examine these messages they have encountered in addition to engaging in a critical analysis of their own socialization. In tandem with

critical self-reflection, Sonali asks students to also consider what they have been socialized

to believe about social inequities, school institutions in particular and how they perpetuate

and maintains systems of inequality. For her work with predominately white preservice

teachers, Sonali leads them in a perspective taking activity and challenges their knowledge

of groups of people outside of their own:

> Then they learn about community cultural wealth and we do a follow up
> activity where we write something up on post-its and say something that is
> asset based about urban schools or kids or the community and we do a
> separate word wall next to it and then we read those things and I had
> students crying because it was the first time that they had really thought
> about the assets of the schools that they were going into. They had not been
> shown what was positive and so I said, "You are not doing them a favor by
> going there. It is a privilege for you to be in that space and you have to see it
> as a privilege that you get to be in their community and they welcomed you
> into their life, into their community and you get to be their teacher." And
> that was a powerful shift for many of the students in the class…

This activity reflects the responsibility of teacher educators to engage their preservice

teachers in perspective taking and recognizing the positive attributes all students, families,

and communities' hold and offer. Finally, Sonali reflects on what is often problematic in

some traditional teacher education programs that mostly prepare white women or those

with whiteness as worldview for teaching:

> What it made me realize, is that I have them in their last semester of a two-
> year program. It was the first time they are feeling this and many of them
> have already student taught and they already have their jobs and some of
> them are already working fulltime and it just really showed me, like, what
> are you approaching the way that you are teaching white teachers to teach
> in urban schools and that was really hard for me and that's the better of the
> two programs I worked in.

In her reflection on why she uses activities such as these in her classroom, Sonali shared the

powerful impact some of her preservice teachers of color have shared with her:

> I do think of it as healing work when I do it with teachers of color. I have
> done [this] activity with preservice teachers of color who have said, "You
> know, I just realize that I have bought into those same deficit frameworks
> about my own community. When people ask me where I am from and I say I
> am from south [side of a major city] and I talk to them and I'll say, 'Yeah,
> there is a lot of violence and gangs,' but when I actually think about my
> home those are not the things that I think about. When I come home I think
> about my mom, I think about my family, I think about the community and
> the parties that we had and the fun times and those are the things I think
> about and I feel a sense of warmth when I go home. So why is it that I am
> saying these things to other people when I talk about my community? I have
> been socialized that way."

Wells, a teacher educator at a private Northeast liberal arts university described some of the

ways she theorizes and teaches preservice teachers using a similar critical and

transformative approach. She is adamant about looking forward to the future and thinking

in different ways to question, " what is our end game and theory of change?" She noted we

should focus on "discussing theories of change and how to facilitate fuller projects of self-

determination." She reflects on the possibility of anti-racist teacher education and the

unlearning we all have to do working towards a just social paradigm:

> In the short term, I would like us to not have the hyper exaggerated system
> of colonialism. Not to be so invested in ranking and sorting people according
> to different categories that we make up... skin color, ability, and gender
> performance.

When working with her preservice teachers, Wells describes her ideological approach:

> Living in a realm of possibilities. Spend half as much time talking about
> internalized racism and spending it more around desire. How do we think

about neuroplasticity, Alecia Youngblood Jackson [making reference to Dr. Jackson's scholarly work that centers feminist and post-structural theories of power, knowledge, language, and subjectivity]? As soon as we try to measure something, we have frozen it statically and therefore measuring something that isn't there anymore. We reify it.

Further, her praxis working with preservice teachers is to:

Be careful not to give them too much of an exit from sitting with their unbridled privilege that they have in society. They aren't seeing the complex personhood in people across different social spectrums; they are seeking an exit to have to deal with their own privilege because that is painful. I feel strong that our job is to hold their feet to the fire. You gotta deal with this stuff and as long as you don't you are actively regenerating your investment in your privilege.

Wells' focus on this work with her preservice teachers is an important part of holding white preservice teachers accountable in their own self-awareness and growth.

In similar fashion, Anzaldúa offers her reflection on her praxis working with preservice teachers, an example of the importance and purpose of teacher education:

To me it really centers around the idea of having equitable opportunities to learn for all of our children and so that in itself encompasses a lot of terminology that most of our teacher candidates have never even heard about or had to think about before. They for the most part don't know the difference between equality and something that is equitable. So what is the difference between equity and equality? So we do some activities around that even. Having them understand how the public school system was formed in the U.S., to whose benefit, and how the history plays out in the way the public school system currently exists and who again continues to benefit from that long history and trajectory and the different forms of oppression that have taken part in the name of Americanization and in the name of educating children who didn't fit this already smaller elite group of people. So that is essentially what it means to me. How do we continue to challenge policies? How do we continue to work with communities and

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speak on behalf of communities who might otherwise have the right and
responsibility to vote and I am surprised how many of our teacher
candidates don't think that they have the responsibility to vote. So I actually
had somebody in the summer come into class and just come in and register
them to vote.

All the participants want their students to understand that teaching is a political act and

therefore, teachers have the responsibility to be engaged and versed it what happens at the

policy level. As such, Anzaldúa shared, "How policy that impacts for example the welfare

system also comes back to the schools and it also comes back to the children's experiences

in schools and so it is important for them to understand that." Also, Anzaldúa believes

teacher education is more effective when preservice teachers have a civic education that

allows them the tools to critically analyze current political and social trends in regard to

education. As "policies affect access to food, wages and immigration and all those things

come back and impact children in the classroom and them as teachers and educators of

those children." Likewise, Gonzalez also reiterated the importance of teaching as a political

act:

I try to get them [preservice teachers] to understand teaching as a political
act and that is a huge struggle because there is a very low level
understanding of what politics is. And so they don't see themselves as
political figures or politicized figures and so I try to help them understand
the politics behind what they do. I also try to get them to understand the
impact of capitalism on their formation as preservice teachers and the
impact that capital and the legacy of colonization what I call 'neocolonial,
neoliberal-capitalism.' I try to get them to even understand what those
words mean, understand how they are implicated by this macrostructure,
this historical, social, economic and political apparatus and how the
communities that they serve are also impacted by that apparatus.

Gonzalez's explicit work to facilitate preservice teachers' understanding of teaching as a

political act addresses both what teachers should know and what they should be able to do.

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They should be cognizant of how the socioeconomic and political systems around them work to dictate how we school children and more specifically how we educate and do not educate certain populations of students. To encourage her students to begin to do this kind of critical thinking she "would show Rage Against the Machine" in her classes to promote dialectic conversations. "I would ask them to break it down and I would ask them to talk about where is this rage coming from?" She reasoned that by:

> Providing opportunities for them to question, for them to interrogate and to provide that continuity because they are abstract concepts, they can start to relate to them in a very concrete way and by reflecting on their own privilege, their own experience or their own observations of the communities around them then linking it with this kind of global phenomena.

In addition to Rage Against the Machine[9], she recounted sharing Pink Floyd's video, The Wall as both a metaphor and an entry point for conversations about socialization, "complacency," and "apathy."

> We need to engage voice, we need to engage agency and we need to engage feelings like anger, like hope, like lovingness and fear and all those things should be part of our educational encounter and I think that all of those dimensions seem to feed what we do as educators.

Conversations about the work of teachers are often impassionedly debated. It is for this reason the participants in this study are very clear about the work of teachers. Again, their assertions that education should be humanizing and liberating, that schools can and should

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[9] Rage Against the Machine was an American alternative metal band from Los Angeles, California who were well known for their far left political views.

be sites of progressive thinking and social change, and that teaching is political are the underlying beliefs that define the work teachers can and should be doing in schools.

Many participants described the important work of teachers to teach for social justice within today's standard-based classrooms. The approach all the participants took in this study was to cultivate meaningful relationships with their preservice teachers by sharing truths about teaching that is often mediated through rose-colored glasses in movies such as, *Dangerous Minds, Freedom Writers, Half Nelson, The Principal, The Ron Clark Story*, the list goes on and on. Evers explained that it was imperative for him to be intentional from the beginning and be:

> Honest about what this thing is [teaching] and say look, I'm not putting you in this and telling that this is shiny happy people. This will challenge your deepest and most and crucial points of yourself and just being able to be honest about that, I think in the end, when they figure that out, I think that is the turning point as to whether or not they are going to stay or leave the profession.

Another truth is to be explicit about the inherent racism in our society and what are the implications as public school teachers. Evers shared:

> First I start with the idea that we very rarely talk about it [race and racism], right. So it is understood, but very rarely discussed. So it allows me to kind of go into the term 'de-facto and du-jour' so what does it mean for race to de jour on paper and not really come up, but de facto in our lives. In fact, race actually is very salient, very, very real. Then kind of talking about the subtleties, so everything from microaggressions to the more insidious forms of racism that kind of pass over our heads.

Sonali, who is now working in her third teacher preparation program, describes a similar approach that seeks to interrupt the narrative of the White savior stereotype by focusing on the structural systems in place:

I do think it is helpful, that shift to the structural analysis and to front load that shift. You know to say, "This is not about you as a racist. This isn't about you and your guilt. This is about a structure that exists in our society and institution and your choice to either comply or challenge and I think putting the power in people's hands to be able to make a choice on who they want to be can help.

Two out of the six participants worked with high school aged youth at the time of their interview. Of the two, Evers was volunteering as a humanities high school teacher. He gave an example of his approach to working with young people:

I was using the cycle of critical praxis. This is Jeff Duncan-Andrade and Ernest Morrell's interpretation of the Freire model of problem posing. This ability to identify an issue, research an issue, plan how you are going to approach an issue, implement the plan and then evaluate what it is that you are actually doing. So taking folks [high school students] through those research processes…

Additionally, Evers talked about a specific lesson with a similar intention of self-reflection for his high school students, asking them to write what they "think the larger world thinks about you? What are the images that the larger world says about you?" This begins a process of students reflecting on false truths, truths, and semi-truths that are projected on them so they can then engage in the conversation of what they "want the world to know about you that you don't think they know." Providing students with the opportunity to speak back to what people and society think they know about them is an important skill that translates into being able to critically engage with curricula, text, and the institution of schooling if students are to make meaning of their surroundings. It is also an example of how the work of a teacher can ensure that schools can and should be sites of progressive thinking and social change by centering the needs of young people. Evers summed it up by stating:

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I mean this whole thing around determining how young people were saying the world says all these things about me, but it does not determine my worth and what they really need to know is how I understand the world, what I'm trying to do in the world, and who I'm trying to work with.

Furthermore, Evers discusses what he has learned about he work of teaching young people that informs his work with preservice teachers:

I have learned a lot from them in terms of being very clear around the language of possibility and the challenge for folks to engage the possibility. Max [his co-teacher] always talks about why science is important to people's lives. So that is also the question I try to ask of humanities. How does this connect to your life? How does this connect to the day to day? Now, how can we develop skills that allow us to articulate how we see these things [injustice] and then the work we can do moving forward. *The language of possibility*. So you read some of Maxine Greene's stuff, Bill Ayers, or Sonia Neito, Michelle Fine, the language of possibility, I think that is a way to engage the work. Thinking about what is possible and now how do we actually chart a set of steps that allow us to achieve that possibility.

Ever's work as a teacher educator and continued classroom teacher, compliments his nuanced understanding of what is important for new teachers to know and strive for.

I really think about Pedro Noguera, [he] talks about in teaching we have to be very intentional about developing expert knowledge in three areas, and I really agree with him on this in terms of our content, whatever subjects(s) we are teaching, expert knowledge of our students, and expert knowledge of their schoolhouse and the function of that schoolhouse. I often refer to it as the politics of place, but I think those three things [are important]. New teachers coming in really spending time developing knowledge about those three things. I think that allows them to see how things are connected and it allows them to make the necessary adjustments in terms of what students needs might be or make adjustments to learning styles, but I think that's is really the strongest in terms of developing those expert knowledge in those three areas.

A focus on critical pedagogy was paramount to the identity of the participants. Operating assumptions they have about schooling and education are that education should be humanizing and liberating, that schools can and should be sites of progressive thinking and social change, teacher education matters, and teaching is political. Teacher education does not exist in a vacuum, as it is situated in a sociopolitical context. Moreover, both historical and contemporary sociopolitical conditions are important in understanding the past, present, and future of teacher education and the need for an equity centered, race conscious, and critically conscious teacher education. Categorically, the participants in this study understand teacher education to be a political project that is about power and competing ideologies.

Teacher Education as a Site for Social Transformation

All the participants work in teacher education because they remain hopeful that their work with novice teachers will positively impact the interactions and critical approach to education that their novice teachers eventually have with their own students, their student's families, and the communities they will work in. Whether in higher education or P-12, Wells noted that, "the classroom is such a space because it is relational and this dynamic among human beings where we are talking about teaching and change," definitively makes teacher education a site for social transformation.

Participants echoed a definition of social justice education that Sonali shared, describing a world where "we lived in a socially just world everybody would have dignity, human rights, equal rights and access to follow their dreams." Anzaldúa added, "it really centers around the idea of having equitable opportunities to learn for all of our children." Along the same lines, Evers' approach is to get his preservice teachers to think holistically

about what is justice:

> I always think about it in terms of what is justice to those who have been
> historically and continually experienced injustice. And then what are the
> practices that engage young folks and families in making informed decisions
> about their particular community while working with others to change that
> condition. This real thing, not just around the rhetoric of change agents or
> the rhetoric of social justice, but to say, 'what is the justice condition of this
> particular space? How do we work with folks, young folks, while developing
> skills to affect that condition and then what are the markers that tell us that
> we've had results? Or where we need to improve in terms of working
> towards that justice condition.

For Wells, following one's dream in an educational context both formally and informally is

very much about a love for learning:

> What makes us learn in a situation and not in another. This is a huge justice
> issue. Justice for me in a large sense is how are we answerable to each other
> and figuring out our place with each other and the planet. How can we be
> educators and humans and remember that this all has something to do with
> learning.

For how to work towards a just world through teacher education, Anzaldúa stated:

> I start by telling the teacher candidates that their responsibility, one, is to be
> an educator, and two, to be an advocate and not only an advocate for their
> children, but an advocate for their children's families and the communities
> in which that school lies even if it's not a community in which they live in.

Likewise, Gonzalez explained:

> For me it is about them developing awareness, an understanding because in
> our education system we don't talk about the kind of society that we live in,
> really. I mean when do we? Everything is just kind of taken for granted. The
> tropes of individualism are embedded from the time we are born. There
> really is no sense of community or communal well-being, so on and so forth.

Sonali spoke distinctly about the work she appreciates doing with teachers of color and

communities of color, describing the interaction as "healing." She shared:

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I want to work with marginalized communities with this healing work we are talking about and being able to see our [people of color] values and see that our opinions and traditions matter. I think so much of my scholarship is about that, getting language to name these things so that we can use those words to say what needs to change.

She added:

I see my work in teacher education as creating a shift in their [preservice teachers] worldviews or their understanding in schools and in equity, rather than specifically how to teach and that ties into socially responsive pedagogy and other things like that, but I think my primary goal is to create that kind of shift of consciousness for teachers.

While participants spoke of struggles doing social justice teacher education work, they also spoke about it in a positive and generative light. Wells described being grateful and fortunate, "I love teaching, I love writing, I love talking with other people. About things I think are hugely important and life changing and generative. So for me, again, life learning has been an endlessly joyful place for me." In spite of the challenges working at a PWI, Wells admitted, "I never fail to be leveled by the spaces of vulnerability that many of them go to and that to me is a huge space of joy, hope, and optimism and survival and maturity" and added, "Those kinds of spaces actually make me feel that other teachers are possible." Similarly, Anzaldúa shared that it can be motivating for her when students say to her, "I want to learn more about my culture and my history and I am sad that I haven't had the opportunity to do that" and added, "Those conversations and those moments for me are like, okay I know I am supposed to be doing this work, at least right now. So I am going to find joy in that."

Advice for Novice Social Justice Teacher Educators of Color

Between the six participants, they have a combined 65 years of teacher education experience and 40 years of P-12 classroom experience. They offered advice for how novice social justice teacher educators of color can cultivate change and joy working in teacher education. For starters, Pinkard reflected on her journey to becoming a skilled SJTEC, which started when she was a classroom teacher. "I think what made me a highly successful is a great deal of listening and empathy... So first of all I come from the assumption that we need to be human." Gonzalez implores novice social justice teacher educators of color to "refuse to accept things as they are, as they are presented" and to reorient oneself "to a different philosophical framework and a different connection to our communities" that is empowering and intentional and "we need to facilitate spaces where our young people can feel human because I think our society can be dehumanizing." In regard to being intentional, Gonzalez elaborated:

> It is really important from where you speak and what you are advocating
> for. Being a social justice educator you are being an advocate so what are
> you advocating for? Is it just for more people to have a piece of the pie? Is it
> just for, you know, assimilation sake? Know what you are advocating for.
> Have patience. Have a lot of patience and always maintain your vision
> because I think that is what really sustains us, is the vision that we have and
> those moments of transformation that really kind of fuel the fire, so to speak.

Similarly, Evers encourages folks "to continue to push the envelope because there is a lot of stuff around teacher education that is still archaic…we're talking about people being able to make informed decisions about their lives and what does that look like." He also added that folks who are in spaces that are challenging, "I would encourage them to continue to push

the envelope and think about it as an organizing strategy, you want to build allies, you want

to build a team that will actually allow you to do that type of work." Worded one way or

another, each participant suggested the importance of finding allies as pertinent to doing

social justice teacher education work. Evers described what he meant by allies, stating:

> So you have to really pay attention in the building of allies as critical for your
> survival not just as someone who takes this particular positionality, but also
> to create this justice condition of a thriving space that will allow us to do this
> type of work. Allies need to be folks who understand clearly what the work
> is and they may have different perspectives, but they understand what the
> work is and they are clear about the work. I would argue whole-heartedly
> that you want that grounded presence. You want to be in spaces where
> things are happening because you don't want to talk about this stuff
> rhetorically. You want to talk about it as it is happening on the ground.

Anzaldúa and Pinkard offered advice on modeling the change you want to see and the

importance of staying connected to a larger nexus of folks. Pinkard advised that one should

"make sure that you are really living the work that you are talking about." And Anzaldúa

recommended that folks stay connected to local, state, and national organizations "that will

feed your curiosity" adding, "Wellness outside any academic institution is important as

well."

Being part of a community was also popular advice. Wells cautioned that community

will not always mean that you share the "same ideology" because you share a "similar race."

She insisted that you must therefore be diligent about building with other SJTEC who have

"an explicit political consciousness and commitment." She elaborated the importance of:

> Spending time with like-minded people where you are not surveilancing
> yourself... Attending to joy and making it a priority, [because] we will trip
> and falter with the political work we are doing. Community and joy and
> attending to that in order to sustain the grittier side of the work.

Sonali echoed Wells:

> I would say finding a network or other group of teachers, educators, social justice oriented teacher educators to work with because there are a lot of practices that we are going to have to process and strategize against that are not necessarily, you are not given that space in your program and might not be working with other like-minded justice folks all the time… Do something for regenerative healing whether that is a circle of kids or organizing something with two people, whatever it is but just something so there is some kind of connection to other folks and then staying connected to community somehow, even if it is not educationally just so l you are grounded with people, real people who aren't academics. (Laughs) Um, have real relationships.

Reimagining Teacher Education

When participants were asked about what they would change or like to see in teacher education, their responses centered the needs of young people and were rooted in the same ideals of education for liberation and teachers as intellectuals. Specifically, Gonzalez advocated that teacher preparation programs should be about:

> Connecting teaching and learning in a very holistic kind of way and it is about generating that ethic of care and that ethic of justice. It is also about having a very research-intensive program where you should treat teacher educators as future academics. I mean there should be so much more honor and respect given to the profession and I think when that happens you get more people who are committed.

She further emphasized her intention for such an approach as:

> Always oriented towards a post capitalist society and a demilitarized society and a society where difference is accepted and difference, you know it is not

about erasing difference it is not about creating sameness, it is about having you know a polycentric kind of universe, it's so that is where my vision is oriented as an educator and as an academic and on a more intimate scale it's about I mean my pragmatic work it's about creating space and humanization and where people start to actualize and develop the habits of mind for their own liberation.

Sonali expressed that she wished she "could do something like an intensive institute as a teacher education program. I could create a pipeline between ethnic studies majors and maybe give a certificate or an emphasis in Race Theory and Education or Racial Justice in Education." Evers' described his vision and goal would be to purposely recruit "Black and Latino students and…I would pay them for it and also to support them in years one through three because that is when they leave."

Summary

This section shared themed reflections from the participants related to the praxis of possibilities in teacher education. The themes were: 1) critical teacher education, 2) teacher education as a site for social transformation, 3) advice for novice SJTEC, and 4) reimagining teacher education. Each theme illustrated ways the participants think about the possibilities of hope and transformation in teacher education. Given the many examples of limitations in teacher education provided by the participants, it is clear they remain hopeful and desire work that centers the agenda of working towards a just social and educational condition. Finally, a social justice and equity-centered approach was viewed and acted upon as a source of agency and as a political conviction that realizes the life and death implications that education has on students and communities of color.

CHAPTER 6

DISCUSSION AND CONCLUSION

<u>Discussion</u>

Why are the experiences, perspectives, and knowledge of social justice teacher educators of color important? Given the context of a now majority student of color population in American public schools, the overwhelmingly White teacher workforce, and the small number of teacher educators of color, I have drawn from this research that the insight of teacher educators of color who use a social justice and equity-centered lens offers much in the way of teacher education curricula, inclusive worldviews, asset and community cultural wealth frameworks, and wide ranging field experiences. Understanding the social justice work they perform also raises questions about why it continues to be difficult for the field of education to be fully committed to a humanizing and liberatory approach to preparing new teachers and creating social justice teacher education programs. Social justice teacher education programs make "social change and activism central to the vision of teaching and learning promoted. Social justice programs explicitly attend to societal structures that perpetuate injustice, and they attempt to prepare teachers to take both individual and collective action toward mitigating oppression (McDonald & Zeichner, 2009, p. 597). Therefore, the work of these SJTEC advances critical spaces for teacher educators, novice teachers, and students to engage in just possibilities for teaching and learning. They challenge preservice teachers to unlearn patterns of socialization that value notions of hegemony, social hierarchies, and a banking style of teaching (Friere, 1970). They help teachers understand their work as political situated with a historical and socio-political

context (Friere, 1970; Baldwin, 1963). Moreover, they also exemplify their social justice agendas by working in and with communities (Ayers, Quinn & Stovall, 2009).

The goal of this study was explore the experiences and perspectives of social justice teacher educators of color working in teacher education. Faculty of color in teacher education are underrepresented, and even more so, teacher educators of color who identify as having an explicit race conscious, equity-centered, and social justice approach to preparing new teachers. Participants centered issues of racial justice at the core of their praxis. They understand that "commitments to diversity, equity, and multiculturalism are also impacted by the university at large, by K-12 school structures and climates, and by policy at the local, state, and federal level. Acknowledging the interconnectedness of teacher education and these other factors is essential" (Grant & Gibson, 2011, p 34). This was evident in the ways they identified challenges and solutions. Additionally, their dedication to issues of racial and social justice was informed by their own experiences of racism, oppression, and inequity in the American schooling system. Many of them shared these stories of injustice and how these earlier experiences gave them an empathetic appreciation for the lives and schooling experiences of students of color. Their past experiences give them specific knowledge and insight that can and should inform the current norms of teacher education, such that new teachers learn to co-create and build with young people and communities-a school experience that is humanizing and transformative; a school experience that communicates to young people that we are invested in who they are and who they become, not how well they score on standardized tests. The participants worked at their institutions and in other spaces to create educational equity and model an ethic of care for working in and with students of color. A social justice and equity-centered approach matters in the preparation of new teachers. "Teacher education must help preservice teachers relearn their understanding of race, ethnicity, and culture through a

"pedagogy of transmutation," or a culture-centered pedagogy that pushes back against

hegemonic miseducation" (Grant & Gibson, 2011, p 24). The work of these participants is

insightful and necessary as many of the limitations and problems they described in teacher

education "continue[s] to produce teachers who marginalize children of color, particularly

poor children of color, in public schools [while teacher education programs] fail to recruit

students of color and nontraditional White students into [teacher preparation] (Chapman,

2011, p. 239).

SJTEC are an atypical representation in schools and colleges of education, but

we need more of them in addition to like-minded allies who have a social justice

orientation and equity-centered agenda. Their experiences and insight contribute

the much-needed systemic change of teacher education, recreating it and reimaging

it as predicated upon love and transformation for students of color and poverty who

have historically been and continue to be disenfranchised. SJTEC engage in using

education as a tool for liberation in their work with young people and new teachers

who in turn do so with their students.

The key findings from this study indicate that teacher education continues to

be a White dominated space that is slow to change, yet SJTEC continue to find and

create spaces of possibilities to work within these White supremacist spaces. The

data also affirms the importance of teacher education. A critical teacher education is

needed to change and create positive educational experiences and outcomes for

children of color.

Future Research

There is a dearth of literature describing how SJTEC effectively support and work with preservice teachers of color in ways that do not contribute to false notions of diversity, but instead, focuses on the importance of preparing and supporting preservice teachers of color as social justice educators of color. The distinction of preparing teachers of color versus preparing social justice-oriented teachers of color is important because White supremacy is endemic in US schools (Leonardo, 2009; Spring 2014; Neito, 1999; Sleeter, 2008) and also because teachers of color only account for 18% of all public school teachers (National Center for Education Statistics, 2013). Because the teacher workforce remains overwhelmingly White, there is a large body of literature that addresses how to prepare White teachers to teach students of color, but what does it mean to be an effective equity-centered teacher educator of color who prepares teachers of color?

Conclusion

This dissertation has been written over a period of time in the US where there has been intense visibility surrounding multiple Black and Brown murders and deaths. These victims, each I wish I could name here, have died violent and undignified deaths at the hands of police brutality, extrajudicial executions, and death by suicide; all implicated in the larger system of White supremacy that permeates every crevice of our society (Bell, 1989). Beyond a US context, the global majority (People of Color) are oppressed, exploited, dispossessed and murdered at rates that are incomprehensible. Listening to the news sometimes, it was hard to hear about all this and believe that completing this project and program was important. But my goal in conducting this research was to ultimately explore how to have hope and learn from the SJTEC who are making a difference because teacher education is important. Education for liberation, social justice, and transformation is

important.

I learned from the SJTEC that despair at times is par for the course, but we do this work because it is life or death for the future and life outcomes of students of color. I learned that it is absolutely not dramatic to describe teacher education as a contested space thet fully impacts the life and educational outcomes of our society's most vulnerable and marginalized, students of color. I also gleamed that by the nature of our work in the academy educators are compromised and complicit to varying degrees whereas young people are less so. Huey Newton once said, "The revolution has always been in the hands of the young. The young always inherit the revolution." I believe this to be true and since I'm no longer a young person, the next best intervention is for me to work with young people and the teachers who will teach them. I am about to begin a position as a teacher educator in a postsecondary teacher-education program, transitioning to a colleague of participants in this study and SJTEC everywhere. As I begin to take this step, and reflect on what my participants shared, I have mixed feelings. It feels overwhelming to intentionally step into teacher education knowing I have to work with and around the multiple limitations that are antithetical to social justice teacher education. I feel sad knowing I'll have to deal with hostile and disrespectful encounters with students and colleagues who feel threatened by a critical and social justice approach to teacher education. Similar to the story of Professor Gibney that I shared in the beginning and the stories my participants shared, but felt to raw to share. I learned that if I focus too much on the negatives in a system that was created to be oppressive, it will be hard for me to see that good and important work can be done and that the relationships we build with students and in communities is where change happens. I learned from the participants that we must leverage the resources of university to assist communities of color and the most marginalized students. I also learned from that this work

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is best done with other like-minded people. That I have to seek those people out and cultivate those relationships because they will be motivating and sustaining.

I also learned that teacher education is as good a place as any to do transformative social justice work. As a novice SJTEC who is scared and apprehensive about working in a department where I'm the darkest person talking about social justice education, I still feel excited about the possibilities that will surely come out of working with young people and preservice teachers of color to create a just educational experience. Just as the participants talked about their hope and praxis of possibilities, I feel, I too can go into the classroom and contribute to how we teach for social justice and equity. Completing this project has and will continue to have a significant impact on my approach to teaching and teacher education. I am indebted to the participants in this study who shared their stories, time, and their thinking with me. I am especially grateful to them for sharing their hope; that we as teacher educators must demand better because we can do better, and because the future of children in schools across the country depends on it.

GLOSSARY OF KEY TERMS

Social Justice Teacher Educator of Color- (1) practitioners who prepare prospective teachers to meet the needs of the diverse student population through relevant field experiences and knowledge of content and pedagogy, (2) educators who identify as belonging to a racial, ethnic, or indigenous group(s) that are not considered White by the dominant power structure in the United States and are impacted by racism, and (3) educators whose critical pedagogy and culturally responsive practices focused on liberation, transformation, and the dynamics of power, oppression, and the historical and continual condition of settler colonialism and White supremacy that result in social inequality based on perceived and ascribed social group membership.

Teacher Education- the preparation of prospective teachers to meet the needs of the diverse student population through relevant field experiences and knowledge of content and pedagogy.

People of color- a contested term and a voluntary political social identity and reference to persons who share, to varying degrees, experiences of being hierarchically ranked using the socially constructed category of race and are then targeted and oppressed by racism. They are members of an underrepresented minority and/or belong to a racial and ethnic group that is not considered White by the dominant power structure in the United States (Adams, et al, 2013, p. 58). Specifically, the term students of color, people of color, and faculty of color includes, but is not limited to American Indian/Alaska Native, Black/African American, Hawaiian/Pacific Islander, Hispanic Latino, Asian, and those who declare multiple race/ethnicities. People referred to as White are considered to be of European descent, non-Hispanic or non-Latin@.

Public Schooling- in the United States, a school that is maintained at public expense, usually funded by local property taxes, for the education of the children of a community or district and that constitutes a part of a system of a free public education commonly including primary and secondary schools (The National Council for Accreditation of Teacher Education, NCATE).

Race- pseudo-scientific biological distinction grouping people by skin color and phenotype to create a social, historical, and political hierarchy.

Racism- a system of dominance, power, and privilege based on racial-group designations; rooted in the historical oppression of a group defined or perceived by dominant- group members as inferior, deviant, or undesirable; and occurring in circumstances where members of the dominant group create or accept their societal privilege by maintaining structures, ideology, values, and behavior that have the intent or effect of leaving non-dominant group members relatively excluded from power, esteem, status, and/or equal access to societal resources (Harrell 2003, p. 43).

Structural Racism- in the U.S. is the normalization and legitimization of an array of dynamics – historical, cultural, institutional and interpersonal – that routinely advantage Whites while producing cumulative and chronic adverse outcomes for people of color. It is a system of hierarchy and inequity, primarily characterized by White supremacy – the preferential treatment, privilege and power for White people at the expense of Black, Latino, Asian, Pacific Islander, Native American, Arab and other racially oppressed people. Structural Racism encompasses the entire system of White supremacy, diffused and infused in all aspects of society, including our history, culture, politics, economics and our entire social fabric. Structural Racism is the most profound and pervasive form of racism (Lawrence & Keleher, 2004).

White supremacy- a doctrine of White racial superiority and non-White inferiority that justifies domination and prejudicial treatment of minority groups. It strongly attributes positive qualities to Whiteness and negative qualities to non-White groups (Sue et al, 2010).

Neoliberalism- "An ensemble of economic and social policies, forms of governance, and discourses and ideologies that promote individual self-interest, unrestricted flows of capital, deep reductions in the cost of labor, and sharp retrenchment of the public sphere" (Lipman, 2011, p. 6). It is a political and economic project that centers privatization over the public arena to concentrate wealth and power into the hands of few, effectively perpetuating and sustaining economic apartheid that centers and promotes White supremacy.

PARTICIPANT RECRUITMENT LETTER

Dear

My name is Nini Hayes. I am a student at the University of Massachusetts Amherst in the Teacher Education and School Improvement concentration as well as the Social Justice Education program. This letter is an invitation to consider participating in a study I am conducting as part of my doctoral degree focusing on and exploring the work and lives of social justice teacher educators of color.

My research will explore the experiences of social justice teacher educators of color, therefore, I am specifically looking for (1) practitioners who prepare prospective teachers to meet the needs of the diverse student population through relevant field experiences and knowledge of content and pedagogy, (2) educators who identify as belonging to a racial, ethnic, or indigenous group(s) that are not considered White by the dominant power structure in the United States and are impacted by racism, and (3) educators whose critical pedagogy and culturally responsive practices focused on liberation, transformation, and the dynamics of power, oppression, and the historical and continual condition of settler colonialism and White supremacy that result in social inequality based on perceived and ascribed social group membership.

Participation in this study is voluntary and no compensation will be provided. It will involve one interview of approximately 60-minutes in length to take place in a mutually agreed upon time and location or via Skype. You do not have to answer any questions you do not want to and you may also decide to withdraw from this study at any time without any negative consequences. The questions are about your experiences and hopes for teacher education as a social justice teacher educator of color who works with pre-service teachers. With your permission, the interview will be tape-recorded and later transcribed for analysis. All information you provide is confidential. Your name will not appear in any thesis or report resulting from this study; however, with your permission anonymous quotations may be used. There are no known or anticipated risks to you as a participant in this study.

I will take steps to insure your privacy, confidentiality, and safety during your participation in this study. Prior to conducting my research, you will be provided with written assurance that details how your identity will be protected and your confidence maintained. I will contact you to assure accuracy of my findings by sharing my final report with you and listening to your feedback to determine whether you feel it is accurate. You also have the right to review any of the materials used in this study prior to the oral exam or other publication.

The University of Massachusetts' Institutional Review Board has approved this study. Should you have any questions, please contact me at nhayes@umass.edu or call 206-412-5661. You can also contact my Advisor, Dr. Kysa Nygreen at knygreen@educ.umass.edu. If you have any questions concerning your rights as a participant, you may contact the University of Massachusetts Amherst College of Education Office of Academic Affairs, Dr. Linda Griffin, lgriffin@educ.umass.edu, 413-545-6985.

Thank you for your time and consideration in participating in my dissertation project. I look forward to speaking with you.

Sincerely,
Nini Hayes
Doctoral Candidate
Teacher Education and School Improvement
University of Massachusetts Amherst

INTERVIEW PROTOCOL

- Introduce myself, tell a little about how I came to this project
- Informed consent taken care of
- Discuss the purpose of the study
- Provide structure of the interview (audio recording, taking notes, and use of pseudonym)
- Ask if they have any questions

Introductory/Demographic questions:

1. How young are you?
2. How do you identify racially, ethnically, and nationally?
3. How many years have you been working in teacher education?
4. How many years have you been a classroom teacher and what grades?
5. How else do you identify that you see as significant to your work in teacher preparation?
6. Describe your institutions approach to teacher preparation?
7. Can you describe the preservice teacher demographic and the demographic of the students they are intended to serve?
8. How well do you think your program does to prepare graduates to engage in the work of teaching? Who is doing the teaching in the program?
9. What are some of the challenges your teacher education program faces or teacher education in general?

Sub-questions (Exploring meaning and experiences):

10. Social justice education and social justice educator means a lot of different things to people, what does it mean to you?
11. What assumptions influence/guide your social justice work?
12. What are theories and pedagogical frameworks you use to guide your social justice work and that help you think about teaching and student learning?
13. When you teach a course, what do you want students to learn about social justice and social justice education? What concepts and principles do you want students to learn? What social justice theories and frameworks do you want students to be more knowledgeable about or take out of the classroom and into their practice? What are a few things you think are imperative for new teachers to know about teaching and community?

14. Can you describe an experience that has solidified why being a social justice educator is important to your life's work?
15. How do issues of race come up in your teaching for you? Is there a specific incident you can think of that would make clear what you have in mind?
16. How do you address issues of race in your work? Can you tell me about specific experience?
17. What do you find joyful/generative about being a teacher educator? Can you tell me more about that or tell me a story?
18. What advice would you give to up and coming SJTECs?
19. What is your vision for teacher education if you could design your own program without any limits or constraints?
20. Is there a song that describes and/or inspires your work at the moment?
21. Lastly, is there anything else you feel is important for me to know?

- Concluding statements and thank them for participation
- Record thoughts, feelings, observations, and themes

INFORMED CONSENT LETTER

Human Subjects Informed Written Consent

Consent Form for Participation in a Research Study

University of Massachusetts Amherst

Student Researcher: Nini Hayes

Working Study Title: Social Justice Teacher Educators of Color and Teacher
                                        Education

Faculty Sponsor/ P.I.:   Dr. Kysa Nygreen

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1. WHO AM I?

My name is Nini Hayes and I am a doctoral student at the University of Massachusetts-Amherst in the Teacher Education and School Improvement concentration in the College of Education. I am conducting a study to fulfill the requirements of my program's doctor of education degree.

2. WHAT IS THIS FORM?

This consent form will give you information about the study so you can make an informed decision about participation in the study. This form will help you understand why this study is being done and why you are being invited to participate. It will also describe what you will be asked to do as a participant and any known risks, inconveniences or discomforts that you may have while participating. I encourage you to think about this information and ask questions now and at any other time. If you decide to participate, please sign this form; you will be given a copy for your records.

3. WHO IS ELIGIBLE TO PARTICIPATE?

I have invited participants based on several criteria: (1) practitioners who prepare prospective teachers to meet the needs of the diverse student population through relevant

field experiences and knowledge of content and pedagogy, (2) educators who identify as belonging to a racial, ethnic, or indigenous group(s) that are not considered White by the dominant power structure in the United States and are impacted by racism (3) educators whose critical pedagogy and culturally responsive practices focused on liberation, transformation, and the dynamics of power, oppression, settler colonialism and White supremacy that result in social inequality, and (4) participants should be interested in the question, "What are your experiences in teacher preparation as a social justice teacher educator of color?

4. WHAT IS THE PURPOSE OF THIS STUDY?

The purpose of this study is to explore the experiences of social justice teacher educators of color working in teacher preparation.

5. WHERE WILL THE STUDY TAKE PLACE AND HOW LONG WILL IT LAST?

The study will involve one (1) interview of approximately 60-minutes in length to take place in a mutually agreed upon time and location or via Skype.

6. WHAT IS THE RESEARCH METHODOLOGY OF THE STUDY?

This study will utilize a qualitative methodology, whereby I will collect data in the form of semi-structured interviews. The interview will be tape-recorded and later transcribed for analysis. After analyzing and interpreting the data, I will write up my findings. I will contact you to assure accuracy of my findings by sharing my final report with you and listening to your feedback to determine whether you feel it is accurate. You also have the right to review any of the materials used in this study prior to the oral exam or other publication.

7. WHAT WILL I BE ASKED TO DO?

If you agree to participate in the study, you will be asked to answer questions during an interview. You do not have to answer any questions you do not want to. You will also understand that findings from this study will be included in my doctoral dissertation and may also be included in manuscripts submitted to professional journals for publication.

8. WHAT ARE THE RISKS OF BEING IN THIS STUDY?

There are no known or anticipated risks to you as a participant in this study, but you may feel emotional discomfort while discussing your work and experiences. I do not anticipate other physical, emotional, or social risks.

9. HOW WILL MY PERSONAL INFORMATION BE PROTECTED?

All information you provide is confidential. The following procedures will be used to protect your confidentiality: I will keep all records and data in a secure location and only I will have access to the audio-recordings, transcripts, and other data. At the conclusion of this study, I will publish my findings. To protect your identity and confidentiality, you will be assigned a pseudonym and you will be written about in a way that attempts to hide your real identity; however, with your permission anonymous quotations may be used.

10. WILL I RECEIVE ANY PAYMENT FOR TAKING PART IN THE STUDY?

You will not receive any payment for participating in this study.

11. WHAT IF I HAVE QUESTIONS?

Take as long as you like before you make a decision. I will be happy to answer any questions you have about this study. If you have further questions about this project or if you have a research-related problem, you may contact the student researcher, Nini Hayes at nhayes@umass.edu or 206-412-5661 or the faculty sponsor/ principal investigator, Dr. Kysa Nygreen, knygreen@educ.umass.edu or 413-561-5328. If you have any questions concerning your rights as a research subject, you may contact the University of Massachusetts Amherst College of Education Office of Academic Affairs, Dr. Linda Griffin, lgriffin@educ.umass.edu or 413-545-6985.

12. CAN I STOP BEING IN THE STUDY?

You do not have to be in this study if you do not want to be. If you agree to be in the study, but later change your mind, you may drop out at any time without prejudice. There are no penalties or consequences of any kind if you decide that you do not want to participate.

13. WHAT IF I AM INJURED?

The University of Massachusetts does not have a program for compensating subjects for injury or complications related to human subjects research, but the study personnel will assist you in getting treatment.

14. SUBJECT STATEMENT OF VOLUNTARY CONSENT

I have read this form and decided that I will participate in the project described above. The general purposes and particulars of the study as well as possible hazards and inconveniences have been explained to my satisfaction. I understand that I can withdraw at any time.

_____   _____   _____

Participant Signature: Print Name: Date:

By signing below I indicate that the participant has read and, to the best of my knowledge, understands the details contained in this document and has been given a copy.

_____   _____   _____

Signature of Person   Print Name: Date:

Obtaining Consent

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