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"If You're Not Disrupting It, Then Who Is?": Understanding the Effects of Participating in Anti-Sexism Workshops on Preservice Teachers' Beliefs and Practices

Kimberly J. Pfeifer

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A Dissertation Presented

By

KIMBERLY J. PFEIFER

Submitted to the Graduate School of the
University of Massachusetts Amherst in partial fulfillment
of the requirements for the degree of

DOCTOR OF PHILOSOPHY

May 2020

College of Education

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DEDICATION

This dissertation is dedicated to my two sisters, Jenna and Nicole. Though words will inevitably

fall short in describing how lucky I am to call you both sisters, I want you to know that I am

inspired by your brilliance, humbled by your support, and held in your love. As Lisa Wingate

writes, "The love of sisters needs no words. It does not depend on memories, or mementos, or

proof. It runs as deep as a heartbeat. It is as ever present as a pulse.

ACKNOWLEDGMENTS

To Jenna, Nicole, Mom, and Dad, thank you for the love, support, and interest you always show in my work. To Ken, this writing was done with a heavy heart, with you in my prayers. To Sloany, you may not be able to read this for some time, but I hope that the words written in these pages help to create a schooling experience that reminds you of just how brilliant and powerful you are. To my grandparents and the generations who came before, and to the countless family members who perished in the Holocaust, I am here because of you. Judaism has and continues to play a central role in how I view and act upon the world around me; and as my mother told me, and her father told her, "I remember not that I *am* a Jew, but rather to *be* a Jew."

Lauren, our friendship has sustained me and nourished me in a way no other friendship has. You are the most beautiful and empathetic person I have ever known. Thank you for your unconditional support, love, and laughter. My life is better because of you. Marta and Patty, you are my chosen family. I could not have imagined growing up without your love and guidance. Thank you for calling me out when I needed to be and for continuing to be sources of strength and love.

Alberto, I have written and rewritten this section countless times. It feels impossible to thank you and to acknowledge all you are and all you mean to me in just a few sentences, but I want to try. Thank you for being my best friend who lifts me up when I can't lift myself, my family who I come home to every day, my partner who challenges me and holds me accountable, my peer who engages in critical conversation, my inspiration who models every day what it means to be compassionate and generous, and my love who sees me. This may be the end of our doctoral journeys together, but it is just the beginning of everything else.

ABSTRACT

"IF YOU'RE NOT DISRUPTING IT, THEN WHO IS?": UNDESRSTANDING THE
EFFECTS OF PARTICIPATING IN ANTI-SEXISM WORKSHOPS ON PRESERVICE
TEACHERS' BELIEFS AND PRACTICES

MAY 2020

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This phenomenological-inspired study seeks to understand both how preservice teachers make

sense of their roles as anti-sexist educators and what effects participating in anti-sexism

professional development (PD) may have on preservice teachers' beliefs and practices,

specifically as they connect to gender. Through four video-recorded workshops centered on an

anti-sexist curriculum, questionnaire data, and subsequent individual semi-structured interviews,

this study found four distinct yet interconnected themes. The first two themes: (1) Hesitancies

and (2) There, Not Here, elucidate the precariousness of the teacher candidate role. While the

following themes: (3) Shifts and (4) More, demonstrate the effects of participating in this PD.

These findings significantly contribute to research on shifting teacher beliefs and practices,

particularly conversations focused on preservice teachers and the teacher education classroom.

Additionally, this study found that educational sexism manifested not only in participants' past

and present educational contexts, but also within the researcher's facilitation and write up of the

study. This work has implications for the teacher education classroom specifically and teacher

education programs more largely.

DEFINITION OF TERMS

Androcentric Pedagogy:

❖ Refers to pedagogical practices including teacher attention, classroom management, and assessment practices that reify sexism in learning spaces, specifically allowing males to take up more space with their minds, bodies, and voices in classrooms.

Anticolonial Feminism:

❖ "[A]ims to understand and undo the legacies of colonialism within feminist activism. In other words, [anti]colonial feminism wants to decolonize feminist activism—reclaim it as more than just a pursuit of the western world and its people. [Anti]colonial feminist academic writing seeks to understand and interpret everyday lived experiences through an anticolonial perspective, de-centering the white, western, Eurocentric experience" (*Lubelska, 2018, p.1*).

Educational Sexism:

❖ Concrete, specific, explicit, and often violent sexist and misogynistic behaviors/practices female students are bombarded with and endure within their schooling experiences.
  o A term used intentionally in an attempt to shift the language and resulting perception of sexism in the classroom in educational research from subtle and elusive to explicit.

Gender Bias:

❖ "Gender bias is a preference or prejudice toward one gender over…[an]other. Bias can be conscious or unconscious, and may manifest in many ways, both subtle and obvious" (Diversity.com, n.d., p.1).

Intersectionality:

❖ "Intersectionality is a lens through which you can see where power comes and collides, where it interlocks and intersects" (Crenshaw, 2017, p.1).

Misogyny:

❖ "Misogyny takes sexist attitudes and acts on them in a hostile or violent way, and is often revealed through demeaning or denigrating comments" (McGrew & Bahn, 2017, p.1).

Misrepresentation:

- ❖ Includes several types of representational issues tied to sexism and the classroom: a dearth of womxn authors, multidimensional/varied female characters in texts, and female historical figures in history textbooks, as well as the rigid occupational portrayal of womxn in texts.

Sex Harassment:

- ❖ **Sex harassment:** Inclusive of both sexual and sexist harassment (Kenway & Willis, 1998).
- ❖ **Sexual harassment:** "Unwelcome sexual advances, requests for sexual favors, and other verbal or physical harassment of sexual nature" (US Equal Employment Opportunity Commission, n.d., p.1).
- ❖ **Sexist harassment:** "[I]ncludes insulting references to girls as a whole or to a certain group of girls, name-calling, or subtle physical intimidation, such as blocking the way or invading personal space. It is often called 'teasing' – but it is sex based, that is, it is directed at girls largely because they are girls" (Kenway & Willis, 1998, p. 302).

Sexism:

- ❖ "[P]rejudice or discrimination based on sex or gender, especially against women and girls….originally formulated to raise consciousness about the oppression of girls and women" (Masequesmay, 2019, p.1).

Womxn:

- ❖ An alternative spelling of woman/women intentionally used to call attention to the etymology of the words 'woman' and 'women'. The origins of these words point to both subservience and the marking of women as only existing in relation to men in that the Old English terms wifman (singular) and wifmen (plural) translates to 'wife of man'. This is the root from which the currently used terms woman and women come from, hence the desire to disrupt the spelling and thus legacy of women as unquestionably tethered and assumedly subservient to men.
  - o I opted not to use "womyn" as this term carries with it a history of transphobia (Paradis, 2018). Alternatively, "womxn" explicitly includes not only cis womxn, but also trans womxn, genderqueer, and non-binary folks.
  - o Additionally, "womyn" is considered a white, liberal-feminist concept and the term "womxn" was created to explicitly include womxn-of-color (Key, 2017).

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ORGANIZATION OF THE DISSERTATION

This dissertation consists of five chapters: (1) The Introduction, (2) The Literature Review, (3) The Research Methodology, (4) The Findings, and (5) The Discussion. Included in the first chapter is an introduction to the topic, the problem statement, the central research questions (and sub-questions), the purpose of the study, researcher positionality, the research design overview, and the significance of the study. The second chapter provides a review of literature centered on the sexism enacted and perpetuated in learning spaces. This review is broken down into subsections detailing three major themes; the first describes distinct manifestations of educational sexism; the second synthesizes literature centered on intersectionality and anticolonial feminist theory; and the third focuses on teacher beliefs. The third chapter includes a comprehensive discussion of the research methodology. Prominent sections of this chapter include the process for selecting participants, data collection, and data analysis. The fourth chapter consists of the findings from the data collection and analysis processes; this chapter is separated into four themes that emerged from the data. The themes work together to answer the research questions that guided this study. The fifth and final chapter includes three major findings, potential limitations, implications for practice, and ideas for future research. The five chapters are preceded by definitions of significant terms employed throughout the proposal.

All scholars cited in this work are womxn. Womxn is an alternative spelling of woman/women intentionally used to call attention to the etymology of the words 'woman' and 'women'. The origins of these words point to both subservience and the marking of women as only existing in relation to men in that the Old English terms wifman (singular) and wifmen (plural) translates to 'wife of man'. This is the root from which the currently used terms woman and women come from, hence the desire to disrupt the spelling and thus legacy of women as unquestionably tethered and assumedly subservient to men. I opted not to use "womyn" as this term carries with it a history of transphobia (Paradis, 2018). Alternatively, "womxn" explicitly includes not only cis womxn, but also trans womxn, genderqueer, and non-binary folks. Additionally, "womyn" is considered a white, liberal-feminist concept and the term "womxn" was created to explicitly include womxn-of-color (Key, 2017).

CHAPTER I

THE INTRODUCTION

"Sexism isn't a one-size-fits-all phenomenon." -Kimberlé Crenshaw

Generations of feminist theorists have written about gender as a social construct. Echoing de Beauvoir's renowned words "One is not born, but becomes a woman" (1953, p. 249), Butler's theory of gender performativity argues that gender is not a stable identity, but instituted through "a stylized repetition of acts" (1988, p. 519). In addition to this social division being constructed through cyclical expectations and performances, it has also been reified through these same means. Gender has become a mechanism to categorize individuals as men or to mark them as other. Through the construction of these falsely assumed a priori categories, abilities and limitations have also been assumed and has paved the way for a particular, gendered oppression: sexism. Sexism however is not monolithic, neither in its enactment nor its manifestation.

Gendered oppression has been problematized and deepened specifically by feminist scholars of color such as Cherríe Moraga and Gloria E. Anzaldúa (1983), Kimberle Crenshaw (1989), Patricia Hill Collins (2000), bell hooks (2014), Audre Lorde (1984), Chandra Talpade Mohanty (1984), and Gayatri Chakavorty Spivak (1999). These womxn speak not only to the construction of gender, but to the intersection of race and gender as constructs, and moreover how the neglect of this intersection has left womxn of color and of the global south in the periphery of feminist theory, oftentimes invisibilizing their voices and presence. It is important to note that even the notion that white, western womxn first theorized about gender oppression and only after this did womxn of color speak to these issues is part of the problematization the abovementioned scholars posit (Mohanty, 1984). This understanding of gender oppression as wide-ranging must not only be applied to the theorizing of sexism, but also to enactments and

experiences of sexism. As Crenshaw (1989; 1991) and Collins (2000) demonstrate in their writing, sexism and racism intersect in particular ways for Black womxn and the oppression resulting from both the construction of race and gender must be understood multidimensionally.

In addition to needing to be understood intersectionally and multidimensionally, sexism can also be understood as having specific intentions and manifestations in different contexts. In example *workplace/occupational sexism* is often characterized as an applicant or employee being treated differentially or less favorably by an employer (or colleagues) because of her sex or gender (Equal Rights Advocates, 2019). *Everyday sexism,* though not confined to a physical space or structure has become an informal term used as well as an online platform in which womxn share and catalogue the experiences of sexism they are consistently subjected to simply in living their everyday lives: while walking down a street, attending a social event, going to the doctor, etc. (The Everyday Sexism Project, n.d.). It is important to note that these two forms of sexism primarily center the experiences of adults; however, sexism does not only oppress adults, it affects children and adolescents, particularly in the context in which they spend the majority of their time—schools (AAUW, 1992; Churches, 2017; Eliason et al. 2007; Kenway & Willis, 1998; Lahelma, 2002; McCullough, 2017). And though sexism in schools has been documented and researched, particularly after the passage of Title IX in 1972 and the Gender Educational Equity Act of 1974, it has often been termed 'gender bias' and furthermore described as implicit and subtle (Bailey, 1992; Chapman, 2014; Hall & Sandler, 1982). Shaping the understanding of sexism in educational spaces as such inadvertently minimizes the immense oppression girls face; this marginalization should not only be named sexism when children become adults. Sexism does not have a minimum age requirement for either the perpetrator or target. Thus, I have created the term *educational sexism* to bring attention to and name the concrete, specific, and

explicit forms of sexism female students continue to endure within their schooling experiences and employ the term throughout this dissertation.

Statement of the Problem

Gender inequity in educational spaces ranging from inadvertently androcentric to outright sexist (and violent) has been well documented in educational research globally (AAUW, 1992; Blumberg, 2008; Chapman, 2014; Elliason et al., 2007; Fordham, 1993; Galman & Mallozzi, 2015; Gober & Mewborn, 2001; Hartman, 2006; Hayik, 2015; Hofer, 2015; Kelly 1988; Lahelma, 2002; McCullough, 2017; Miriou, 2004; Murphy et al., 2013; Neal-Jackson, 2018; Porreca, 1984; Rosser, 1989; Sunderland, 2000; Thorne, 1993). The consequences of this educational sexism can be grouped into three distinct manifestations of sexism that create and sustain the physical, vocal, spatial, and academic marginalization of female students in classrooms and hallways: 1) Sex(ual/ist) harassment (AAUW, 1992; Churches, 2017; Eliason et al. 2007; Kenway & Willis, 1998; Lahelma, 2002; McCullough, 2017; Thorne, 1993), 2) Misrepresentation of girls/womxn in curricular materials (Blumberg, 2008; Galman & Mallozzi, 2015; Hayik, 2015; Miriou, 2004; Porreca, 1984) and 3) Androcentric pedagogy (Gober & Mewborn, 2001; Hofer, 2015; Kelly, 1988; Rosser, 1989; Sunderland, 2000).

Even within the current political moment with movements such as #Metoo and Time's Up continuing to shed light on the gendered violence permeating every imaginable sphere of the US workforce, P-12 classrooms have been noticeably absent from conversations centered on the damaging implications of sexism and misogyny. Moreover, educational researchers unwittingly, yet problematically reify patriarchal ontologies in learning spaces as they often describe sexism in schools as 'subtle' 'elusive' and 'implicit' (Bailey, 1992; Chapman, 2014; Hall & Sandler, 1982). One concerning consequence of this interpretation is the resignation of sexism in schools

as difficult to name and disrupt. It follows then that educators feel unsupported and ill-equipped to confront the sexism they bear witness to and perhaps unintentionally perpetuate in their schooling contexts (National Education Union, 2017); it is difficult to conceptualize concrete tools and defined strategies to confront the theoretical and undefinable. This professed ill-preparedness brings into sharper focus not only the rationale, but the urgency to include anti-sexist curriculum into teacher education programs and professional developments for in-service teachers. Equipping practitioners with not only the understanding of educational sexism as explicit, but also the tools to navigate and confront sexism allows for teachers to become more agentive in creating and sustaining anti-sexist and gender equitable learning environments with their students.

This section addresses three strands that together comprise the statement of the problem: 1) The lack of inclusion of P-12 classrooms in larger, national conversations about misogyny and sexism 2) Educational researchers' language around sexism in schooling contexts, and 3) The lack of and urgent need for anti-sexist curriculum in teacher education programs and professional developments for in-service educators.

Lack of Inclusion of P-12 Classrooms in Larger Conversations around Sexism

As stated above, P-12 schools have been conspicuously left out of the conversation, interrogation, and mobilization centered on gender equity stemming from current social movements such as #MeToo and Time's Up. Despite these movements resulting in a heightened consciousness around the violent implications of sexism and misogyny, as well as legal and carceral consequences for some (albeit too few) predators, explicit connections of these violent behaviors and actions have not yet been explicitly linked to educational spaces. It is important to draw this connection because "harassment is not something that surfaces only when women enter

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the workforce. It can start much, much earlier" (Churches, 2017, p. 1). In fact, schools are comprised of the populations most likely to be victims and perpetrators of assault (Rethinking Schools, 2018). Classrooms themselves act as microcosms of society, meaning that the socialization of children that too often leads to distorted perceptions of gender roles and positionings are reflected in classrooms (Marshall, 1997). And more than just merely reflected, the classroom often becomes a context in which these roles and positionings are reproduced and sustained.

This is not to say that school agents themselves are unaware of the sexism that takes place in hallways and classrooms, but rather a permissive attitude toward sex harassment is often employed by educators and administrators (Chapman, 2014). Bailey (1992) argues that when schools ignore sexist and violent interactions between students, they give an unspoken approval to such behaviors. Ultimately Bailey claims that this tacit approval results in the understanding that not only is it appropriate for boys to exert power over girls (and weaker boys), but that girls are not worthy of respect. Despite the very clear parallels that can be drawn from these arguments to the conversations being had in the present moment about sexual assault and harassment, schools are neither being interrogated as critical sites of this harassment, nor seen as a crucial piece to this pervasive oppression. In not explicitly connecting the role that schools play in perpetuating sexist and misogynistic ideologies, schools are often overlooked as both a part of the problem, but also as a potentially integral part of the solution.

Educational Researchers' Language around Sexism

While sexism and gender bias have been examined in schooling contexts, particularly after the passage of both Title IX (1972) and the Gender Educational Equity Act of 1974 (Blumberg, 2008), much of the foundational educational research focused on gender inequity

describe this inequity as 'elusive', 'implicit', 'subtle' and part of the 'hidden curriculum' (Bailey, 1992; Hall & Sandler, 1982). While this foundational research has paved the way for additional study, inquiry, and interrogation of educational sexism, it has also continued to shape the language used to describe this gender inequity.

More contemporary authors' works reproduce this language (Chapman, 2014), which then contributes to the understanding of educational sexism as intangible and difficult to pinpoint. And yet, recent reports such as the National Education Union (2017) demonstrate the unambiguous and explicit forms of gender inequity permeating classrooms and hallways. It seems that terming this particular sexism as implicit disallows the recognition of misogynistic behavior as well as the development of tools and strategies needed for school agents to disrupt these behaviors and dismantle patriarchal classroom practices.

The Need for Anti-Sexist Curriculum

In situating my study within the current political moment—with conversations and litigation centered on violent sexism and misogyny—the urgency to include anti-sexist curriculum into teacher education programs and professional developments for in-service teachers is made apparent. Perhaps more accurately, the consequences of not including this curriculum in teacher education and professional development spaces is made abundantly clear.

It is important to note that since the passage of Title IX the issue of gender inequity in P-12 contexts has indeed received considerable attention; however, this attention has not carried over into teacher education programs and courses (Campbell & Sanders, 1997; Mader, 1994; Sanders, 1997; National Coalition for Women and Girls in Education, 2002). Sanders (1997) argues it is within teacher education spaces that future educators have the time to learn;

additionally, they are developing their identities as teachers and defining their teaching

philosophies, thus this is the time and place in which preservice teachers must engage in critical

discourse centered on gender inequity in classrooms. And yet as demonstrated via textbook

analyses as well as statewide and national surveys, it is clear that gender equity is not made a

priority within the education of future practitioners (Campbell & Sanders, 1997; Mader, 1994;

The National Coalition for Women and Girls in Education, 2002). Perhaps more

problematically, the curricular materials used to educate future teachers "often reflect the same

gender bias found in elementary and secondary textbooks" (The National Coalition for Women

and Girls in Education, 2002, p. 35). It would follow then that the majority of in-service

educators received professional licensure without ever deeply engaging in sustained

conversations about sexism and gendered inequity in their teacher education programs. This begs

several questions as to how practitioners develop their awareness around gendered issues and

also how they navigate these issues in their classrooms without explicit space, time, discussion,

and reflection dedicated to this inequity.

The dearth of anti-sexist curriculum in teacher education programs is a critical part of the

problem, and also a well-researched one, as demonstrated above. Yet, there has been very little

movement in making the disruption of gender inequity a more substantial piece of teacher

education programs. Not to mention, sexism in schooling spaces rarely makes the cut as a needed

topic for professional developments for in-service teachers (American Psychological

Association, 2019; Cox, n.d.; National Center for Education Statistics, 2017). This indicates that

there are educators who not only begin their teaching careers, but continue them without having

had any explicit education on what gender inequity looks like in the classroom, how teachers

may be perpetuating sexist ideas and practices, and how to disrupt gender inequity in classroom

spaces. Without cultivating this consciousness explicitly within the education of future and current professionals of this field, we are leaving teachers ill-equipped to dismantle patriarchy in educational spaces, thus leaving students (and teacher themselves) vulnerable to educational sexism and without tools for any type of dismantling.

<u>Purpose of the Study</u>

The purpose of this qualitative study was to understand how preservice educators describe, experience, and make sense of educational sexism both as students and teachers through a series of professional development workshops and subsequent interviews. These workshops centered on an anti-sexist curriculum I developed as part of my comprehensive examination. In working through the curriculum, participants engaged in critical reflection and discussion on three specific manifestations of gender oppression in schools: 1) Sex(ual/ist) harassment, 2) Misrepresentation in curricular materials, and 3) Androcentric pedagogy. Additionally, one of the workshops was solely dedicated to examining intersectionality and how gender intersects specifically with race, class, and age. The purpose of this study was twofold: To 1) Understand more deeply what beliefs teachers have about themselves as anti-sexist educators and 2) Understand what effect(s) participating in an anti-sexism professional development might have on educators' discourses, beliefs, pedagogical practices, and interactions with students. I was guided by the following research questions and sub-questions:

1. What beliefs do teachers have about themselves as anti-sexist educators?
   a. How do teachers make sense of their role in reproducing and/or disrupting sexism in their classrooms?
   b. In what ways do teachers view themselves as responsible for addressing sexism in their classrooms?

c. In what ways do teachers view themselves as able to address sexism in their classrooms? (Able meaning having the tools to do so and/or the agency to do so in their particular context.)

d. What are teachers' beliefs and experiences around sexism in their schooling contexts?

2. What effect might participating in an anti-sexism professional development have on educators' discourses, beliefs, pedagogical practices, and interactions with students as they connect specifically to gender?

a. How do participants make sense of participating in this professional development?

The first research question was specifically meant as a tool to more deeply understand teachers' beliefs around their role as anti-sexist practitioners. The sub-questions here worked together to further parse out how teachers made sense of their roles in classrooms, specifically if this role included a responsibility for addressing and disrupting sexism in their specific schooling contexts. I used video recorded professional development workshops, questionnaires from the workshops, and video recorded interviews in an attempt to best answer the research questions with participants. The second question was the ultimate focus of the study: to understand and examine what effect(s) participating in professional developments explicitly addressing educational sexism may have on practitioners. The subject of bias and oppression linked to gender is rarely even touched upon in teacher education programs nationally (Campbell & Sanders, 1997; Mader, 1994; Sanders, 1997; The National Coalition for Women and Girls in Education, 2002) or in workshops designed for in-service educators (American Psychological Association, 2019; Cox, n.d.; National Center for Education Statistics, 2017). Meaning this may

have very well been the first time participants had taken part in a teacher education space

centered on gender inequity. Thus, this study aimed to understand what effect this participation

may (or may not) have had not only on teachers' discourse and beliefs, but also how this

partaking may affect pedagogical practice and interactions with students as they connect to

gender.

Researcher Positionality

In keeping with the themes that undergird this work, specifically the notion that identities

are complex and comprised of intersecting pieces that allow for individuals to be positioned and

also position themselves in a multitude of ways, I acknowledge the integral role that my own

positionality played in this study. Throughout the workshops, I asked participants to reflect

deeply on their own schooling experiences, how they have been positioned and position

themselves within these experiences, and of course how these experiences contribute to

conceptualizations of pedagogy. I did this reflective work alongside participants throughout the

study to first and foremost model the identity work and process I would want participants to

facilitate with their own students. Asking participants to engage in this critical reflection without

doing so myself feels exploitative, as would asking students to do this work without teacher

participation and transparency. However, my positionality as the researcher was not only

pertinent when I engaged in a workshop or interview with participants. Rather, it is the reasoning

for the conceptualization of this dissertation work and furthermore shaped the questions I asked,

themes I found, and narrative I created around the data collected and analyzed. I want to be

intentional in using this space as a meaningful discussion of my positionality, rather than a

checklist of demographic information. Thus, I not only detail pieces of my own identity that I

believe to be most salient and relevant to this work, but also describe the ways in which these pieces intersect.

I am a white, cisgender womxn. As race and gender are two social constructs discussed at length throughout the dissertation, not to mention these particular social divisions are frequently and problematically used to categorize human beings into narrow and one-dimensional understandings of others and self, I think it is necessary to start with and focus on them. For much of my life, womxn was the only piece of this identity that I saw and recognized. Being white and cisgender were not identities I was cognizant of as they consistently provided me with privilege and power that was normalized in the communities I was a part of. And they continue to provide me with power and privilege. But, being female was obvious to me from a young age and how I was already being positioned to act, behave, and even think. Learning about and grappling with my own whiteness did not begin until I had entered a teacher education program, decades after understanding my gender as a salient piece in how I was viewed and viewed myself. The curriculum for our cohort of preservice Language Arts teachers was centered on racial identities of students and self, as well as how racial identity connects to authorship and representation of characters in texts. This began the process reflecting, unlearning, and relearning ways of being in schooling spaces and beyond. Though this is work that I don't believe I will ever complete as it is a continuous and recursive, the fact that it began in the teacher education space has direct implications for this dissertation. In fact, it is primarily because of this experience that I firmly believe that when the teacher education classroom centers identity and social phenomena connected to identity such as racism or sexism, meaningful shifts can take place.

However, in reflecting upon my teacher education program further and more critically, I can now see hugely problematic exclusions. While the reflection, conversation, and activity we engaged in around racial (in)equity was powerful, rarely was racial identity ever intersected with any other identity, either our own as teachers or our students'. Conversations around intersectionality were neither prevalent, nor sustained. Thus, while my understandings of both oppression and privilege were sharpened because of this space—particularly in thinking about racial identity and my being a white educator, how this privilege connected with other privileges or marginalizations was seldom, if ever a part of the discussion. And in fact, it wasn't until beginning my studies at the doctoral level (yet another educational context), nearly a decade after being in a teacher education program, that I became cognizant of the privilege I hold as not only a white womxn, but a cisgender womxn.

This is not to say that becoming aware of our own privileges and oppressions and how these collide must be done in a classroom space; this must be work that educators do individually, iteratively, and outside of formal educational spaces. However, because this dissertation focuses specifically on the professional development of preservice teachers and how beliefs may shift via engaging in professional spaces dedicated to identity and equity work, I want to make explicit the importance of these spaces igniting a desire to start and continue this work. And it is because of this belief, that stems directly from my own positionality and experiences as both a teaching candidate and doctoral candidate, that I view the teacher education context as particularly transformative.

<div align="center">Research Design Overview</div>

There are three theoretical frameworks that intersected and worked together to shape this study: Anticolonial feminist theory/ies, praxis-based research, and learning as a social

phenomenon. In speaking to the problem statement, purpose of the study, and rationale for this research, I employ feminist theory/ies, specifically anticolonial feminist theories (Crenshaw, 1989; Collins, 2000; hooks, 2014; Lorde, 1894; Mohanty, 1984; Moraga & Anzaldúa, 1983; Spivak, 1999; Yuval-Davis, 2006) which seek to decenter whiteness and western-ness from feminist theorization, writing, and activism. These scholars problematize the sisterhood oft described in white, western feminism and assert that this brand of feminism equates femaleness with whiteness while concurrently essentializing third world womxn – painting them as victims needing to be saved by white womxn (Mohanty, 1984). Additionally, this feminism harms womxn of color in using the same tools used by the patriarchy to oppress womxn (Lorde, 1984).

As I predicted, my participants reflected the demographics of the national teaching force: largely white and female. For this reason, feminist theory alone was not enough as a guiding theoretical framework, notions of intersectionality and anticolonialism was needed to frame the work that we engaged in throughout this study. Meaning not only did participants grapple with their own intersecting identities and analyze the ways in which their privilege and oppression collide, but through this approach to feminist theory, participants were asked to think deeply about what it means to teach girls and young womxn with diverse racial and cultural identities. Educational sexism is not monolithic in either how it is enacted or experienced, and yet there are clear patterns in the ways young womxn of color are differentially and punitively treated compared to their white counterparts (Fordham, 1993; Murphy et al., 2013; Neal-Jackson, 2018). Thus, the conversation was not only about gender alone, but the way racial and gender constructs intersect to create vastly different expectations, treatments, and experiences for female students.

The second theoretical framework that guided this study was praxis-based research, described by Givens (2008) as:

The act of doing research as a means to revise stereotypes, habits of mind, and deeply

held meanings that guide people's thinking about social and political issues and to

encourage actions that demonstrate these changes in theories or worldviews underscoring

the ways in which people live in society (pp. 98-99).

While this study's aim was to understand teacher beliefs more deeply, it was my hope that

through the work we did together, this study would do more than understand something, but

move participants to *do* something. The anti-sexist curriculum at the center of the professional

development workshops is in itself a praxis, an enactment of theory. All of the activities and

scenarios developed were informed by theory learned throughout my time as a doctoral student

as well as my time spent as a practitioner. Doing these activities then, whether drawing, writing,

or thinking are all a form of praxis, of taking theory and applying it as practice, as action. Thus,

it follows that the entire study itself was framed as praxis-based research.

Underpinning this dissertation study, as well as my current, larger conceptualizations

around teacher education, is the notion that creating a space intentionally centered on a social

phenomenon, e.g. educational sexism, can help educators to cultivate an awareness around the

topic. Wilson and Peterson (2006) point to social constructivism, sociocultural theory, and

activity theory as examples that demonstrate learning as a social process. Though they mention

that there are considerable differences amongst these three theories, they also write that they do

share concerns and beliefs. The first of these beliefs is that knowledge is inseparable from

practice. In specifically focusing on sociocultural theory, Wilson and Peterson write that learning

is a social phenomenon that takes place in the specific communities in which we belong:

"Knowledge and learning exist in the interactions between individuals and…in the activities we

participate in. Thus, "communities of practice" or "learning communities" become critical to

learning" (2006, p. 5). I argue that these anti-sexism workshops acted as communities of practice and learning in which educators learned from (and because of the) interactions with one another as well as the discourse and activities we engaged in collectively.

This qualitative study was inspired by transcendental phenomenology as the purpose of this dissertation was to understand the phenomenon of how educators describe, experience, and understand educational sexism both as students and teachers. The data collection process (described in detail in chapter three) consisted of three stages: Four anti-sexism workshops with all participants, individual interviews upon completion of the workshops, and transcript review and synthesized member checking with participants. The workshops as well as the individual interviews were video recorded. I engaged in recursive analysis as I collected the data and used thematic analysis as detailed by Clarke and Braun (2006) in order to identify themes that emerged from the data. Additionally, because the study was phenomenological, participants were able and encouraged to communicate their lived experiences in any way they chose (Waters, 2017). Lastly, in order to increase the reliability and validity of the study, the write-up contains sufficient evidence of each theme demonstrated with excerpts of data that were intentionally and carefully chosen (Clarke & Braun, 2006). I believe the write-up of my analysis is well organized, structured, and coherent; this ensures that others are able to ascertain how and why I drew particular conclusions.

<div align="center">Significance of the Study</div>

This dissertation study is significant for three distinct reasons: It 1) Provided the materials, time, and space for practitioners to deeply engage in the topic of gender inequity, a topic that is rarely included in teacher education programs and professional development workshops (American Psychological Association, 2019; Campbell & Sanders, 1997; Cox, n.d;

Mader, 1994; National Center for Education Statistics, 2017; Sanders, 1997; The National Coalition for Women and Girls in Education, 2002), 2) Equipped educators with tangible tools and addressed the need for praxis-based research centered on gender inequity, and 3) Addressed the need for research about gender inequity in educational spaces written by womxn.

Provides Materials, Time, and Space to Engage with the Topic of Educational Sexism

Gender and gender inequity are rarely included as topics in the teacher education classroom, and even more rarely included as a central component of this space (Campbell & Sanders, 1997; Mader, 1994; Sanders, 1997; The National Coalition for Women and Girls in Education, 2002). This same neglect of sexism as a necessary part of educators' development can be found when looking to professional developments for in-service educators. The National Center for Education Statistics (NCES) published a report comprised of data reported by public school teachers about professional developments they took part in throughout the 2011-12 school year (2017). Through their analysis, NCES found the six most prevalent topics of professional development among public school teachers in the 2011-12 school year: content of subject(s) taught, use of computers for instruction, reading instruction, student discipline and classroom management, teaching students with disabilities, and teaching ELL students. In this report, there is no mention of sexism or gender-based harassment/violence, or the need to address these issues in educative spaces.

Similarly, the American Psychological Association's (APA) Center for Psychology in Schools and Education website lists their current offerings (as well as future offerings) for K-12 professional development modules. With their extensive list of ten modules, not to mention the four listed as future offerings, not a single one remotely addresses issues of gender inequity. Interestingly, there is a module entitled *Understanding and Preventing Violence Directed*

Against Teachers; while violence directed at any school agent should of course be prevented, it is notable that the focus here is on the violence directed at teachers (though it remains unclear as to whom the perpetrators of this violence are) and not on the violence students face from peers, teachers, and administrators. Even within practitioner-run platforms, such as Teachhub.com which is affiliated with the K-12 Teachers Alliance, the 'must know professional development topics' also negate any topic connected to gender, focusing instead on assessment, common core, and study skills. While bullying also made the list, and in the description it is written that all students should feel welcome and safe, this safety is not connected to harassment, violence, or oppression, gendered or otherwise.

Thus, one of the most significant implications of this study is that it provided 10 hours for preservice teachers to engage with research and activities specifically centered on gender inequity in learning spaces. For some participants, this was the first time in their professional careers they took part in an educational space intentionally dedicated to conversations around sexism and the classroom.

Tangible Tools and the Need for Praxis-Based Research

Another significant component of this study was that participants were not only asked to reflect, engage in conversations, and complete activities connected to gender inequity, but that participants were given the tools discussed in the workshops to bring to their students and into their classrooms. This idea invokes Givens' description of praxis-based research as conducting research as a means to think transformatively about social and political phenomena and to "encourage actions that demonstrate these changes" (2008, pp. 98-99). The professional development workshops were focused on critical reflection, meaning participants were urged to think transformatively, to reimagine what classrooms could be. Moreover, the activities that

participants completed as they continued through the workshops speak to the 'encouraging action' component Givens details in two ways. First, in working through the curriculum, participants were engaging in action, and second, participants were given these tools as a way to facilitate action in their classrooms with students.

Additionally, the creation of this anti-sexist curriculum connects back to the notion of praxis-based research as it is an experiment in praxis itself. The activities and scenarios were developed as a way to enact the theories explored throughout my time as a doctoral student. This enactment of theory in the form of tangible tools for educators to reimagine learning spaces and facilitate action toward gender equity could not have come about without the practical experience of being a classroom educator alongside the time spent in the doctoral classroom engaging with theories and research methodologies. And, the time to pause and reflect on how theory informs practice and vice versa was necessary to develop a curriculum that seeks to demonstrate a deep knowledge of both.

Praxis-based research sets itself apart from other forms of research as it seeks to not only shine a light on a particular phenomenon, but is also envisioned as a platform to facilitate in the transformation of stereotypes and deeply held beliefs through action (Givens, 2008). In thinking about the current political moment re: #MeToo and Time's up, alongside the fact that gender inequity in education is something that has been widely and deeply researched for decades, it is critical that educational research centered on sexism and sexism's often silencing and violent implications be focused not only on the problem, but in solutions for thinking ourselves out of this space of domination (through praxis) (Alexander & Mohanty, 1997) and creating tangible tools for school agents to meaningfully dismantle this oppression.

Womxn Writing about Gender Inequity

Perhaps the most widely recognized and prolific educational researchers writing about gender inequity in the U.S. context are Drs. Myra and David Sadker. Publishing renowned articles and influential books that span decades, the couple has dedicated their academic careers to elucidating the gender inequity pervading U.S. classrooms as well as the lack of curriculum focused on gender inequity in teacher education texts. Their work has undoubtedly shaped the terrain on which this field began to grow and moreover, continues to shape the literature in the field as researchers often invoke the Sadkers' language and ideas around gender inequity. And yet, this is the only section in which I mention these scholars.

The reason for this intentional omission is twofold. First, this dissertation is meant to disrupt educational sexism, to disrupt the patriarchal ontologies that have continued to shape classroom practices, expectations, regulations as well as sexist epistemologies that have continued to leave girls and womxn in the periphery of educational spaces. It follows then that this work in itself must be a disruption of the educational context in which I find myself: the academy. The decision to only cite womxn and non-binary scholars is the primary way in which this work disrupts one of the most pervasive patriarchal practices in academic writing—the chronic citation of (oft white) male researchers. Problematizing citational practices is a start, but actively disrupting this practice by choosing to dig deeper and to not rely on the names and works that have been cited most frequently is the surest way to rail against the unobstructed visibility of these researchers and to not fall prey to an academic expectation that centers these scholars' ideas at the expense of all others.

Second, it is my hope that this dissertation can serve as a model in regard to citational practices. In having a dissertation that cites only womxn and non-binary scholars, it

demonstrates first and foremost that it is possible to write one of the most conventional academic forms—the dissertation—in new, different, and disruptive ways. It is possible to delve deeply into educational research and theory and not cite male scholars. Also, in completing this work with a reference section full of womxn scholars, it can act as a resource for current and future educational researchers to draw from; this begins the process of bringing these voices to the center and making womxn's work around gender inequity in schools unambiguously visible.

CHAPTER II

THE LITERATURE REVIEW

"I was frustrated with how academia tended to present feminist theory in disconnected or

inaccessible ways." -Anita Sarkeesian

This literature review synthesizes empirical research, reflections, and analyses centered

on three major themes: 1) Understanding distinct manifestations of educational sexism that work

to marginalize girls and womxn within their learning experiences—sex(ual/ist) harassment,

misrepresentation, and androcentric pedagogy, 2) Using intersectionality and anticolonial

feminist theory as theoretical frameworks to better examine the enactment and experiences of

educational sexism, and 3) An examination of teacher beliefs, specifically looking at how these

beliefs connect to gender, and if, how, and why teacher beliefs shift.

Introduction

The passage of Title IX in 1972 (in the US) is used as the starting point to delve into

research focused on gender inequity in education because it is this precise discrimination that

Title IX seeks to eradicate. The federal law states:

> No person in the United States shall, on the basis of sex, be excluded from
>
> participation in, be denied the benefits of, or be subjected to discrimination under
>
> any education program or activity receiving Federal financial assistance (US
>
> Department of Education, 2015).

Two years later, the Women's Educational Equity Act (1974) was passed. This act was a critical

extension of Title IX's policy, specifically in terms of the role of funding. Meaning, while Title

IX was not funded at a level that allowed for the widespread enforcement of its provisions, the

Women's Educational Equity Act provided funding not only for research, but training centered

on the elimination of gender bias in schools (Blumberg, 2008). Thus, this review views these two legislative moves toward gender equity in the US as a foundational turn in gender education research that directly engages with questions centered on how sexism is constructed and reified through schooling structures as well as pedagogical practice. And in line with both pieces of legislation, this review includes works that seek to actively shift schools from sites of prevailing sexism to learning spaces that confront and dismantle this oppression.

Though legislation in the US is used as a marker, this review synthesizes research from around the globe. This geographical widening of studies included allows readers to zoom out, to make connections between contexts that often remain self-contained and separate. This is not to say these national and cultural contexts' histories, policies, and research focused on sexism in schools should be conflated or seen as the same; rather, in including voices from researchers and participants from vastly different contexts and putting them in conversation with one another, larger phenomena are discovered. Both the depth and presence of sexism in the classroom as well as the global and endemic danger of this prejudice can be understood more clearly when grasping its occupation of so many disparate spaces.

<u>Methods</u>

Research Questions

I am guided by the following research questions and corresponding sub-questions:

1) What beliefs do teachers have about themselves as anti-sexist educators?

   a) How do teachers make sense of their role in reproducing and/or disrupting sexism in their classrooms?

   b) In what ways do teachers view themselves as responsible for addressing sexism in their classrooms?

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c) In what ways do teachers view themselves as able to address sexism in their classrooms? (Able meaning having the tools to do so and/or the agency to do so in their particular context.)

d) What are teachers' beliefs and experiences around sexism in their schooling contexts?

2) What effect might participating in an anti-sexism professional development have on educators' discourses, beliefs, pedagogical practices, and interactions with students as they connect specifically to gender?

a) How do participants make sense of participating in this professional development?

Criteria and Rationales

In setting out to collect the literature for this review, I established the following criteria. The rationale for each criterion can be found below the list.

For all literature:

1. Studies must be published after the passage of Title IX (1972).

2. The studies must be written by womxn and/or gender non-binary individuals.

For literature specifically focusing on manifestations of educational sexism (in addition to the criteria above):

3. Gender must be the focus of the study.

4. With the exception of textbook analyses, girls and womxn in P-12 learning contexts must be at the center of these studies.

In their meta-analysis, Jones & Dindia (2004) write that Title IX has "led to a redefinition of sex discrimination in the classroom…[and] has been a powerful source of initiating school reforms"

(p. 443). While much of the review is focused on the contemporary moment, there are pieces included that were published in the decade after the passage of Title IX for the very reason that Jones & Dindia (2004) point to: the quest for sex equity in US classrooms. With this explicit naming of sex discrimination and the need to develop a federal regulatory act aimed at abolishing this discrimination, the academic research looking specifically at gender and education is a critical lens in which to see if shifts have actually been made towards gender equity in classrooms.

One of the strictest parameters I require is that all of the studies I consider for this literature review are written by womxn. While this parameter also included authors who identify as non-binary, all of the studies that ultimately fit the criteria for inclusion in this review were conducted by womxn. To ensure that the authors of the included pieces identified as womxn, looking at names and photographs was insufficient. So, for each author I found a biographical, and in most instances an autobiographical, paragraph about the authors in which the author uses she/her/hers pronouns. These were mostly found on authors' university websites. The reason for specifically searching for autobiographical blurbs is because this greatly decreases the chances of my misgendering an author, (I am presuming the author's words were unchanged before being published on a website.) If I was unable to find an autobiographical paragraph, I searched for several biographical pieces of information about the author to make sure there was consistency in the gender pronouns used. This was extremely time consuming and labor-intensive work, compounding the already heavy work of conducting a thorough, critical literature review, however I deemed it necessary.

I chose to center womxn's voices as a way of speaking back to the marginalization girls and womxn face in learning contexts, specifically, the lack of female authorship and inclusion in

texts. This is not to say that within the academic literature focusing on gender and education there is a lack of research focusing on girls and womxn; however, much of this research is authored by male academics or teams lead by/inclusive of male authors. As established by the criteria above, I am stating that while this research can be found, it does not exist within the realm of womxn and non-binary authorship. Moreover, this research is not included here as I am not interested in the studies and knowledge generated from the perspective of patriarchy. In prioritizing the voices of womxn in academia, who specifically focus on girls' and womxn's experiences in educational settings, the content of the texts as well as the creators of these texts are brought from the margins to the center.

For the first theme—distinct manifestations of educational sexism—additional criteria were set. In addition to a timeframe set for this review, the studies included for this theme must focus on gender, meaning gender is included as a keyword or found repeatedly throughout the abstracts of the studies. Furthermore, girls and womxn in P-12 educational settings are the central focus of the articles. (An important exception here is that the textbook analyses included do not specifically focus on girls and womxn, yet their primary focus is gender.) The reason for a central focus on gender is because gender is the necessary lens to analyze and make sense of the observations taking place. But while gender is the primary lens used in the studies included, it is not the only lens, nor should it be. The majority of the articles intersected race, class, and/or national contexts with gender in an attempt to demonstrate a fuller and more complex picture (Brah & Phoenix, 2004; Cho, Crenshaw, & McCall; Collins, 2000; Crenshaw, 1989; Crenshaw, 1991; Yuval-Davis, 2006) of sexism and misogyny in learning contexts.

Process

To begin searching for articles, I used Academic Search Premier, JSTOR, and ERIC

databases as well as Google Scholar. In order to find articles pertaining to my research questions,

I created a list of key terms and then divided these terms into two categories: Primary Terms and

Secondary Terms (see Table 1). The primary terms included broader ideas tied to my research

questions, (e.g. gender, gender bias, girls, womxn, education, and sexism). The secondary terms

consisted of slightly more specific concepts tied to both the research questions and the primary

terms (e.g. classroom, curricular materials, misogyny, and P-12). Secondary terms were used to

narrow the results found and to help hone in on articles that might better engage with the

research questions I posed. I often used Boolean searches combining these terms together in a

multitude of ways, again in an attempt to find works that most directly and specifically engage

with my research questions. If the database allowed, I would look for these terms specifically as

part of the abstract to ensure that the works provided were centered around ideas such as gender,

gender bias, sexism, and girls, rather than these terms simply being mentioned once or twice in a

piece.

Table 1: Key search terms

Primary Terms	Secondary Terms
Gender	Classroom
Gender bias	Curricular materials
Girls	Textbook
Women	Pedagogy
Education	Teacher (truncated in search as teach*)
Sexism	Misogyny
	K-12
	P-12

In starting with the primary (and broader) terms and Boolean searches, such as 'gender

AND education' tens of thousands of articles resulted. The first step to refine these results was to

search for 'gender AND education' only in the abstracts of pieces rather than anywhere within

the text. Using the ERIC database as an example, this narrowed the results to well over 14,000 pieces. Next, I plugged in secondary terms, such as 'classroom' (again, to be looked for solely in the abstracts of articles). This greatly reduced the number of articles found to about 1,600. However, to get to a manageable number of articles to begin closely reading, the secondary terms often had to be combined in a Boolean search, (i.e. 'classroom AND K-12'); this tapered findings to 48 articles. Yet even when narrowing the findings, the articles listed rarely met the criteria listed above nor did the vast majority have a strong link to the research questions posed. For example, some of the pieces found on this results page spoke to teacher and parent beliefs or the teacher-education classroom, (which is the reason for trying multiple combinations of key terms, many of which included 'girls'). And of course, the majority of articles had at least one male author which meant they were excluded per the criteria above. From this search, and many others I conducted like it, the absence of womxn authors who did not write with a male scholar is noticeable and indeed significant. From these 48 articles, only one was included in this literature review.

I did not find as much research as I had initially thought I would that was *both* written solely by womxn and non-binary individuals *and* that directly speaks to the experiences of young womxn's and girls' marginalization in classroom spaces. To contend with this lack of findings I implemented different processes. Firstly and most simply, I did not look at only one academic database, I looked at three: Academic Search Premier, JSTOR, and ERIC, and often Google Scholar. I also looked to specific journals such as *Girlhood Studies, Rethinking Schools,* and *Gender and Education* whose primary foci are strongly linked to my research questions. Lastly, when I did come across a work that met my criteria, specifically literature reviews or meta-analyses, I made sure to look through the reference sections in the hopes of finding studies that

not only fit the criteria I established, but also meaningfully engaged with the research questions I posed.

Table 2: Key search terms

Primary Terms	Secondary Terms
Teacher Beliefs Attitudes Gender Sexism	K-12 P-12 Classroom Shift Change Misogyny Educator Student interaction

Here again I use the ERIC database as an example to demonstrate the process of finding literature that meets all the criteria listed above and adds meaningfully to this literature review. In starting with the primary terms such as 'teacher beliefs', 18,403 articles resulted. To narrow down the results, I used Boolean searches including multiple primary terms such as 'teacher beliefs AND gender' which resulted in a total of 1,054 articles. Seeing as this was still too many articles to read through, I added another primary term in the hopes that I would not only decrease the amount of articles shown, but that the focus would be on girls/womxn, and not masculinities. Thus, I kept 'teacher beliefs AND gender' but also added 'sexism'; this tapered the results to ten articles. Of these ten, six were written solely by womxn; of these six, one was focused on higher education, one was centered on school administrators, one was solely focused on religious beliefs as they connect to gender, and two were centered on student beliefs about gender, rather than teacher beliefs. This left only one article that was a viable option, meaning it met the criteria, to be included in the literature review.

However, as the theme focused on teacher beliefs did not have to explicitly focus on gender or sexism (per the criteria) but could more broadly look at changes or shifts in teacher beliefs, I conducted several more searches in multiple databases (JSTOR, google scholar) without using gender or sexism as keywords. This time, I used the Boolean search 'teacher beliefs AND change', resulting in 4,600 articles. In order to narrow these findings, I used the same search terms, but marked that they must be found in the abstracts to the articles rather than anywhere in the text; this resulted in 2,741. With still too many results, I ultimately chose to reintroduce 'sexism' back into the search which resulted in only five articles. Again, only one of these articles fit all the criteria outlined above.

Similar to the initial search using the terms from Table 1, I did not find as much research as I was hoping to find in this search that was both written solely by womxn and non-binary authors *and* that centered directly on shifts in teacher beliefs, ideally connecting to gender and/or sexism. Though I will say, the process of finding works written by womxn did get significantly easier and more manageable as I continued searching for literature. I cannot be completely certain as to why this is, but in reflecting on this process, there is one realization I can confidently point to as a possible reason for this change. And that is, when I did come across a slew of articles written by men or with men as a part of the research team, I was not as easily discouraged. I learned from earlier iterations of this process that depending on the search, articles written by womxn may not have appeared within the first few results, but they were there; it was only a matter of digging a little deeper.

<center>Exclusions</center>

As listed in the criteria above, particular parameters had to be met in order for literature to be included in this review. Pieces that were written before the passage of Title IX (1972) were

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excluded. Additionally, works that focused on gender and education, but not centered on girls and womxn were excluded (specifically in connection with the first theme); meaning articles written primarily about males and masculinities were excluded. But the criterion that led to the most exclusions was the one focusing on authorship which specifically states that all the literature included must be written by womxn or non-binary individuals.

Determining Themes

Through a synthesis and analysis of the works included in this literature review, I found three themes: 1) Distinct manifestations of educational sexism, 2) The role of intersectionality and anticolonial feminist theories in understanding sexism more deeply, and 3) Teacher beliefs, specifically those connected to gender and also looking at if, how, and why these beliefs shift. The first of these themes encompasses persistent and systemic ways female students are marginalized in learning contexts. And perhaps unsurprising (but nonetheless telling) these enactments of sexism span large spatial and temporal distances; this points to the endemic nature of educational sexism. In fact, sexism is not only present in educative settings, but reified and reproduced through schooling structures and pedagogical practices.

The second theme, the role of intersectionality and anticolonial feminist theory/ies, helps in understanding how sexism in schools can be most fully comprehended and addressed – as intersected with other social divisions, specifically race and class. For "being oppressed… is always constructed and intermeshed in other social divisions" (Yuval-Davis, 2006, p. 195). Scholars such as Chandra Talpade Mohanty (1984), Judith Butler (1990), and Linda Tuhiwai Smith (2012) remind us to not essentialize the experience of girls and womxn and to recognize that oppression and sexism are not monolithic. These forms of marginalization are complicated and differentiated when utilizing an intersectional analysis (Brah & Phoenix, 2004, Cho,

Crenshaw, & McCall; Collins, 2000; Crenshaw 1989, 1991). Without the notion of intersectionality, the first theme cannot be fully realized or understood.

The third and final theme focuses on teacher beliefs, specifically how they connect to gender and if, how, and why these beliefs shift. Understanding both the role of teacher beliefs in facilitating pedagogical practice (as they connect to conceptualizations of gender) as well as the ways in which educators' beliefs shift was critical to this study as one of the central research question asks what effect(s) participating in anti-sexism workshops may have on teacher beliefs and practices. There are two opposing camps of research, one believing that teacher beliefs are nearly impossible to change and oppositely those who believe that both preservice and in-service educators' beliefs *and practices* can shift with time, experience, and exposure (Richardson, 1996). This literature review focuses on the latter and looks to the precise contexts, reasons, and motives for these shifts.

Conceptual Framework

It is important to note that while the first theme speaks to specific strategies employed to push girls/womxn out of schooling spaces and deprive them of educational opportunity, they are all intricately connected as a cohesive analytic lens and conceptual framework. Moreover, in order to fully analyze and grasp this framework it must be set in an intersectional approach utilizing the words and theories of anticolonial feminist scholars. Figure 1 depicts this conceptual framework.

Figure 1: Conceptual framework
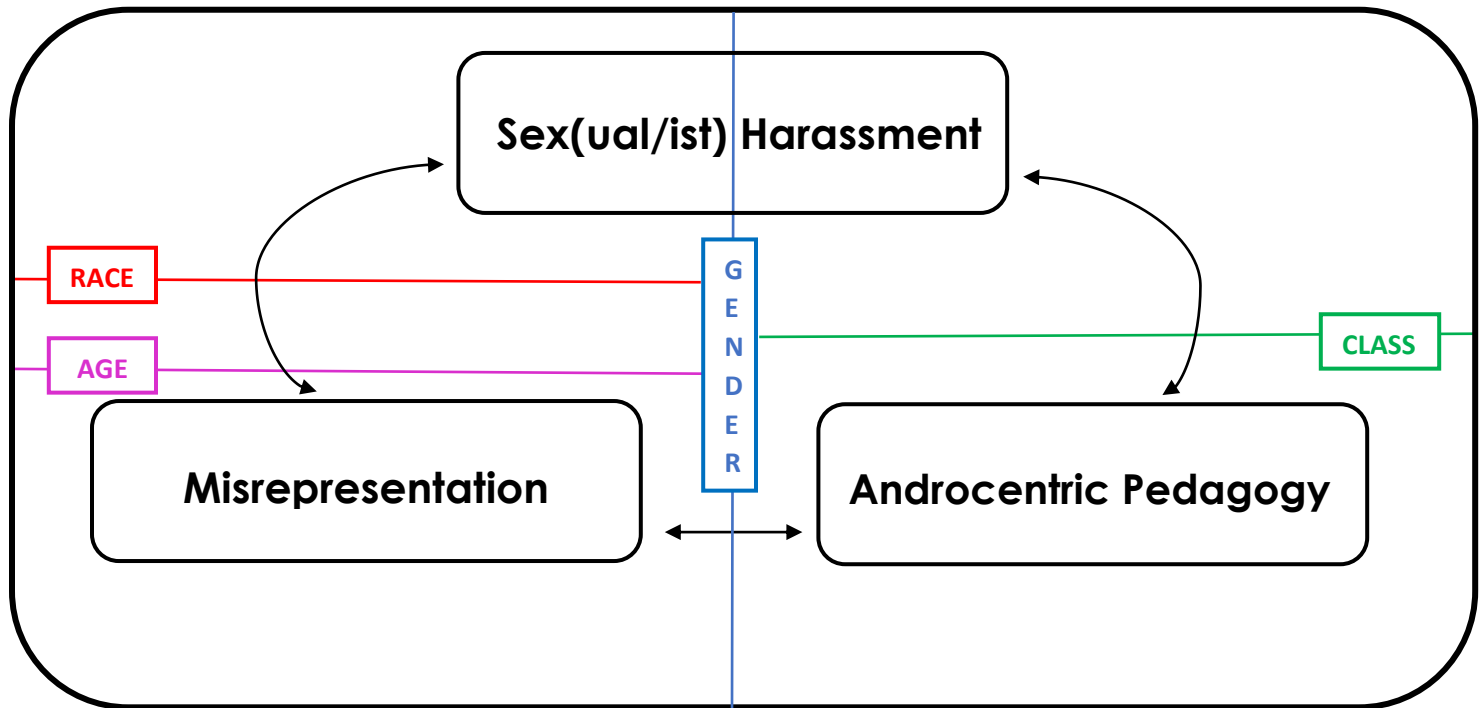
Thesis: Why This Study? And Why Now?

It is important to note that educational sexism is not new. The very fabric of the US schooling system was sewn with a sexist needle. Sex-based harassment, gendered issues centered on representation and authorship, as well as androcentric pedagogical practices are neither a rupture nor departure from previous decades' treatment of females in learning spaces. But what is new is the explicit calling out of sex-based harassment with movements such as #MeToo and Times Up. This is a critical rationale for this study at this time; in a period saturated with conversations, allegations, and (too few) convictions around sex-based harassment, it seems that P-12 schooling has been left out of the mobilization. Yet, the need for school to be interrogated as a prime site of harassment and violences toward females is evident. As the editors of *Rethinking Schools* poignantly write in their volume entitled *#SchoolsToo: Educators' Responsibility to Confront Sexual Violence* (2018) schools are a critical site for explicit

conversations and education about sexual assault: "because [schools] house the population most likely to be both victims and perpetrators of assault" (p. 4). However, it is important to remember that educational sexism is multi-pronged, it does not begin and end with harassment; this oppression is perpetuated by curricular choices as well as pedagogical practices that reify male domination in learning spaces.

Additionally, the need for educational research that mirrors the current climate of explicitly naming sexism and patriarchy is made abundantly clear when reviewing literature that more often than not refers to gender oppression in school as elusive and implicit (Bailey, 1992; Chapman, 2014; Hall & Sandler, 1982). While biases may be implicit, their enactment and consequences are not. Moreover, in calling sexist stances, behaviors, and actions implicit, in calling them a part of the hidden curriculum, researchers are claiming that sexism is not only difficult to pinpoint but also difficult to disrupt. We must begin to ask ourselves and our students if this is the case, if sexism is actually elusive. And if we arrive at the conclusion that it is not, that sexism in schools is indeed palpable, the process of explicitly naming, interrogating, and disrupting must promptly begin.

<u>First theme: Distinct Manifestations of Educational Sexism</u>

#1: Sex(ual/ist) Harassment

"Of course sexual harassment is rampant. It starts in our schools." -Kimberly Churches

Before exploring this theme, it is important to share the definition of sex(ual/ist) harassment that will be used throughout this section; the definition comes from Lahelma (2002). Lahelma invokes Kenway & Willis's term (1998) 'sex-based harassment' which includes both sex**ual** and sex**ist** harassment. Sexual harassment which is perhaps the more commonly used term of the two includes unwanted sexual advances or obscene remarks. Sexist harassment:

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[I]ncludes insulting references to girls as a whole or to a certain group of girls, name-calling, or subtle physical intimidation, such as blocking the way or invading personal space. It is often called 'teasing' – but it is sex based, that is, it is directed at girls largely because they are girls" (2002, p. 302).

In the following sections, I detail both manifestations of sex harassment and ultimately how boys and men utilize this specific harassment to maintain socio-emotional and physical power over girls (McCullough, 2017).

<u>Sexual Harassment</u>

Sexual harassment can take on several damaging forms ranging from lewd comments to acts of sexual assault. And because this kind of harassment is explicit (and rampant as the title from Churches article (2017) above states), there is no need to describe this violence toward girls and womxn in the abstract; rather, we can look to ethnographic researchers who center their works on girls and womxn confronted with and bombarded by sexual harassment often on a daily basis.

In her study with secondary students in Finland, Lahelma (2002) makes note of one girl, Hannele, and the constant harassment she faced from the boys in her class. In one instance, a boy, Mauri, crawls under the table in the middle of a lesson (and even smiles at the researcher) as he is about to poke Hannele's buttocks. Hannele is startled by Mauri's uninvited touching of her body. Interestingly, during the time of the study, Hannele claims that there is no bullying in her classroom. Though when she is interviewed five years later, Hannele articulates that she was indeed harassed every day by a male peer; yet, she refuses to divulge who it was (despite the amount of time that has passed). Hannele goes on to say that if she was quiet, the male peer

would stop the harassment. Meaning, this young, female student not only learned that the classroom was a space in which she would be non-consensually touched by male peers, it seems without interference from any adult, but that speaking out against this harassment would only lead to more. As an adolescent, Hannele had already internalized the message that she must be silent on matters of sexual harassment for fear of further action or retaliation.

This is a singular instance recorded by one researcher about one participant at a particular moment in time; yet, it does not stand alone. It is reflective of gender hierarchies and the violence perpetrated against girls and womxn largely by boys and men. Hannele's experience is one of an endless amount of narratives and recollections that bolster McCullough's (2017) finding that boys utilize sex harassment to maintain social, emotional, and physical dominance over girls. This dominance does not end when the harassment does, for even five years after Hannele's experience was documented, she still remains silent on who it was that harassed her so relentlessly as a young adolescent.

Though situated in a different cultural and temporal context, McCullough's (2017) findings mirror those of Lahelma (2002) in terms of the non-consensual touching of female students' bodies. She found that boys would exert physical control over girls' bodies by blocking their paths to hug the girls (resulting in the girls having to physically shove them off their bodies), wrapping their arms around girls' necks, and picking them up. Quite often these behaviors resulted in girls being late for classes or delayed them in being able to complete a classroom task. And yet in conversations with students and teachers alike, McCullough found that not one of her participants believed that sexism or acts of sexism were perpetrated in their school.

What #MeToo Can Mean for Schools

The MeToo movement started by Tarana Burke over ten years ago has helped to publicize the forms of sexual violence taking place in every imaginable sphere. In the past two years, countless men (and indeed some womxn) from actors to executives to chefs to supreme court justices have been outed as predators and enactors of sexual harassment. And yet, one of the spheres in which womxn and girls are most vulnerable to gender harassment, is not yet a major part of this conversation or resistance: P-12 schooling. As Kimberly Churches, the chief executive officer of the American Association of University Women (AAUW) reminds her readers, harassment is not something that happens when a womxn is an adult and becomes a part of the workforce, it often starts much earlier (2017). Understanding the lack of conversation around sexual harassment and consequences for those engaging in this behavior in educational spaces, *Rethinking Schools* published an issue entitled *#SchoolsToo: Educators' Responsibility to Confront Sexual Violence* in Spring 2018. The publication shines a light on not only the gendered and sexual violence that occurs within schools, on playgrounds, on school buses, etc., but also on the notion that young people, through schooling, are socialized into assuming roles (Marshall& Reinhartz, 1997) that have a hand in facilitating misogynistic ways of moving through one's world.

#MeToo at its core is a movement about explicitness: explicitly labeling predators, explicitly terming lewd behavior as sexual assault, and explicitly stating that this gender related violence has explicit consequences for the perpetrators and must stop. And yet in so many educational contexts, these conversations and consequences for predators are anything but explicit, and often they are non-existent.

Linguistic Harassment: The Use of Violent and Gendered Language

McCullough's ethnographic work detailed in the preceding section not only found physical manifestations of sexual harassment, but verbal ones as well. Boys' constant use of violent language also included threats of physical violence; in example, McCullough notes that boys would threaten to slap girls. Additionally, their linguistic harassment often took the form of policing girls and their bodies with the use of demeaning language. Physical threats and belittling language targeting girls both function similarly to the physical demonstrations of power detailed above—ultimately it is a tool to exert male dominance.

Eliasson et al. (2007), similarly to McCullough, note the use of verbal abuse enacted by male students. They see verbal abuse as a "cultural resource for the construction of gender identity", and moreover, to create a hierarchy amongst these gender identities (Eliasson, 2007, p. 588). According to the researchers, boys secure their hegemonic place through the use of sexual slurs targeting girls. And it is through this sexual verbal abuse boys make themselves the evaluators and positioners of girls' femininity.

The sexual harassment taking place in schools, whether physical or linguistic, ultimately relays the message that school hallways and classrooms are male dominated spaces and that girls ought to know it. Boys take up (meaning they are permitted to take up) space (Galman & Mallozzi, 2015; Gober & Mewborn, 2001) with their bodies and voices, using the former to touch girls when they say no, and the latter to shout demeaning, sexist slurs. It seems that boys are not only asserting their social, emotional, and physical power over girls through these forms of sex harassment as McCullough states; they are also using this type of violence to punish girls for simply having voices and bodies that occupy educational spaces.

The line between sexual harassment and sexist harassment may seem blurry as both forms of harassment are largely perpetrated by boys/men onto girls/womxn; however, they are distinct. Sexual harassment, as detailed above, is sexual in nature and inclusive of physical acts and obscene language. Sexist harassment, on the other hand, does not necessarily include sexual language or acts; rather, it is harassment that is gender-based, meaning it is directed at girls for the sole reason because they are girls (Lahelma, 2002) and the harassers are not. Through this harassment, boys seek both differentiation from and domination over girls.

Eliasson et al. (2007) highlight an instance of sexist harassment in which a participant named Isabel recalls an event from physical education class. A male peer named Emanuel, who Isabel notes regularly 'messes' with her, pushes her down during class, despite Isabel's pleading for him to stop. She gets extremely angry and walks out of class. Ultimately, Isabel is marked down for missing class, while Emanuel is not punished in any way for his actions. This upsetting interaction demonstrates not only the physical intimidation Lahelma (2002) describes in her definition of sexist harassment, but clearly elucidates the ways in which males use sexist harassment to force girls out of educational spaces. In this example, Isabel's infuriation with Emanuel's constant harassment leads her to physically exit the learning space. Thus, she not only misses this opportunity for learning, but she is then penalized by the same institution that allows for this chronic harassment in the first place.

Thorne (1993) details vignettes that demonstrate not just a gendered separation, but a separation that assigns value to gender—a hierarchy. This hierarchy is realized through the utilization of sexist harassment. In one of these instances a high-status boy walks by a lunch

table in which there are boys and girls sitting together, the boy exclaims, "Oooo, too many girls," and went to sit at an empty table (p. 43). The boys who had been sitting with the girls packed up their things to join him; no other boy sat at the table with the girls following his remark. Similarly, a boy name John stood at the end of the girls' line as students were returning to class from recess; teasing immediately ensued in which students not only made fun of him for being in a girls' space but actually called John a girl, which Thorne notes sends him quickly over to the boys' line. From these snapshots, it is evident that girl dominated spaces are considered unappealing, they are spaces that warrant teasing, and should be avoided at all costs if one is positioned higher on the gendered hierarchy.

Interestingly, when a girl crosses the gendered boundary (accidentally of course), it does not result in teasing; this is because boy dominated spaces aren't funny. They are neither places that need to be avoided nor are they a risk to girls' status. This is demonstrated in one of Thorne's (1993) vignettes when a girl becomes clearly and physically uncomfortable the moment she notices she is in a male dominated space, so much so that she moves further back in line to be with other female students. In understanding that sexist harassment perpetuates a gendered hierarchy, we must bear in mind that the labels of 'boys' and 'girls' are not only verbal markings of gender, but often have distorted connotations that "sink…deeply into a person's sense of self" (p.35).

Teacher Complicity in Gendered Harassment

McCullough's 2017 piece: *I Hope Nobody Feels Harassed" Teacher Complicity in Gender Inequality in a Middle School* focuses on the role educators play in allowing classrooms to become and remain sites of gender violence and harassment. Ultimately, McCullough found

educators often normalized hegemonic masculine behaviors as typical adolescent behavior. This in turn perpetuated systemic gender inequity at the site McCullough conducted her research. Meaning, teachers' normalization of linguistic/physical harassment and concurrent delegitimization of gendered violence becomes a major contributing factor to the gender inequity permeating the learning space McCullough found herself. And yet, despite the witnessing of physical threats of violence, the non-consensual touching of girls' bodies, and the demeaning/belittlement of girls' appearance, both teachers and students repeatedly told McCullough that their school was a gender equitable site and that sexism, in any form, was not present.

Perhaps this refusal to see and name sexism is linked to our understanding of systemic gender inequity as implicit, elusive, and hidden. But, as we can see here, sex harassment is anything but hidden; it is explicit—explicit touching, explicit threatening, explicitly pushing girls down and then out of learning spaces while bolstering boys' dominance over girls. Perhaps in shifting our understanding of gendered harassment from implicit to explicit, teachers and students alike would have no choice but to choose disruption over complicity, or at the very least acknowledge a gendered and violent issue.

#2: Misrepresentation

"For most of history, Anonymous was a woman." -Virginia Woolf

A pervasive and critical means of marginalizing womxn and girls in educational spaces is through the lack of and misrepresentation of females in texts. The issue of gender and representation is multifaceted; that is to say it is not limited to simply the representation of female characters in texts. Rather, both the dearth of female representation as well as the pervasiveness of misrepresentation spans from characters, to authorship, to historical figures, and

also to sense of self within educational spaces. In this section, representation as it connects to all of these are explored.

<u>Underrepresentation and Authorship</u>

The underrepresentation of female authors is substantially documented (AAUW 1992; Davis 1989). Hartman (2006) notes Applebee's (1996) survey of English department chairs across the US, in which Applebee found that of the texts that constituted required reading for students, 98% of the authors were white and 81% were male. The implications of this are vast and dangerous. Most significantly, girls/womxn as well as people of color's voices and experiences remain unheard and unrepresented; or, they are misrepresented as their words, actions, and characters are developed by authors whose own identity is that of the oppressor. Hartman invokes McCracken's (1992) warning that if girls are not taught to read these (male-authored texts) more critically, "girls will continue to read the story of [their lives] as a forced choice between an uninteresting, good girl and a hated but bad girl; a wife and a mother or a loony spinster" (p.86). I would push this statement further in asserting that it is not only girls who will read their lives this way, but *all* students will come to see and understand girls/womxn as only capable of existing as one-dimensional and rigid archetypes. Additionally, girls/womxn of color may *never* see themselves represented via required school texts. The ethnographic research detailed in the following paragraphs not only highlights the problematic representation of girls/womxn, but demonstrates the tangible implications of this chronic omission. One must consider the lived consequences of a persistent lack of/stereotypical misrepresentation of females for *all* readers.

Cinderella and Girl Pirate Captains: Female Characters and Texts

Hayik's (2015) as well as Galman and Mallozzi's (2015) studies take place on different continents with significantly different age groups: the former with high schoolers in Israel and the latter with preschoolers in the US. And yet, these pieces both speak to the discriminatory representation of girls and womxn in texts/media as well as the explicit inequities these texts/media perpetuate in the lived experiences of students.

Grounded in critical literacy pedagogy, Hayik's study focuses on a six-week intensive English course for Israeli Arab students, with an explicit focus on gender issues in texts. Though the students read a few texts throughout their time in the course, the majority of the piece focuses on student conversations centering on Cinderella and gender. With just some simple probing about Cinderella's goals, and moreover what she had to do to achieve these goals, many female students in the course quickly began critiquing the narrative surrounding Cinderella. Hayik states her surprise in that merely asking questions about agency during the first session of the course led to female students immediately problematizing a story they had adored since they were children. Hayik writes that this led to a discussion about how texts portray females and later about students' own agency. It seems that in simply asking a question, in making something explicit (Cinderella's passivity), that may have been implicit before, students not only wake up, but connect the text to their lived experiences, and eventually feel a call to action. However, not every student wakes up, particularly those whose lives 'benefit' from narratives supporting non-agentive girls/womxn.

Campbell Galman and Mallozzi's (2015) work focuses on a central vignette that captures an interaction between Rose and Lizzie (girls in the preschool class being observed), Rory (the

dominant boy in the same class), and Patty (the classroom teacher). Rory and his usual playmates consistently take up the central play space to enact a pirate game modeled after a popular TV show and book at the time of writing. It is important to note here that even this taking up of space (e.g. always playing in the most coveted/central play area), while girls are forced to the periphery, is a telling example of how girls are literally and physically marginalized in learning spaces.

The vignette begins with Rory's declaration that girls cannot be pirate captains; Patty overhears this and intervenes. Throughout the interaction between the students and teacher, Rory becomes increasingly frustrated and continues to assert that girls cannot be pirate captains but can be crew (helpers). Rory's rigidity in who can play a pirate captain is tied to the TV show and book which depict only Jake, a handsome, hegemonically male character as the sole pirate captain. To logically counter Rory's claims, Lizzie announces that she has seen a girl pirate captain in a book she owns. But Rory remains uninterested in this noncanonical, read less important, text.

As the researchers note, Rory's experiences are legitimized as canonical; Lizzie's are not. Thus, while Lizzie is inundated with images of a male pirate captain, as this is the hegemonic norm, Rory has the option of choosing not to see, recognize, and name a girl as pirate captain as this is only the case in peripheral texts. Rory is not forced into any contact with these 'other' texts, the way that Lizzie is constantly with Jake (and with Rory reproducing Jake in the classroom). This complicates what Hartman (2006) argues in her piece, when she claims that this type of male-identified text (and more largely, literary canon), forces womxn to identify against themselves and to see themselves as male. Lizzie, it seems does not need to identify herself as male in order to be a pirate captain as she has alternative versions to Jake in her literary

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repertoire. However, Rory does not possess this alternative version, nor does he recognize it as legitimate.

Unchanged Positions

In both Hayik's (2015) and Galman and Mallozzi's (2015) studies, at least one student's rigid and patriarchal stance on gendered positions does not change; both students are male. In Hayik's piece this student is Anan, a high schooler who declares that because men work hard to earn money, womxn must serve them. Despite pushback and outrage from female peers, particularly with the word 'serve', Anan refuses to shift his position. Similarly, in Galman and Mallozzi's (2015) piece, the bell rings to signal the end of free play and thus the conversation of pirate captains. There is no conclusion reached and Rory's, like Anan's, stance remains unchanged; in fact, he claims that if Rose and Lizzie want to be pirate captains, he will become very angry and play a game on his own. Ultimately, Patty's time-consuming attempt to shift Rory's sexist stance results in his claim becoming the lived reality for the students involved as Rose and Lizzie are not given the opportunity to become pirate captains.

This marginalization, once seen as explicit, and moreover unbearable for those under- and misrepresented, forces girls/womxn to seek other narratives and representations of self. It forces the marginalized to act, to ask questions, to critically engage, and to stand up to say, 'I can be a pirate captain, too!' And yet, those who remain dominant via lacking representation and antiquated narratives of non-agentive females are not forced to do the same work. It seems that without the Rory's and Anan's of the classroom shifting their positions, the girls will remain frustrated as they continue to be relegated to the role of either servant or crew, never quite attaining captainship.

A Look at School Texts Used around the Globe

Across disciplines and national/cultural contexts, authors in the field of gender and education have not only conducted ethnographic research as detailed in the sections above but have also looked to textbook analyses to bring to light the severe lack of and problematic female representation specifically found in school textbooks (Blumberg, 2008; Miriou, 2004; Porreca, 1984). While countless data show a pattern of gendered biased curricular materials, two ideas in particular are made clear via this research: 1) Womxn and girls are represented much more infrequently than their male counterparts and 2) When females are either depicted or described, they are relegated to the private sphere and/or rigid, stereotypical archetypes. And as shown in the preceding section, this dearth, singularity, and rigidity of female representation is harmful to the students consuming gender-biased materials (Galman, Mallozzi, 2015; Hayik, 2015; McCracken 1992).

Through their textbook analyses, Blumberg (2008), Miriou (2004), and Porreca (1984) found that females are represented via images as well as within written content significantly less than males. Miriou's (2004) study centers on the Romanian schooling context. In analyzing 106 textbooks, the study found that 5,500 images contained people. And of these images, 3,281 images included men and boys while only 756 included womxn and girls. Miriou's analysis does not only look at a few texts but examines over 100 within the Romanian schooling context. Within this extensive content analysis, Miriou (2004) concludes that in young elementary school grades, females are represented nearly a quarter of the time; by the time students are in secondary school, this number decreases to 10%. Porreca (1984) speaks to the omission of womxn in curricular materials when she writes, "when females do not appear as often as males in the text (as wells as illustrations)… [the] message is that women's accomplishments, or that

they themselves as human beings, are not important enough to be included" (Porreca, 1984, p. 706). Within these analyses, however, it is not just a question of female existence, but one of female portrayal. Meaning, representation is a multifaceted issue, one with nuance and layers. Thus, representation does not begin and end simply with the idea of existence (or lack thereof); rather, representation as a gendered and educational issue can be analyzed through the portrayal of females when they are in fact depicted/described in curricular materials.

Specifically, textbook analyses from varied national contexts look to the occupational portrayal of womxn. As Miriou (2004) found, "there are almost no successful female models in textbooks" (p. 91). Textbooks from third to twelfth grade contain a mere 2.2% of womxn working. Out of a total of 1,306 images depicting recognizable trades, 1,290 are performed by men, while 16 are performed by womxn. Similarly, Porreca's (1984) textbook analysis which focuses on fifteen texts used in ESL centers across the US found similar sexist tropes. Porreca (1984) highlights two textbooks in particular in regard to their misrepresentation of working womxn. In one text, the total list of female occupations is made up of only secretary (which is mentioned four times), teacher (which is mentioned five times), and landlady. The second text only includes three occupations: babysitter, registered nurse, and secretary. Additionally, the most frequently mentioned occupation for males, across all fifteen texts, was president which occurred a total of 111 times, while the most common occupations for females was teacher which was mentioned 28 times. Thus, Porreca (1984) demonstrates that occupational portrayal in these curricular materials are not only sexist in their rigidity to stereotypical roles and spheres of influence, but also in the sheer numerical representation of womxn working compared to men. For example, the most infrequent occupation Porreca (1984) lists for males is mentioned 41 times which is significantly more visibile than the most frequent occupation listed for females

(mentioned 28 times). To demonstrate this point further, it seems that while teacher is the most common occupation mentioned for females (at 28 times total), it is also the third most common for males, but mentioned noticeably more frequently (43 times). This discrepancy in representation demonstrates the larger idea that within these texts males dominate the public sphere and females have limited, if any, access to it.

This notion of the public and private spheres being gendered is not new. In looking to the history of womxn's movements, Wischermann & Mueller (2004) detail the constant feminist work to shift the boundaries between the public and private spheres, noting that it is strictly men who have had access to the former. The dichotomy between the gendered private and public spheres is not only relevant to gendered occupational roles found in Porreca's (1984) analysis, yet her work provides poignant and stark examples connecting ideas of sexist occupational portrayals with visibility and representation.

In looking at these analyses not as isolated, single stories, but together, it becomes clear "materials that are biased in language, content, and/or illustrations reinforce the idea that some fields are gender specific" (Sanders, 1997, p.2). Moreover, womxn are chronically relegated to the private sphere and seen as dependent while men are persistently depicted as economically independent, multidimensional, and capable. And it seems that even with the temporal and spatial distances between Blumberg's (2008), Miriou's (2004), and Porreca's (1984) analyses, "women [remain] far less visible than men" (Porreca, 1984, p. 719) in the curricular materials students consume and engage with daily.

#3: Androcentric Pedagogy

"[G]ender bias is often present in classrooms, but teachers and preservice teachers may not notice it, at least on a conscious level." -Mary Anna Lundeberg, 1997

It is evident from the sections above that sexist curricular materials along with sex harassment work to reify systemic sexism in learning spaces. But it is the role teachers play that is perhaps the most telling of whether this sexism is upheld or disrupted. Meaning that through interactions with students, educators have daily opportunities to perpetuate the stereotypes seen in curricular materials and to ignore/enable sex harassment in their classrooms; however, this means they also have an opportunity to directly name, confront, and disrupt these issues.

<u>Teacher Attention</u>

Though unintentional, teachers persistently exhibit gender bias through "verbal interactions, eye contact, and body language" (Sanders, 1997, p. 3). Gober & Mewborn (2001) who are both practitioners and researchers of the mathematics classroom write that studies of classroom interactions often demonstrate that boys receive more teacher attention than girls, specifically in the math classroom. Gober & Mewborn (2001) further assert that boys, through their behavior, often demand the teacher's attention while girls who are quiet and obedient are often and easily ignored and/or relegated to the role of listener. Gober & Mewborn (2001) warn readers that because of this lack of attention, female students may be discouraged from enrolling in mathematics courses. Thus, the sexist interactions here are not only affecting the present but are potentially damaging to female students' engagement with the material in the future.

Speaking to similar issues, Sunderland (2000) details the dominance of males in classroom spaces. Moreover, she details the ways in which educators have enabled this dominance albeit unintentionally. These practices include allowing more response opportunities and longer wait times for male students, more interactions with male students involving giving directions or listening, and reprimanding female students for calling out more so than male students who exhibit the same behavior. Through these problematic pedagogical practices that

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have been researched and reported for decades, it becomes clear how one group is socialized into taking up more classroom space while another learns to shrink within that space.

Teacher attention does not only include verbal interactions. Sunderland (2000) invokes research specifically in the language classroom that demonstrates the importance and effect the 'teacher gaze' has on student participation and the facilitation of learning. According to the author, not only has research demonstrated that the teacher gaze is more often than not directed toward the male students in a room, but that this male directed gaze occurs during critical points of a lesson. Specifically, when a question is asked, the gaze is often upon male students which results in self-selection. Similarly, in her meta-analysis of research specifically looking at gender differences in student-teacher interactions, Kelly (1988) found that male students receive more praise, higher level questions, more instructional contact, and more academic criticism than female students. This heightened attention paid to male students in turn leads to increased learning opportunities in the classroom and a deeper facilitation of learning for one gender over others.

Sexist Assessment

When thinking about the traditional roles of teacher and student, one of the most salient duties of the former is to assess the latter. This assessment historically and commonly takes the shape of a summative evaluation stamped with a letter grade or value demarcating the achievement of one student as compared with another. Though intra-rater reliability can be critically examined using any number of lenses, Hofer (2015) evaluated the grading patterns of teachers from Switzerland, Austria, and Germany using gender as the manipulated factor. She found a consistent and clear gender bias against females, specifically in the beginning of physics

teachers' careers. With an increasing amount of teaching experience, this bias decreased with regard to the majority of teachers included in the study.

This study provides a multitude of intersections concerning teacher identity: nationality, gender, and experience in the field. Ultimately, the study points to two concerning results pertaining specifically to pedagogy; the first is that in the STEM field (a notably inaccessible field for young womxn) womxn are assessed punitively because of gender, rather than the quality of work submitted. And second, Hofer's work finds that it is the novice teachers who assess students with the most gender prejudice. This finding in particular demonstrates the need to discuss gender bias in learning spaces generally, but within the teacher education classroom more specifically. If teachers are trained with an awareness and criticality toward gender dynamics within learning spaces, it seems they would have a much better chance of disrupting problematic pedagogy surrounding gender; or even beginning their professional careers without the need to disrupt gender biased patterns set in motion.

A central component to sexist assessment is the implementation standardized tests such as the SAT, (previously known as the Scholastic Achievement Test and the Scholastic Assessment Test). The SAT is widely used in the US for college admissions and as a predictor for higher education readiness and performance. In her book, *The SAT Gender Gap: Identifying the Causes*, Rosser (1989) claims that "sex bias may be inherent IN the test itself or may be a result of the way in which the test is used" (Rosser, 1989, p. 31). This idea poignantly demonstrates the roles that both systemic sexist structures alongside testing developers', admission boards', administrators', and teachers' choices play in normalizing misogynistic practices. Meaning, while a biased structure may already be in place, in this case the SAT, what individuals decide the test should be used for as well as how to interpret it is a choice.

Rosser (1989) highlights four distinct ways sexism is expressed through the SAT: 1) Test content, 2) Test context, 3) Test validity and 4) Test use. Test content refers to men being mentioned more often or womxn being shown in stereotyped roles (similar to Blumberg, 2008; Miriou, 2004; Porreca, 1984). Test context is described as being biased when questions are set in experiences more familiar to one gender over another. (Though it is critical to bear in mind Mohanty's (1984), Butler's (1990), and Yuval-Davis's (2006) warnings not essentialize the experiences of a gender here. Meaning, there is no singular set of experiences for any gender.) The third expression of bias Rosser (1989) points to, test validity, is demonstrated in the constant underprediction of womxn's academic abilities alongside the overprediction of men's, via SAT scores. The fourth and final way in which sexism is expressed through this test is in the way the test is used. Specifically, Rosser (1989) highlights womxn's lack of access to educational opportunities because of higher learning institutions' reliance on a test (that as pointed out by the third expression) underrepresents their academic abilities.

Though Rosser's (1989) and Hofer's (2015) works span large spatial and temporal distances, both allude to a catch 22 in regard to the sexist assessment of students. Specifically, the stereotyping of girls' and womxn's academic performances as weaker than their male counterparts regularly occurs which leads to the falsely and often closely held belief that female students are consistently underperforming, particularly in fields such as STEM. This is not just linear cause and effect, but a catch 22; thus, this falsely believed underperformance of female students leads back to the reifying of stereotypes about their academic abilities. Despite this dangerous cycle being predicated upon a distorted view of ability and performance, these sexist perceptions result in tangible restrictions and consequences for female students' academic trajectories and career paths.

Pedagogical Practice as the Cornerstone for Change

There is a need to explicitly name these sexist pedagogical practices and moreover disrupt them. And yet, the androcentric pedagogies referenced in Hofer (2015) and Rosser (1989) can often be viewed as elusive or implicit, another motif seen throughout literature centered on gender inequity in education. This is demonstrated quite clearly in Davis & Nicaise (2011) who found disparate results regarding teachers' professed gender equitable practices in physical education classrooms and what was actually occurring. Similarly, McCullough (2017) found that when speaking with teachers and students both stated that sexism never entered their halls and classrooms. Yet, through documentation and participant observation, all of the researchers mentioned above found gender inequity and sexist practices to be commonplace within their research sites. Davis & Nicaise (2011) note that this may point to differing views about what gender equity looks like, but perhaps it is more than that.

As with sex harassment and female misrepresentation in curricular materials, it is time to explicitly name certain pedagogical practices as androcentric and sexist. In doing so, teachers and students may be better equipped to not only notice but to confront these practices. Sexism does not have to be an inevitable part of the schooling system, nor should it be. It should not become so endemic that it is unrecognizable or claimed by those experiencing and enacting it to be nonexistent. Rather, schools can become sites of disruption; teachers and students alike can become change agents in their classrooms and hallways. Yet, this can only be done through a shift in pedagogical understanding, awareness, and practice.

Second Theme: Intersectionality and Anticolonial Feminist Theories

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"I will keep writing about these intersections as a writer and a teacher, as a black woman, as a bad feminist, until I no longer feel like what I want is impossible. I no longer want to believe that these problems are too complex for us to make sense of them." -Roxane Gay

In 1989 Crenshaw wrote her foundational analysis that centered US Black womxn's experiences with discriminatory employment practices. She states that intersectionality is necessary "in order to contrast the multidimensionality of Black womxn's experiences with the single-axis analysis that distorts these experiences" (p. 139). Through her analysis, it becomes evident how oppression is often thought of and constructed as subordination occurring along a single axis, when in actuality this limited analysis not only distorts experiences but also works to marginalize and theoretically erase Black womxn. In *Black Feminist Thought*, Collins (2000) writes, "Intersectional paradigms remind us that oppression cannot be reduced to one fundamental type, and that oppressions work together in producing injustices" (p. 18). This is similar to Yuval-Davis's (2006) argument that social divisions have different ontological bases and attempts to essentialize 'Blackness' or 'womanhood' as manifestations of concrete oppression will always conflate these narratives. Collins (2000) builds upon Crenshaw's work on intersectionality (1989; 1991) with the notion of the *matrix of domination*. She distinguishes her idea from that of intersectionality in that the matrix of domination describes *how* this intersectional oppression is organized. Meaning, "regardless of the particular intersections involved, structural, disciplinary, hegemonic, and interpersonal domains of power reappear across quite different forms of oppression" (Collins, 2000, p. 18).

Intersectionality and Essentialism

Invoking anticolonial feminist theorists alongside empirical studies utilizing an intersectional approach to educational research centered on gender inequity (Hartman, 2006;

Fordham, 1993; Murphy et al., 2013; Neal-Jackson, 2018) helps us to better grasp how the marginalization of female students is multidimensional and also reminds us to not to fall prey to the practice of essentializing the experiences of girls and womxn (Butler, 1990; Collins, 2000; Mohanty, 1984; Moraga & Anzaldúa, 1983; Yuval Davis, 2006). However, understanding that the intersection of identities creates different experiences of privilege and oppression for individuals is only a partial understanding of intersectionality. An equally critical part of this theory and how it has been pushed forward is understanding that though individuals may share multiple identities, i.e. gender, race, class, age, their experiences are still not monolithic and should not be construed and understood as such.

As Smith (2012) writes, essentialism is the notion that those relegated to a particular category "cannot change, cannot recreate themselves…nor can they be complicated, internally diverse or contradictory" (p. 77). In her work, Smith (2012) opens up possible worlds in re-presenting essentialism as it connects spiritually and humanely to Indigenous communities. In reclaiming this language, in taking a notion that has been historically and presently used to oppress her own identity and returning its meaning to something beautiful, to something sustaining for herself and community, Smith demonstrates that it is indeed possible to think ourselves out of oppressive and dominated spaces (Mohanty & Alexander, 1997).

Perhaps this means that classrooms too can be re-presented as something different, as something sustaining. Perhaps they can become "locations of possibility" (hooks, 1994, p. 207) in which schooling can become what it has claimed to be for so long, but what in reality has been for too few: a means of equity, of freedom, and of liberation:

In that field of possibility we have the opportunity to labor for freedom, to

demand of ourselves and our comrades, an openness of mind and heart that allows

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us to face reality even as we collectively imagine ways to move beyond

boundaries, to transgress. This is education as the practice of freedom (hooks,

1994, p. 207).

<div align="center">Intersectionality, the Classroom, and Loudness</div>

One noticeable common denominator amongst the works of educational researchers

Hartman (2006), Fordham (1993) Murphy et al. (2013) and Neal-Jackson (2018) is the notion of

volume. Specifically the words 'loud'/'loudness' are mentioned frequently and can even be

found in the titles of Hartman's (2006) and Fordham's (1993) articles. This is perhaps

unsurprising because as demonstrated in previous themes, female students are conditioned to

remain silent, obedient, and in the periphery of classroom spaces (Galman & Mallozzi, 2015;

Gober & Mewborn, 2001) while their male counterparts take center stage. Thus, any departure

from this sexist belief of what female studenthood should look like is often perceived as 'loud'.

Hartman (2006) intersects gender, race, and class as she focuses specifically on the

classroom experiences of white, working-class girls. The study finds that these girls, in contrast

with their white, middle-class female peers, developed a discourse of a 'good student' which

included silence as a means to succeed. An intersectional approach as well as the reminder to

steer clear of essentializing female students' experiences in school is crucial here as the two

groups Hartman (2006) observes: white, working-class girls and white, middle-class girls, only

differ in one social division—class, while they share two—gender and race. And yet, class seems

to create a vast dissidence in the way these girls represent themselves and are perceived in

learning contexts. Specifically, the vast majority of working-class girls believed that they were

perceived as 'quiet'; here, quiet does not only mean they did not speak very often in class, "but

also that teachers and classmates thought that they did not have strong opinions …or were not

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confident enough to express them" (Hartman, 2006, p. 94). This contrasts greatly with the white, middle-class female students who were much more likely to describe themselves as 'talkative', 'confident', or as a 'leader'. These working and middle-class girls' perceptions of self clearly demonstrate the need for an intersectional understanding of the experiences of girls and womxn in classrooms in that they problematize the idea that female students are quiet and subordinated across the board. It is clear that when intersected with race and class, the link between gender, sexism, and the classroom is complicated.

Fordham's (1993) and Murphy et al.'s (2013) empirical studies as well as Neal-Jackson's (2018) meta-ethnographic literature review, (which synthesizes only empirical studies), all speak to the experiences of Black girls in US educational contexts. And while these works are not situated in the same context, in terms of physical location, time, and age of participants, all underscore the perceptions of these girls as contrary (Fordham, 1993), noncompliant (Murphy et al., 2013), and unteachable (Neal-Jackson, 2018). These perceptions, often put forth by white educators and administrators, create hostile schooling environments that lead to "a lack of academic and social support, challenges to justice and fairness, presumptions of guilt, miscommunications and misunderstandings" ultimately leading to the alienation of these girls from learning processes (Murphy et al., 2013, p. 586). Similarly, Fordham's foundational work (1993) which details the normalization of 'femaleness' as white, middle-class womanhood alongside a hegemonic patriarchy both work to assert Black girls' "nothingness" (p. 3). Ultimately, both Fordham (1993) and Murphy et al. (2013), whose works span two decades, point to pedagogical practices that work to misconstrue Black girls' identities, and institutional policies that punish these girls as well as fail to meet their needs (Neal-Jackson, 2018).

Resistances

The notion of resistance plays a role in Fordham's (1993), Murphy et al.'s (2013), and Neal-Jackson's (2018) works, albeit differently. While resistance is mentioned as reflecting individual empowerment (Murphy et al., 2013), and as a tool to subvert racist and sexist narratives that normalize not only patriarchy, but also white womanhood as the standard for 'femaleness' (Fordham, 1993), it is complicated in Neal-Jackson's (2018) review: "Young Black women should not be expected to bear the weight of eradicating the inequity they did not create" (p. 541). Meaning, racist and patriarchal structures should not only be the fight of those who are most oppressed by them; it is not the sole role of Black girls and womxn to resist these structures and the pedagogical practices that reify these structures. This is reminiscent of Ahmed's (2017) notion of the problem with resiliency in which she explains that the problem with resiliency is that we repeatedly expect the same people to be resilient (re: girls/womxn of color) and never change the structures that demand this resiliency.

Essentialism Revisited

An important note on the idea of essentialism can be made here in terms of authorship and content. Though the authors centered here: Fordham (1993), Murphy et al. (2013), and Neal-Jackson (2018) all write about the experiences of Black girls in schooling contexts, they do not find identical themes, have identical interactions, nor define and interpret terms identically. There are of course themes that connect these works (as described above), but they are not carbon copies of one another. While the idea of intersectionality is explored in this section in terms of how race, class, and gender intersect with one another to create different experiences for those who do not share particular social divisions (as in Hartman's (2006) comparison between working and middle-class girls), it is equally important to make explicit and recognize the vast

spectrum of experiences, and interpretations of those experiences by individuals who do share

multiple social divisions (i.e. Black girls). If we do not do this, we as educators and researchers

fall prey to essentialism and inevitably claim that our most marginalized students are monolithic,

and cannot be recognized as "complicated, internally diverse or contradictory" (Smith, 2012, p.

77).

<p style="text-align: center;">One Last Note on Intersectionality, the Classroom, and Loudness</p>

I return to the notion of loudness to conclude this section not only because it is a central

theme found in Hartman (2006), Fordham (1993), Murphy et al. (2013), and Neal-Jackson

(2018), nor because ideas of who is permitted to be loud and who is punished for being loud are

complicated here, but also because the way in which students in these studies internalize

narratives centered on loudness are telling. In Hartman's (2006) study, white, middle-class girls

prided themselves on being talkative leaders of the classroom, while white working-class girls

were often perceived as quiet. But perhaps the most interesting part of this dichotomy is that this

perception of being quiet is met with a belief of "being loud on the inside" (p. 93). Moreover, the

notion of loudness here, as exemplified by their white middle-class peers, is seen as a positive; a

trait that even if not seen by others, is believed to be a positive and desirable part of white

working-class girls' identities. This is in direct contrast with Murphy et al.'s (2013) Black

participants who were not only constantly told they were loud and disrespectful by white

educators but also punished for this perceived loudness. It is important to note that these girls did

not view themselves or their interactions with teachers as loud; they found themselves penalized

for simply answering their teachers' questions. As Murphy et al. (2013) writes, "these

differences in cultural communication patterns impact the learning environment of children of

color" (p. 600).

Crenshaw (1989) emphasizes that understanding oppression cannot happen with a single-axis analysis. Because as demonstrated here, the notion of loudness, meaning space and voice, is not experienced, perceived, and internalized the same amongst all girls and young womxn. In Hartman's (2006) study we see a white female student who is perceived by educators as quiet, but positively thinks of herself as loud on the inside while in Murphy et al.'s (2013) study, we see Black female students who are persistently deemed loud by educators, but do not view themselves or their interactions this way. Thus, research questions and analyses cannot solely look to gender and its relationship to space/voice in learning spaces; rather gender must be deepened and complicated by race and class. We must continue to understand how these social divisions cause greater dissidence between girls' and womxn's external and internal perceptions of self in the classroom.

<u>Third Theme: Teacher Beliefs</u>

"We see this growth as a complex and continuous process. Thus, we must create the space for other feminist instructors to be open with their vulnerabilities and strengths, as we encourage our students to do the same." – Elizabeth A. Sharp, J. Maria Bermudez, Wendy Watson, and Jacki Fitzpatrick

Teacher Beliefs Connected to Gender

As demonstrated earlier this review, sexist pedagogical practices revolving around teacher attention and assessment create classroom environments that allow male students' interests, questions, and intellect to be praised, while at the same time ask female students to remain silent (Gober & Mewborn, 2001; Kelly, 1988; Sanders, 1997; Sunderland, 2000) and relegates girls/womxn to lower assessment scores for no other reason than their gender (Hofer, 2015). These practices are not isolated incidents, nor should practices be understood as occurring

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in a vacuum; rather, teacher practices are intimately linked with teacher beliefs. As Gansen (2018) writes, "Most educational researchers agree that teachers' beliefs are connected to their teaching practice, classroom interactions, and decision-making" (p. 395). In thinking particularly about this literature review and dissertations study, it is imperative to critically examine how teacher beliefs explicitly connect to gender.

Drawing on two distinct yet interconnected theories: Gender Schema Theory (Bem, 1981 and 1983) and Developmental Intergroup Theory (DIT) (Bigler & Liben, 2007), the link between teacher beliefs and gender is illuminated. To understand Gender Schema Theory and its implications for this work, it is first necessary to understand the definition and role of sex typing. According to Bem (1983), sex typing is "[t]he acquisition of sex-appropriate preferences, skills, personality attributes, behaviors, and self-concepts" (598). It is important to apply Butler's theory of performativity (1988) here and to understand this 'appropriateness' as socially constructed, performed, and reified. Gender Schema Theory proposes that sex typing occurs mainly because of a child's readiness to organize information about the self "according to the culture's definition of maleness and femaleness" (Bem, 1983, p. 603). And often this cultural definition is shown and performed at school and stems from teacher beliefs. Furthermore, according to this theory, teacher beliefs and attitudes connected specifically to gender may impact behavior and practices in the classroom (Bem, 1981, 1983; Farago, 2016). Thus, socially constructed and culturally dependent notions of gender and 'appropriate' manifestations of gender are not only established in classrooms via teacher beliefs and attitudes, but then reinforced through teacher practices and interactions with students. And it is when students internalize these gendered expectations and models provided for them that they then perform gender in stereotypical ways and the cycle of belief-practice-performance is repeated.

In looking at DIT, one of the three core processes explained in the theory is the developing of stereotypes and prejudices toward social groups (Bigler & Liben, 2007). The development of these stereotypes and subsequent prejudice occurs "once categorization along some particular dimension" takes place (p. 166). The researchers posit that schools are a context in which this categorization takes place. Whether addressing students as 'boys and girls' or giving students different classroom roles based on gender, gender is regularly used as an organizational tool to label and sort students. When this happens, children conceptualize these labeled groups as different in meaningful ways and develop biases towards those that share the same label. Moreover, through these pedagogical practices routinely used in the classroom as organizational structures, students become likely to internalize these stereotypical gendered beliefs themselves (as shown in Gender Schema Theory). Ultimately, Bigler and Liben (2007) demonstrate the effect that environmental control, most poignantly for this study, educational contexts, have on the development of biases.

Separately these theories each demonstrate the role that teacher attitudes and beliefs (which manifest as practices) have on the development of student schemas and understanding of self and others. Together, these theories show the effect that educational spaces, and more specifically teachers, can have on providing models for students that reinforce stereotypical gendered beliefs and understandings. These beliefs and practices are internalized by students which facilitates not only biases and prejudices, but also actions and performances that reify these stereotypical gendered beliefs thus creating, strengthening, and normalizing an oppressive cycle.

Shifting Teacher Beliefs-If, How, and Why They Change

In the mid-1980s to the mid-1990s, there was a shift in the research focused on teaching and teacher education from teacher skills to teacher thought processes (Richardson, 1996). This shift demonstrated an interest in "the formation or transformation of teacher thinking and reflective processes, dispositions, knowledge, and beliefs" (Richardson, 1996, p. 19). This interest around teachers and their beliefs prompted studies that specifically examined changes in beliefs for both preservice and in-service educators. These studies looked at these changes as both processes that occur simply in gaining teaching experience and also as a result of teacher education courses. The literature and studies revolving around shifting teacher beliefs have relegated scholars to two distinct and opposing camps: those who posit teacher beliefs are extremely difficult or nearly impossible to change, and those who claim not only can educators' beliefs *and practices* change, but also teacher education programs can facilitate significant changes in teacher beliefs (Richardson, 1996).

Shifts in Teacher Beliefs via Time and Experience in the Classroom

As teachers gain experience in the classroom their beliefs may shift due to the socialization of their particular school context and the relationships they form with other teachers. This holds true for student teachers as well, whose cooperating teachers often have an effect on the socialization of their student teacher (Bunting, 1988; Richardson, 1996). In fact, when looking specifically to student teachers, researchers found that a shift in belief from a more humanistic view to a more custodial one takes place as they gain more experience in the classroom. Cochran-Smith (1991) posits two explanations for this shift in belief: 1) Student teachers are affected by the conservative force of schooling, and 2) Student teachers' personal experiences in schooling which often come to the forefront counter the humanistic pedagogy learned in teacher education programs.

Bunting's study (1988), which focuses on student and cooperating teacher pairings, similarly found that cooperating teachers "serve as a socializing influence" (Bunting, 1988, p. 46). However, dissimilarly to the findings above, Bunting posits that changes in student teachers' beliefs and actions can become more flexible and adaptable when cooperating teachers modeled this for them. She further states that teacher education programs knowing what they desire from student teachers' practicum placements (whether that be increased flexibility or not) could greatly help in matching student teachers with cooperating teachers in specific placements. Regardless if a shift from rigidity to flexibility or from humanistic to custodial was found, the researchers included in this section all posit that teacher beliefs, specifically those of student teachers, are susceptible to change once entering the classroom, and particularly with ongoing exposure to cooperating teachers' models, beliefs, and practices.

<u>Shift in Teacher Beliefs via Teacher Education Programs and Professional Developments</u>

Richardson (1996) synthesizes and analyzes studies examining the role that teacher education programs as well as professional development programs have on educators' beliefs. The results are complex as she writes, "Some programs affect change and others do not; some programs affect certain types of students and not others; and some beliefs are more difficult to change than others" (NP). While this may seem contradictory or inconclusive, this finding in actuality speaks to the diversity of teacher education programs, the students that comprise these courses, and the educators that comprise different schooling contexts. Teacher education programs and schools themselves are not monolithic, they must always be contextualized and understood as diverse, of containing numerous and differing knowledges, conceptualizations, and beliefs about pedagogy. It follows then, that there would neither be a single program that changes the beliefs of every participant nor a single belief that will always shift when taking part

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in a program either as a preservice or in-service educator. Nonetheless, via Richardson's analysis (1996), certain patterns are elucidated signaling the reader of particular why's and how's of shifting teacher beliefs.

Richardson (1996) invokes Holingsworth (1989) who found that student teachers' initial beliefs had an effect on the shifts in beliefs that occurred within teacher education programs. She also posited that students who were able to confront their beliefs, for example being placed in cooperating teachers' classrooms who held conflicting opinions, helped preservice teachers develop deeper knowledge. Morine-Dershimer (1989) also focusing on student teachers in teacher education programs found that students did change their conceptions, specifically those around planning and content throughout their time in a teacher education program. Interestingly she also noted a difference between undergraduate seniors and master's level students specifically in the way they utilized concept maps; the former used these maps to reflect on the lessons they already executed, while the latter used the maps to imagine future possibilities. Also looking to student teachers, Ben Peretz (1990) focused on the beliefs of student teachers in an Israeli context. She writes that student teachers who are more dogmatic do not shift toward a more progressive stance while in their teacher education program, while students who are less rigid will.

The Impact of Professional Development on Teacher Beliefs

While the research focused on preservice teachers is complex and at times contradictory, the research focusing on in-service educators is less so (Richardson, 1996). Richardson includes several studies in her analysis that center on different types of teacher beliefs spanning from beliefs focused on a particular subject (e.g. mathematics), to overall conceptions of teaching (e.g. leaning toward a constructivist approach and understanding of teaching), to the link between

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shifting beliefs and shifting practices. Richardson (1996) concludes that professional development that centers, at least partially, on teacher beliefs are significant in changing pedagogical practice. This is perhaps one of the most critical and telling pieces of this literature review as it connects explicitly to this dissertation study. While Richardson (1996) and the studies she cited may not have focused on gender or sexism, they do center on the if's, why's, and how's of shifts in teacher beliefs. And her ultimate finding that professional development focused on teacher beliefs can meaningfully affect instructional practice is greatly promising for not only the significance, but moreover the impact that an anti-sexist curriculum and professional development workshops can have for teachers.

<div align="center">Discussion</div>

"One child, one teacher, one book and one pen can change the world." -Malala Yousafzai

Understanding how each manifestation of educational sexism detailed above— sex harassment, misrepresentation, and androcentric pedagogy—works to marginalize girls/womxn individually is only the first step. In actuality they do not manifest independently and are not reproduced without one another, nor can they be understood deeply without an intersectional approach. These gender-based issues intersect with one other throughout the school day creating not only a marginalization but an erasure of females within educational contexts; and the endemic nature of any one issue ultimately paves the way for the others to follow closely behind. Through this process, these problems reify one another and profess to girls/womxn 'We don't see you and we don't want to.'

So, while each of these concrete manifestations of sexism may cause distinct consequences and present differently from one another, each reinforces patriarchal ontologies which allow males to take up more space than female and non-binary individuals in learning contexts. These practices and patterns allow for male students' questions, interests, behaviors,

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etc. to be present, voiced, and centered while asking female and non-binary students' needs, even that of safety, to be subordinated and often silenced. Whether it is the non-consensual touching of girls' bodies in school hallways and classrooms (Lahelma, 2002; McCullough, 2017; *Rethinking Schools*, 2018), the sexist harassment of girls in learning spaces (Elliason et al., 2007; Thorne, 1993) a dearth of representation of womxn in almost any capacity in curricular materials (Blumberg, 2008; Galman & Mallozzi, 2015; Hayik, 2015; Miriou, 2004, Porreca, 1984), teacher attention and gaze that focuses so intently on male students (Chapman 2014, Gober & Mewborn, 2001; Kelly 1988, Sunderland, 2000), or sexist modes of assessment (Hofer, 2015; Rosser, 1989) girls/womxn are belittled and then erased from their own learning experiences.

But if students, teachers, and researchers are capable of creating and sustaining learning spaces in which sexism continues to thrive unchallenged, they must also have the choice to challenge it. In choosing to call out sex harassment, to be intentional in the books and materials included on syllabi and to have the courage to first name our own pedagogical practices as androcentric and then have the tenacity to shift our stances, to fight what has become the status quo in our classrooms, schooling can become an experience in which everyone is represented, valued, and sustained.

This is not to say that systemic and institutionalized sexism do not play a role in providing space for and reinforcing sex harassment, misrepresentation of girls and womxn, and sexist pedagogies—they do. As O'Reilly & Borman (1984) write:

> It is clear that the institutions which have the most power to shape teachers'
> attitudes—the institutions of higher education where the process of socializing
> teachers takes place, and the public school system where professional

development is supposedly facilitated—continue to model and protect the status

quo of the male dominant society (p. 115).

These structures have played and continue to play a key role in normalizing misogynistic

epistemologies and ontologies in learning contexts. And yet, even with these seemingly

omnipresent sexist structures in place, teachers have the autonomy and choice to rail against

them. The notion of choice presented here should not be interpreted as a tool to lay blame at the

feet of educators, but oppositely as an acknowledgement of agency. To transform educational

systems fortified with sexist policy and practice into gender equitable structures may be difficult

to imagine; but it is a revolution in dire need of realization and with educators choosing to be at

the forefront.

Reflection

"When we speak we are afraid our words will not be heard or welcomed. But when we are silent,

we are still afraid. So it is better to speak." - Audre Lorde

The literature included in this review has made clear three distinct points. First, the

marginalization of girls/womxn in educational contexts is not comprised of a singular event, but

rather it is crystalized through sexist patterns and practices reproduced through everyday choices

made by school agents. These practices then become systems, or perhaps they reify a sexist

system already in place that is so endemic that these practices become an inevitable cog of the

schooling structure. These enactments of educational sexism are not relegated to a single

manifestation; rather, they are demonstrated through all three: sex harassment, misrepresentation,

and androcentric pedagogy. Second, the linguistic choices of much of the literature provided as

well as in research centered on gender and education more broadly elucidates something larger in

connection to patriarchy and the classroom: the overwhelming amount of description of

educational sexism as implicit. In intentionally choosing language such as 'elusive', 'implicit', and 'micro', research on this topic not only makes the case that this inequity is small, but that it is difficult to pinpoint. I argue that it is neither minor nor difficult to see and name, especially for those experiencing the sexism—our students. Third, many educational researchers have found that teacher beliefs are capable of being shifted in a multitude of directions. From this assertion, two findings critically connected to this dissertation study are made clear: 1) Changes in teacher beliefs can be facilitated by both teacher education programs and professional development and 2) Shifts in educators' beliefs can cause a shift in pedagogical practice. In thinking about these two findings simultaneously, the potential impact of conducting anti-sexism workshops for teachers both in terms of beliefs and practices is made apparent.

The literature provided in this review elucidates patterns, problems, and connections, but it also leaves gaps in need of filling. There are two openings within the literature that I aimed to fill (in part) with my dissertation study. First, we must begin to name these problematic, sexist educational practices as such. Second, we must disrupt these practices and replace them with gender equitable ones. In doing so, we are able to recognize that the interactions we have with students and curricular choices we make are just that—choices; we are not beholden to a structure of schooling, or a way of educating, simply because that has always been the way.

And though this is not a gap but oppositely a strength of this review, I believe it bears repeating here that it is possible to write a literature review sans male researchers. If the focus of a review or study is the oppression and marginalization of girls/womxn, it is not only important, but necessary that the research we read, cite, and invoke is written from the perspective of those enduring the marginalization, not from those most benefitting from the patriarchal system being described. Furthermore, in centering girls' and womxn's writing, experiences, research, and

analyses, it seems it would be impossible to label the educational sexism girls and womxn face

as anything other than explicit and in need of revolution.

I end this section with the words of poet, feminist, and reformer Yosano Akiko (1911):

The Day The Mountains Move

The day the mountains move has come.

I speak, but no one believes me.

For a time the mountains have been asleep,

But long ago they danced with fire.

It doesn't matter if you believe this,

My friends, as long as you believe:

All the sleeping women

Are now awake and moving.

And we must stay awake.

CHAPTER III

THE RESEARCH METHODOLOGY

"Research is formalized curiosity. It is poking and prying with a purpose."-Zora Neale Hurston

The third chapter details the research methodology and specific methods employed that guided both the data collection and analysis processes. This chapter is divided into the following three sections: (1) The research design and rationale, (2) The data collection process, and (3) The data analysis process.

The Research Design and Rationale

As stated in Chapter One, this study was theoretically guided by anticolonial feminist theory/ies, praxis-based research, and the understanding of learning as a social phenomenon. The first posits not only the necessity for understanding that oppression occurs along multiple axes (Crenshaw 1989, 1991; hooks, 2014; Lorde, 1984), but also details the importance of recognizing that the marginalization of individuals who share multiple identities is not monolithic. Furthermore, attempts made to essentialize any marginalized identity as necessitating a concrete type of oppression "inevitably conflates narratives of identity politics with descriptions of positionality" resulting in "hegemonic discourses of identity politics that render invisible experiences of the more marginal members of that specific social category and construct an homogenized 'right way' to be its member" (Yuval-Davis, 2006, p. 195). The second guiding framework, praxis-based research, is described by Givens (2008) as conducting research with the aim of shifting stereotypes, habits, and beliefs as well as facilitating action that demonstrates these shifts. And ultimately this was the aim of the study: to see what effects being exposed to an anti-sexist curriculum may have on shifting beliefs and practices toward creating more gender equitable learning spaces. The final guiding framework is understanding learning as

a social phenomenon. Sociocultural theory in particular states that learning and knowledge exist in the interactions between individuals and the activities in which they engage (Wilson & Peterson, 2006). Following this, sociocultural theory posits that communities of practice, or learning communities are critical pieces to learning. The workshops themselves thus functioned as a learning community, with participants engaged in activity and with one another. And I argue it is through this social process that participants learned. Additionally, Timperley (2008) describes the necessity of teacher engagement in professional development. Though she does not explicitly invoke sociocultural theory, the notion of engagement whether in activity or with other learners is inextricably linked with Wilson and Peterson's (2006) definition of sociocultural theory. Furthermore, Timperley's (2008) discussion of the engagement that must be fostered in the professional development of educators is deeply connected to the way in which this study was both conceptualized and implemented; specifically Timperley (2008) writes that to engage teachers in PD, specific issues teachers recognize as real must be identified, and then through the professional development offer ideas of how this issue can be confronted and disrupted. The workshops at the center of this study did exactly what Timperley (2008) describes—participants defined and reflected on the notion of educational sexism and I provided them with hands-on activities and scenarios in an attempt to help disrupt educational sexism in their classrooms.

I conducted an open-ended and discovery-oriented qualitative, transcendental phenomenologically inspired study as the purpose of the study was to examine the phenomenon of how educators describe, experience, and understand educational sexism both as students and teachers. Specifically, the research questions and sub-questions that guided this study are as follows:

1. What beliefs do teachers have about themselves as anti-sexist educators?

a. How do teachers make sense of their role in reproducing and/or disrupting sexism in their classrooms?

b. In what ways do teachers view themselves as responsible for addressing sexism in their classrooms?

c. In what ways do teachers view themselves as able to address sexism in their classrooms? (Able meaning having the tools to do so and/or the agency to do so in their particular context.)

d. What are teachers' beliefs and experiences around sexism in their schooling contexts?

2. What effect might participating in an anti-sexism professional development have on educators' discourses, beliefs, pedagogical practices, and interactions with students as they connect specifically to gender?

a. How do participants make sense of participating in this professional development?

The data collection process was comprised of three distinct phases: (1) Four anti-sexism workshops with all participants, (2) Individual interviews with each participant, and (3) Synthesized member checking (Brit et al., 2016) and transcript review. Both the workshops and the interviews were video recorded. Additionally, during each of the four workshops I asked participants to complete questionnaires which aimed to capture any shifts in beliefs or competencies around noticing and disrupting educational sexism.

Again, because this is a transcendental phenomenologically inspired study, I looked strictly at how the participants, namely six preservice educators, made sense of the workshops and the curriculum they engaged with throughout the workshops. Thus, I did not interview

students of these teachers, administrators, nor conduct in school observations in an attempt to interpret how I believe these participants made sense of their roles as anti-sexist educators or reproduce/disrupt educational sexism in their classrooms. All of the data collected was centered on the participants' interpretations and understandings of sexism in learning spaces.

The Research Methodology

While conceptualizing this study, it became clear that choosing a methodology was as crucial an element as choosing a topic, context, and developing research questions. Choosing to use a quantitative, qualitative, or mixed methods approach set the stage for how I was able to collect and analyze all of the data and knowledges generated within the study. Ultimately, I implemented a qualitative approach as I was most interested in how participants interpreted their experiences as both students and educators and what meaning they attributed to these experiences (Merriam & Tisdell, 2016). Rather than this study being about my own interpretations of participants' experiences, this study aimed to understand the meaning the participants constructed themselves (Merriam & Tisdell, 2016). Additionally, because the entire study focused on gender, specifically sexism, a qualitative methodology seemed to be the most fitting approach as the study focused on a social phenomenon (Rossman & Rallis, 2012).

It is important to note that though the study was undeniably qualitative, it is my aim that the knowledges generated from this study not only serve the community the participants belong to—educators (Rossaman & Rallis, 2012), but also speak to tenants of both critical research and praxis-based research. Meaning, this study worked not only to expand and challenge practitioner beliefs (Merriam &Tisdell, 2016) but (hopefully) to shift toward greater gender equity in the classroom (Givens, 2008).

The Research Method

I believe many qualitative methods such as ethnography, case study, and narrative inquiry could have all helped to generate rich, interesting, and participant-driven data as well as have been useful in answering the research questions posed. For this study, however, I opted to use an open-ended and discovery-oriented phenomenological approach, specifically a transcendental phenomenological approach. A phenomenological study is meant to capture the structure of an experience (Merriam & Tisdell, 2016). Digging a bit deeper, those who engage in phenomenological research aim to focus on the complex meaning of a particular facet of an experience in an attempt to elucidate the meaning of that experience (Rossman & Rallis, 2012).

Another compelling component of this method is that it calls for a small sample size. According to different researchers the number for phenomenological studies ranges anywhere from five to 25 participants. Morse (1994) recommends a sample size of at least six participants, which ended up being the exact number of participants in this study. Because I wanted to understand the complex relationship and interpretations participants have around the topic of educational sexism, having a smaller number of participants, I believe, allowed me to develop relationships with participants and to hear from everyone during each workshop. Also, because we discussed a topic that can be deeply triggering, personal, and potentially linked to participants' experiences of trauma (sexism, specifically sexual harassment), I believe a smaller sample size allowed participants to share more freely.

As is the nature of qualitative research, phenomenology should not be thought of as a monolithic approach, with rigid criteria a researcher must attend to; in fact, when it comes to phenomenology, there are two major types researchers look to: hermeneutic and transcendental. The difference between these variations of phenomenology is that a hermeneutic study is defined

as influenced by the researcher's interpretations of participants' lived experiences, while a transcendental approach relies on demonstrating and communicating participants' perceptions of their own lived experiences (Hall, Chai, & Albrecht, 2016).

It is important to note here that I do not believe these approaches are necessarily mutually exclusive, but rather I see them as points on a spectrum that may at times intersect or at the very least be informed by one another. As an emergent educational researcher, I know that my biases, experiences, and interpretations of both past and present experiences undoubtedly shaped this research, from first conceptualizing this study to writing the final sentence of this dissertation. Furthermore, because I am the person who was solely responsible for not only collecting and analyzing the data, but also constructing the narrative to describe the findings, I understand that any description I provided may be viewed as my own interpretation per a hermeneutic approach. However, it was my aim for this study to communicate my participants' words and perceptions just as they articulated them, rather than being filtered through my own lens, understanding, and wording.

The rationale for choosing a transcendental phenomenological method was twofold. Firstly, the first research question asks how participants make sense of their role as anti-sexist educators, meaning that my interpretation of participants' experiences/understandings would simply not be relevant nor answer this question accurately. The second research question asks what effect(s) participating in anti-sexism workshops may have on practitioner beliefs and practices, thus understanding the participants' actual perceptions of the experience of taking part in these workshops was the most reliable way to collect data to answer this question. The only way to collect data which accurately answered both research questions was to discover and then communicate how participants made sense of their own roles and own experiences connected to

educational sexism. Secondly, because this entire work was grounded in bringing marginalized voices to the center, both in recognizing girls'/womxn's peripheral place in the P-12 classroom as well as sexist citational practices in academic literature and research, it was of utmost importance that I recognized my own power as the researcher and not push my participant voices to the margins in an attempt to center myself or my interpretations.

Context/Setting

The four anti-sexism workshops as well as the individual interviews all took place in a university classroom. The reason for choosing this particular large, land-grant university in New England as the setting for the study was twofold. Firstly, I recruited participants from teacher preparation programs at this university. And secondly, I had initially hoped to recruit participants from school sites within close proximity to the university; ultimately, I was not able to recruit any in-service teachers. Nonetheless, I believed this location provided convenience for participants as the preservice teachers were already familiar with the campus and lived nearby. Choosing a familiar and convenient location was intentional as I believed that in order for these workshops to have any impact on participants, they must first be accessible.

Previous Practice with the Curriculum

Conducting this study was the first time in which I facilitated four consecutive workshops and completed the entirety of the anti-sexist curriculum with participants. However, I have previously facilitated class sessions with preservice ESL and ELA teachers as well as undergraduate students in which pieces of the workshops and activities were used. Overwhelmingly teaching candidates gave positive feedback via email or group messaging in which they spoke highly of the material and a desire to share it in class with their students. Below are some of those comments:

"Awesome talk tonight Kimberly. Thanks so much. Thought provoking!"

"Big agree! Really liked this class."

"Thank you for the teaching inspiration! I'm excited to talk about this with the student [sic] I teach."

"Yeah I really enjoyed today! I can't wait to use it in my class."

"Agree!! 😊" [Group text 4/8/2019]

"I wanted to hear more about your ideas about science. Maybe next time" [Group text 4/9/2019].

In an effort to inform and improve my pedagogy with undergraduate students, I asked the first-year students enrolled in the seminar course I taught to complete an anonymous mid-semester survey. It is important to note that the syllabus for this course was designed from the anti-sexist curriculum I created and focused on the same four elements that the curriculum centers: misrepresentation, androcentric pedagogy, sex(ual/ist) harassment, and intersectionality. Overwhelmingly the students expressed interest not only in the material, but also the way in which it was presented. 15/18 students wrote that being able to have discussions centered on their own and their peers' experiences of sexism has been the best part of the class. This sentiment was expressed through the open-ended responses to the question, *Please describe what you are enjoying most about the course*:

"I enjoy the in depth discussions we have every Wednesday. I look forward to hearing everyone's ideas each week."

"I enjoy how much our own experiences are integrated into every class-makes us really think/make personal connections."

"I am enjoying hearing the experiences and ideas and opinions of students who are women, because I don't always get to see that in class."

Additionally, multiple students wrote that they wished the class sessions could be longer in response to the question, *Please describe what you think can be done to improve the course*:

"I wish the class was 75 minutes because sometimes are discussions get cut off or feel rushed."

"I feel like the class isn't long enough for everyone to share their thoughts."

"Nothing. Wish we had more time 🙁"

Though only about half of these students were interested in pursuing a degree in education, almost every student wrote about the value in learning about educational sexism through engaging in activity and conversation with one another:

"The course is eye opening. I was unaware of some of these issues and topics and now I will be able to realize it in the world around me. Hopefully that will help me better myself and the people around me."

"I enjoy how I am learning about things that I find to be important to me."

"The eye-opening discussions that are making me more aware of the sexism embodied in…literally everything."

These experiences with students, specifically preservice teachers and their interest in not only the subject matter, but the way in which the subject matter was facilitated—as centered around conversation, critical reflection, and activity—laid the groundwork and rationale for this study. Specifically, preservice teachers' positive responses to these facilitations heavily shaped my belief that centering the teacher education space around issues of equity, in this case gender equity, can cause a shift in understanding and ignite an interest in the topic. Additionally, preservice teachers' professed desire to bring this curriculum into their classrooms demonstrated the need (or perceived need by the preservice teachers) to have conversations about educational sexism not only in teacher education spaces, but in their classrooms with students.

The Data Collection Process

The Population and Process for Recruitment

The population for this study included six preservice teachers all enrolled in teacher education programs at a large, land-grant university in New England. Participants, at the time of writing, worked as teaching candidates within rural, suburban, and urban schools. There were no limitations placed on age, race, ethnicity, gender, sexual orientation, or any social division in terms of participant recruitment. The only requirement was the one stated above: participants must be preservice teachers enrolled in a teacher education program working towards licensure during the time of the study. (While the study was also open to in-service teachers, after attempts at recruitment, no in-service teachers chose to participant.) Lastly, there were no limitations placed on the ages of students participants worked with nor the subjects they taught. Participant profiles are given in the beginning of the following chapter to better illustrate who took part in the study.

Preservice teachers were recruited from different teacher education programs within the same university. In obtaining permission from four professors who worked within these teacher education programs, I took about five minutes to describe the entirety of the study—the four anti-sexism workshops, the individual interview, and member checking process—to the teaching candidates in these four courses. Additionally, I posted flyers the Education building which housed all teacher education programs at the university. Ultimately, the participants came from three separate programs; four participants were part of the elementary teaching program, one from the Early Childcare Education (ECE) program, and one from the secondary teaching program. In an attempt to recruit in-service teachers, I reached out to nearly 15 elementary, middle, and high school principals within 30 miles of the university. I explained a bit about the study and included the recruitment flyer and asked if they could disseminate it to teachers. Only four principals responded, two of them indicating that they would disseminate the flyer. I heard from only one faculty member, a librarian at a local elementary school who ultimately did not sign up to participate in the study. The initial recruitment scripts, the follow-up scripts, and the recruitment flyer can all be found in Appendices A-C respectively.

Methods

In order to most fully answer the research questions detailed earlier in this chapter, I used several methods to generate rich data. The data collection process consisted of three stages that are detailed in the following sections: 1) The four anti-sexism workshops, 2) The individual interviews, and 3) The synthesized member checking and transcript review processes. It is critical to note here that while each qualitative methodology is comprised of distinctive qualities and applied methods, often times the boundaries differentiating these approaches are blurred and can be reminiscent of one another.

In example, though this study was phenomenologically inspired, it is certainly informed by other qualitative methodologies, specifically ethnography. Though my study cannot be considered an ethnography by any stretch of the imagination, it is influenced by one hallmark element of ethnographic research: participant observation (Kawulich, 2005; Marshall & Rossman, 2014). It was my goal that throughout these workshops, I take on less of a role as lead facilitator and become more of a participant observer, and at times navigate intentionally between these two roles, understanding when one role was needed more than the other.

In addition to facilitating/participating in the four workshops and conducting individual interviews, I also collected a significant amount of data from the questionnaires given to participants throughout the workshops. Additionally, I engaged in what Brit et al. (2016) has termed synthesized member checking, which allows participants to directly engage with and co-construct interpretations of findings, and allowed participants direct editing access to their interview transcriptions. All of the methods mentioned fall within the parameters of a phenomenological study, for as Waters (2017) states, a participant can choose to communicate their lived experiences in any way they see fit. The freedoms that define phenomenological research readily allows the inclusion of elements of other qualitative approaches, such as ethnography. This expanding of the proposed methodology is key, as in order to generate rich data, I had to remain not only cognizant of, but also provide a variety of methods, tools, and opportunities for participants to express themselves authentically. In the sections that follow, I detail the protocol and processes for each stage of the data collection process. Additionally, Table 3, details each research question (and sub-questions) and the specific method(s) used for collecting data pertinent to each question.

Table 3: RQs and methods for collecting data

Research Question	Method for Collecting Data
1) What beliefs do teachers have about themselves as anti-sexist educators?	**Questionnaires:** Questions directly asked whether noticing/disrupting educational sexism is part of their role as an educator. Asked participants about their competency in disrupting educational sexism. Asked participants if they have the tools to notice/disrupt educational sexism. **Interviews:** Asked participants same questions above (in the questionnaires). **Workshops:** Allowed space for participants to discuss what they notice/do around each topic presented in the workshops.
1a) How do teachers make sense of their role in reproducing and/or disrupting sexism in their classrooms?	**Questionnaires:** Asked each participant about the topic for the workshop and how it is a problem broadly and then if this is a problem in their schools, and finally within their classrooms. **Interviews:** Asked participants if educational sexism is a problem in their classrooms.
1b) In what ways do teachers view themselves as responsible for addressing sexism in their classrooms?	**Questionnaires and Interviews:** Asked participants directly if noticing and disrupting sexism is part of their role as educators.
1c) In what ways do teachers view themselves as able to address sexism in their classrooms? (Able meaning having the tools to do so and/or the agency to do so in their particular context.)	**Questionnaires and Interviews:** Asked participants directly if they address manifestations of educational sexism in their contexts. Asked participants if they have the tools to notice/disrupt educational sexism. Asked participants if they have support from colleagues and administration at their school sites to disrupt educational sexism if/when they see it.
1d) What are teachers' beliefs and experiences around sexism in their schooling contexts?	**Questionnaires and Interviews:** Asked participants directly if they have experienced/witnessed any of the manifestations of educational sexism spoken about in the workshops (or different manifestations) throughout their time as students.
2) What effect might participating in an anti-sexism professional development have on educators' discourses, beliefs, pedagogical practices, and interactions with students as they connect specifically to gender?	**Questionnaires:** Compared questionnaires filled out at the beginning of each workshop to those filled out at the end of each workshop to document shifts in understanding, competency, and attainment of tools. Also compared the first questionnaire to the final questionnaire, which included reflection on the workshops overall. **Interviews:** Asked participants about any shifts that they experienced in regard to beliefs and competency as well as changes to practice. **Workshops:** Allowed space for participants to reflect on each workshop at the end of each workshop. At the beginning of each workshop, asked participants what they noticed about the previous week's topic while in the classroom. During the final workshop, allowed time for reflections of the workshops overall.
2a) How do participants make sense of participating in this professional development?	Same as above.

First Stage: Four Workshops

The study was comprised of four workshops that took place over the course of four weeks in which participants and myself worked through an anti-sexist curriculum I developed as a part of my comprehensive examination. Each of the four workshops focused on a different theme connected to educational sexism. The first workshop centered on misrepresentation of girls/womxn in texts, the second on androcentric pedagogy, the third, sex(ual/ist) harassment, and the fourth on intersectionality. The first three workshops followed a similar format: Participants completed a questionnaire about the topic, I introduced the topic and provided some information/research on the theme of the workshop; we worked on the scenario(s) outlined for that particular theme; then worked through the activities in pairs or small groups; finally, participants were asked to fill out a second questionnaire and to reflect on the workshop. (In the first workshop, we did not have time for the scenario, so it was implemented in the second workshop.) Participants were given a questionnaire at the beginning of the session and one at the end in order to gauge whether there were any shifts in participants' beliefs, understandings, or agency around noticing and disrupting educational sexism. The final workshop which focused on intersectionality was facilitated slightly differently as this theme was not an identified manifestation of educational sexism, but rather an approach that can be used to better understand and disrupt sexism. This last workshop still contained activities for participants to work through and discuss, and I did share plenty of research and resources focusing on intersectionality as it applied to sexism in the classroom; but, there was neither a scenario nor a questionnaire given at the beginning of this workshop, only one questionnaire given at the end as a culmination and reflection of all four workshops. All of the questionnaires can be found in Appendix D. The scenarios and activities as well as the rationale, goals, and explanation for both the scenario and

activities for the first workshop can be found in Appendix E; for the second workshop can be found in Appendix F; for the third workshop in Appendix G; and for the fourth and final workshop in Appendix H (sans scenario).

It is important to note that these workshops being video recorded was mentioned to participants before signing any consent form, and of course was detailed in the actual consent form. The consent form that participants signed before taking part in the study can be found in Appendix I. Before I turned on the camera each workshop, I made clear that I could turn off the camera at any point for any reason. The same was said for the individual interviews. I did not want my work to benefit from pain that participants might be expressing, especially private pain that participants did not want recorded, and I wanted this to be made explicitly clear to participants. Throughout the workshops, participants did not ask me to turn off the recording device.

The rationale for video recording was multifaceted. First, it was a practical step to ensure that the transcription of these workshops was as accurate as possible. Meaning, there were six participants (and me) sharing the space and it was crucial that I knew exactly who was speaking at any given time. Thus, having participants video recorded rather than audio recorded ensured that it was undoubtedly clear who was speaking at any given time, diminishing the chances of misattributing a statement or question to the wrong participant. Also, as an educator myself, I understand that participation does not always equate to someone sharing their ideas orally and for the whole group; rather, participation must be understood as including nonverbal communication. A video recording was able to demonstrate these nonverbal cues such as nodding one's head in agreement with something said. These modes of communication would be lost with an audio recording (especially considering that I did not take fieldnotes); instead, they

were intended to be included in the data analysis process and aid in more deeply understanding how participants made sense of the workshops. Finally, I believe that video recording one's self teaching is a great pedagogical tool. It was my hope that in video recording and watching each workshop, I would improve upon my facilitation skills each week; additionally, this process prompted me to do the work I had participants do – work to become more aware of classroom practices and tendencies. And in fact, through the analysis of these recordings, some of my own androcentric pedagogical practices were elucidated.

Second Stage: Individual Interviews

The second phase of the data collection process was conducting individual interviews. These interviews were semi-structured and ranged from 30 minutes to one hour and 15 minutes in length. The interview consisted of a total of 22 questions, with eight of the questions including multiple parts. Additionally, after analyzing participants' questionnaire data and making note of shifts for individual participants and patterns across all participants, I included individualized questions for each participant about their particular shifts. I also asked each participant about the larger patterns that were prevalent amongst the majority of questionnaires. The interview questions can be found in Appendix J. Interviews were a necessary method to collect data for this study in order to elicit participants' interpretations and worldviews (Rossman & Rallis, 2012) as it was not possible to observe every participants' behaviors, feelings, or interpretations at all times during the workshops (Merriam & Tisdell, 2016). Having time to individually speak with participants about questions I've developed, afforded me the opportunity to dig more deeply into particular elements discussed in the workshop, and to root this conversation in each participant's unique and individual experiences, interpretations, and contexts. Seeing as this was a phenomenological study, I conducted phenomenological

interviews, meaning that as the researcher I attempted to elucidate the essence of participants'

lived experiences (Merriam & Tisdell, 2016). As Rossman and Rallis (2012) write,

phenomenological interviewing "may be used as a means for exploring and gathering

experiential narrative material…[and] can be used as a vehicle to develop a conversational

relation with a partner…about the meaning of an experience" (p. 186). The interviews I

conducted with participants aimed to do both of these things. The first half of the interview

questions attempted to understand participants' current contexts (as well as touching on past

experiences) connected to the phenomenon of educational sexism. While the second half of the

interview questions focused on how participants' made sense not only of their school contexts,

but how they made sense of the four anti-sexism workshops in which they took part.

I met with participants in the same university building that the workshops took place at

an agreed date and time. I explained there were 22 questions that every participant is asked to

answer and then a few at the end that pertain directly to their own questionnaire data. I explained

that this process is meant to be conversational, so should participants want to ask me questions,

that is an invited part of the process. Additionally, I explained that we can stop the interview at

any point and that participants do not have to answer any questions they do not want to, no

explanation is necessary. I also made clear that participants may return to previous questions

should they think of additional statements, insights, or questions they would like to share.

Similar to the workshops, these individual interviews were video recorded, for many of the

reasons listed above. Specifically, video recording these interviews provided me with a visual of

the entire process and can potentially clue me into non-visual communication that would be

invisible if only using audio recording. Secondly, I hoped that as an emergent researcher

watching each interview could help me to improve my interview skills and highlight both my areas of strengths and well as those areas in need of refinement.

A Note on the Video Recorded Data

The video data was ultimately not as useful to this study as I had initially envisioned. While the data did speak to a few of the rationales for using video (as opposed to audio) recordings specified above, I did not analyze this data to the extent I had intended. It is important to note that the workshop videos in particular did help to discern which participant was speaking when and also demonstrated one notable moment in which all participants nodded in agreement with a statement made (detailed in the following chapter). However, as I attempted to analyze the video data, looking specifically for non-verbal cues/gestures indicative of agreement, understanding, confusion, and disagreement, etc., I realized there were very few, if any. After several rounds of re-watching the video data, it became clear that non-verbal forms of communication, when minimally present, did not add to my understanding the data more meaningfully. Meaning that, in retrospect, the video data did not contribute as significantly to my research questions as I hoped it would.

Third Stage: Transcript Review and Synthesized Member Checking

The final stage of the data collection process was the transcript review and member checking processes conducted with participants. This stage was critical to the data collection process, particularly in a transcendental phenomenological study as the entire study was rooted in how participants communicated and interpreted the meanings of their lived experiences (Hall, Chai, & Albrecht, 2016). Thus, ensuring that what was written in the transcriptions was not only accurate, but also something that participants were comfortable with being written about and

shared in this dissertation work was critical. In other words, because this study was not about my own interpretation of how participants made meaning, but how they themselves did, participants played an active role in ensuring that their actual words, thoughts, and feelings were communicated exactly as they meant them to be. If participants disagreed with something that was transcribed, wanted to elaborate on something that was said during the interview, or disagreed with a piece of my preliminary findings, the transcript review and member checking processes afforded participants the opportunity to speak with me about these concerns and hold me accountable for making any necessary changes.

Specifically, participants were given full access to edit the interview transcription using a service called Temi. After going through each interview myself, first to look for typos and to make sure statements were attributed to the correct speaker, I asked participants to look at the transcription and correct it as they saw fit. Some participants made no changes, some were able to decipher language that registered as inaudible (and that I was not able to identify in my read through of the transcription), others made notes within the transcription itself, informing me of when something needed more detail or context, and some asked that particular pieces of the interviews not be used in my write up. I did not change anything that participants included and honored any requests not to use specific excerpts.

My member checking process was informed by Brit et al.'s model of synthesized member checking (2016). This conceptualization of member checking "addresses the co-constructed nature of knowledge by providing participants with the opportunity to engage with, and add to…interpreted data" (Brit et al., 2016 p. 1). So, it was not only the transcriptions of interviews that participants were asked to engage with, but with my preliminary findings. This was demonstrated in having individualized questions to each participant after analyzing their

questionnaire data and in asking them questions about the larger patterns I had identified from comparing all participants' questionnaires. This form of member checking increased the internal validity of the study in first ensuring that participants agreed my preliminary finding were logical and coherent (Merriam & Tisdell, 2016) and second they were able to provide their own interpretations of findings which worked to deepen my own understanding and writing.

Initially I asked participants to spend a total of nine and a half hours (maximum) of their time to take part in this study: eight hours for the four workshops (held weekly over the course of four consecutive weeks, two hours each), 30 min to one hour for the individual interview, and 30 minutes to take part in the transcript review and member checking processes. This changed while actually conducting the study. Each workshop ran over the allotted two hours, by the end of the fourth workshop, we had spent a total of 10 hours together (rather than eight). The individual interviews mostly stayed within the given range, with one interview reaching 74 minutes. And rather than meeting in person to review transcripts, participants did this individually on their own time. I asked participants to make any necessary changes, edits, and additions to their interview transcription within a week of me sending them the link.

<div align="center">The Data Analysis Process</div>

As Merriam & Tisdell (2016) eloquently write:

"The process of data collection and analysis is recursive and dynamic. But this is

not to say that the analysis is finished when all the data have been collected. Quite

the opposite. Analysis becomes more intensive as the study progresses and once

all the data are in (p. 195).

These scholars state that even within their own book, having the section on data analysis follow the section on data collection can be misleading as these two processes should occur

<div align="center">90</div>

simultaneously within qualitative research. Meaning, that because this study was qualitative, the integration of analysis with other parts of the research (i.e. data collection) was necessary. In fact, the simultaneousness of these two processes distinguishes qualitative research designs from positivistic research (Merriam & Tisdell, 2016). Thus, as I collected data from the four workshops—including video recordings and questionnaires—as well as data from the individual interviews, I engaged in recursive analysis. Furthermore, I used thematic analysis as phenomenological research is meant to search "for the themes that express meaning in participants' lives" (Rossman & Rallis, 2012, p. 271).

In the following paragraphs, I detail each of the six phases of thematic research as identified by Braun and Clarke (2006) and how I conducted each phase with the collected data. The six phases are: 1) Familiarizing yourself with the data, 2) Generating initial codes, 3) Searching for themes, 4) Reviewing the themes, 5) Defining and naming the themes and 6) Producing the report.

Phase One: Familiarizing Myself with the Data

As I was the sole person collecting the data, I already had prior knowledge of the content before beginning analysis; however, this phase included more than having a sense of the collected data, it required being closely connected to and aware of the depth and breadth of the content collected. During this phase, I immersed myself in the data, meaning that I read and re-read questionnaires, activities completed by participants, and interview transcriptions, I watched and re-watched the video recordings of all four workshop, including the one I conducted individually with Wendy as well as the video recordings of the individual interviews.

As Braun and Clarke (2006) detail, the reading (and watching) of this data must be done in an active way in which the reader is already attempting to discover patterns and meanings. So,

while reading/watching the workshop, interview, and questionnaire data repeatedly, I actively

searched for patterns, meanings, and shifts. During this phase, I also wrote short memos and took

preliminary notes on the patterns I found and emerging ideas for codes and even potential

themes. I also made note of the timestamp at particular moments in workshops and in the

interviews so that I could return to these moments in the recordings easily. On the questionnaire

data, I made note of shifts within individual participant data and larger patterns seen across all

participants' data. For the interview transcriptions, I made notes in the margins about possible

ideas for codes and made note when patterns and departures arose in participant responses. This

process ensured that I was ready to progress to the more formal coding that took place in

subsequent phases of the analysis.

Image 1: Memos and notes from Workshops 1-4
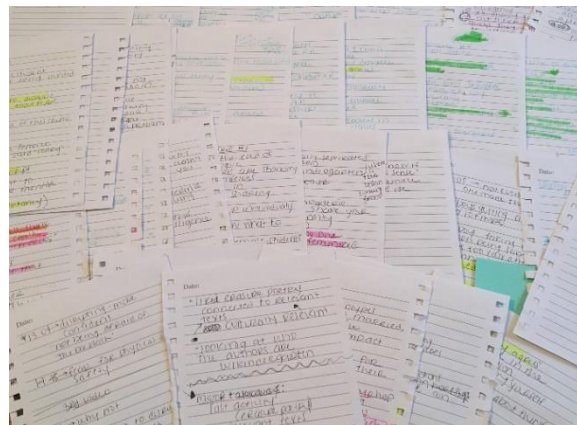
Image 2: Maria's Questionnaires from Workshops 1-4
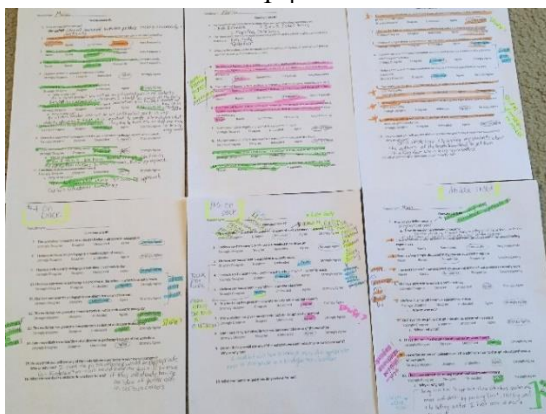
Image 3: All six participants' final questionnaires (second side)
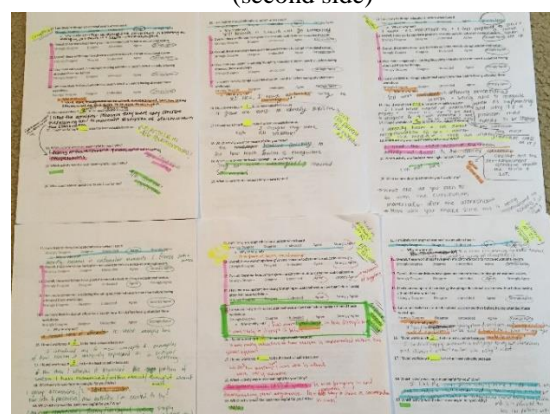
Image 4: All six participants' interview transcriptions
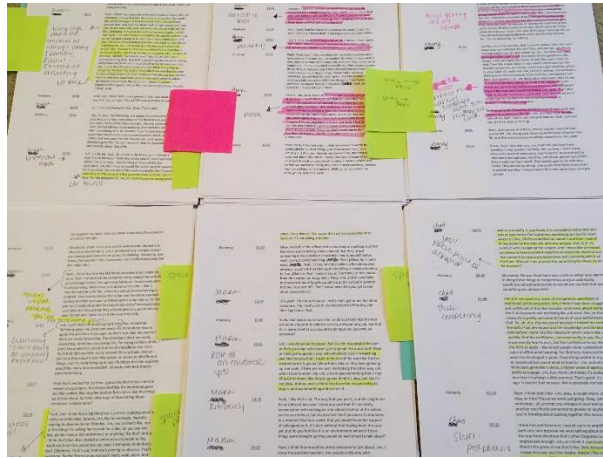
Phase Two: Generating Initial Codes

This phase continued where phase one left off: with an initial list of ideas that were interesting and could be made into codes. As Galman (2013) writes, "When we 'code' data we are using a system to make sense of our data by finding: Patterns, questions, connections, [and] links to our research questions" (p. 33). According to Braun and Clarke (2006), codes identify an element of the data that the researcher finds interesting or telling and can be assessed in a significant way in regard to the phenomenon centered in the research. Ultimately these codes can come from either the researcher's theoretical framework, termed top-down or deductive sorting or from the data itself, termed bottom-up or inductive sorting (Galman, 2013). I used both deductive and inductive coding within my analysis process.

I opted to code manually rather than using software such as NVIVO. This manual process included writing notes on the texts and transcripts being analyzed and also using colored markers and/or highlighter to denote patterns (as shown in the images above). Braun and Clarke (2006) provide three specific suggestions for this process: 1) Code for as many patterns and themes as

you can, 2) While coding, keep the data surrounding the code included. A common criticism of this process is that context is lost while coding and identifying only a word or two, and finally 3) Any part of the data can be coded several times. The scholars also note that it is imperative not to ignore tensions or conflicts within the data and coding process and to take note when there are pieces of data that "depart from the dominant story in the analysis" (p. 19). In taking notes and generating emerging codes from the workshop and questionnaire data, I created the following documents on large chart paper. This allowed for me to see the codes I had generated, the most pertinent notes and topics from the workshops, as well as patterns and shifts across questionnaire data.

Image 5: Codes generated from Workshops 1-4
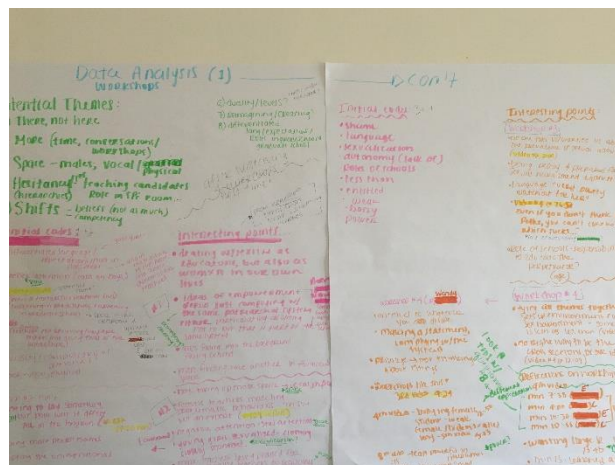
Image 6: Comparison of first and final questionnaires (Workshops #1 and #4)
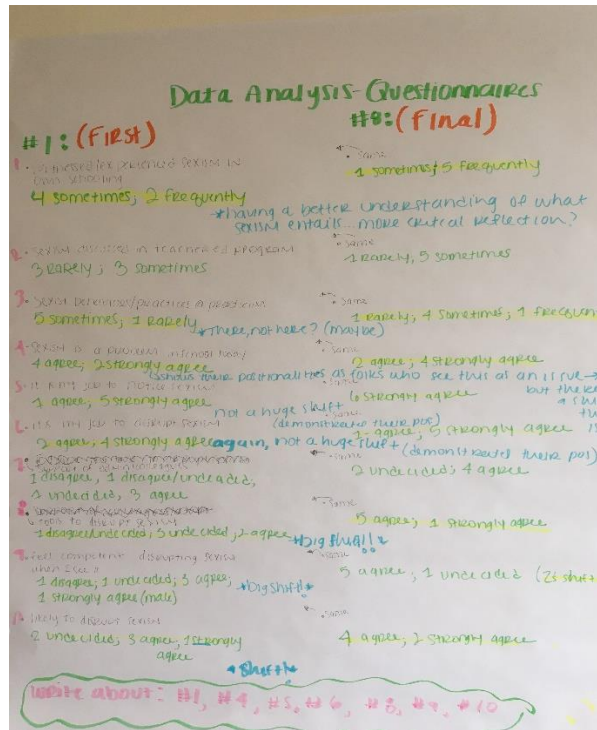
Image 7: Comparison of questionnaires two and three (Workshop #1)
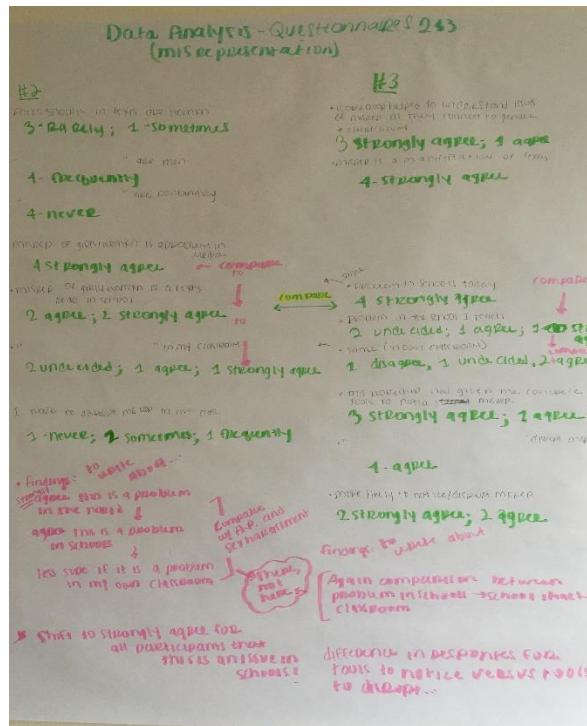
Image 8: Comparison of questionnaires four and five (Workshop #2)

Image 9: Comparison of questionnaires six and seven (Workshop #3)

Image 10: Final questionnaire reflections (Workshop #4)
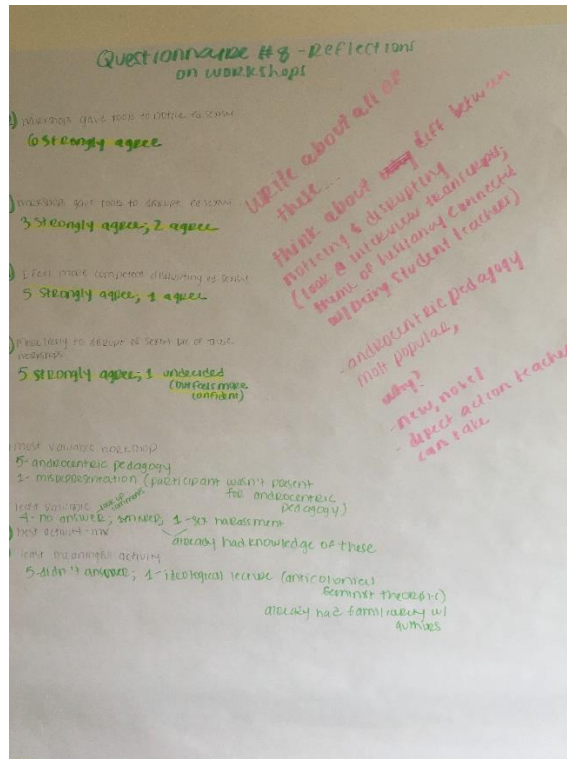
One way of conceptualizing the coding process and its meaning for beginning the

analysis process was to think of it as opening up/fracturing the data, or what Galman (2013) calls

'exploding the pie'. She explains that with data analysis, the researcher begins with her pie and

the goal at this point is to try to understand not only the ingredients, but also their meanings and

relationships to one another. Galman (2013) illustrates this point further and writes that with the

coding process, the researcher is opening up the data "to see what's there and how all the parts

come together" (p.23).

Phase Three: Searching for Themes

According to Braun and Clarke (2006), this phase begins once all the data has been coded

and the researcher has generated a list of the identified codes. At this point, I sorted the codes

generated in the previous phases into possible themes. (Though even after first immersing myself

in the data, I did have a sense of what some potential themes may be. I make note of this because it demonstrates that the analysis process was not linear, but rather recursive and cyclical.) This was done by analyzing the codes already created and considering how different codes can work together to create a broader theme. The authors suggest that the researcher use tables, mind-maps, or create theme piles; doing so, helps to think about the relationships across and between themes, as well as subthemes. Galman furthers this idea as she states that these themes should be artful and abstract, and also to be mindful of researcher jargon (personal communication, 2018). The image below documents my process for merging codes into possible themes.

Image 11: Sorted codes, potential themes identified
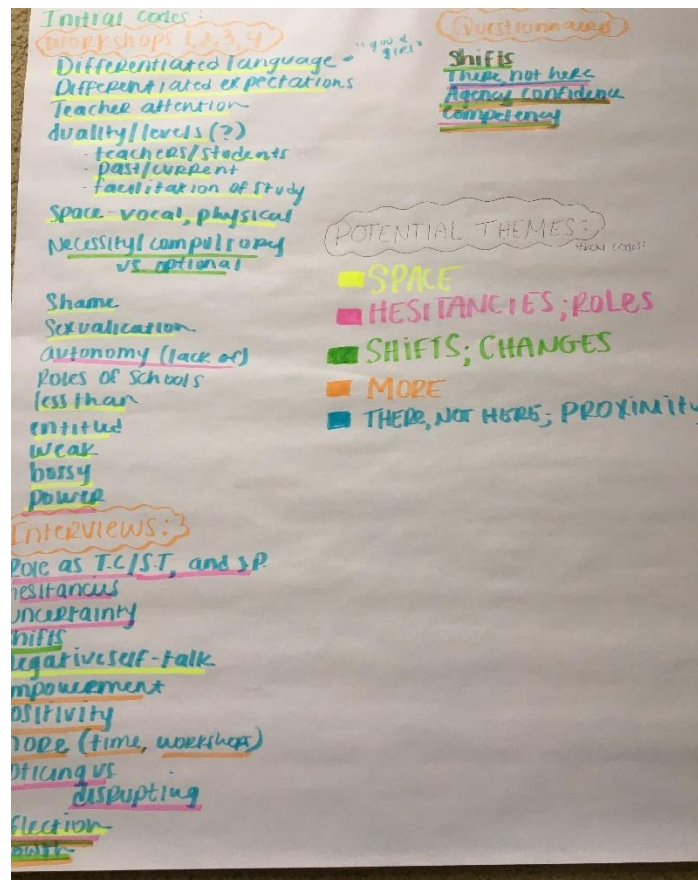
Phase Four: Reviewing Themes

The fourth phase involved two levels of both reviewing and refining the themes generated in phase three. The first level of this process involved reviewing the coded data; meaning, I re-read all the data that was sorted into each theme and decided whether or not the data selected created a coherent pattern. They did, which meant I was able to move onto the second level of reviewing. (If the data did not create a coherent theme, then I would have had to decide if the theme itself needed to be refined, or if some of the data identified for the theme simply did not fit.) The second level of reviewing as detailed by Braun and Clarke (2006) is similar to the first level, but has the researcher look to the entire data set rather than individual data extracts. At this level, I was responsible for two separate processes: 1) Reviewing the validity of each identified theme and 2) Reviewing the themes and ensuring that they accurately reflected "the meanings evident in the data set as a whole" (Braun & Clarke, 2006, p. 21).

Within this phase, I re-read and re-watched the entire data set, again to ensure that the themes fit the data set and also to code and sort additional data into themes that may have been overlooked in the earlier phases. The authors state that re-coding is to be expected as coding is an "ongoing organic process" (Braun & Clarke, 2006, p. 21). While I found that the themes worked, I opted to change the name of one theme from 'space' to 'parallels'. In doing so, it occurred to me that this notion of parallels was more than a theme and would be better suited as a finding for chapter five. Braun and Clarke (2006) warn their readers that this refinement process could continue ad infinitum, thus when this reviewing and refinement add nothing substantial, it is important to recognize it and stop this process. Galman refers to this as the saturation point (personal communication, 2018). Ultimately, by the end of this phase and with the changing of

space to parallels and the decision to include the data for parallels in chapter five rather than a theme in four, I felt I had a strong grasp of the themes and the story they told about the data.

Image 12: Reviewing and refining themes
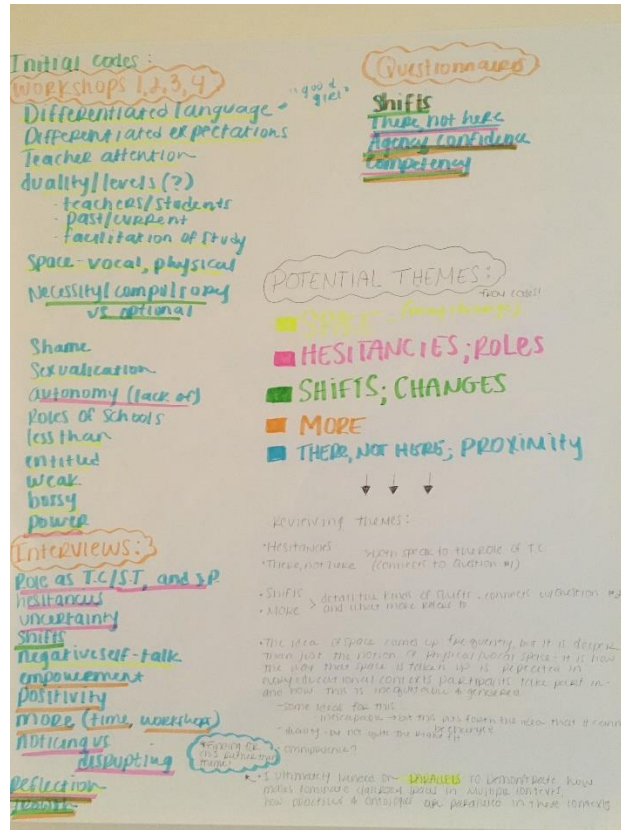
Phase Five: Defining and Naming Themes

At the start of Phase Five, I already had a thematic map of my data that accurately reflected the meanings presented in the data set (pictured above). Using this map, I refined my themes even further and then analyzed the data within each theme. Braun and Clarke (2006) detail the importance of this stage and define it as "identifying the 'essence' of what each theme is about (as well as the themes overall), and determining what aspect of the data each theme captures" (p. 22). This can be done by returning to the data collected for each theme and organizing them into not only a coherent and consistent narrative, but one that is interesting. This

means that for each individual theme, I wrote a detailed analysis elucidating the story that each theme told. The stories for each theme were connected to one another as well as to the research questions and sub-questions that guided this study. Additionally, a large part of the refinement done within Phase Five was identifying any potential sub-themes as these sub-themes could be instrumental in providing structure to more complex themes.

By the end of this phase, I was able to define my themes (and what they are not), by describing the scope and content of each individual theme. Also, at this point I already had the names I planned to use for each theme in the final analysis. As Glaman states, these final names must be artful (personal communication, 2018); and similarly, Braun and Clarke (2006) write that these names should be concise and punchy as well as clue the reader into what the theme entails. Once this defining and refining had taken place, I was ready to move onto the final phase of the thematic analysis as outlined by Braun and Clarke (2006).

Image 13: Final themes and sub-themes defined
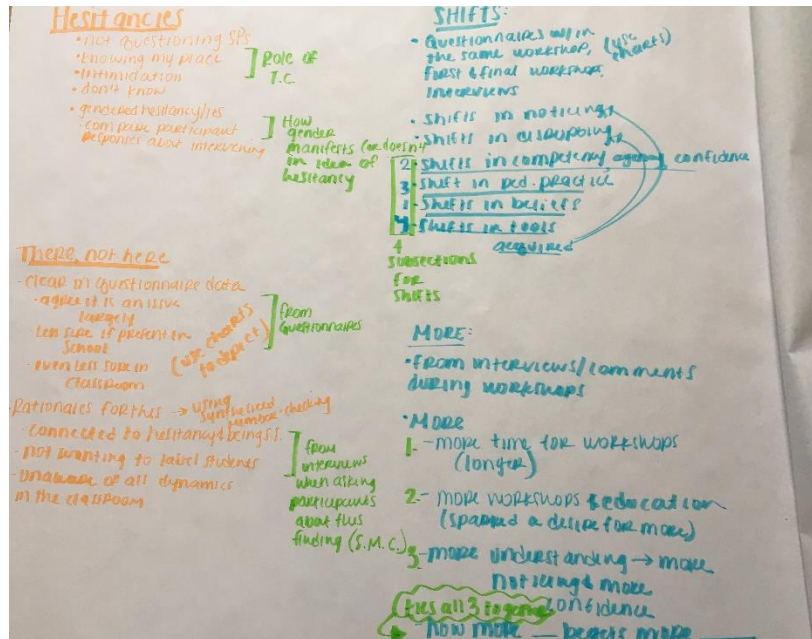
Phase Six: Producing the Report

Phase Six was the final analysis and write-up of the analysis process that took place in Phases One through Five. It was in this phase that I told the story of the data that was collected and analyzed to convince the reader of the validity of my analysis. Meaning that the write-up of my analysis had to be coherent, non-repetitive, as well as interesting. Braun and Clarke (2006) make clear that the write-up must contain sufficient evidence of each theme demonstrated with excerpts of data. Thus, the excerpts included in chapters four and five were picked carefully and intentionally as they were meant to provide evidence to the reader of the prevalence of a theme. And as Braun and Clarke (2006) urge, these excerpts were also vivid, not unnecessarily complex, and again, interesting, for readers. Furthermore, the write-up that follows was not meant to be a space that simply provides data for readers; rather, the write-up was intended to be a space that illustrates a compelling story about the data generated from my participants and their understandings and lived experiences connected to educational sexism. And ultimately this story made an argument explicitly linked to the research questions that guided this study.

CHAPTER IV

THE FINDINGS

The purpose of this qualitative, open-ended and discovery-oriented phenomenological study was to explore how preservice teachers describe, experience, and understand educational sexism both as students and educators. As the aim of phenomenology is to focus on the complex meaning of a particular facet of an experience in an attempt to elucidate the meaning of that experience (Rossman & Rallis, 2012), participants reflected on their lived experiences in classrooms both as students and preservice teachers via a series of anti-sexism workshops consisting of activities, scenarios, and questionnaires as well as individual interviews following the completion of the workshops. In addition to their experiences within classrooms (both as educators and students), the workshops themselves were looked to as experiences in which to understand the phenomenon described above.

The collection and analysis of data from the four workshops, questionnaires, and individual interviews contained deep and meaningful insights that revealed themes associated with participants' understandings of educational sexism. In using Braun and Clarke's (2006) thematic analysis, pieces of phenomenological analysis detailed by Kleiman (2004) and Mariwilda Padilla-Díaz (2015), and synthesized member checking (Brit et al., 2016), all participants helped in identifying themes to answer the two research questions and sub-questions that guided this study:

1) What beliefs do teachers have about themselves as anti-sexist educators?

    a) How do teachers make sense of their role in reproducing and/or disrupting sexism in their classrooms?

    b) In what ways do teachers view themselves as responsible for addressing sexism in their classrooms?

c) In what ways do teachers view themselves as able to address sexism in their classrooms? (Able meaning having the tools to do so and/or the agency to do so in their particular context.)

d) What are teachers' beliefs and experiences around sexism in their schooling contexts?

2) What effect might participating in an anti-sexism professional development have on educators' discourses, beliefs, pedagogical practices, and interactions with students as they connect specifically to gender?

a) How do participants make sense of participating in this professional development?

As I analyzed participants' questionnaires, interviews, and reflections throughout the workshops, it became clear that all participants strongly agreed it was part of their roles as educators to enact anti-sexist pedagogical practices. However, what also became clear were the hesitancies participants experienced in intervening in moments of educational sexism, particularly when enacted by supervising practitioners (SPs). And though participants overwhelmingly viewed misrepresentation, androcentric pedagogy, and sex harassment as problems in schools generally, participants were (often) uncertain and (sometimes) disagreed these were issues in their particular practicum contexts. Yet despite these hesitancies and uncertainties, participants' shifts in feeling more competent and confident in disrupting educational sexism, because of the workshops, was undeniable. Additionally, notions of wanting more—more time during the workshops, more workshops, and more education around educational sexism were noticeable and prevalent throughout the study.

<u>Organization of the Chapter</u>

The chapter begins with participant profiles, so readers have a sense of who took part in the study. Following the profiles is a short note on the data analysis process, highlighting the

importance of synthesized member checking, and how the first two themes especially were informed by this method. From there, I detail how participants position themselves as anti-sexist educators. Then, I launch into the first two themes: *Hesitancies* and *there, not here*, which helped to answer the first research question and sub-questions. These themes are illustrated using several quotations from individual interviews and workshops, as well as from patterns elucidated in the questionnaire data. The third and fourth themes: *Shifts* and *more* are similarly demonstrated by numerous direct quotations from participant interviews and participation in the workshops as well as questionnaire data. These themes helped to answer the second research question and sub-question about what effects this type of PD could have on educators.

The Participants

Anna: Anna is a 23-year-old white womxn. She is a Master's student, enrolled in a teacher education program at a large, land-grant university in New England. She is working toward attaining her state licensure as an elementary school teacher (grades 1-6). At the time of writing, Anna is a teaching candidate in a third-grade classroom at a small, rural elementary school. During the first workshop, Anna stated that the reason for coming to the workshops was wanting to learn more about sexism and how to handle it if she does see it.

Chad: Chad is a 31-year-old white man. He is a Master's student, enrolled in a teacher education program at a large, land-grant university in New England. This is his second Master's degree; the first was focused on both education and social justice. Chad is working toward attaining his state licensure as a secondary school teacher (grades 5-12). At the time of writing, he is a teaching candidate in an eighth-grade humanities classroom at a rural, public charter middle and high school. During the second workshop, Chad stated that the reason for coming to the workshops was because he had the realization that he didn't want to do work that was education for social

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justice but rather he wants to "perform social justice in education" and these workshops seem like a place to continue that work.

Emma: Emma is a 22-year-old white womxn. She is a Master's student, enrolled in a teacher education program at a large, land-grant university in New England. She is working toward attaining her state licensure as an elementary school teacher (grades 1-6). At the time of writing, Emma is a teaching candidate in a fifth-grade classroom at an urban elementary school. During the first workshop, Emma stated that the reason for coming to the workshops was realizing that she unintentionally favors the boys and sees the girls "falling to the wayside"; she wants to learn how to disrupt that practice.

Maria: Maria is a 22-year-old womxn, identifying as both Mexican and Irish. She is an undergraduate student, enrolled in a teacher education program at a large, land-grant university in New England. She is working toward attaining her state licensure as an early childhood educator (grades PK-2). At the time of writing, Maria is a teaching candidate in a kindergarten classroom at a suburban elementary school. During the first workshop, Maria stated that the reason for coming to the workshops was because she recognizes how quickly the kindergarten students she works with pick up things and absorb ideas; she does not want them to be instilled with the "gender stereotypes of today."

Sarah: Sarah is a 23-year-old white womxn. She is a Master's student, enrolled in a teacher education program at a large, land-grant university in New England. She is working toward attaining her state licensure as an elementary school teacher (grades 1-6). At the time of writing, Sarah is a teaching candidate in a third-grade classroom at a rural elementary school. During the first workshop, Sarah stated that the reason for coming to the workshops was that she finds

herself thinking about how to fix sexism as an educator, while also facing it on her own and in her own life as a womxn.

Wendy: Wendy is a 23-year-old queer, white womxn. She is a Master's student, enrolled in a teacher education program at a large, land-grant university in New England. She is working toward attaining her state licensure as an elementary school teacher (grades 1-6). At the time of writing, Wendy is a teaching candidate in a first-grade classroom at a rural elementary school. During the second workshop, Wendy stated that the reason for coming to the workshops was that she feels very strongly about getting sexism out of schools and feels competent in doing so. However, she runs into problems particularly with older colleagues who make it difficult for her to implement the practices she wants. She is hoping to learn how to combat this as well as grow her confidence in doing so through the workshops.

A Note on Analyzing the Data

As described in Chapter Three, I began the process of analyzing the data, specifically using thematic analysis as detailed by Clarke and Braun (2006) immediately following first workshop; I watched and re-watched the video recordings and began generating initial codes. I continued this process throughout the duration of the study as well as after the workshops, individual interviews, and member checking had finished.

Starting with the second workshop, I included a slide for participants that detailed highlights from the previous week's workshop. I introduced this slide as "Nuggets of Knowledge" and told participants that though I'm not yet at the write up stage of this process, these nuggets were some very preliminary ideas of what I may choose to include in the writing. Nuggets of knowledge included conversations and activities that seemed to be the most

engaging; topics in which most participants had something to share; reflections on their current placements, their own practices, practices of colleagues and of supervising practitioners; and conversations in which there was strong agreement and/or disagreement. After sharing my thoughts, I asked participants if I had accurately captured the conversations had and asked what I may have missed.

Image 14: Nuggets of knowledge from Workshop #1

Nuggets of Knowledge from Workshop #1

- Trying to disrupt sexism as educators but also dealing with sexism in our personal lives
- The idea of reclaiming language/behaviors but how this works to uphold patriarchal ideas. Who gets to decide if something is liberating?
- Gendered language—why can't girls/womxn be called heroes (versus heroines)
- Different expectations for different genders
  - Surprised that a female student answered a question correctly
  - A "strong boy" to carry something
  - Girls fading into the background and falling behind

Image 15: Nuggets of knowledge from Workshop #2

NUGGETS OF KNOWLEDGE FROM LAST WEEK

Androcentric pedagogy sightings:

- Boys taking up more space in terms of how much they are speaking
- Focusing more on boys in the classroom, receiving more attention, more affection
- Reprimanding and sexualization of girls and their clothing
- Proximity and attention paid to male students—seen as the instigators of difficult behaviors
- Knowing male peers' names, not female peers
- Applauding a fish for swimming; glass escalator; affects the adults too!

Activity #2:

- Not exposing an issue allows for the approval of the problematic behavior
- How do we balance calling out with bringing in?
- Thinking about the intersection of crises: school-to-prison pipeline
- Biological determinism- being wary of claims of biological difference based on socially constructed identities
- How do we disrupt the unintentional? Things like this workshop, not optional; calling attention to these issues is a start.

Image 16: Nuggets of knowledge from Workshop #3

NUGGETS OF KNOWLEDGE

- An expectation that womxn should be prepared for sexual violence to happen (given tools to avoid this before going off to college) and then shame for womxn when this happens
- "She's very pretty, watch out for her/be careful with her" sexualization of very young people
- Media accounts of violent crimes often name the perpetrator and no victims; with sexual violence it's often the opposite—only the victim is named making it seem as though this is a crime that only happens to someone and not by someone
- Conversation around the role of school when it comes to consequences for sexual violence
  - How this might change with the age of students
  - Restorative/rehabilitation—asking why something is okay or not okay
  - Expulsion
  - School partnerships with community based organizations
  - Responsibility to both parties
  - Not compromising the safety of student who was assaulted in order to educate the perpetrator
- Something we did not talk about is the sex harassment of teachers from students, parents, administration, colleagues, etc.
- Did not think about myself as a researcher having to re-watch the video and that being triggering

Though earlier in the process than I had initially anticipated, I was already beginning the

process of member checking. As opposed to traditional member checking/transcript review, I

invoked Brit et al.'s synthesized member checking (2016). Synthesized member checking

"addresses the co-constructed nature of knowledge by providing participants with the

opportunity to engage with, and add to…interpreted data" (Brit et al., 2016 p. 1). Though on a

smaller scale than the model Brit et al. details, this intentional choice allowed participants an

entry point from which to engage with my interpretations of the data from the start of the study.

This method of member checking continued not only through workshops #2, #3, and #4, but also

the interview stage. Before interviewing individual participants, I analyzed the questionnaire data

specifically looking for shifts, themes, as well as connections and disconnections between

individual's questionnaires and across all participants' questionnaires. In doing this questionnaire

analysis before the interviews, I was able to include questions and ask for participant

engagement with my findings during the interviews. After asking the interview items outlined in

the IRB protocol, I included several questions for participants about shifts and patterns within

their own questionnaires. Finally, I told participants some of the patterns I noticed across all

participant questionnaires and asked for their interpretation as to why they believe this pattern

occurred. In doing so, I was creating space for participants to engage directly with my

interpretations of the data and to offer further insights as to why something might be. And

because this was a transcendental phenomenological study seeking to understand how

participants made sense of an experience, having participants co-construct this knowledge with

me and provide their own interpretations of findings was key.

Image 17: Additional interview questions for each participant
(After analyzing individual shifts as well as larger patterns across all questionnaires)
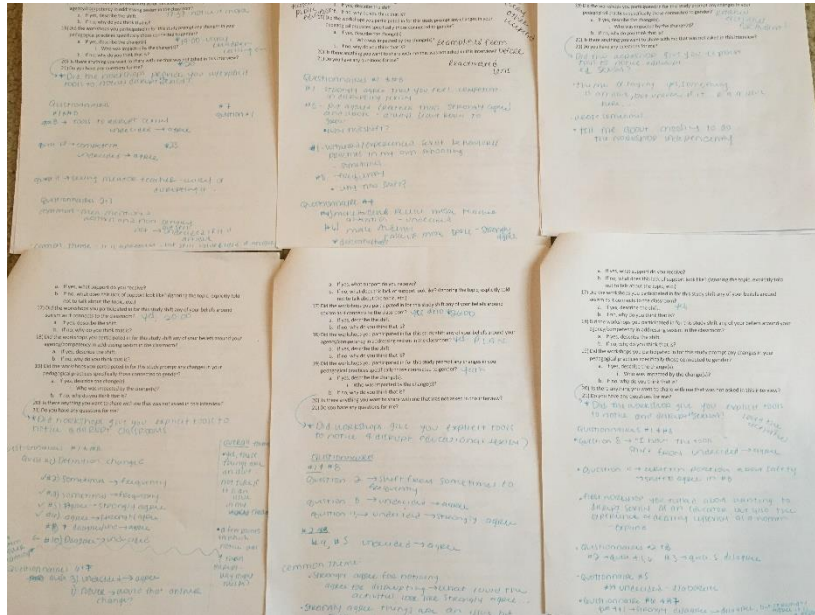
<u>Roles as Anti-Sexist Educators</u>

It became clear not only from participants' voluntary engagement in the workshops and

with the curriculum but also from the reasons they initially gave for attending the workshops that

participants believed sexism is a problem both within educational systems and society at large.

Sarah articulated the pervasiveness of gender inequity and the need to disrupt it when she stated

her reason for coming to the workshops was linked to thinking about "How we can fix [sexism]

as educators, while we are already trying to face it on our own." Other participants spoke about

their experiences as teaching candidates and noticing how their own practices are unintentionally yet problematically reifying gender inequity. In stating her reasons for joining the workshops, Emma shared:

> I feel like I favor the boys in our class, totally unintentionally…I feel like I'm not reaching out to the girls and I'm just letting them fall to the wayside which I know is a thing… [in coming to the workshops] I can learn how to not do that.

In continuing to think about their own pedagogical practices, Maria, a teaching candidate in a Kindergarten classroom, shared her concerns around gender stereotypes and young learners, "They are absorbing things so quickly and so fast that I don't want…to instill those gender stereotypes of today." Other participants felt competent in their ability to disrupt sexism in the classrooms, but came up against issues when interacting with colleagues who did not share in a desire to dismantle gender inequity. In answering why she came to the workshop, Wendy stated:

> I feel pretty strongly about this topic and trying to get sexism out of the schools. And I feel competent in doing that myself, but then… I have coworkers…who I feel make it really challenging to implement the practices I want. So, I'm looking to learn how to combat that and even just growing my own confidence could help a lot.

Thus, from their introductory comments, participants already positioned themselves as teaching candidates who not only viewed gender inequity as part of the schooling system, but as something that they must engage with and help to dismantle. This positionality was further substantiated from participant responses in the first and final questionnaires of the study as well as the individual interviews when asked specifically about their roles as anti-sexist educators.

On the initial questionnaire, participants were asked to respond to the following statements: 1) I believe it is my job to notice sexism and 2) I believe it is my job to disrupt sexism when I see it. Five participants strongly agreed, and one participant agreed with the first statement; four participants strongly agreed and two agreed with the second statement. On the final questionnaire, participants were asked to respond to the same questions, though the term 'educational sexism' replaced 'sexism' as this was a term discussed within the final workshop. Responses on the final questionnaire were similar to the initial one, though with a slight shift towards strong agreement with the statements; here, all six participants strongly agreed that it was their job to notice educational sexism while five strongly agreed and one agreed that it was their job to disrupt educational sexism when they see it.

Additionally, in the individual interviews, each participant was asked, "Do you believe it is your job as an educator to address educational sexism in your classroom?" All six participants agreed that this is a part of their work as educators. In fact, a few participants made clear that equity work was the primary reason for pursuing careers as educators. In response to the question above, Wendy stated:

> Part of the reason that I am so passionate to go into education is to break down these institutionalized things that are harmful to students, to make sure they have this equal playing field to gain an education and be comfortable in doing so…I think that one of those things to be broken down is sexism.

Similarly, Chad explained:

> I think it's why I'm a teacher… that's why I wanted to go into the classroom… I think that's why I wanted to work with young people at this age, to help them

navigate understanding the politicizing of their worldviews in an empathetic way…I totally see it as my responsibility. I see it as the reason we're in the classroom.

Emma similarly saw creating equitable classroom spaces as the primary role of teachers:

That's the whole point of why we're there. So, I think that you have to make sure there is equitable education and that students are getting what they need…So, if you're favoring one gender over another then that is not happening. And if you're making a person, because of their gender identity or for any reason, feel uncomfortable being in your classroom, or not a valued member of the classroom, then I also think that's part of educational sexism… I think that also needs to be addressed.

Other participants echoed these sentiments and the importance of addressing educational sexism as teachers, particularly with younger students. Sarah shared:

I think that's definitely something to address early on, because I think as students move on and grow up it just becomes more prevalent…I definitely think that it's important as an educator to be able to give them [anti-sexist] tools."

Similarly in speaking about her work with younger learners, Maria responded:

I feel like I'm responsible for part of their growing up…and the way that I speak to [students] and the way they're treated by me is gonna follow them…If they see me just looking the other way when a male says something kind of sexist to them, they're gonna think it's okay, and it's not okay…I think I do have the responsibility to step in and say something and correct it.

Similarly to Maria, Anna mentioned that manifestations of educational sexism are "not right" and reflected on the importance and necessity of working with both students and colleagues to grow their awareness around issues of sexism.

While each participant strongly agreed that addressing sexism (as well as other forms of inequity) is an integral piece of being an educator, the ways in which this agreement was reflected in their current pedagogical practice was complicated. In analyzing the data, it became clear that playing the role of teaching candidate, rather than licensed teacher, accounted for much of the discrepancy between the belief of what participants' roles as anti-sexist educators should be and what the reality of this role meant for participants as teaching candidates. This finding is best demonstrated through two distinct, yet interconnected themes: *hesitancies* and *there, not here*.

First Theme: Hesitancies

Whether through questionnaire prompts, interview questions, or reflective conversations within the workshops, asking participants what beliefs they held about themselves as anti-sexist educators was a consistent conversation throughout the study. In order to understand more deeply how participants made sense of this role, questions and conversations revolved around the critical points within the research sub-questions. Meaning, I not only asked participants if they believed it was their job as educators to address educational sexism, but I also asked several questions pertaining to their experiences with educational sexism as teaching candidates. These questions included asking participants how they have addressed educational sexism in the classrooms in which they are teaching; if they feel supported by their SPs, colleagues, and administration to address educational sexism; if they have the tools to disrupt educational

sexism; if they feel competent in disrupting educational sexism; and if they are likely to address educational sexism.

While many of the answers shifted significantly, particularly around increases in feelings of competency and having the tools to disrupt educational sexism from the initial questionnaire to the final one, (which are described in detail in later sections of this chapter); many of participants' answers to the above questions were filled with hesitancies or uncertainties due to their precarious positions as teaching candidates rather than in-service educators with their own classrooms.

Hesitancies in intervening in moments in which participants noticed educational sexism were demonstrated in a variety of ways. Participants often invoked language such as 'intimidated', 'knowing my place', and 'I don't know' which reflected these hesitancies, particularly when the sexism was enacted by SPs. During Anna's interview, I asked her how she personally addresses any sort of sexism in her classroom, to which she responded:

> I feel like I'd have a hard time even talking to my teacher because she does have
> 18 years of experience and I don't know, I feel like I need to really think hard
> about a good way…to say, 'Oh, maybe don't say good girl.' I have to think really
> hard about the best way to say that to her. Just cause she's been teaching for so
> long and…it's almost a little intimidating. I don't know if it's my place….I think
> it would be different if I was her coworker. Yeah, it'd be very different. I feel like
> I could even say that…but being kind of just like under her…it'd be hard to find
> words to describe that…this is not right.

I followed up in asking Anna if it were the students in her class perpetuating sexism, rather than her SP, would she step in. Anna, without hesitation stated, "Oh yeah, definitely…it would be my job to do that and my place." Clearly, this participant views disrupting educational sexism as part of her role as an educator; however, the certainty that she should intervene in these situations changed when thinking about who was perpetrating the sexism. More than the words she used to answer the questions, Anna's demeanor and language changed when talking about her SP versus talking about her students. In discussing the former, Anna's answer was long-winded, with several 'I don't knows' and 'I feels'; there seemed to be a hesitancy even in simply imagining the conversation with her SP. But when asked if she would disrupt sexism if her students were the ones enacting it, her answer was concise, clear, and certain. Maria similarly responded that when she notices her SP enacting sexism or androcentric pedagogical practices, she is hesitant to address it:

> I feel like I can't bring it up right now. I would just take note and I will try not to do that myself…especially cause, I don't know, my teacher's gonna like retire soon. She won't be doing it for long anyway.

Maria, similarly to Anna, used the phrase 'I don't know' and demonstrated a hesitancy in addressing sexist practices with her SP. Maria also made note that her SP is close to retirement, indicating that she will not be in a classroom much longer perpetrating inequitable practices.

Another point within the data in which particular hesitancies were made clear was when speaking with participants during interviews about shifts they may have experienced because of the workshops. While many participants reflected and elaborated upon the shifts they documented in their questionnaires, several of these shifts seemed to be encumbered by

participants' positionality as preservice teachers. When asked, "Did the workshops cause any shift in pedagogical practice or how you envision your pedagogical practice?" Sarah explained:

> I'm sure it has. I'm not too sure if I've been able to act in a way that represents that, just because of the role that I'm in right now…[I've learned] how to be more conscious in the classroom regrading sexism, gender, and misrepresentation—all of that. But like I said, I don't know if I actually acted in a way that represents that just because I am *just* a student teacher. I'm not the classroom teacher, so I haven't, I can't shift the whole class. [Emphasis, my own]

Again, it is not only the general message of Sarah's response, feelings that she is not able to fully demonstrate the knowledge she gained from the workshops because of her role as student teacher, but it is the language utilized to deliver this message. Similar to previous responses demonstrating hesitancy, Sarah used the phrase 'I don't know' and perhaps, most poignantly, qualified her role as *just* the student teacher. This phrasing alludes to not simply a hesitancy in reflecting upon her own shifts and growths as an educator, but a hesitancy in seeing her role as one that can facilitate change (in regard to more gender equitable pedagogical practice).

Towards the end of my interview with Emma, I engaged in synthesized member checking (Brit et al., 2016) in asking her what she thought accounted for one of my initial findings: participants were likely to strongly agree that the workshops had given them tools to *notice* educational sexism, but were likely to agree that the workshops had given them the tools to *disrupt* educational sexism. I asked Emma what she thought accounted for this difference in responses for noticing versus disrupting, to which she answered:

I think that a big piece of that, for me at least, is that I am a student teacher. It's

not my classroom. So for a lot of things I do and that happen in the classroom, it's

not just up to me….I'm really excited [that] I have a whole document of things

that I'll do differently when I have my own classroom. And so, I think that the

workshop materials put a lot into that, where it's not necessarily something [I]

feel comfortable disrupting because it's not my space—it's my teacher's space

and I'm a guest in that space. So, I think that might be a reason it's hard to

disrupt. And the idea that these teachers are mentors and that we, in the end, are

getting graded on…how we can act in their classroom, and how we can fit into

their classroom, and take their lessons over, and do their things. So, there's the

idea that we are getting graded on what we're doing in our classroom and…we

don't want to rock the boat too much.

Emma touched upon sentiments of her fellow participants' hesitancies, and similarly to Maria's

response, Emma indicated that she is making a detailed account of what she will do differently

when she has her own classroom. But Emma delved into greater detail here about not only about

the classroom space not being her own, but the added element of being assessed in how well she

can fit into her SP's classroom. Thus, it seems that in addition to Sarah's elucidation of the

hierarchical nature of SP and *just* student teacher, the notion of being assessed added to

participants' hesitancy in disrupting educational sexism in their classrooms, particularly when

the sexism involved their SP's pedagogical practice. And yet, it is important to note that this

hesitancy does not seem to interfere with participants' ability or desire to notice this inequity and

make note of what they can do differently in the future.

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The hesitancies described in this section certainly stem from participants' understanding of how they both position themselves and are positioned as teaching candidates. It is interesting to think about how/what hesitancies might be shown if in-service teachers had participated. Would these hesitancies disappear or simply take a slightly different form? Emma wondered aloud:

> I would be interested to see if you ran the workshop with just [in]-service teachers…Because they might feel like they can't rock the boat either because of administration. So, I think it's really tricky to get into a spot where [a teacher thinks] I can't because of my position versus being like, well this *is* my position, I have to…. I think [it] can be really hard because you're like, 'I'm getting graded.' Or, 'I could get fired.' No matter what position you're in, you might feel like you're not in the highest power position.

Though Emma was clear in her responses that being a preservice teacher provides many reasons for hesitancies (particularly in regard to the disruption of harmful practices of SPs), she also remmained unconvinced that once one does become a licensed teacher they automatically feel a sense of complete autonomy. Here, Emma detailed the larger problem of the autonomy of teachers. She insightfully described the stumbling blocks that disallow educators to disrupt harmful practices and transform pedagogy, namely administration. She touched on a particularly complex question, one that is necessary to discuss if looking to reimagine and recreate equitable learning spaces: How does a teacher shift from a feeling of *I can't because of my position* to *I have to because this is my position*?

Gendered Hesitancies

As shown, notions of hesitancy weaved their way throughout responses, particularly when centered on how participants made sense of their role as preservice versus in-service teachers. And despite not every single participant demonstrating this hesitancy, hesitancies nonetheless seemed to be a large part of the conversation and a hindering factor to dismantling sexist structures in the classroom for the majority of participants. In analyzing the idea of hesitancies more deeply, the way in which gender intersected with hesitancy became an integral piece of understanding this theme. To demonstrate this, I look to Sarah and Anna's responses about addressing sexism versus Chad's.

On the initial questionnaire of the study, participants were asked to respond to the following prompt, 'I am likely to disrupt sexism when I see it' by circling a response ranging from strongly disagree to strongly agree. Additionally, participants were asked to write in a response for 'Why or why not?' Sarah circled undecided and wrote that though in a school environment she is likely to do this, in other situations she may feel as though she can't based on issues of safety. (It should be noted here that the question was intended for educational settings, however, Sarah interpreted the question as addressing sexism in any place she may notice it.) Sarah was the only participant, at this stage in the study, to mention issues of safety as a womxn attempting to disrupt enactments of sexism. In her individual interview, I followed up with Sarah to ensure that I had interpreted her response accurately and asked if what she meant by safety was in fact physical safety to which she confirmed. We then spoke a bit more about how this hesitancy in engaging in situations for fear of physical safety is a critical piece of the oppression of womxn and allows for harmful practices to continue.

Though not speaking to physical safety or potential harm that can come from intervening in moments of sexism, Anna demonstrated a hesitancy in even hypothetically disrupting educational sexism in her classroom. In her interview, I asked Anna what accounts for her difference in responses between the prompts, 'It is my job to notice sexism' and 'It is my job to disrupt sexism when I see it.' For the former, Anna was more likely to answer strongly agree, and for the latter to circle agree (as were many participants). Rather than attributing this difference to her role as a teaching candidate, Anna's hesitancy seemed to stem from both a wanting to be extremely cautious and perhaps a bit of uncertainty in her own skills in navigating a sexist situation. Anna explained:

> It is my job, but if I don't know what I'm doing, I don't want to do something, you know, completely just disrupt it in a really wrong way. I want to be able to make sure I know what I'm doing, and [that] I can do it right. Cause I do definitely think it is my job to disrupt it, but I don't know, I personally feel if I'm not too aware of a situation and what's going on, I don't wanna…I don't know. I don't know if that makes any sense.

Here, Anna's hesitancy is palpable, again not only in her response, but in the language she used to communicate her response. Anna's answer is filled with not only hesitancy in how to potentially navigate a difficult scenario, but uncertainty as to whether her response makes sense to me, the interviewer. And to be clear, I interpret this nervousness or hesitancy to intervene in particular moments as a potential strength; I think her awareness and transparency in stating, 'I want to make sure that I know what I'm doing' speaks to wanting more tools and education in this area and acknowledging that there is always more to learn. This hesitancy does not speak to

Anna's lack of ability or desire to dismantle sexist structures, rather it demonstrates her wanting to disrupt sexism in the most effective and knowledgeable way she can.

Anna's hesitancy in intervening in sexist situations contradicted Chad's method for mediating problematic scenarios. When I asked Chad how he addresses sexism in his classroom, he mentioned that he often talks with female students about stereotype threat when they speak negatively of their math ability/skills. I followed up and asked Chad how he knew how to intervene in those moments—if that came from his education, his work experience, etc., to which he responded by recalling his time as a camp director:

> I just started throwing myself at the situations and being really willing to be really sloppy but with good intent and willing to sit there as long as it took. And I kinda learned from doing that…I'm sure you can imagine taking a really sloppy approach to try to do that as a white man. You get yourself into some weird spots; but hey, it was worth it…I threw myself into it.

Chad's lack of hesitancy demonstrated by propelling himself into scenarios, starkly differs from Anna and Sarah's responses as to how they intervene in sexist moments. With Chad's response, there is neither concern of physical safety nor a hesitancy in taking part of a situation for fear of not handling it correctly right away; the thought process, oppositely, is that he is able to learn through this experience.

Juxtaposing these reflections from participants is not meant to cast judgment on these different approaches; they each demonstrate potential strengths and awarenesses as well as demonstrate potential problems. As mentioned above, Anna's hesitant approach demonstrates a wanting to step back and make sure she understands a situation completely before intervening,

the hesitancy shows a cautiousness as well as a desire to learn more. Chad's approach also demonstrates strengths; most significantly, his desire to take immediate action shows that dismantling oppressive structures with students is at the forefront of his mind and something he must consistently engage with as a social justice minded educator. Yet, these different approaches also pose possible pitfalls. Anna's hesitancy may result in a missed opportunity to disrupt a sexist situation, potentially conveying tacit approval (Bailey, 1992) that whatever transpired was indeed acceptable. Meanwhile, Chad's approach of inserting himself, especially in a professed sloppy manner, could result in a situation being grossly mishandled. Thus, both approaches may lead to feelings of distrust between the teacher and student—a distrust stemming from either Anna's lack of action or Chad's sloppiness in disrupting a situation.

While it would be inaccurate to say that this difference in approaches and amount of hesitancy in inserting oneself into a scenario is completely dependent on the participants' genders, it also cannot be overlooked as an important factor. Chad's quickness to act, to insert himself into difficult and problematic scenarios mirrors themes discussed throughout the workshops of boys and men taking up more vocal and physical space in educational contexts. Meanwhile, Anna and Sarah's hesitancy to speak out in order to disrupt a situation reflects the ways in which girls and womxn are quieted in classroom spaces and expected to fall "in line" (Sarah, Interview 2019). Even as the adults and presumed authority figures in a room, Anna and Sarah both remain hesitant in speaking out while Chad is willing to throw himself at situations. There are other identities that intersect with gender that surely help to account for this difference: Chad is eight years older than Anna and Sarah, he had a career for 12 years in an educational setting before beginning his teacher education program, and this is his second Master's degree, the first of which was focused on social justice issues in education. In addition, these are

different human beings with different lived experiences and also working with different age groups. Thus, this difference in approach is not solely influenced by participants' genders. Yet, it would be hugely problematic to disregard the role that gender does play in positioning these participants to feel either hesitant or decisive in taking action, particularly in a study focused on gender.

It is not only the theme of hesitancies, or even gendered hesitancies, that helps to elucidate the beliefs participants have of themselves as anti-sexist educators. In analyzing the data, particularly the questionnaire data, it became clear that the entire group of participants agreed, and often strongly agreed, that misrepresentation, androcentric pedagogy, and sex harassment are problems in schools largely; yet, as those questions centered on manifestations of sexism within their own contexts, responses became less certain. Overwhelmingly, across questionnaires and across participants, there was a pattern of understanding sexism to be generally present in schools, but not in participants' own classrooms; in other words, it was there, not here.

<u>Second Theme: There, Not Here</u>

Each workshop started and ended with a questionnaire participants were asked to complete. The questionnaires included mostly Likert scale items and few open response questions connected to the specific topic of the week's workshop. For example, the misrepresentation workshop posed questions about the texts/authors participants read in their own schooling and the texts/authors being read at their practicum placements. Additionally, each questionnaire followed a similar (though not identical) format and the same three questions were posed: 1) Is the topic (e.g. misrepresentation, androcentric pedagogy, sex harassment) a problem in schools today? 2) Is the topic a problem in the school in which you teach? 3) Is the topic a

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problem in the classroom in which you teach? (With the exception of one questionnaire, in which the first and third question were posed while the second was omitted.) Though answers varied from participant to participant, a clear pattern emerged when looking at the questionnaire data not only across participants, but also across different topics. Overall, participants overwhelmingly agreed or strongly agreed that each topic is a problem in schools today. This is unsurprising given that the participants who took part in the workshop were preservice teachers interested in the topic of sexism and how to disrupt it within educational spaces. However, participants were less likely to agree or strongly agree that the topic was an issue in the school in which they teach, and even more unlikely to agree or strongly agree that a topic was an issue in the classroom in which they teach. In order to understand this more fully, it is helpful to look at the questionnaires around each specific topic.

<div align="center">Workshop #1: Misrepresentation</div>

For this workshop, participants were asked if the misrepresentation of girls and womxn in texts is an issue in schools today to which two participants strongly agreed and two agreed. When asked if this same misrepresentation is an issue in the classrooms in which they currently teach, one strongly agreed, one agreed, and two were undecided. The questionnaire participants completed at the end of the first workshop posed the same questions in addition to being asked if this misrepresentation is a problem within the schools they are currently placed. When asked about schools broadly, all four participants present strongly agreed that the misrepresentation of girls and womxn in texts is an issue. As for it being a problem in the school in which participants are placed, one participant strongly agreed, one agreed, and two were undecided. And finally, when asked about the specific classrooms in which they teach, two participants agreed, one was undecided, and one disagreed.

Figure 2: Misrepresentation: Beginning questionnaire
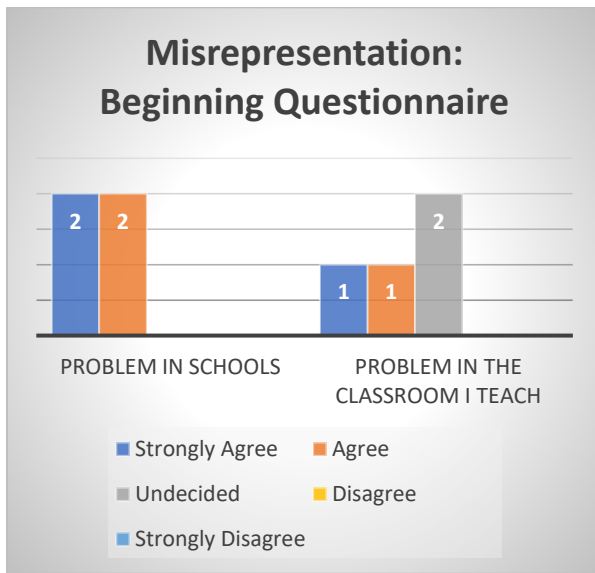
Figure 3: Misrepresentation: Ending questionnaire
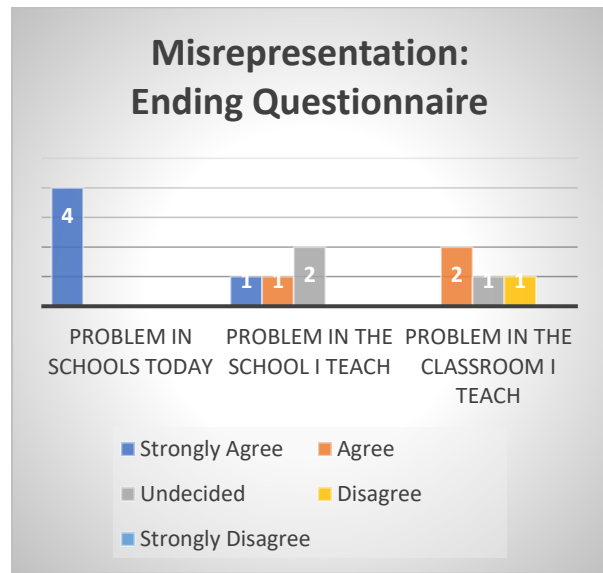
Workshop #2: Androcentric Pedagogy

At the end of the second workshop, participants were prompted to answer the following via questionnaire: 1)Androcentric pedagogy is a problem in schools today, 2) Androcentric pedagogy is a problem in the school I teach, and 3) Androcentric pedagogy is a problem in the classroom I teach. For the first question, all five participants present strongly agreed. For the second questions, one participant strongly agreed, three agreed and one was undecided. And for the third question asking if androcentric pedagogy is a problem in the classroom in which participants are currently teaching, one strongly agreed, one agreed, two were undecided, and one wrote in 'sometimes' underneath undecided.

Figure 4: Androcentric pedagogy: Ending questionnaire

Androcentric Pedagogy:
Ending Questionnaire

	PROBLEM IN SCHOOLS TODAY	PROBLEM IN THE SCHOOL I TEACH	PROBLEM IN THE CLASSROOM I TEACH

5 | 3 | 1 | 1 | 3 | 1 | 1

■ Strongly Agree ■ Agree ■ Undecided ■ Disagree ■ Strongly Disagree
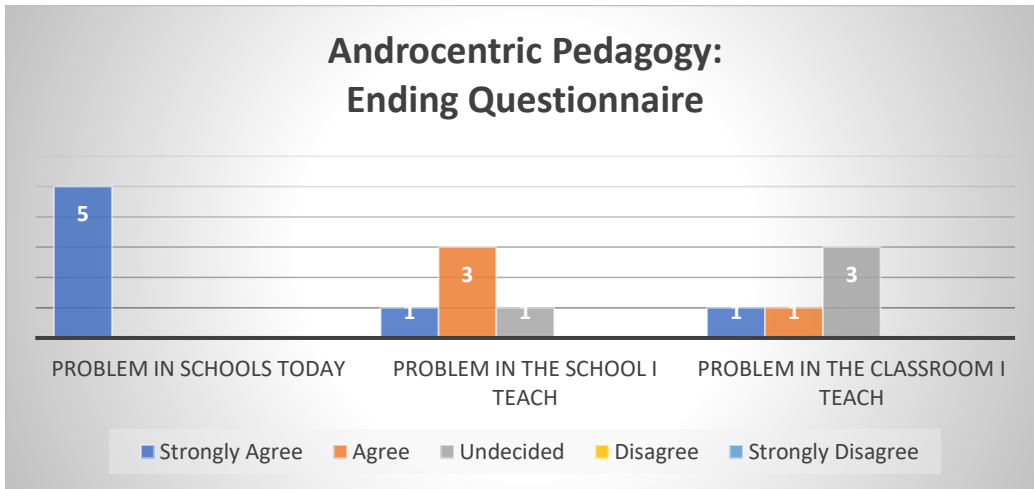
Workshop #3: Sex(ual/ist) Harassment

Similarly to the first workshop, participants were asked if sex harassment was an issue in schools broadly, in their schools, and in their classrooms in both the questionnaires that began and ended this workshop. Regarding the former questionnaire, one participant strongly agreed, four agreed, and one was undecided if sex harassment is a problem in schools today. As for if sex harassment is a problem in the schools participants currently work, two participants agreed, one was undecided, two disagreed, and one strongly disagreed. And in thinking about their own classrooms in which they teach, two were undecided, two disagreed, and two strongly disagreed that sex harassment was a problem. In looking at the questionnaire responses after completing the workshop there is a shift in responses towards an acknowledgement that this harassment is prevalent within schooling spaces; yet, despite this shift, there is still a persistent *there, not here* pattern. When asked if sex harassment is a problem in schools today, three participants strongly agreed, one participant was between strongly agree and agree, and two agreed. In terms of sex harassment being an issue in the schools participants work, two agreed, one was undecided, two disagreed (though one participant who marked disagree also wrote that they agreed with this

statement when strictly referring to sexist harassment), and one strongly disagreed. And if sex

harassment is a problem within participants' own classrooms, one agreed, one was undecided,

three disagreed, and one strongly disagreed. It should be noted that the one participant who

marked agree here wrote in a comment next to this prompt as well as the previous one,

'statistically very likely.' I interpreted this unprompted annotation on the questionnaire to mean

that the participant does not necessarily see this harassment take place, but because of the

research presented in the workshop, she acknowledges that gender-based harassment is a

statistical probability.

Figure 5: Sex harassment: Beginning questionnaire   Figure 6: Sex Harassment: Ending questionnaire
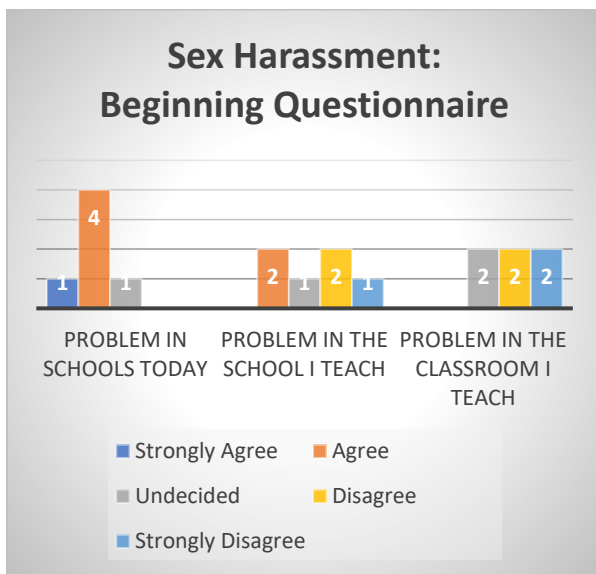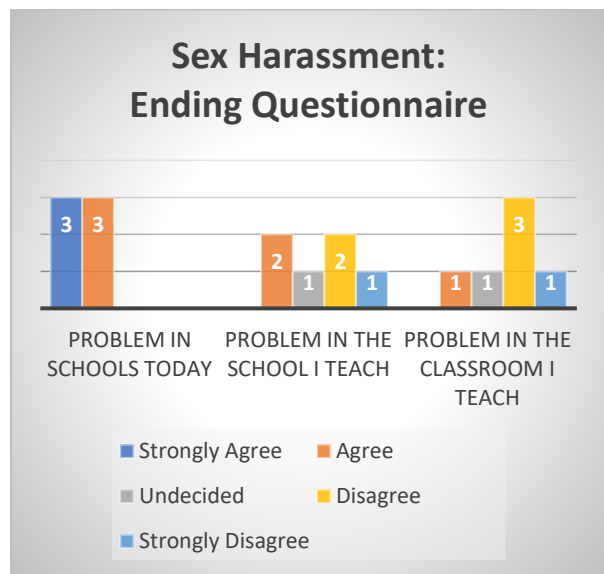
A Clear and Persistent Pattern

It is clear in looking at the questionnaire data from workshops #1, #2, and #3, there is a

pattern of participant answers shifting from agreement, to being undecided, to even (strong)

disagreement as questions near in proximity to the context in which participants are most closely

connected. Participants are most likely to agree and even strongly agree that these manifestations

of educational sexism are a problem in schools largely; but as questions zero in on the specific

contexts in which participants teach, a light is shone more brightly on the curricular choices and pedagogical practices enacted by participants and their SPs.

In beginning to analyze and interpret this data on my own, I believed the reasoning for this was simple: it is easier to recognize a larger societal or educational problem (there) than to acknowledge that same problem may be upheld by the choices and practices we enact in the spaces we help to create (here). This interpretation was bolstered by Chad's answer within his individual interview:

> We're afraid to say we're bad at stuff. I think that's it.…Maybe the root of it is I don't want my classroom to have [manifestations of educational sexism], because if it does, it says something about me or says something about my SP.

Additionally, it is important to note that participants filled out the questionnaires at the start and end of each workshop; meaning, they did not return to their classrooms and have time to observe if the particular problem discussed in each workshop is something they are witnessing in the classrooms in which they teach. Thus, choosing 'undecided' may simply reflect not having the opportunity to observe their classrooms, before filling out the ending questionnaire each week.

However, participants provided other interpretations and analyses that deepened my own understanding of this notion of there, not here. When I asked participants what they thought accounted for this shift in the questionnaire data, different reasons were given, reasons that would not be written about here without having utilized synthesized member checking (Brit et al., 2016). Wendy responded that the reason for this shift when reflecting on one's own school and classroom might be that, "Particularly with younger classes, nobody wants to label kids as sexist. Nobody wants to label kids as racists.…I think that people have a hard time labeling kids

so young with those labels." Wendy noted that this label (sexist or racist) isn't something you would need to use in order to work with students to become anti-sexist and anti-racist and made clear that this work could be done without labeling student as such. But regardless, when answering questions about one's own classroom and students, particularly younger students, Wendy's response indicated that using terms such as 'sexist' may be difficult or uncomfortable for teachers and could contribute to participants' undecidedness or disagreement as to whether educational sexism manifests in their classrooms and with their particular students. Additionally, Wendy shared:

> Here's a reflection—I think that within your classroom you think you're aware of more things than you are…we're in the classroom with the kids and we don't see everything. So… the two times you do address it you [think] 'Oh, yes…it was handled…I do everything I can.' But those were just the two times you became aware of an issue.

Here Wendy offers an alternative reason for the there, not here pattern. Reflecting upon her own recent experience of a bullying issue with her students that caught her by surprise, Wendy realized that while she regularly intervened in moments of inequity, she couldn't possibly be seeing or be aware of all dynamics in her classroom at all times. Thus, participants may think that these manifestations of educational sexism are not playing a part in their own classrooms, simply because they cannot be aware of all issues at all times. And as Wendy insightfully noted, even when teachers do intervene and disrupt a problematic interaction, this may very well be one of many times it has happened, thus giving educators a false sense that an issue has been handled or resolved.

In asking what she thinks accounted for the there, not here pattern in participant questionnaires, Emma's response interestingly supported my initial analysis (that it is difficult to admit the presence of inequity in the spaces we help to create) as well as elucidated the reasoning as to why her questionnaire responses departed from others in the group. Emma's responses in particular shifted from agree to undecided/disagree the least, even as the questions became increasingly connected to her classroom. Emma explained:

> I think that potentially a part of it is that I feel a little disconnected from my classroom cause I'm largely an observer…I'm not an active teacher. I'm an observer…So I think I'm able to kind of step back and watch what's happening more than other people who are really a part of the classroom. I feel like we are doing this curriculum that's given to us and I'm doing what the teacher tells me to do…I don't feel like I have the opportunity to make my own choices a lot of the time except for in the language I use, which I actively try to be conscious of, but not in what's being taught or anything like that. So, I think it's easier to recognize it if I don't feel like I am the one responsible for it.

Emma's response demonstrates the importance of observation. Though this role of observer is one she feels relegated to rather than one she chose, it has allowed Emma to cultivate an awareness of the gender inequity in her classroom. This speaks to Wendy's point of teachers not being able to be aware of all dynamics at all times. While this is certainly true, having the opportunity, or creating more opportunities for observation within teacher education programs could potentially allow pre and in-service teachers to see more of what is happening in their classrooms. Moreover, in not feeling like she has an active role in her classroom, and that the

practices enacted are not her own, it is easier for Emma to both recognize and distance herself from the gender inequity perpetrated.

Overwhelmingly participants strongly agreed or agreed that misrepresentation, androcentric pedagogy, and sex harassment are problems that pervade educational spaces. And yet, when asked about these problems in connection to their own schools and classrooms, acknowledgement around these topics became fuzzier and the certainty that these issues existed faded when positioned as issues these participants may be interacting with directly. But in invoking synthesized member checking (Brit et al., 2016), it became clear that the reasoning for this was not as simple or one-dimensional as a difficulty in admitting participants' own practices can potentially reify problematic ontologies in the classroom. In asking participants for their analyses and interpretations of the there, not here pattern, I was able to more clearly see and articulate how participants made sense of their roles as anti-sexist educators.

<u>The Effects of Participating in Anti-Sexism Workshops</u>

The second research question that guided this study was: What effect might participating in an anti-sexism professional development have on educators' discourses, beliefs, pedagogical practices, and interactions with students as they connect specifically to gender? And the following sub-question was used to further parse out participant experiences: How do participants make sense of participating in this professional development? Like the first research question, two distinct, yet interconnected, themes arose from the data, particularly the questionnaire and interview data: *Shifts* and *more*. These themes help to elucidate the effects that taking part in this type of PD had on participants in demonstrating the shifts that took place, particularly in terms of competence/confidence in disrupting educational sexism, and the acquisition of tools to help notice and disrupt this sexism. Additionally, the theme of *more*,

illustrates not only the additional time spent in the workshops than detailed in the IRB, but also

participants' desire to learn/know more, and for more workshops. In looking at these two themes

together, it is evident that while the effects of the workshops were not the same for every

participant, there were undeniable shifts toward greater understanding and increased competency

which ignited (or strengthened) a desire for more resources, tools, and learning.

<u>Third Theme: Shifts</u>

Questionnaires given at the end of workshops #1, #2, and #3 were implemented as a tool

to gather data on potential shifts in terms of understanding, beliefs, competency, or likelihood of

noticing/disrupting educational sexism that may have occurred in regard to the individual topics

discussed. Specifically, participants were asked to respond to the following three prompts: This

workshop has given me concrete tools to notice (topic discussed); this workshop has given me

concrete tools to disrupt (topic discussed); I am more likely to notice/disrupt (topic discussed)

because of this workshop. The initial questionnaire, given at the start of the very first workshop

and the questionnaire given at the end of the final workshop were used to gather data on potential

shifts throughout the workshops cumulatively, rather than focusing on each individual workshop.

On both questionnaires, participants were asked to respond to the following: I believe it is my

job to notice sexism (on the final questionnaire this was replaced with educational sexism for all

prompts); I believe it is my job to disrupt sexism when I see it; I feel competent in disrupting

sexism when I see it; and I am likely to disrupt sexism when I see it. Additionally, in the final

questionnaire, participants were asked to reflect on the experience of attending the workshops,

using much of the same language of previous prompts. Participants were asked to respond to

these prompts: Overall, these workshops have given me concrete tools to notice educational

sexism; Overall, these workshops have given me concrete tools to disrupt educational sexism; I

feel more competent in noticing/disrupting educational sexism now than before having attended these workshops; and, I am more likely to disrupt educational sexism now than before having attended these workshops. These questions ask participants directly if the workshops helped to shift feelings of competency, likelihood of intervening in sexist moments, and if the workshops did in fact provide participants with tangible tools as it set out to do. Finally, in the individual interviews, I asked participants the following three questions pertaining to shifts they may have experienced because of the workshops: 1) Did the workshops you participated in for this study shift any of your beliefs around educational sexism? 2) Did the workshops you participated in for this study shift any of your beliefs around your agency/competency in addressing educational sexism in the classroom? 3) Did the workshops you participated in for this study prompt any changes in your pedagogical practice, specifically connected to gender? And though not initially included in the IRB, I added the question: Did the workshops you participated in for the study give you explicit to notice/disrupt educational sexism? In utilizing synthesized member checking (Brit et al., 2016) I included additional interview questions after analyzing each participants' questionnaire data; these questions allowed participants to elaborate on and interpret what accounted for particular shifts. In an attempt to detail these findings most clearly, I have separated this section into the following subsections: Questionnaire, Workshop #1; Questionnaire, Workshop #2, Questionnaire, Workshop #3; Shifts from initial and final questionnaires; Final questionnaire reflections; and Interviews. Each one of these subsections details the particular shifts that took place within the data set.

<div align="center">Questionnaire Data</div>

Questionnaire, Workshop #1

The first workshop focused on the topic of misrepresentation, specifically the misrepresentation of girls/womxn in texts read in the classroom. When asked, "This workshop has given me concrete tools to notice the type of misrepresentation we discussed today" three participants strongly agreed and one agreed. Participants were then asked, "This workshop has given me concrete tools to disrupt the type of misrepresentation we discussed today" to which all four participants agreed. And finally, when asked, "I am more likely to notice/disrupt the type of misrepresentation we discussed today because of this workshop" two participants strongly agreed, while two agreed.

Figure 7: Misrepresentation: Ending questionnaire
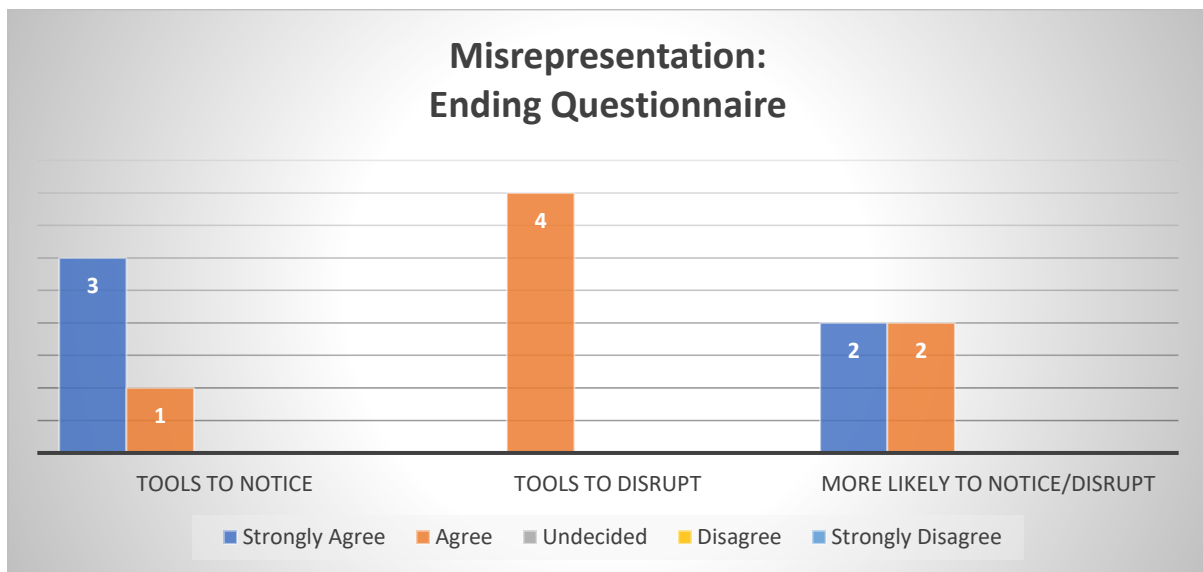
Questionnaire, Workshop #2

The second workshop was centered on androcentric pedagogy. In this workshop we discussed teacher gaze, assessment practices, teacher attention, and overall how pedagogical practices often allow for male students to take up more vocal and physical space in the classroom. Participants were given the same prompts as in the questionnaire from Workshop#1. When asked, "This workshop has given me concrete tools to notice androcentric pedagogy" one

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participant strongly agreed and four agreed. Participants were then asked, "This workshop has given me concrete tools to disrupt androcentric pedagogy" to which all five participants agreed. And finally, when asked, "I am more likely to notice/disrupt androcentric pedagogy because of this workshop" two participants strongly agreed, two agreed, and one answered undecided.

Figure 8: Androcentric pedagogy: Ending questionnaire
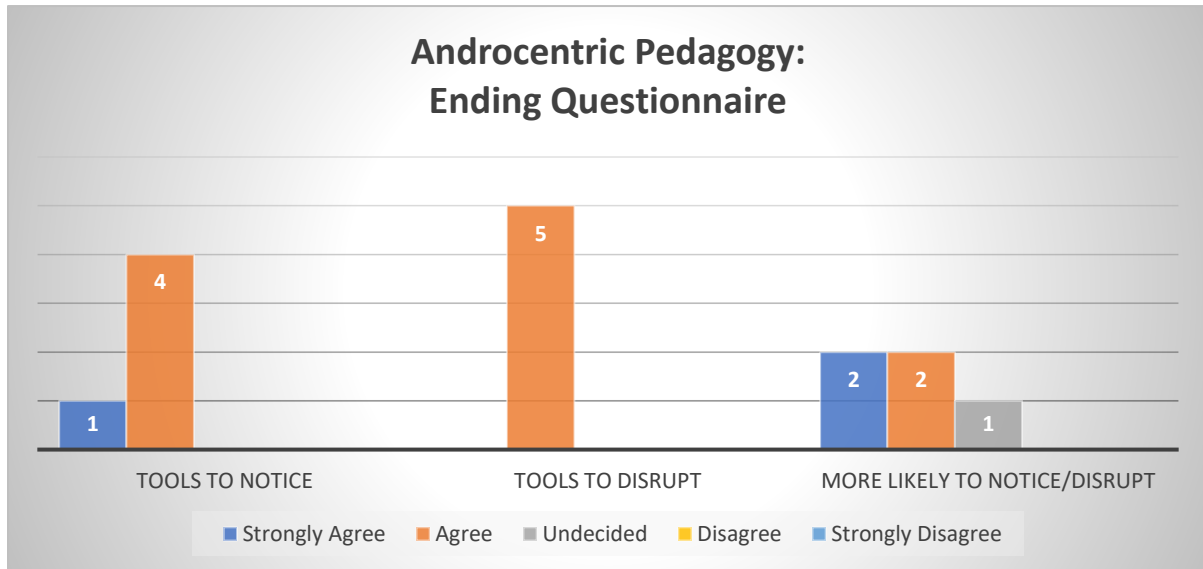
I followed up with Sarah in her individual interview, as she was the participant who marked undecided. I asked her to reflect on the workshop and to elaborate on why she felt undecided after this particular workshop. This answer was surprising, given Sarah had said she felt that Workshop #2 was the most valuable. This answer also marked a departure from her other answers as well as other participants' answers. She explained:

Hmm. I'm not too sure… I think I would notice it. But as for disrupting, I think maybe it's not like a conflict here or there… it's more broad. So, I feel like it's harder to disrupt it. So, I think I would be able to like notice it and like I would want to disrupt it, but I don't know if I would be able to. I don't know if it would actually be successful maybe. And maybe that's what I meant. I'm not too sure.

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Sarah's response demonstrates hesitant language detailed in previous sections. However, the hesitancy here does not step from her role as student teacher, nor a hesitancy in wanting to notice and disrupt androcentric pedagogical practices. Rather, the uncertainty seems to come from an understanding of androcentric pedagogy as broad, rather than an instance of something, such as a text that misrepresents girls/womxn, or sex harassment. There may also be uncertainty simply in the fact that I am asking her to recall a mindset she had weeks prior and it may be difficult to capture the exact thought process behind marking a particular answer. I view marking undecided as a transparent and cognizant answer. Participants do not have the opportunity to return to their classrooms between completing the workshop and filling out the questionnaire; thus, asking participants if they are more likely to notice/disrupt the sexist issue at hand, is more accurately asking whether they *think* or to *predict* whether they think they are more likely to intervene in problematic situations because of what they learned in the workshops. To mark undecided reflects the uncertainty as to whether participants will have the opportunity to do so and if the opportunity does arise then if/how they will take action.

Sarah's undecided response also informs my refining and facilitation of this workshop. Again, because most of the answers to the questions posed reflected tools/competencies acquired and grown via the workshops, Sarah's response demonstrated a departure and an opportunity for me as the facilitator and creator of the workshops. Sarah shared that she saw androcentric pedagogy as broad and consequently difficult to disrupt. An integral piece of this work is having participants of the workshops understand these manifestations of sexism as concrete, tangible, and disruptable. Sarah's response helps push and develop my own thinking about what may have fallen short in this particular workshop and what accounts for her understanding of androcentric pedagogy as broad, rather than concrete manifestations that are noticeable and distinct. While

departures can complicate data analysis and findings, it can also deepen them and provide for the (in)formative assessment needed to better the tools we create as educational researchers.

<u>Questionnaire, Workshop #3</u>

The third workshop focused on sex(ual/ist) harassment. In this workshop we centered our discussions primarily on the sexual harassment that occurs in classrooms, hallways, and on the recess yard. We spent significant time discussing sexual harassment and assault on a national level and then discussed how this violence manifests in educational settings. Participants were given the same prompts as in the questionnaires from workshops #1 and #2. When asked, "This workshop has given me concrete tools to notice sex harassment" three participants strongly agreed and two agreed (one participant marked n/a as she had to leave early). Participants were then asked, "This workshop has given me concrete tools to disrupt sex harassment" to which two participants strongly agreed and three agreed (again, one participant marked n/a as she had to leave early). And finally, when asked, "I am more likely to notice/disrupt sex harassment because of this workshop" two participants strongly agreed and three agreed (again, one participant marked n/a as she had to leave early).

Figure 9: Sex harassment: Ending questionnaire

Sex Harassment: Ending Questionnaire

Legend: ■ Strongly Agree ■ Agree ■ Undecided ■ Disagree ■ Strongly Disagree ■ N/A

- TOOLS TO NOTICE: Strongly Agree 3, Agree 2, N/A 1
- TOOLS TO DISRUPT: Strongly Agree 2, Agree 3, N/A 1
- MORE LIKELY TO NOTICE/DISRUPT: Strongly Agree 2, Agree 3, N/A 1
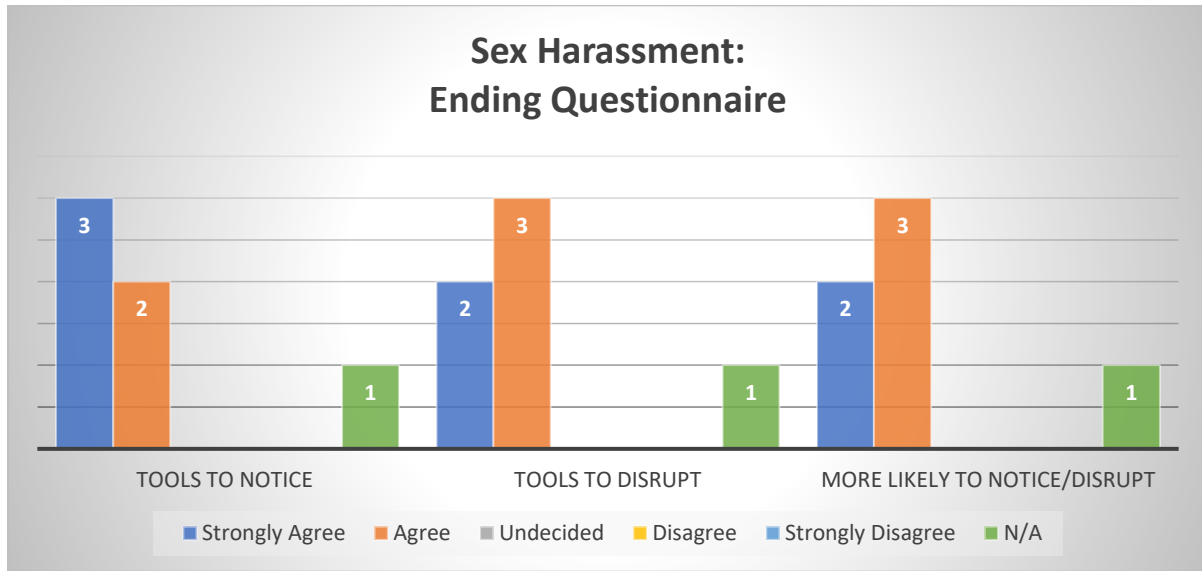
Shifts from Initial to Final Questionnaires

On both the initial and final questionnaires, participants were asked to respond to five of

the same prompts: I believe it is my job to notice sexism (on the final questionnaire this was

replaced with educational sexism for all prompts); I believe it is my job to disrupt sexism when I

see it; I have the tools to disrupt sexism when I see it; I feel competent in disrupting sexism when

I see it; and I am likely to disrupt sexism when I see it. On the initial questionnaire, five

participants strongly agreed and one agreed that it was their job to notice sexism. On the final

questionnaire, all six participants strongly agreed with this prompt. On the initial questionnaire,

four participants strongly agreed and two agreed that it was their role to disrupt sexism while on

the final questionnaire five strongly agreed and one agreed with this prompt. Though there are

slight shifts from agree to strongly agree for both of these prompts from the beginning to the end

of the workshops, these shifts are minor. This is unsurprising given that the participants who

volunteered to take part in the study positioned themselves as anti-sexist educators; and their

reasons for wanting to take part in the study, demonstrated their awareness of sexism in schools as a problem.

The more significant shifts in this questionnaire data stemmed from responses to prompts around tools and competencies acquired in addressing educational sexism and the likelihood of intervening in sexist scenarios. When initially asked to respond to the prompt, "I have the tools to disrupt sexism when I see it", two participants marked agree, three participants marked undecided, and one participant marked both disagree/undecided, On the final questionnaire these responses shifted; one participant marked strongly agreed and five participants agreed. Next, participants were given the prompt, "I feel competent in disrupting sexism when I see it." On the initial questionnaire one participant strongly agreed, three agreed, one was undecided, and one disagreed. On the final questionnaire these responses shifted, and five participants agreed, while one participant marked undecided. It is important to note here that the only participant who marked strongly agree (initially) in connection to feelings of competency was Chad, the only male participant. Feelings of competency connect to Chad's approach of throwing himself at situations detailed above, versus the hesitancy described by female participants, Anna and Sarah. Furthermore, when responding to the same prompt at the end of the four workshops, Chad shifts his answer from strongly agree to agree and wrote in "Always leave room to grow!" Because this represented a departure from the direction of most shifts and perhaps could be interpreted as a decrease in competency, I followed up with Chad regarding this shift in response. He explained:

> I think the shift is certainly honest. I think I answered them both honestly. And I
> think there is a piece of me here that now understands more of the space to
> grow….And so I think perhaps in the time from when I took this one [initial

questionnaire] to this one [final questionnaire], that…space got more opened up.

That was a lot bigger than I thought it was.

As with Sarah's departure detailed earlier, I believe Chad's shift here in moving from strongly agree to agree demonstrates cognizance. In learning how pervasive and multifaceted the issue of educational sexism is, Chad recognized that there is room to grow in regard to his own competency in addressing this sexism. I do not think this participant's gender can or should be overlooked as a factor in an elevated sense of competence as compared with his female counterparts; it is noticeable that when the word competence was used in a prompt, no female participants strongly agreed. I posit that Chad's shift from the start of the workshops to the end demonstrates more than an understanding that the issue of educational sexism is larger than he initially thought (though as he stated it is certainly a part of it). I think gendered themes that weaved themselves throughout the workshop discussions particularly female teachers not seeing themselves as experts, while males do, played a role in Chad's shift and profession that there is always room to grow.

This interpretation is certainly reflective of my own gender biases and lens. If it were a female participant whose feelings of competency decreased (which did not happen, all five female participants either stayed the same or increased), I would have different sentiments and interpretations of what transpired. I would feel as though I had not only made a mistake as the facilitator, but further, had failed the participant on a critical level. But, because this shift occurred with the male participant, my own feelings and interpretations are optimistic, and they can be meaningfully connected to integral themes and discussions throughout the study (e.g. teachers' sense of expertise in connection to gender). Rather than thinking about what I could and should have done differently—because surely in a workshop that is meant to give educators

feelings of agency and competency, a participant marking that he feels less competent is a problematic sign—I am able to see this shift in a greater context that demonstrates a change in something deeper and more complex than one's feelings of competency, but rather a critical reflection of those feelings of competency and how one has been positioned to make sense of their skillset.

The last prompt that was repeated on both the initial and final questionnaires was, "I am likely to disrupt sexism when I see it. On the initial questionnaire, one participant strongly agreed, three agreed, and two marked undecided. On the final questionnaire, two strongly agreed with this prompt and four agreed.

Figure 10: Initial questionnaire
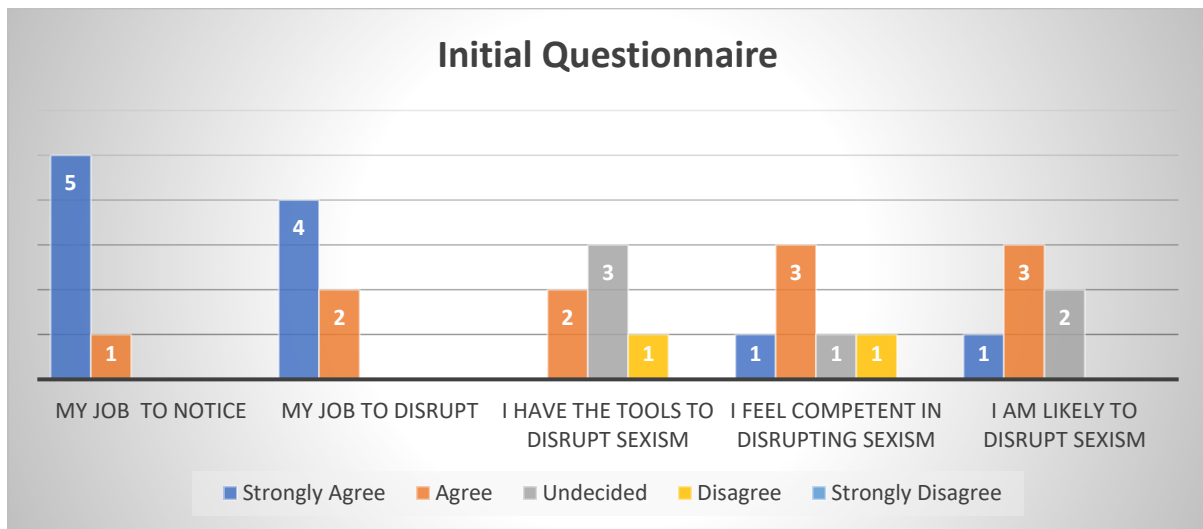
Figure 11: Final questionnaire
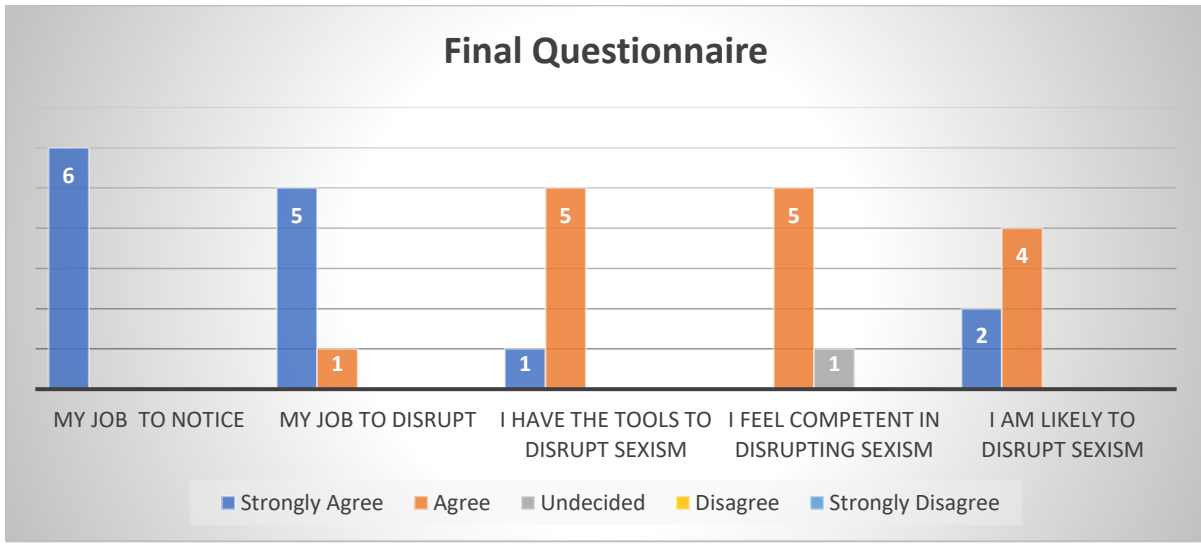
Final Questionnaire Reflections

The final questionnaire was administered to participants at the end of the fourth
workshop, on 11/16/2019. This is nearly a full month since beginning the workshops on
10/19/2019. Taking note of the four weeks from the start of the workshops to the end is critical
because it points to the amount of time spent not only in the workshops, but in practicum and
pre-practicum placements, in the teacher education classroom, and with students and SPs. Thus,
when participants marked answers on the final questionnaire that demonstrated shifts towards
acquired tools, increased competency and likelihood that they would address a sexist situation
from the initial questionnaire, it is certainly possible that these responses stemmed from not only
having attended the workshops, but from increased exposure and time spent in the classroom and
in their teacher education courses. So, as part of the final questionnaire I included four prompts
that asked participants about tools acquired strictly because of participation in the workshops as
well as about feelings of competency and likelihood in intervening in problematic scenarios,
again strictly due to participation in the workshops. In response to the first prompt, "Overall,

these workshops have given me concrete tools to notice educational sexism", all six participants strongly agreed. As for the second prompt, "Overall, these workshops have given me concrete tools to disrupt educational sexism", three participants strongly agreed, one participant marked both agree and strongly agree (writing in that she chose strongly agree because of the email sent that had the curriculum attached), and two marked agree. The third prompt stated, "I feel more competent in noticing/disrupting educational sexism now than before having attended these workshops" to which five participants strongly agreed and one agreed. The fourth and final prompt stated, "I am more likely to disrupt educational sexism now than before having attended these workshops" to which five participants strongly agreed and one marked undecided. Participants had the opportunity underneath this prompt to write in a response as to why or why not they were more likely to disrupt educational sexism after having attended the workshops. Maria wrote, "I feel like having these discussions makes me realize how big a problem it can be and I feel like I have the language now to disrupt it." Anna responded, "Yes! Now I have a better way to identify it!" Emma answered, "I feel more confident in defining educational sexism and being able to recognize when it's happening and why it's a problem that needs to be stopped." Sarah wrote, "I have more background as to what educational sexism looks like, as well as the tools and activities to be able to disrupt it." And Chad replied that he has "a renewed sense of affirmation re: sexist analysis lens." Wendy who marked undecided for this prompt wrote, "I feel more confident in this disruption, I was likely to disrupt it before."

It is important to note that Wendy's answers deviated from other participants' responses for prompts #3 and #4; specifically, for #3 she marked agree when all other participants marked strongly agree, and for #4, Wendy marked undecided when all other participants marked strongly agree. I posit that this departure from other responses can be attributed to a few salient factors: 1)

Wendy, before engaging with the workshop material, had expressed her confidence in her ability to dismantle sexist practices in the classroom, 2) She chooses to independently immerse herself in educational research to help bolster her own understanding and practice, 3) She was the participant who attended the least workshops. Wendy was not present at the first workshop, she attended the second, was present for the first hour of the third and did not attend the fourth. However, she did ask if I could run the workshop just with her (and I did) as she was unable to make it the actual day of the last workshop. This combination of competency in addressing educational sexism prior to the workshops, awareness of the issue, and her absence in most of the workshops speaks to the rationale, or at least part of the rationale, as to why Wendy's answers differed noticeably from other participants. But despite the difference in Wendy's answers, the participants demonstrated a real shift and growth in their understandings of educational sexism and acquisition of language and tools to disrupt it. A shift and growth they attributed to attending the workshops and receiving the anti-sexist curriculum.

Figure 12: Final questionnaire reflections
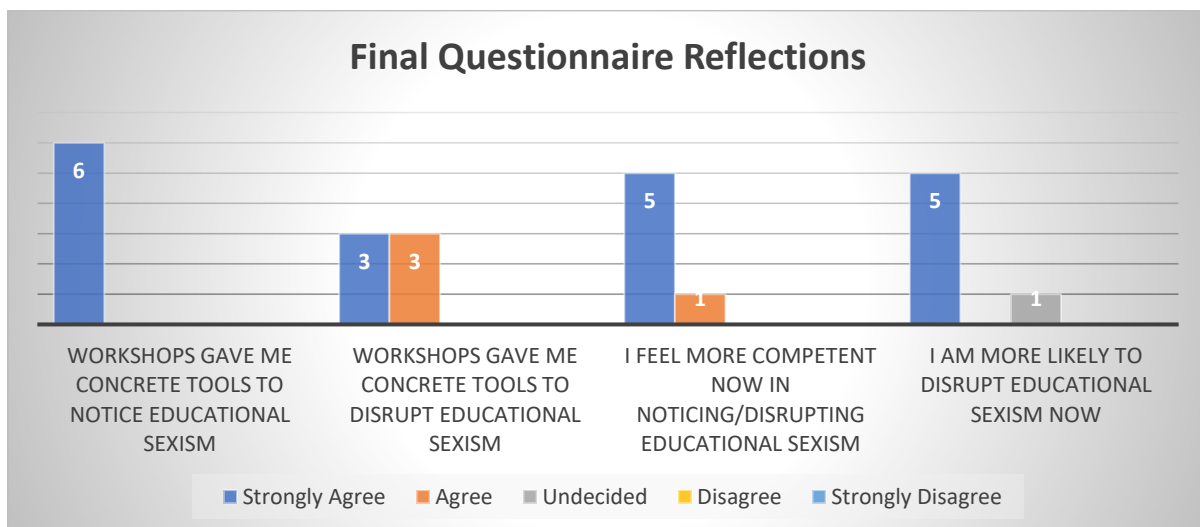
Interview Data

The questionnaires provided clear data that allowed for the identification of shifts and patterns within individual participant's questionnaires and across all participant questionnaires. Shifts were visible simply in analyzing participant responses to various prompts and how that response changed (or did not) from the start to the end of an individual workshop, and from the start to the end of all four workshops cumulatively. However, questionnaires, even with some open response items, did not allow for participants to deeply describe these shifts, or more generally the effects that participating in these workshops had on their beliefs, agency/competency, changes to pedagogical practice, and acquisition of tools connected to disrupting educational sexism. And, because this was a phenomenologically inspired study, the interview is perhaps the most integral data set in understanding how participants sense of the PD. Thus, in the individual interviews, I asked participants the following three questions pertaining to shifts they may have experienced because of the workshops: 1) Did the workshops you participated in for this study shift any of your beliefs around educational sexism? 2) Did the workshops you participated in for this study shift any of your beliefs around your agency/competency in addressing educational sexism in the classroom? 3) Did the workshops you participated in for this study prompt any changes in your pedagogical practice, specifically connected to gender? I included the following question as well: Did the workshops you participated in for the study give you explicit to notice/disrupt educational sexism? In utilizing synthesized member checking (Brit et al., 2016) I opted to include interview questions individual to each participant after analyzing the questionnaire data; these questions allowed participants to elaborate on and interpret what accounted for particular shifts shown in their questionnaires.

<u>Shifts in Beliefs</u>

In terms of the questions focusing on shifts, shifts in beliefs around educational sexism were weakest. This is unsurprising given that the participants who opted to do the study were teaching candidates who at the very least had a desire in learning more about how sexism manifests in schools and who at most, were already enacting anti-sexist pedagogy in their classrooms with strong feelings around needing to eradicate sexist schooling structures. This weak or lack of shifts in beliefs is demonstrated most clearly in Chad and Wendy's responses. When asked if the workshops he participated in shifted any of his beliefs around sexism as it connects to the classroom, Chad stated, "I guess I would say no, [no] shift [in] my beliefs that I hold." Wendy responded:

> I don't know that it has shifted my own personal beliefs because I think I have a
> lot of beliefs now, similar to what you are presenting. But I think it activated a
> critical thinking within the classroom…making me hyper aware of where it is
> occurring, which I think is super helpful. To go into the class and to think about…
> 'Oh yeah, girls are monitored like that from kindergarten, to put their dresses
> down.' Well, what does that say? What are we teaching them? So, I think maybe
> not beliefs, [but] practice of criticizing practice and realizing what is harmful and
> how to counteract those [practices].

Other responses included both a yes and no component, such as Emma's:

> Yes and no. Cause I think that I already had the feelings that it was in schools.
> And so I don't think [the workshops] created that feeling…I feel like I learned the
> most about androcentric pedagogy, cause I had never heard that term…It reminds

me there is a whole untold story. I felt like that is something that totally shifted

my perspective and analyzing not just how you're teaching and what you're

saying, but also…what it's telling your students about how they matter and their

place in what they're learning. So, I think I've definitely shifted my perspective

on that.

However, other participants, such as Sarah, Maria, and Anna did detail shifts in beliefs, albeit

different shifts. When asked if the workshops had shifted her beliefs around educational sexism,

Sarah responded:

Yeah…I think so. I think before [the workshops] my idea of sexism was…more

like girls are being discriminated against…I think it was very black and

white….But I think I've learned more about how it can be seen in ways that aren't

so obvious.

When asked about any shifts in her beliefs, Anna responded, "I definitely learned a lot about

what I can do and the tools that I can use, and just even how to identify [educational sexism]." In

detailing the shift Maria experienced in her beliefs, she also described how her awareness has

grown not only in being able to identify sexism in the classroom, but also in recognizing her own

practices that may not be equitable:

I think there was a shift just because I've realized more things that could be

defined as sexism, or even the thing I mentioned about the teasing and how that's

a form of sex harassment. That was a shift in my own beliefs and being like, 'Oh,

wow,' connecting that when you do that to someone it's demeaning to them and

makes them feel less than, and that is mostly done to females. So, I think that was

a big shift and it's made me realize my own biases in the classroom too…who am
I hugging? Or, who am I talking to most of the day and calling on? And so, it's
brought my attention to that. And then I see it in my own teachers too.

Evidently, there were shifts for the majority of participants; shifts in beliefs around what constitutes sexism, understanding sexism in a more multifaceted manner, and even shifts in beliefs around participants' own practices. However, the shifts in beliefs around educational sexism are noticeably weaker than the shifts that occurred in terms of agency/competency, pedagogical practice, and acquisition of tools.

<u>Shifts in Agency, Competency, and Confidence</u>

When asked if participation in the workshops accounted for any shifts in feelings of agency/competency in noticing and/or disrupting educational sexism, all participants detailed a personal shift. In response to questions around agency/competency, Anna responded, "I feel like I'm able to definitely see it a little more and I feel like the workshops even helped me just identify it more…I feel like I know my place as well, like I can make that difference." Maria, too, expressed her increased competence and agency, though articulated she would still have hesitancies and want even more practice navigating these situations:

I definitely notice it in myself more…I would feel more confident in disrupting it.
If I saw an interaction between two students that was explicitly sexist to me, I
think I would step in. I think I still struggle with what to say, but reminding
myself to do that PLAN thing, to pause first and think about what I am going to
do. But even then, I'm not sure if I'm saying it right or I'm not sure I'm saying

enough. So, I think if I had more practice at that, then I would just feel more

confident to do it more.

Emma echoed Maria in her response, also pointing to the PLAN (Pause, Listen, Act, Now)

strategy and scenarios in helping to boost her agency/competency to intervene in moments of

sexism. Emma stated that the PLAN method was very helpful, and the scenarios had "sparked

conversations" for her even outside of the workshops. Sarah, too, demonstrated her increased

competence/agency and also confidence in addressing educational sexism with her response:

> Before I wouldn't know, or I didn't know…how to start a conversation or a
>
> dialogue about sexism. And I think now I definitely feel more comfortable
>
> opening that up and being able to explain why something isn't right or how we
>
> can go about fixing it…I definitely feel more confident.

Wendy, similarly to Sarah, detailed her increased confidence. Wendy attributed this increased

confidence to having the resources, theories, statistics, etc. that I gave to participants to back up

her practice. Chad attributed his increased sense of competency and confidence to his previous

role as a camp director and being able to apply the knowledge and skills he developed in this role

to his job as an educator. He stated, "I feel very reassured that what I've developed is great. I had

things added to my…analytical lens about what to look for. I think [that] does generate…a

higher sense of agency and ability to engage."

From participants' direct quotations, it is clear that there were shifts for each participant

regarding their agency, competency, and/or confidence. Yet, these shifts were not monolithic,

and participants did not attribute these shifts to the same component of the workshops and

curriculum. While a couple mentioned the PLAN method and practice with scenarios taken from

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educational research, others pointed to the theory and statistics discussed, while others spoke

more generally of having a greater knowledge of sexism and how to identify it in the classroom.

This increase in agency and confidence is intricately linked to the next shift discussed in

participant interviews: shift in pedagogical practice (or envisioned pedagogical practice as

teaching candidates move toward attaining licensure).

Shifts in Pedagogical Practice

All participants, at the time of writing, were teaching candidates, enrolled in teacher

education programs working to attain state licensure to become in-service educators. All

participants were placed either at pre-practicum or practicum sites, working with SPs and either

observing or taking over minilessons or a combination of both. At the time of the study,

participants were not at the point of fully taking over classrooms, nor developing all the lesson

plans for a given time period. However, all participants were in their classrooms, interacting with

students and their SPs multiple days per week. After asking about shifts in competency and

agency in addressing educational sexism, I turned to asking about shifts in pedagogical practice.

Again, because of the population of participants (all teaching candidates), I added to this

question by asking participants if, "the workshops prompted any shifts in their pedagogical

practice, *or how they envision their pedagogical practice when they become in-service*

teachers?" The reason for this caveat is to acknowledge the themes of hesitancy that weaved

themselves throughout the interviews, particularly the hesitancy stemming from their roles as

student teachers. This modified question acknowledges that they may not be teaching directly at

this moment, thus there may be no shifts in their actual practice at this time; but, it allows for

shifts in how participants envision their practice moving forward as they engage in more direct

teaching.

When asked if the workshops prompted any shifts in (envisioned) pedagogical practices, some participants pointed to direct effects that the workshops and conversations have had on practices participants engaged in in their classrooms. Maria described her shifted practice in calling on students:

> I find when I'm student teaching now and I'm asking questions, [I'm] making sure I don't just call on one gender or one race even…I'm trying to vary the children that I'm calling on. So that's like a direct effect that I felt….and just my interaction with who I'm paying attention to the most.

Similarly, Anna responded, "I feel like I've definitely been able to just make sure that I'm working with every student as much as possible…giving every student enough attention." Chad begins answering this question with a more broad response about how the workshops have helped him re-challenge the notion as to whether or not he is participating in gender inequitable pedagogical practices and stated that "it changes the way that I approach every day…the way I approach my students." But as his response continues, Chad details a specific practice that has shifted because of the workshop: assessment. Chad explained, "The other place I'm seeing it is in grading…what I've started to do, to the best of my ability, [is] I don't look at the names before I grade , [I] just grade." This change in assessment practice seems to come directly from Workshop #2 focused on androcentric pedagogy in which I shared studies about standardized tests such as the SATs and AP exams and also of teachers in STEM classes who consistently graded female students lower than their male counterparts, despite the content within the answers (Hofer, 2015). I believe that Chad's shift in his grading practice, is an attempt in not having a student's gender play a role in how he assesses their work; but, as he mentions, there is problems

with this type of grading, as you do want to know who the student is so that you can acknowledge what particular growths and improvements have been made.

Other participants pointed directly to particular pieces of the curriculum that they would be excited to use in their classrooms. Emma responded:

I think that the scenarios really helped me with practical application…I think that [the workshops have] definitely given me ideas and made me think about how to apply the activities to younger students too – like the poems I think are really interesting, the identities I think are really interesting...the headlines I think…could be really relevant for any topic. So, you've talked about it with sexism or racism or all different things, and it's really bringing in real life things that the students would really be interested in.

I followed up later in the interview with Emma about a particular shift in her questionnaire data, when given the prompt, "I have the tools to disrupt sexism" Emma responded undecided on the initial questionnaire, but agreed on the final one. When I asked Emma to elaborate on that shift, she shared how one scenario in particular helped to shift her practice:

I think that was the biggest thing, looking at different scenarios, talking about how we can [navigate] it, feeling more prepared to handle situations just across the board. I feel like a sexual harassment situation, like the one on the playground at recess is not something I've ever thought about…so I don't think I would have been able—I would have had no idea what to do. Probably would've asked a colleague at recess, 'What should we do about this that's happening? What do we do?' So just having less of a sense of panic in a situation where I [know] this is

wrong, but I don't know what to do, and more of a sense of…let's just think about

it and take a second and do something.

Wendy, similarly to Emma, also mentioned particular activities within the curriculum,

specifically the identities in circles and the silent conversation (gallery walk):

I like a lot of the resources you gave us, specifically the activities for

students…It's so nice to receive just additional things…like the worksheets I

filled out today…you can sit down with six-year-olds and [say], 'Okay, what is it

about yourself, what is so strong about you that [it] influences other parts?' I think

just having things like that is really great. I also really liked the gallery walk. It's

something that in the back of my mind I knew what a gallery walk is…but seeing

it with a social issue and thinking like, 'Wow!' and being able to present these

different arguments and then having them dissect them and break them down, I

think that's brilliant.

Whether detailing general shifts in how to approach the classroom, specific shifts in the attention

given to students and assessment practices, or shifts directly connected to activities within the

curriculum, these shifts in pedagogical practice were not monolithic; it was clear that different

participants connected to different pieces of the workshops and curriculum. And it is important

to note, that while everyone responded 'yes' to this question as to whether there have been shifts

in (envisioned) pedagogical practice, notions of hesitancies still pervaded some participant

responses. This is most noticeable in Sarah's response in which she qualified her position as *just*

the student teacher, thus being unsure if the shifts that took place were actually being represented

in her actions. However, she ended her response with, "I think in the future, it'll represent [these

shifts]." So, even though she felt relegated to a role in which she cannot create substantial

change, at least during the time of writing, she does seem to think that the knowledge learned around being an anti-sexist educator will be reflected in her practice in the future.

Acquisition of Tools to Notice and Disrupt Educational Sexism

Though not initially a question included in the interview, I thought it was critical to ask participants if they felt the workshops had given them explicit tools to notice and disrupt educational sexism. This was a prompt on the final questionnaire, but it seemed to me that this question was a critical piece of answering the second research question that guided this study, thus giving participants time and space to detail their response was necessary. It is clear from the responses participants felt they had acquired explicit tools to help them address the issue of educational sexism. Sarah highlighted one activity she enjoyed in particular that she believes could be a powerful tool in the elementary school classroom:

> I loved all of the activities. I think some of them, at least in my class, would need
> adjusting cause they're second grade. [But] I still think that…all of them could be
> applicable. I really liked the one [where] we had the quotes on the big chart paper.
> I really liked that one. And I think that one, even second graders could do…I
> definitely think all the activities were really helpful and being able to see like how
> we're thinking and why we're thinking and then just creating a discussion based
> on that.

I asked Sarah about a particular shift in her questionnaire data, specifically a shift from undecided to agree from the first to final questionnaire, in response to the prompt "I have the tools to disrupt sexism when I see it." She explained:

I don't have the background, or I didn't have the background to really combat

[educational sexism]. But I think after using the activities and actually talking

about how it's seen in schools, I definitely feel a lot more confident in using those

tools to be able to have that discussion with kids.

Wendy explained that the resources was what she valued most from the workshops. She

explained, "Now I have studies…someone's theory that agrees with this…I think that's the best

way to cement your argument of [saying], 'No, I'm not budging. I got all this behind me.'"

Wendy also spoke specifically about the "Whose Got the Teacher's Attention" activity from the

curriculum. This activity is a chart that is meant to document pedagogical practices, specifically

prompting participants to recognize who they are calling on, whose names they are using, and

who they are giving attention to via gaze or interaction. Wendy shared, "I think reflection of your

practice is so good. And [Whose Got the Teacher's Attention] is a concrete way to…[show] the

data from my practice and what [it shows] about what I'm doing and what I'm not doing."

Many participants stated that the tools they were given help first and foremost in being

able to identify and notice educational sexism. Maria shared, "Going to the workshops and

having these things defined and discussing…them has made me notice them in the classroom."

And as many of the participants noted, this noticing is the first step in disrupting. Maria

continued, "And then with the work on the scenarios that we did and how to think about how to

approach each situation, it has given me a starting tool at least to how to dismantle [sexism]

when I see it." Chad also mentioned the scenarios and that being able to work through them with

other participants helped him to notice educational sexism. And as for tools for disruption, Chad

stated his intent in using the tools, specifying that he was in the process of creating a Romeo &

Juliet unit for his students and that the text provides much opportunity to discuss gender and power:

> I'm excited. I have plans and sort of taking everything I got from your workshop
> and now that…I have all the PowerPoints and everything, I have the models and
> stuff. [I'm now thinking about] where can I fit into that, into those units…there's
> a lot of opportunity in Romeo & Juliet to just talk about how powerless womxn
> are presented.

The final way in which participants demonstrated an acquisition of tools to notice and disrupt educational sexism was in recognizing that they could rely on one another and their colleagues to help hold them accountable for equitable teaching practices. To that end, Anna stated that she realized, "Oh yeah! I could ask another teacher to come in and observe me and ask for their feedback." Similarly, Emma responded:

> I think that a big thing too is just realizing what to notice…For example, Wendy's
> coming to observe me on Monday…one of the things I'm asking for her to look
> for is…any gender bias, or preference, or anything like that. And so I think… [the
> workshops] created a community of people to reach out to.

Data determining whether participants felt that the workshops gave them explicit tools in addressing educational sexism was collected from the questionnaires. In fact, this data clearly demonstrated an acquisition of tools for participants. But it was within the interviews the tools participants took from the workshops were more meaningfully detailed. Again, through participant answers, it became evident that the tools participants took with them were not monolithic. Furthermore, two threads are elucidated. First, to be able to disrupt and dismantle

something, one first has to be able to identify and notice it. In working with participants to deepen their understanding of all that educational sexism entails, specifically including language and terminology that was relevant and even in some cases new for participants helped them to feel more confident in noticing when something inequitable was taking place. The power and importance of being able to identify, define, and notice inequity should not be overlooked, especially if one hopes to disrupt the inequitable structures in place. Second, the power of learning as a social phenomenon was so clearly articulated within participant responses. Whether speaking to the opportunity to work with fellow participants in navigating scenarios, or having colleagues come to observe one another in their classrooms to look for biased practices, or as Emma eloquently stated, in having a community of preservice teachers to provide support and accountability, the social nature of learning was prevalent in participant responses.

This demonstrates then the power that this model of workshop can have for preservice teachers. Additionally, the final theme *more,* further demonstrates the effect that this type of professional development can have on participants. At no point were participants asked about more workshops, and yet this notion of wanting more was expressed in numerous ways both within the workshops and interviews.

Fourth Theme: More

At the outset of recruiting participants for this study, I was nervous about asking both preservice and in-service teachers to dedicate eight hours of precious Saturday morning time to professional development. I had my own hesitancies throughout the recruitment process mainly focused on eight hours being too much time to ask of busy educators and also the creeping suspicion that no one would be interested in talking about educational sexism. At the end of the recruitment process, I had six responsive and dedicated preservice teachers who seemed not only

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thankful for the chance to engage in workshops focused on sexism, but who were also excited to begin these conversations in the context I outlined.

More Time

As it turned out, two hours for each of the four workshops was not enough time. Each workshop ended up being about two and a half hours, totaling nearly 10 hours of discussion and activity centered on educational sexism. From the very first workshop, my own insecurities were lifted, as it was clear participants wanted to discuss sexism in schools and they were willing to stay longer than the allotted two hours to do so. It was at the end of the second workshop, in which we had again run over the allotted time, when participants made clear that they in fact wanted more time for the workshops. As we were finishing up, I thanked the group for staying past noon and promised that I would make sure that we would finish at 12pm in the future (a promise I did not keep), to which Chad responded, "I'm just happy to plan for three hours…I don't mind being here to do this." Wendy agreed and said, "Yeah, especially when it allows for such great conversation."

At the end of the final workshop, I took about 15 minutes to facilitate a guided group reflection about the experience of taking part in the workshops. I hoped that this would allow for group conversation and to bring about reflections that may not have been expressed on individual questionnaires. When I explicitly asked participants about their experience of taking part in the workshops and if any piece of them fell short, Sarah invoked this notion of more time:

I almost wish that [the workshops] were longer…I don't think that we were

rushing…but we didn't get to do some activities, so I wish that there was a longer

block to do them…I don't think that fell short or anything, I just wish that it was longer, cause it was real interesting.

As Sarah was finishing up her statement there were non-verbal signs of agreement from the other four participants in the room, such as nodding heads. Though Sarah's comment does speak to my own time management, which admittedly almost always could be better, her comment also points to her finding the workshops valuable, enjoyable, and engaging. I responded to her comment by letting her know of my own hesitancies and insecurities in asking participants to take three hours on a weekend day to take part in these workshops, but in hearing her say that she wanted more, and seeing the signs of agreement from the other participants, it became clear that the notion of wanting more was something to write about.

More Workshops and Education

In addition to the workshops taking up significantly more time than I had originally planned, or had detailed to participants during the recruitment process, there were other moments in which this notion of more was prevalent. While some of this came to light in the workshops, and even in the questionnaire open response items, it was really within the interviews that participants detailed their desire for more workshops, education, and resources on the topic of educational sexism. Chad explained:

> I think we just need so much more of it. I think we… need to just do this. I want to do this every other weekend or something and I want more experiences where it's not just like, oh, meet up with some other teachers and talk about what's hard. That's not going to bring this out. I like these experiences…that basically offer me a lesson that's well-structured and well-scaffolded towards positive socio-

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cultural learning. That's what I want to see for teachers that we just don't get very

often because we are just trying to shove PDPs and knowledge. And isn't that

weird though, in education we don't educate well?

Chad continued along the same lines, "At first I was like, 'Oh, whoa! This is every weekend in a

row.' [But] that's kind of perfect, right? Cause we don't get far enough away from it to stop

thinking about it." Anna echoed Chad's sentiments in wanting more workshops and more time

with the material, she stated:

> We kind of wish we had even more time to discuss all this and dissect it and
>
> everything…I feel like this is something that people might not even want to do
>
> just for four sessions. It's something to continue…cause it's like, 'Wait, okay, this
>
> isn't enough.' We need even more to learn about this and really be able to disrupt
>
> this.

The excerpt here comes from Anna's response to my question about the questionnaire data,

specifically the pattern that participants were more likely to mark strongly agree that the

workshops helped them to notice an aspect of educational sexism and more likely to mark agree

when asked if the workshops helped participants disrupt an aspect of educational sexism. Her

answer demonstrated the desire for more workshops in order to feel more secure in dismantling

gender inequity.

At the very end of the interviews I asked each participant if they felt l I missed anything

that might be pertinent and if they have any questions for me. Maria did not have any questions,

but nonetheless she took that time to express gratitude as well as a desire for more education on

the topic of educational sexism. Maria said:

I found it very beneficial to have these workshops cause it got me thinking about [sexism] in classrooms and I've never thought about it in those ways that we specifically talked about it before. So, I would like to have more education on that at some point.

<div align="center">More Understanding (Leading to More Noticing and More Confidence)</div>

Another way in which this theme of more permeated the data was in participants' professions of more understanding of the topic and terminology. Certainly, this idea of more knowledge and more understanding is connected to shifts, but the frequency in which the word more was used in participant explanations of their shifted understandings was noticeable. Towards the end of Anna's interview, I asked about her shift in definition of sexism from the initial to final questionnaire. In the former, she defined sexism as, "The oppression of males or females." In the latter she defined sexism as, "Being prejudice[d]/overpowering toward woman and non-binary people." In response, Anna explained:

That's why I took the workshop, because I wanted to learn more about it. I liked how you gave us not just one definition, but you sometimes defined it more than once…I feel like…I do have now more of an understanding of sexism and I was able to write a little bit more about it and…be more specific.

More understanding, on its own can be a powerful thing, but what participants do with more understanding is of critical importance. This is demonstrated in many participant responses when I asked them in individual interviews about particular shifts in their questionnaire data. I asked Emma about her shift from sometimes to frequently in response to the prompt, "I have witnessed and/or experienced sexist behaviors/practices in my own schooling." Though she

<div align="center">162</div>

initially interpreted own schooling as being a preservice teacher, I followed up with Emma to ask about her experiences specifically as a student herself. Emma explained that in her cohort there is only one male student and that he is regularly asked for his opinion by professors. Emma shared:

> So we do think sometimes there's some weird preference things or deferring [and asking], 'Well, Bill, what do you think?'…just to get a different opinion. And I think that's not really necessary or appropriate…why are you inviting Bill to talk and not everyone…but then if he doesn't, [he's asked], 'What do you think?'…Why did we need that opinion?

Emma continued to explain that noticing this inequitable and gendered teaching practice stemmed from her time in the workshops, "I've been doing the workshop for most of that experience in the cohort…so, it's just been on my radar I think a little bit more." It seems that for Emma, time spent in the workshops had given her more of an understanding of educational sexism which translated to being able to notice and critically reflect on her own schooling experiences (even current ones) that engage in these same sexist structures.

Similarly to Emma, Sarah also explained that she has more knowledge now of the topic of educational sexism. Furthermore, she stated that more knowledge helps her to feel more confident in addressing issues of sexism in the classroom. In response to a question about a shift in her answer from the initial to final questionnaire in which Sarah moved from undecided to agree when given the prompt, "I'm likely to disrupt sexism when I see it," Sarah explained:

> I really do think I have more knowledge of just discussing it at least…but I think disrupting it in the school, I think I could definitely do that now, just cause I don't

feel as unsure of what it is that I would be disrupting…I definitely feel more

confident in addressing it, and not being afraid of the backlash.

Anna, Emma, and Sarah's comments demonstrate how more knowledge leads to more

understanding, and how that understanding can lead to more awareness and identification of

gender inequity, and how that increased awareness and identification can lead to more

dismantling and disruption. However, it is Maria's response to the question of whether the

workshops shifted any of beliefs around her agency or competency in noticing/disrupting

educational sexism that brings this notion of more full circle. Maria stated:

> I definitely notice it in myself more…I would feel more confident in disrupting
>
> [educational sexism] …but even then, I'm not sure if I'm saying it right or…I'm
>
> not sure I'm saying enough. So, I think if I had more practice at that, then I would
>
> just feel more confident to do it more.

Maria touched not only on how the workshops helped her to notice her own inequitable teaching

practices, but how the workshops also helped her to feel more confident in stepping in during

problematic situations. But, Maria recognized her own hesitancies and continued to feel unsure if

she would handle something correctly or enough. Thus, Maria's *'moreness'*, meaning more

knowledge, understanding, awareness, and confidence, begets a desire for even more knowledge

and more education. It seems that as knowledge on the topic increased for participants so did the

desire for more. This cyclical nature of more demonstrated via participant reflections, I believe,

speaks to how intrinsically motivating and sustaining this type of PD could be for educators.

<u>Conclusions and Openings</u>

The four themes above: hesitancies, there, not here, shifts, and more help to not only answer the research questions that guided this study, but help to create a rich narrative as to how participants view themselves as anti-sexist educators as well as demonstrate the effects of participating in a PD focused on an anti-sexist curriculum. But the revealing of themes and patterns not only answer questions posed, they also allow for new questions to form. Just as above more knowledge begets a desire for more knowledge, so too do answers often beget more questions. Some of the questions I am left with after writing up my findings are: 1) In what ways may I have I upheld inequitable gendered practices throughout the study? 2) How do we, as educational researchers and teacher educators, help educators to feel autonomous, to feel competent and confident in taking up space and time to do anti-sexist and anti-racist work, when this space and time is not something they are given, or could even be penalized for doing? And 3) Though participants almost always agreed/strongly agreed that the workshops helped them to notice and disrupt educational sexism, strongly agreed was more often used for noticing than disrupting. What would/could a workshop look like in which participants strongly agree that everything they learn could be used as a tool to disrupt educational sexism? In the following (and final) chapter, I touch on these three questions.

CHAPTER V

THE DISCUSSION

This phenomenologically inspired study analyzed video recorded workshops and individual interviews as well as questionnaire data in an attempt to more deeply understand how six preservice teachers view themselves as anti-sexist educators and what effects participating in a PD focused on an anti-sexist curriculum could have on participants' beliefs, discourses, and practices as they connect to gender. This final chapter provides an interpretation of the themes that emerged from the data and how they connect to the existing literature on teacher beliefs. In this chapter, I also discuss implications for teacher education programs as well as conceptualizations for new models of professional development for educators. I conclude the chapter addressing potential limitations within the study, and ideas for future research and iterations of this study.

The purpose of this qualitative study was to understand the phenomenon of how educators describe, experience, and understand educational sexism both as students and teachers. This phenomenon was examined as participants reflected on their experiences within schools both as students and preservice teachers throughout the four workshops, on questionnaires, and in individual interviews. The data collected and analyzed were used to answer the following research questions:

1. What beliefs do teachers have about themselves as anti-sexist educators?

   a. How do teachers make sense of their role in reproducing and/or disrupting sexism in their classrooms?

b. In what ways do teachers view themselves as responsible for addressing sexism in their classrooms?

c. In what ways do teachers view themselves as able to address sexism in their classrooms? (Able meaning having the tools to do so and/or the agency to do so in their particular context.)

d. What are teachers' beliefs and experiences around sexism in their schooling contexts?

2. What effect might participating in an anti-sexism professional development have on educators' discourses, beliefs, pedagogical practices, and interactions with students as they connect specifically to gender?

a. How do participants make sense of participating in this professional development?

<u>Discussion of Findings</u>

As this study was informed by transcendental phenomenology, elucidating and understanding how participants made sense of both their roles as anti-sexist educators and of the experience of participating in the professional development was centered (Merriam & Tisdell, 2016; Rossman & Rallis, 2012). The themes generated from the data: hesitancies, there, not here, shifts, and more, create a narrative illustrating two multifaceted findings. The first of which is the precariousness of the student teacher role which encumbers participants' agency in disrupting (though not noticing) educational sexism, particularly that which is enacted by SPs. The second finding is not only were confidence and competency in noticing and disrupting inequity fostered through this professional development, but through their engagement, participants became the

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ones constructing rationales for this type of PD, some that I hadn't yet conceptualized as the researcher.

The third and final finding stems from questions I was left with after analyzing the data and writing chapter four—in what ways may I have reified inequitable gender structures in the facilitation of workshops and as an interviewer? Additionally, how were participants (and I) demonstrating the effects of the manifestations of educational sexism in the ways in which we took up space, allowed for others to take up space, and perceived our own abilities and selves? In analyzing the video recorded workshops and interview data with the above questions in mind, a third finding was elucidated—a finding centered on the notion of parallels. It became clear through reflecting on schooling experiences as students (both past and present) as well as their experiences in classrooms as preservice teachers that male students take up much more vocal and physical space than female and non-binary students. Participants began drawing parallels between what they were learning in the workshops to what they experienced as students, to what they are noticing as current students, and to what they bear witness to at their practicum sites as teaching candidates. These clear parallels revolving around the notion of gender and space prompted me to critically reflect on the ways in which I too might be buttressing problematic structures of gender and space in my facilitation of the workshops and interviews.

<center>First Finding: Precariousness of the Student Teacher Role</center>

Richardson (1996) synthesizes several studies that speak to the shifting of teacher beliefs, in one section detailing the changing of student teacher beliefs in particular. She points to Cochran-Smith (1991) and Bunting (1988) who illustrate shifts in student teacher beliefs primarily due to SPs' role as a "socializing influence" on student teachers (Bunting, 1988, p. 46). However, what these studies do not explicitly name is the precariousness of the student teacher

role. So, while an SP is undoubtedly a socializing influence on their student teacher, what happens when an SP's pedagogical beliefs and actions are misaligned with the other socializing influences of their student teacher (i.e. teacher education curriculum and courses, workshops, network of peers, etc.)? Moreover, how do these misaligned beliefs and the resulting actions either prompt or stymy a student teacher's agency in questioning their SP's practices? Via interview responses, all six participants detailed their belief that enacting anti-sexist practices is an important part of their role as educators; and yet, as the majority of participants also demonstrated, there are hesitancies in doing so, particularly in disrupting sexist and androcentric pedagogical practices they see their SPs enact. These hesitancies were not monolithic, but rather stemmed from differing concerns including the intimidation of SP's lengthy experience, uncertainty of one's place/role as a student teacher, and the awareness that the SP is ultimately an assessor, playing an integral role as to whether or not a teaching candidate will receive their licensure. Thus, there is a dissonance here between how participants make sense of their role as educators (as actively anti-sexist), and how they can enact this role within the confines of being a student teacher.

Noticing Inequity

It is important to note, however, that the hesitancies participants articulated in their interview responses did not play a significant role in stifling participants' noticing of inequitable pedagogical practice. As a way of navigating the precariousness of questioning, or perceived challenging of one's SP, some participants opted to take notes of problematic practices they witnessed as a reminder to not engage in those same behaviors. Thus, rather than putting one's self in a position that could be interpreted as confrontational, participants made note of the practice and made sure not to model it in their own interactions with students.

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Another way in which participants grew their awareness of their own teaching practices and potential biases was inviting one another to observe their teaching. Especially if participants felt that their SPs did not share similar ideological beliefs to the ones they had and were developing, this practice allowed teaching candidates with similar ideologies and with a focus on equity to observe one another and to look for indicators of gender bias spoken about in the workshops, e.g. teacher gaze and attention. Thus, despite clear hesitancies and even dissonances between some participants and their SPs at the time of writing, participants were able to create ways of navigating the precariousness of their roles all while being mindful of growing their own skills and awarenesses as they connect to educational sexism.

Questions of Autonomy

This finding prompts several questions around teacher education programs and the support provided to teaching candidates when they witness practices they believe are causing inequitable learning environments. Are teaching candidates encouraged to engage in these conversations with SPs, are they told to make note of it and not repeat practices that may be inequitable and even harmful, or are they persuaded to not make any waves and as Anna said, to know their place? The answers to these questions are not only program dependent, but professors in the program dependent, teaching candidates in the program dependent, and the relationship the teaching candidate has built with their SP dependent. But, the fact that questions related to teacher candidates' autonomy and agency are so incredibly context dependent signals an issue. Meaning, we must ask ourselves if explicit protocols and structures are not in place and made known that allow for teaching candidates to engage in dialogue with their SPs, to question practices, and even offer alternative models they are learning within their teacher education programs, then what is the model of student teaching that is being upheld? Is there an unbalanced

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expectation that teaching candidates at some point become critical pedagogues, but do not question their own learning processes within teacher education courses and practicum placements?

Sandra Holingsworth (1989) posited that student teachers who were able to confront their beliefs, for example in being placed with an SP who held conflicting opinions, helped preservice teachers to develop deeper knowledge. However, I think it is important to understand this relationship of teaching candidate and SP as bilateral, not unidirectional. Meaning, if an SP is a "socializing influence" (Bunting, 1988, p. 46) on their student teacher and being placed with an SP with different beliefs can benefit a student teacher's learning as Holigsworth (1989) asserted, then the reverse should also hold true. A teaching candidate can be a socializing influence on an SP and an SP being paired with a teaching candidate holding differing beliefs can help deepen the SP's knowledge too. In using this understanding, it becomes imperative that the student teaching process be understood as critical, as a process meant to question practices, not as a means of critique and challenge, but in order for both teaching candidates and SPs to develop deeper understandings of pedagogy and to do that work together. If student teachers are not expected, encouraged, and supported in questioning practices they bear witness to in the classroom as well as taking up conceptualizations of pedagogy they are learning in their graduate courses, then how do we, as teacher educators, expect to cultivate teachers who challenge the inequitable status quo and ignite change?

(Dis)connections and There, Not Here

Another layer to the precariousness of the student teacher role is both the connections and disconnections that differing relationships with SPs and practicum contexts allowed for, particularly in noticing/admitting the manifestations of educational sexism taking place in

participants' own classrooms. The there, not here theme detailed in chapter four illustrates a

pattern of participants strongly believing that educational sexism exists in schools largely, but

unsure or disagreeing as to whether that same sexism exists within their own practicum sites. As

Chad stated, participants indicating that this sexism pervades their classrooms might be

understood as saying something negative about either themselves, their SPs, or both. Wendy

offered different reasonings for this pattern including that educators, especially those working

with younger students, may have a difficult time using a label such as sexist to identify a

particular action. Additionally, Wendy noted that teachers cannot observe all things at all times

in the classroom, so when a teacher disrupts an inequitable situation, she may think that she has

taken care of the issue, but the times she intervened may only be one instance of something that

happens repeatedly. Chad and Wendy's interpretations of this pattern point to a connection to the

SP and classroom context, respectively. Wendy's interpretation focusing on teachers of younger

learners not wanting to use labels such as sexist points to a connection to her context (as she

works with young learners). And perhaps she too is uncomfortable in using labels such as sexist

when thinking about her own students. Chad's rationalization for the there, not here pattern was

that participants may not be quick to say that something inequitable is occurring in the classroom

because (at least in part) they do not want to say something negative about their SPs. And as

Chad mentioned the strong and positive relationship he had with his SP throughout the interview,

perhaps his own questionnaire data reflected this desire to not indicate sexist structures because

of this connection.

It is important to note that Wendy and Chad were the most vocal of all participants about

having a positive relationship with SPs in their interviews. They were the two participants that

seemed to do the most direct teaching and also based on their responses, seemed to be co-

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creating the classroom/lessons with their respective SPs. It is interesting, though perhaps unsurprising, that these two participants are also the two who articulated their competence and confidence in disrupting sexist situations within the classroom. Though of course there are other factors that account for this, a positive relationship with SPs and regularly engaging in discussions about the classroom, I posit, plays a pivotal role in fostering feelings of agency, autonomy, and competency.

Just as a connection to one's SP or context allows for a there, not here pattern within the data, a disconnection from one's practicum placement allows for a departure from this theme as shown with Emma's questionnaire and interview responses. When I asked Emma about the there, not here pattern, I told her that her responses were the least likely to change as the questions neared in proximity to the classroom in which she worked. She responded:

> I think that potentially a part of it is that I feel a little disconnected from my classroom cause I'm largely an observer… So I think I'm able to kind of step back and watch what's happening more than other people who are really a part of the classroom…I don't feel like I have the opportunity to make my own choices a lot of the time… So, I think it's easier to recognize it if I don't feel like I am the one responsible for it.

Emma's response shows that her disconnect from the classroom, from the curriculum, and from a sense of autonomy afforded her both the time to step back and observe dynamics in a way in which her peers who are 'really a part of the classroom' are not able to do, and the opportunity to recognize inequitable gendered practices happening in her own classroom because she did not feel like she was co-creating the space; thus, she did not view herself as the one responsible for the sexist practices taking place.

The precariousness of the role of teaching candidate is certainly multifaceted. Whether speaking to participants' hesitancies in disrupting inequity because of an implicit (or even explicit) pressure to know one's place, or to participants' ability and/or willingness to identify sexism within their own classrooms, it is evident that working as a student teacher in a licensed teacher's classroom provides for a liminal and oftentimes complicated dynamic. For those that are regularly engaged in conversation with their SPs, and who are encouraged to be at the center of the teaching, feelings of autonomy and agency proliferate. But, for those relegated to the role of observer, feelings of disconnect and discontent grow. And for those somewhere in the middle, there still seems to be hesitancy in addressing gendered practices participants deemed inequitable. Thus, the question bears repeating—what role do and should teacher education programs play in helping to create practicum experiences in which teaching candidates feel encouraged and supported in questioning practices and providing alternative ontologies and models they are acquiring from their coursework? And, what are the consequences for teaching candidates and SPs (not to mention students), if teacher education programs do not help to foster these meaningful, critical, and sustaining relationships?

Second Finding: Confidence, Competence, and Participant Rationales for This PD

Confidence and Competence

The second research question that guided this study asked what effect taking part in an anti-sexism PD might have on participants' beliefs, discourses, and practices as they connect to gender; and a sub-question that asked how participants made sense of participating in this PD. As demonstrated by two themes: shifts and more, participants did experience shifts in their beliefs, but moreover in their confidence and competence in noticing and disrupting educational sexism.

Participants also described the acquisition of tools they received through the workshops in helping them to address educational sexism.

One of the largest shifts in the questionnaire data came from Anna who originally responded disagree/undecided when asked if she had tools to disrupt sexism. On her final questionnaire, Anna agreed with this prompt. In her interview, I asked Anna to reflect on this shift and she candidly stated, "I don't think I had any tools before, so I actually should've put strongly disagree….I don't think I had any tools before really to disrupt [sexism]…I think now you've given us a lot of resources that I could use." This highlights not only a substantial shift, but also indicates the shift may actually be greater than the data suggests. In being given tools and taking part in the PD, Anna critically reflected and stated that before the workshops, she didn't think she had any tools and it is because of the resources she was given through this study that she feels she has the tools to intervene in moments of gender inequity. And with these tools comes the confidence and competence to begin dismantling sexist structures.

Similarly, in her interview, Emma reflected on the workshops and shifts she experienced. She shared:

> Part of what I got from the workshop is the hugeness of the issue and that if you're not disrupting it, then who is? So, it's your job to be the person that calls people out, even if it's uncomfortable…you have to stand up for what you know you should be standing up for.

Through the workshops, Emma gained not only a deeper understanding of what constitutes educational sexism, thus realizing the 'hugeness' of it, but she also gained confidence and agency in understanding that it is indeed her job to confront educational sexism, even when it is

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colleagues with more experience or SPs enacting the sexist practices. Maria too discussed the confidence she gained in not only noticing, but beginning to disrupt educational sexism, and pointed specifically to the conversations that took place within the workshops as the reasoning for this:

> I think…because of the discussions that we all had about these several things that we can all see in our classrooms, it makes me feel comfortable, like I'm not the only one noticing it and seeing it as a problem. And now I feel like I know I can do something about it.

Maria's words here point to the need to have PDs that allow educators to come together and critically reflect and discuss what they are seeing in their classrooms. In having this shared experience in noticing that something may not be equitable, Maria felt not only more assured in her beliefs and in what she was seeing, but in her ability and agency in doing something about it.

Wendy, too, spoke to how workshops such as these can help preservice teachers to gain confidence which results in feelings of autonomy and agency in disrupting educational sexism despite the potential lack of support one might receive from colleagues or administration. Wendy described to me a conversation she had with two of her professors in which they spoke about characteristics of teaching candidates and how teaching candidates learn (or don't learn) to be autonomous. Wendy shared that "a workshop like this of how to disrupt what's going on is the empowerment that is needed for preservice teachers." She continued, "the general assumption is that when you get to your placement, they give you X amount of autonomy and that's what you get and that's what you take." She said that this doesn't work and that teachers want to do what is best for all students despite the push back. When her professors asked Wendy questions about

how teacher educators, specifically, can help get preservice teachers to a place of autonomy she responded:

> It is workshops like this where you take the issue and you break it down and you say, 'Here are tools' and then hopefully even with X autonomy, you are like, 'Okay, I'm going in and I know what I'm doing.'

Participant Rationales

However, this finding is not only about the shifts that took place for each participant, but also about how these growths resulted in participants constructing the rationales for anti-sexism workshops, even early on in the study. In his interview, Chad questioned aloud, "We expect ourselves to have a content expertise to teach the material and that comes from exposure, experience, and just being with it all the time. Why can't we provide the same thing for these issues for teachers?" Similarly, Wendy questioned the amount of time focused on methods rather than issues such as sexism, "Why are we focusing on mathematic methods so hard when we took those in undergrad…there's two hours a week, what's more important?" Here, Chad and Wendy point to an important reasoning for my conceptualizations of this PD. Teachers are expected to be experts in their field and to have deep content knowledge, but there are other knowledges that must be expanded from teacher education courses and practicum placements. Knowledge pertaining to inequity, schooling structures that reify inequity, and how as educators we must become and help our students to become actively anti-sexist and anti-inequity. But, with such a heavy focus on content knowledge, there is very little space made for conversation, let alone explicit tools and resources, centered on issues such as sexism. As Anna mentioned in her interview, "We talk about a lot, but they're not giving us anything to actually implement…in our classrooms and in our life."

Emma speaks to the need for this type of PD as a compulsory part of attaining licensure. In response to an interview question in which I asked Emma if she believes that educational sexism is a problem in schools, she said:

> Yeah, I think it is. I think that a big reason why…is because…there's not a necessary element to getting licensure, getting a master's in this field that exposes teachers to potential biases or…how to combat them…there's no specific workshop that's like, this is how you don't do this, and this is how you recognize if you are, or how you recognize if a colleague is [engaging in] educational sexism.

Here Emma demonstrated another rationale for this type of workshop; she specifically detailed the consequences of not having this type of learning integrated as a required piece of attaining licensure. She attributed the fact that educational sexism is a widespread issue (at least in part) to teacher education not including concrete training that asks teachers to reflect on biases, ways of identifying biases, and strategies for combating these biases. Thus, Emma's response not only speaks to the personal growth that can come from this type of PD, but the harmful consequences that come from not including gender bias work as a mandatory element of becoming a licensed educator. Wendy added to this notion of necessity but turns her attention to licensed teachers who are not required to take PDs or workshops focused on gender inequity, no matter how long they have been in the field. She stated:

> I just know there are also teachers who have very outdated beliefs and practices and…they are still teaching…without having to take workshops, without having to continue their education, and I think that's pretty harmful. And I think that can

allow for this subculture to exist in the school that undermines a lot of the positive

work that is being implemented.

Thus, it seems that Wendy and Emma are not only discussing the need for mandatory education

on gender inequity and bias, but that this education must remain a part of teachers' professional

development and growth from licensure onwards—reminiscent of Chad's observation of the

importance of never getting too far away from it.

<u>Conceptualizations of this Study and Future Iterations</u>

When I first set out to create these workshops, I was rooted in the belief that gender

inequity should certainly be an integral piece of teacher education and continued professional

development, and that often this isn't the case as space and time are limited and heavily focused

on content and methods. This process prompted much critical reflection of my own teacher

education program and similarly to Anna, while I felt incredibly grateful for the content I

learned, I did not feel that I was given many, if any, explicit tools to dismantle inequity,

particularly gender inequity. However, it was because of participants and the detailing of their

experiences of taking part in the workshops, that my conceptualizations for what these

workshops could do, and the rationales for having them significantly deepened and expanded.

In an activity in the second workshop focused on androcentric pedagogy, I asked, "How

do we disrupt problematic pedagogical practices that are unintentional?" Emma responded that

bringing teachers' attention to these practices explicitly is the first step. She went on to talk about

the workshops and the anti-sexist curriculum in particular, but made note that everyone in the

workshop currently is someone who chose to engage in the space and in the dialogue, meaning

they are already people who are aware of sexism or who want to grow their awareness of this

issue. Emma suggested "by making it not an option for teachers who are practicing to participate in something similar to this, or exactly like this with your curriculum you're creating" could be a starting point in dismantling these practices. Participant comments which focused on the need for these workshops, and in some cases the assertion that they should be a mandatory part of teacher development, like Emma's, in particular prompted me to think about what these workshops would look like if they were required. Would shifts take place if the participants did not volunteer to be in the space? Would I come up against resistance from aspiring educators who do not believe that educational sexism is a problem or that it even exists? Or, is it possible that even larger shifts could take place as participants may not position themselves as educators who are already thinking about gender inequity, thus leaving more room for growth? And, what does gender work look like with students who may not have an interest in the work, but moreover what are the implications if conversations and curriculum around gender inequity and combatting this inequity are not meaningfully integrated into content and methods courses?

As I think more deeply about participants' constructed rationales for this study, I also think back to the first finding, the precariousness of the student teaching role, and about the looming question of what teacher education programs are meant to do. And as social justice becomes a prevalent professed cornerstone of teacher education programs, it must also be asked how teacher education programs are evolving in order to cultivate social justice educators and enact the values of social justice within their own courses and on their syllabi. Perhaps PDs such as the one created for this study can help to bridge the gap between having the desire/intent to cultivate educators who notice and dismantle inequity and helping preservice teachers to meaningfully do so.

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Third Finding: Parallels Amongst Contexts

This third finding, like the others, is multifaceted. Parallels here indicate the resemblances between several educational contexts in which participants previously had or, at the time of writing, are taking part. In reflecting on their experiences as P-12 students and now as undergraduate/graduate students, participants detailed the ways in which boys and men consistently dominate the vocal and physical space in the classroom. As teaching candidates in classrooms currently, participants also made note of how this is still the case, and that they witness young male learners take up more space and teacher attention than their female and non-binary peers; some participants admitted that they too give male students more attention. As participants reflected on this pervasive pattern detrimentally shaping learning contexts, I began to reflect on my own facilitation of the workshops and interviews. I was curious if I too had reified inequitable gender practices, such as giving more attention to the male participant, using his name more frequently than other participants, or allowing him to take up more space. I found that in many ways I had. Parallels here also refers to the ways in which the consequences of educational sexism, such as girls and womxn being positioned and positioning themselves as less than, an uncertainty or doubt in abilities, and negative self-talk were exhibited by female participants and myself throughout the study.

First Parallel: Grade School to Graduate School to Practicum Placements

As part of the questionnaire data and interview questions, participants were asked to reflect on their time as P-12 students, as undergraduate/graduate students, and as teaching candidates specifically in connection with any sexism they may have experienced or witnessed. In reflecting on their time as P-12 students, participants touched on topics such as different

academic and behavioral expectations of students based on gender (Gober & Mewborn, 2001; Kelly, 1988; Sanders, 1997; Sunderland, 2000). Sarah recalled:

> I'm a very quiet person and I'm very studious…I always have been. So, when I would act out…and be more talkative, or not do so well, teachers would be very disappointed in me. But they would never do the same for a boy who was also quiet. I felt like it was because I was a girl, I was expected to be very in line…just keeping that image. Whereas boys, I think, were allowed to act out a lot more.

Wendy too touched on this notion of "boys getting away with a lot more in school," specifically when a lack of punishment for sexual harassment for male students by male administrators led her to understand that the high school she attended was 'their school' not her own. In the same vein, Chad recalled "misogynistic views or objectifying language around womxn" and that teachers' responses to this damaging language was problematically that "boys will be boys." Chad lamented:

> Instead of seeing it as a problem that probably needed to be addressed, our behavior was seen as sort of inevitable…and that we will grow out of it someday instead of trying to engage us on those topics…that [the misogyny] would be normal, or perceived as normal, I remember hating that.

But, the topic that was mentioned most often by participants and recounted in every educational setting, from grade school to graduate school to practicum placements was the notion of space, specifically how male students dominate schooling spaces while female students are expected to shrink within that same space. Maria reflected on elementary, middle, and high school, and shared, "I've noticed the most sexism just through the space that's taken up…how a

lot of males dominate the vocal space and physical space in the classroom." Similarly, Wendy shares that as a student she noticed, "boys taking up more time, taking up more space, girls being labeled as too talkative and annoying if they're the ones who are participating."

This domination of space and attention did not end when participants entered undergraduate and graduate programs, rather participants noticed parallel problems and practices. This is made clear in comments such as Emma's when speaking about her graduate school cohort in which there is only one male student:

> So, we do think sometimes there's some weird preference things or deferring [and asking], 'Well, Bill, what do you think?'…just to get a different opinion. And I think that's not really necessary or appropriate…why are you inviting Bill to talk and not everyone…but then if he doesn't, [he's asked], 'What do you think?'…Why did we need that opinion?

Wendy, in also speaking to education courses, asserted that "in education classes in particular men are valued more cause they're the odd one out for being male" as these classes are comprised of predominantly female students. She went on to say that these male students "get a lot of attention even if their work [is] subpar." Chad reflected that as he has gotten older, he has become more conscious of "just how little space womxn are given in the classroom, even by womxn and by men who are professors." He specifically mentioned the dynamic he noticed most was "womxn would volunteer ideas into a conversation or to a professor and those ideas would be glossed over and then accepted when shared by a man and credited to them." Though not speaking about his current teacher education program, Chad was describing a dynamic he saw regularly in his first graduate program, one centered on social justice.

These practices and behaviors which allow male students to dominate educational spaces were not just reflected in participants' responses about their experiences as students, but notions of gender inequity and space were quite frequent when participants described what they witness as teaching candidates at their practicum sites. In reflecting on the Kindergarten class she works with, Maria shared that the boys "get more attention from the teachers…whether it's them sitting on teachers' laps and…sometimes I take part in that too." Maria also detailed the ways in which she notices that boys demand attention while the girls do not: "They are always calling out and so they always are getting more attention…even when another student does something right, most often a female…she's not recognized for that, because it's not calling attention." Chad's observations were similar to Maria's despite the difference in the age of the students they work with; Chad is a teaching candidate in an eighth-grade classroom. He reflected, "Girls are encouraged to take up less space. The boys are told it's okay [to take up space] and then it's reinforced in the classroom and…it's reinforced in other places." Chad continued, "It's just allowed until they take up all of this physical space in the room and I see it distract other students" Also, the boys "are louder in their fidgeting, so they take up auditory space with their fidgets, whereas…the girls [are fidgeting] while not making any noise." In continuation with the theme of teacher attention, Emma reflected that a practice she sees often at her practicum site is the calling on male students more so than female students, she explained that there is an expectation for boys to know answers while "girls just get passed up." Even when girls may be struggling with the material, they "just get passed along or brushed under the radar…they're just…not noticed as much." Wendy's observations of the first graders she works with speaks to the harm that can come from affording one gender more space than another. She explained that girls are often labeled as bossy when they demonstrate the same behaviors as their male peers

and moreover, that there is a group of boys "who definitely possess this feeling of superiority to their female counterparts."

As demonstrated by the excerpts above, the notion of male students dominating space leads to inequity, namely female students being ignored and also punitively labeled and positioned when demonstrating the same behaviors and characteristics as their male peers. These snippets from participant interviews illustrate how students, in particular, are affected by gender inequity at practicum placements. However, in Workshop #2, Wendy mentioned a gendered dynamic that occurs at her practicum site that affects the adults in the building; it is a dynamic that directly parallels her comments about the praise that male teaching candidates receive in graduate school education courses. Wendy stated that the two male teachers at her practicum site "get applause for things that other teachers are doing, and they get the attention…they don't have to work as hard, we have to work harder…I can see it affecting adults." The parallels that can be drawn from grade school to graduate school to practicum sites elucidate how pervasive the ways in which the taking up of space is gendered and inequitable. Participant reflections and specific detailing of the ways in which they experienced/are currently experiencing sexist ontologies in educational spaces prompted me to think and reflect more critically on my own facilitation of the workshop and interviews. Through this process, I became aware of ways in which my own practices reified the precise sexism this study is working to identify and dismantle.

Second Parallel: Sexism within the Facilitation of the Study

One way I attempted to make sense of the ways in which participants took up space within the study was to identify the amount of times participants spoke and the lengths of their comments/questions in comparison to others. In looking at the interview data, it is clear that Chad's interview is substantially longer than any of the womxn's interviews. His interview

transcription is a total of 74 minutes (not including the time we spent chatting before and after turning on and off the camera). Emma's interview is the longest of all the womxn interviewed totaling 56 minutes; next is Wendy's at 42 minutes; then Anna's totaling 38 minutes; Sarah's at 37; and finally, Maria's totaling 30 minutes. Though these were individual interviews, meaning that when participants spoke, they were not taking the space of someone else who could be speaking, the amount of space the male participant took up in comparison with his female counterparts is noticeable. I think it is necessary to turn the mirror inward here and ask what it was I did in this interview that allowed for it to be so much longer than the others. Did I ask more follow up questions; did I engage more with his comments than with other participants?

These questions are necessary particularly when thinking about androcentric pedagogical practices that allow for male students to take up more space with their ideas, voices, and bodies. If this study is meant to help educators notice and then disrupt these patterns, then as the researcher I must do parallel work within my own facilitations, analyses, and write up. The space taken up in the interviews does not only have implications for the length of the interview transcription, but it shapes the crafting and writing of this dissertation. Chad's interview is longer than Maria's and Sara's combined; this means I have more quotations to choose from and potentially more of his thoughts, reflections, and experiences shaping the findings of the study than other participants. Of course, it is my choice as to which excerpts to use, and to be intentional in whose words I'm using to illustrate a narrative; but, the mere amount of thought and language that I have from Chad versus Emma, Wendy, Anna, Sarah, and Maria is not something that can be ignored.

The gender differentiation in the length of the interviews prompted me to think about the data from the workshops and to see how participants were taking up space when all together. I

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looked at Workshop #3 which focused on sex harassment as this was the only workshop in which all six participants were present (though Wendy and Maria did leave early). In calculating the amount of vocal space participants took up, I looked to the amount of time each participant spoke when having an all group discussion. I did not calculate the amount of time participants spoke when engaging in activities in small groups. The amount of time each participant spoke parallels the interview data almost exactly. Chad, though not the participant who spoke most frequently, was the participant who spoke the most with a total of 10 minutes and 26 seconds (and who had the longest single comment of any participant during this workshop totaling three minutes and five seconds); Emma followed him with a total of 9 minutes and 54 seconds; then Anna with five minutes and three seconds; followed by Wendy with a total of four minutes and 55 seconds; then Sarah with four minutes and 22 seconds, and lastly, Maria with a total of one minute and 35 seconds.

Similarly, to the interview data, hearing the most from Chad means that his ideas, comments, and questions, take up more space not only within the workshop, but potentially in the writing up of the workshop. Here, too, I turn the mirror inward and ask what within my facilitation allowed for the male participant to take up the most space. And, it is important to note that the only womxn of color (and undergraduate student) in the study, Maria, was the participant who spoke the least in terms of length in Workshop #3 and in her individual interview. Thus, questions around not only androcentrism arise, but also questions around whiteness, both my own and the majority of participants and if/how that plays a role in positioning some participants to speak more than others.

Additionally, it is not only the length of comments/questions throughout the workshop that demand analysis, but the ways in which all participants and myself engaged with the

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comments and questions asked. In example, Wendy commented on something Chad said during their pair work when sharing out with the whole group and stated, "You said it so well…" This was the only time within Workshop #3 in which a participant praised the way in which another participant said something, and in doing so, Wendy allowed for Chad to be the one to speak aloud and take up space. I, too, engaged with Chad differently than other participants in that he was the only participant in which I had a side conversation with while pairs were working together. He wanted to share with me the work that his partner does in connection with reproductive rights and we engaged in a conversation without any other participant. I did not have a one-on-one conversation with any other participant during the course of this workshop.

I debated including this subsection as part of the findings because I feared that I would be reproducing a practice many participants mentioned happening in their teacher education spaces—the only male (or one of a few males) in a female dominated space receiving attention, even in the form of simply using males' names, while the womxn in the room are seen as indistinguishable. In having a section focused on the way Chad took up space, his name is written more at the expense of naming all other participants in the study. He is separated, seen as apart from, and spoken about while Maria, Anna, Emma, Sarah, and Wendy are referred to as the female participants. As intentional as I have been in naming the womxn within the study, particularly in this section, it should be noted that within this subsection, Chad's name is written 10 times, while Maria and Wendy's names are written eight times, and Sarah, Emma, and Anna's names are mentioned five. However, not including the ways in which space was taken up along gendered lines also seemed problematic and would be an omission of the ways in which I too reify these problematic practices. I hope that my own transparency about the gendered dynamics in the study I facilitated can prompt other researchers and teacher educators to more

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critically analyze the ways in which their own work may problematically uphold the inequity they seek to dismantle.

Third Parallel: Consequences of Educational Sexism and Perceptions of Self

The last parallel elucidated via the video recorded workshop and interview data was the ways in which internalized notions of educational sexism manifested in negative self-talk for the majority of female participants and me. In the second workshop, when talking about the topic of internalized misogyny, Wendy stated:

> Something I noticed in a lot of the younger grade classrooms that have female teachers is this modeling of such behavior, of self-identifying as, 'Oh, I'm not a math person. Oh, I'm not a scientist' …I've failed to see that lack of confidence or self-identification from male teachers. I've never been in the classroom with a male teacher saying, 'Oh well, I'm not that good at art. I'm not that good at math.' So I do think that that's impactful for all the students going up in these classes, they see all their female teachers labeling themselves as 'not good at this' as opposed to 'I have to work harder to learn this'.

Emma continued Wendy's sentiment and shared that in their small group they spoke about how these young learners look up to their teachers and if this deprecating self-talk about one's abilities is something that the teacher says about herself, it is likely that students too will begin to position themselves as non-experts, as having a lack of knowledge or capability.

I started Workshop #3 with 'Nuggets of Knowledge' from the previous week's workshop. I asked participants if there was anything I missed in the slide, and Wendy made note of the conversation detailed above, specifically mentioning how in her experience female

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teachers tend not to view themselves as experts. Though I had written a memo about this exact conversation thus becoming aware of how my own self-perception as researcher and facilitator paralleled exactly what Wendy had asserted, I did not initially include this point in my presentation. However, after Wendy brought this up again, I thought my own transparency on the parallels between what she was observing and how I perceived my own self as a researcher was warranted. I shared with participants:

> I think I even played into that because I was re-watching the videos … [and] was… engaging in this really hateful language about myself, [saying], 'Oh, that sounds really stupid' and just doing that modeling [and thinking], 'Oh, I don't sound like an expert in this'… I was doing exactly what you talked about.

I hoped that my transparency in showing how internalized and entrenched this misogyny can be which led to perceptions of myself as being unintelligent or an imposter could help participants in realizing how they too may be holding onto similar detrimental beliefs of and in self. And moreover, how when we notice and call attention to these beliefs, we can begin the process of dismantling them.

But I wasn't the only one who demonstrated negative or belittling self-talk throughout the study. Several female participants, particularly within their interviews, often apologized for taking up space or for not stating something as clearly as they intended. In example, when I let Emma know that we were nearing the end of my questions, she responded, "Oh sorry, I know I ramble." But this interview was meant as a space for Emma to be able to share her opinions, thoughts, and experiences, and to detail these as fully as she desired. She not only apologized but classified (what I found to be) her incredibly insightful and meaningful responses as merely rambling. Similarly, Wendy, after minimally having difficulty saying the word 'conscientious',

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apologized and said, "Sorry, I'm a little rough today." Here, Wendy apologized for merely having to repeat a word, and stated that she is 'rough' today despite us already having been together speaking for hours at this point and her being perhaps one of the most consistently eloquent people I have ever met.

There were other moments of perceptions of self as less than, that seemed to me, direct effects of internalized misogyny. One of the most striking examples of this was during Sarah's interview when she detailed that in the past couple of years she has reflected and noticed the ways in which internalized misogyny affected her and shaped her learning experiences. But rather than acknowledge the work, the unlearning and re-learning that this awareness took to cultivate, Sarah relented, "I think back to high school and I [think], 'Oh my god, what was wrong with me?'" Rather than pointing to patriarchal systems and structures that work to position girls/womxn as less than, Sarah reflected that there was something wrong with her. This is one of the most insidious and harmful effects of oppression, the notion that the reification of oppression is the fault of the oppressed. This is not to say that there aren't choices individuals can make to either support or disrupt inequitable structures, there are. In fact, a central belief that guided this work is that teachers and students have agency and power in disrupting educational sexism in making intentional choices; but the notion that Sarah shares here, in thinking that something was wrong with her, speaks to the ways in which when one does become aware of internalized oppression, there may be shame, embarrassment, or guilt associated with that realization. And these feelings work together to create the same sense of inferiority and self-deprecation that misogyny and sexism themselves work to create.

The last form of negative self-talk female participants demonstrated was in stating that they were 'bad' at something. In Anna's interview, she stated a few times that she has "a bad

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memory" despite her being able to recall specific moments and feelings throughout her schooling in which she experienced or witnessed educational sexism. Wendy too stated that she is "so bad at reflecting" again despite her ability to pinpoint in great detail moments of sexism she has encountered.

To be clear, I do not feel that apologizing, nor admitting that one may have a bad memory/be bad at reflecting is inherently negative. In fact, being able to admit areas in need of refinement, or apologizing when needed are indicators of strengths, signs of reflective practitioners working to better themselves and their practice. But the words participants and I used to reflect on ourselves and our capabilities do not exist in a vacuum, they are influenced by patriarchal structures and systems that constantly demand the apologizing or belittling of our abilities and was paralleled in participants' varying educational contexts. This process of socialization is so deeply internalized and so relentlessly embedded in every facet of lived experience; it works fastidiously, yet almost invisibly, to create a dangerous harmony between the ways the world outside the self positions womxn/girls and the way we position our own selves. But harmony is the opposite of what is needed to disrupt sexism, internalized or not, it is dissonance, it is intentional discord.

<div align="center">Potential Limitations</div>

While large sections of this dissertation speak to the rationale and necessity for this kind of research as well as the possible impact it may have on helping participants to create and sustain gender equitable learning spaces, there were certainly limitations within this study. In the following paragraphs I detail two potential limitations of this study:1) My own biases playing too large a role in both the data collection and analysis processes, and 2) The homogeneity of the

participants-specifically that all participants were preservice teachers. Additionally, I pose observations that push back on the notion that these are (only) limitations.

The Role of Researcher Biases

Qualitative researchers do not capture an objective reality or truth (Merriam & Tisdell, 2016), nor is this the goal of qualitative research. Oppositely, the researcher is seen as an instrument of interpretation, bringing with her her own set of experiences, interpretations, and biases. As I was the sole researcher of this study, I am cognizant that my own biases, those that are explicit and those that I may have been less aware of at the start of this process had the potential to not only affect the data analysis process, but how I engaged in collecting data, how I interacted with participants, and what themes and findings my write-up foregrounded. But, again, I do not believe that the goal was to rid myself of these biases or interpretations, surely this is an unattainable goal; rather, it is my responsibility as researcher to become *and remain* aware of these perceptions, to interrogate them, and to write transparently about them.

Furthermore, the presence of researcher bias does not mean that a study automatically lacks any validity. There are several methods for shoring up validity, all of which I used. The first widely used method is triangulation, using either multiple methods, sources of data, investigators, or theories before confirming any findings. Doing so via workshop data, questionnaire data, and interview data increased the credibility of the findings and works to counter any claims that the findings of the study came from a single method or source (Merriam & Tisdell, 2016). While engaging in this process throughout my analysis, I invoked Richardson & St. Pierre's (2005) critique of triangulation, which they argue assumes a fixed point. So, rather than thinking of this process of triangulating, I employed Richardson and St. Pierre's notion of crystallizing. They use this term to signify that "there are far more than three sides from which to

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approach the world" (Richardson, 2000, p. 934). As Richardson and St. Pierre (2005) state, crystals demonstrate an infinite variety of multidimensionalities and angles with which to approach. The second method I used to ensure validity is member checking, specifically member checking informed by Brit et al.'s (2016) model of synthesized member checking. As discussed in Chapter Three, this is a clearly defined stage in my data collection process. In addition to member checking, I asked participants to review their individual interview transcripts to ensure accuracy. I allowed them access to the transcription online, thus giving them full authority to change, edit, and add to the transcription as they saw fit. A third strategy I employed to ensure validity was remaining reflexive and transparent throughout the entire process and writing in depth about my own biases, assumptions, insecurities, and positionality as the researcher (Merriam & Tisdell, 2016). The final strategy I used to increase the validity of this study is to have the committee members read the write-up of the findings, and also share this write-up with peers. This peer review process allows me to take a step back from the work and to understand if the arguments made are logical and coherent to someone who did not conduct or take part in the study. Specifically, I shared my work with a research collective in which I take part.

In taking these steps to ensure increased validity, it is my hope that any claims made that my own biases and perceptions have affected the validity of the findings of this study can be effectively countered. Furthermore, I think it is critical to note that without my own biases, lived experiences, and interpretations, this study would not have come to be. It is precisely because of the lenses through which I see the world, the educational sexism I have experienced, witnessed, and also reproduced as a practitioner that this anti-sexist curriculum and study were created in the first place. Oftentimes the phenomena we choose to center as researchers are forged from the most intimate and perhaps even painful of our experiences. Thus, it stands to follow that our

interpretations of the phenomena are going to be biased and shaped by those experiences. And if researchers are intentional and rigorous in increasing validity through the steps mentioned above, perhaps it is time to start viewing researcher bias as not something inherently detrimental to a study, but rather as the impetus in learning, understanding, and interrogating phenomena more deeply.

Homogeneity of Participants

It is notable that the participants involved in this study were a homogenous group in terms of their teaching status: preservice, rather than licensed, in-service teachers. While I have spent time since the recruitment process thinking about why this may be, the one reason that I keep returning to is that having a relationship with the professors who work with preservice teachers and being given the opportunity to speak to them directly about the study and my own work played a huge role in having preservice teachers learn about, and in turn, want to take part in the workshops. Not having a personal relationship with local school districts or in-service teachers in the area, I believe, was a huge limitation in being able to recruit in-service teachers. Though I spent much time reaching out to principals of elementary, middle, and high schools in Western Massachusetts, very few responded to any email request, and even fewer agreed to send my flyer out to their teachers. So, I think the very reason I was able to recruit preservice teachers, that is having a personal relationship with professors that teach these graduate students, was the precise reason for having difficulty recruiting in-service teachers, a lack of personal connections and relationships grounded in local school districts.

However, similarly to the previous two potential limitations, I argue that this homogeneity may have been a strength as it allowed for particular openings and conversations to be had. In all participants sharing dual identities as students and teachers, and working as

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teaching candidates in an SP's classroom, particular themes and findings were made apparent (e.g. hesitancies and the precariousness of the student teacher role). Though it is impossible to say whether or not these same conversations would have taken place if in-service teachers participated in the workshops, or if the conversations may have been deepened by the presence of in-service teachers, the homogeneity of participants did allow for a sense of comfort and shared experience. Also, as this was a phenomenologically inspired study, the shared role of teaching candidate allowed for another shared experience in which to explore educational sexism in addition to the experience of attending the workshops. Thus, while this potential limitation made it impossible to facilitate conversations between in-service and preservice teachers within the workshops themselves, it did allow for a deep analysis into the precariousness of the teaching candidate role and shed a light on the liminality of being a teacher and student simultaneously.

From Generalizability to Relationality

Earlier drafts of this work included a third limitation: difficulty with generalizability. Though after describing generalizability as a potential limitation, I invoked research that challenged generalizability as a standard for qualitative research, the mere inclusion of generalizability reified positivistic standards and expectations; thus, upon reflection and discussion, I have chosen to remove issues of generalizability as a potential limitation. Instead, I am using this space as a nod to womxn scholars' work which details the need for movement away from generalizability, from positivistic and masculinist ideas of rigor, and toward understandings and facilitations of research that are relational.

Polit and Beck (2010) state that qualitative data, broadly speaking, aims "to provide a rich, contextualized understanding of human experience through the intensive study of particular cases" (p. 1452). In order to provide this rich and contextualized understanding, transcendental

phenomenological research both focuses on a small sample size (Morse, 1994) and also seeks to understand how participants make sense of their lived experiences as they connect to the phenomenon being studied (Hall, Chai, & Albrecht, 2016). Because this methodology centers on the experiences and interpretations of those experiences by individual participants, extrapolation is neither the goal nor an adequate measuring stick with which to assess this study's validity or rigor. And while some qualitative researchers may believe that their work and findings reveal concepts and theories that are not unique to a particular context or individual, this study was very much rooted in the experiences, interpretations, and context of each participant taking part.

With this in mind, I turn to scholars such as Leigh Patel, Kakali Bhattacharya, Marie Battiste, Sharon F. Rallis, Gretchen B. Rossman, and Rebecca Gajda, who detail the necessity of understanding research as relational. Patel posits that research is a "permeable and relational force, consistently shaped and being shaped" and furthermore that "this stance productively destabilizes overly linear conceptualizations of cause, effect, objectivity, and implications while also not shirking responsibility" (2016, p. 48). Similarly, Battiste (2013) challenges Eurocentric science's seeking of universal principles which inevitably severs information from "temporal and geographic specificity" (pp. 19-20). And Rallis, Rossman, and Gajda (2007) argue that notions of trustworthiness of research have stemmed from procedural concerns rather than relational ones.

As an emerging educational researcher rooted in anticolonial feminist theory, understanding research as relational, and not as a means for extrapolation is not insignificant; rather, it is an intentional ontological stance central to my research and my becoming a researcher. As Galman explains, "generalizability is not part of the descriptive project of qualitative research… our work can inform similar contexts in a holistic rather than directly

generalizable way" (personal communication, February 16, 2020). In fact, it seems that naming generalizability as a limitation for this phenomenological study is not only inaccurate, but it explicitly undermines the stated purpose of this work, that is to understand how a particular group of participants made sense of their particular experiences. As Polit and Beck (2010) write, "generalization requires extrapolation that can never be fully justified because findings are always embedded within a context… knowledge is … to be found in the particulars" (p. 1452).

Implications for Practice

As demonstrated by the shifts participants experienced in their beliefs, competency, confidence, and agency in noticing and disrupting educational sexism as well as the professed acquisition of tools to help them dismantle inequity in their classrooms, this study has critical implications for practice. The first of which is that teacher education courses must have a focus on gender inequity and provide tangible tools to help aspiring educators bring these conversations into their placements and classrooms. Second, formalizing and integrating workshops conceptualized by doctoral students/candidates focused on equity work is a sustainable and jointly beneficial model for teacher education programs, doctoral students/candidates, and preservice teachers. Third, though not taken advantage of in this iteration of the study, having these formalized workshops be open to pre and in-service teachers (and providing Professional Development Points, PDPs, for their participation) can help to bridge relationships between universities and local schools; this in turn may help to cultivate stronger relationships between teacher education programs and potential SPs, specifically SPs who demonstrate an interest in equity work and who are perhaps more inclined toward dialogic relationships between themselves and teaching candidates. Fourth, educational researchers focused on inequity must look to their own citational practices and the ways in which they

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facilitate and write about their studies with not only a critical lens, but with the cognizance that they too may be upholding the oppressive structures they seek to dismantle. Moreover, we must acknowledge these practices in order to reimagine and transform them to more closely mirror the equity we are striving toward.

<p align="center">Gender (In)equity as a Staple Topic in the Teacher Education Classroom</p>

Many participant responses, particularly within the interview data, detailed the lack of conversation around gender inequity in teacher education courses. (It should be noted that the majority of participants were within the first couple of months of their graduate programs, thus it is possible that this is focused on later in their programs.) It is not only the lack of gender inequity within the curriculum that indicates an issue, but also the lack of tangible tools in engaging with sexism when it manifests in the classroom. An even larger question looms when thinking about these absences, the question of how we enact epistemologies and ontologies in the classroom from the start that disallow for these educational spaces to reify and sustain sexism. Though this question is not the focus of the study, I think it is necessary to think about this question when creating curricula to disrupt current and prevalent manifestations of educational sexism. Specifically, I ask, how can a curriculum, such as the one used within this study, be employed in a way that is not only reactive (to the sexism already manifesting), but proactive (in creating classrooms that do not create space for this sexism in the first place)? I believe that one possible answer to this, and the first implication for practice, is that curricula focused specifically on gender inequity be implemented at the start of teacher education programs in an attempt to have preservice teachers critically reflect on their own gendered positionings throughout their schooling and unlearn the patriarchal practices they may have witnessed, experienced, and even internalized as students.

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And of course, it is not only gender equity that must be centered, but all forms of equity; while I do think an awareness of one injustice may lead to the awareness of others, this does not happen without intention and a deepening of one's own (limiting and limited) knowledge, understanding, and criticality. As Chad asked aloud while reflecting on an educational space in which one form of inequity was acknowledged while another was problematically upheld, "How are we conscious of…one system and then participating in it so fully in another way?"

<center>Formalizing Workshops and Including Doctoral Students/Candidates</center>

Many participants spoke about the need for workshops such as the ones created for this study. Participants detailed the importance of sociocultural learning, the importance for this topic as a necessary part of attaining licensure, and how the workshop created a community of preservice teachers that could be used as a resource to observe one another in the classrooms and hold each other accountable for enacting gender equitable practices in the classroom. Participants even mentioned their willingness to attend workshops on the weekends as a counterpart to their teacher education courses. What was made clear from participant data was that these six participants enjoyed and saw value not only in the topic of educational sexism, but in the model of the workshops themselves; as Wendy explained, breaking down an issue and then giving preservice teachers tools and resources to notice/disrupt the issue in their contexts empowers and equips teachers.

Additionally, several participants mentioned their program supervisor, a doctoral candidate focused on racial equity, as a critical support in giving participants helpful resources to bolster understanding and practice particularly in connection with racial equity. This prompted me to think about all of my own peers and the incredible work being done around different forms of equity. As a doctoral student/candidate I was always looking for more teaching opportunities

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and more chances to work with teacher educators. Luckily, I was prompted by my advisor to get to know a professor in the college of education who worked with the English teaching candidates. As we developed a relationship, I was invited to be a part of a critical research collective and became involved with a cohort of English teaching candidates. Through this work the members of the research collective, four doctoral students/candidates, were invited to facilitate methods classes connected to their research. This experience, along with participants' praise of their program supervisor and their engagement with my workshops, prompted the idea for a model of teacher education that is not only sustainable but beneficial for everyone involved.

Doctoral students/candidates, specifically those involved in teacher education and equity, should be hired to teach individual workshops that are mandatory for attaining licensure. This allows doctoral students/candidates the opportunity to teach and perhaps receive a stipend, while also making sure that topics of equity: gender, race, class, language, ability, etc. become integral and compulsory pieces of teacher education programs and licensure. Also, using the model of a workshop allows for an important and often missing link between traditional coursework and practicum placements. Workshops provide the space for preservice teachers to engage in scenarios and demo lessons, to be introduced to new activities while critically reflecting on what they are seeing in their classrooms, and to connect this to the literature and theory they are learning in their teacher education courses. Fittingly for this study, I see workshops as the embodiment of praxis, merging theory (the teacher education classroom) with practice (practicum placements) in a meaningful, innovative, and necessary way.

Cultivating Relationships Between Universities and Local Schools

As mentioned in the beginning of this section, this particular implication (because focused on in-service teachers) is not demonstrated within this iteration of the study. However,

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the implications for what formalized workshops centered on equity could mean for fostering

relationships between universities and local school districts is substantial. Firstly, in formalizing

the workshops and having them account for PDPs for in-service educators, a connection can be

made between P-12 schools and universities within close proximity. In providing this option for

in-service teachers, teacher education programs can also begin to build a pool of potential SPs

who have a connection to the university and have engaged in equity work (via the workshops).

Rather than the tiring work of rebuilding relationships with local schools and teachers

year after year in the hopes of finding teaching candidates placements, specifically in schools

and classrooms with an orientation toward social justice, inviting in-service teachers to these

workshops begins to establish a relationship with practicing teachers. Ideally, through these

workshops, in-service teachers not only further their interest in and knowledge of equity work,

but in sharing a space with teaching candidates, the dialogic relationships necessary for the

deepening of knowledge for both SPs and teaching candidates can be facilitated—hopefully

spilling over into both teaching candidates' and SPs' conceptualizations and enactments of this

relationship.

Criticality, Cognizance, and Change

The final implication for practice is meant for the practice of educational researchers. In

the first chapter of this dissertation, I spoke to the importance of disrupting patriarchal citational

practices and do so within this work by only citing womxn and non-binary scholars. While I do

not wish to minimize the significance of this choice, it is critical to recognize that the work of a

researcher does not start and end with whom she chooses to cite; this work includes how she

conducts a study, interacts with participants, and how she uses their words and experiences to

craft a narrative. One of the shifts I went through as an emerging researcher throughout this

process was in my own understanding of how both my work and I can uphold the exact gender inequity this work seeks to disrupt. My grasp of just how pervasive androcentrism is in educational settings was stretched, almost painfully, when through a more critical analysis of my data, I realized that I too allowed the male participant in the study to take up the most vocal space (both within the workshop and interview), and whose name is often separated from the female participants so as to distinguish him while simultaneously lumping female participants into a monolithic and nameless group.

However, this criticality and cognizance remain a mere academic, and even futile, exercise if not used to create change moving forward. The first way in which I hope to prompt change is in putting this finding into my dissertation; to admit, as an emerging researcher, with my doctoral degree hanging in the balance, that there were unintentional, yet problematic ways in which I conducted the study that allowed for gender inequity, particularly in the way participants took up space. The second way I intend to move towards greater gender equity within my own work is in reconceptualizing pieces of the workshops. Specifically, I would like to invite participants to view the video recorded data with me in order to notice androcentric pedagogy within my facilitation, as well as to reflect on how they are taking up space and how this may reify the educational sexism being discussed. I detail this further in the final section below.

<u>Future Research</u>

While conducting this study and writing up the final chapters of the dissertation, I have begun to conceptualize what future iterations of this research might look like and how this future research can expand, deepen, and perhaps even depart from the current findings and implications. My first thought is certainly that I would want in-service educators to be a part of

the conversation, and for these workshops to model an educational space in which teaching candidates and potential SPs engage in critical reflection and dialogue together.

My second thought is guided by both the second research question: What effect might participating in an anti-sexism professional development have on educators' discourses, beliefs, pedagogical practices, and interactions with students as they connect specifically to gender? And Wendy's question to me at the end of her interview: "How do you plan on implementing your findings within schools so that way it helps with the change?" In thinking about the research question, I think it is important that this study have an ethnographic component in which the researcher acts as a participant observer in participants' classrooms for an extended period of time. The phenomenological piece of the study will allow the researcher to more deeply understand how participants make sense of educational sexism and also in taking part in the workshops, but the ethnographic piece will allow for the researcher to examine how information, tools, and resources from the workshop are being reconciled within classrooms and in interactions with students, which speaks to Wendy's question. I envision this additional piece would allow for interviews with students so that how students themselves are making sense of their teachers' beliefs and practices connected to gender could be looked to as another source with which to elucidate potential shifts. Having an ethnographic and phenomenological approach to the study allows for the researcher to understand what educators believe is happening in the classroom, what students believe are happening in the classroom, and where these perceptions corroborate a narrative and where they tell completely different stories.

Facilitating this study has also brought to the surface areas in need of refinement; specifically, the ways in which participants took up space mirrored the androcentrism participants mentioned in the majority of their schooling experiences. As mentioned in the

section above, one way in which this can be addressed is in having participants watch recorded snippets of the previous week's workshops to identify the way in which the researcher and participants reify gender inequity, specifically asking participants to critically reflect on the way in which they take up space. As I frequently mentioned video recording one's self while teaching in order to look for biased practices, it was an oversight that I didn't allow participants to engage in this process with me as I re-watched the recordings of our workshops. This modeling would have not only been beneficial for participants, but it may have elucidated my own biased practices earlier on and perhaps allowed for disruption of educational sexism in real time. In turn, this could have allowed for shifts in the ways in which participants took up space (even if only being more cognizant of this choice) in subsequent workshops.

Finally, bearing in mind Wendy's question, it is my hope that future iterations of this study have multiple phases; the first of which being similar to what was done for the purposes of this dissertation with educators, and the second consisting of those educators completing this curriculum with their own students. Understanding learning as a social phenomenon is one of the theoretical underpinnings of this work, and I believe this conceptualization of learning must be applied to classrooms so that students and educators can co-create their learning spaces allowing everyone an entry point into the work being done. In bringing this curriculum into their classrooms, rather than remaining isolated academic exercises in a university classroom, educators and their students become jointly responsible for the noticing and disrupting of educational sexism. And as Maria noted in her interview, the power in realizing that others notice the same inequity can be the catalyst that propels us into action:

> Because of the discussions that we all had about these several things that we can
> all see in our classrooms, it makes me feel comfortable, like I'm not the only one

noticing it and seeing it as a problem. And now I feel like I know I can do something about it.

But there is something that still gnaws at me about my response to Wendy's question as to how I will implement my findings in schools to help facilitate change. In the spirit of complete transparency, before detailing some of the concepts mentioned above for how I envision future iterations of this study, I answered:

> It's hard, right? Because [I] see every step as just trying to get [my] next kind of carrot…so everything that I'm doing is so that I can present these findings and that I can get my PhD and…that's where my mind is...but, I've obviously thought about…what other iterations of this would look like when I don't have to worry about attaining a degree.

And the truth is, I do not wish for these workshops to remain just an academic exercise for participants, nor do I want this study to remain an academic exercise for myself, or simply a litmus test as to whether I am ready to be admitted into doctorhood. But, as far as the latter, a piece of this work is certainly that, an assessment in how well I can cite others, weave others' arguments into my own (or perhaps the reverse is more accurate) and contort my words and forms to emulate those that have come before. But what I am discovering, as I write the final sentences of this dissertation is that how much of this work remains a litmus test and how much can be used to strive for meaningful movement toward gender equity in educational spaces is ultimately up to me. And as I move forward, I keep Wendy's question at the forefront of my mind, though it is no longer a question awaiting a partially conceived and highly abstracted answer. It has since taken on an urgency, a depth I had not noticed, or perhaps neglected, when first asked. Now it seems more an urging, an insistence, one cloaked in both a realized

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intimidation and an agency yet to be fully realized: *How will I implement my findings within schools, and can these findings facilitate change?*

APPENDIX A

RECRUITMENT SCRIPTS FOR IN-SERVICE AND PRESERVICE TEACHERS

Recruitment Script for In-Service Teachers (at School Sites)

Hello! My name is Kimberly Pfeifer and I am a doctoral candidate. Thank you for allowing me to be here and taking the time to speak with me.

I am getting ready to start my dissertation study which focuses on teacher beliefs as they connect to gender. For the study, I will be facilitating 4 workshops centered on an anti-sexist curriculum I developed. Each week will focus on a separate theme, all tied to sexism in the classroom. The themes are: 1) Androcentric pedagogy, meaning pedagogical practices that center male students 2) Misrepresentation, the representation of womxn/girls in texts and authorship 3) Sex harassment, which includes both sexual and sexist harassment and 4) Intersectionality, how gender intersects with race, class, and age specifically to create wildly different experiences for girls and womxn in the classroom.

In addition to participating in the four workshops which will be held on (put dates here when I know exactly when they'll be held) for two hours each, I ask that each participant complete a 30 min -1 hour interview individually with me. Ultimately, I am looking to answer the following questions:

- ❖ What effect might participating in anti-sexism workshops have on educators' discourses, beliefs, pedagogical practices, and interactions with students as they connect specifically to gender?
- ❖ What beliefs do teachers have about themselves as anti-sexist educators?

If this is something you may be interested in participating in or learning more about, I am happy to stay and answer any questions. You may also get in touch with me via email at kpfeifer@umass.edu or by phone at 818.730.8737.

*I will pass out the recruitment flyer so that they have my information and information about the study.

Recruitment Script for Preservice Teachers

Hello! My name is Kimberly Pfeifer and I am a doctoral candidate here. Thank you for allowing me to be here and taking the time to speak with me.

I am getting ready to start my dissertation study which focuses on teacher beliefs as they connect to gender. For the study, I will be facilitating 4 workshops centered on an anti-sexist curriculum I developed. Each week will focus on a separate theme, all tied to sexism in the classroom. The themes are: 1) Androcentric pedagogy, meaning pedagogical practices that center male students 2) Misrepresentation, the representation of womxn/girls in texts and authorship 3) Sex harassment, which includes both sexual and sexist harassment and 4) Intersectionality, how gender intersects with race, class, and age specifically to create wildly different experiences for girls and womxn in the classroom.

In addition to participating in the four workshops which will be held on (put dates here when I know exactly when they'll be held) for two hours each, I ask that each participant complete a 30 min -1 hour interview individually with me. Ultimately, I am looking to answer the following questions:

- ❖ What effect might participating in anti-sexism workshops have on educators' discourses, beliefs, pedagogical practices, and interactions with students as they connect specifically to gender?
- ❖ What beliefs do teachers have about themselves as anti-sexist educators?

I think getting the perspective of teaching candidates like you for this study is so important as gender and sexism are often topics that are not central to teacher ed programs. These workshops allow you the time and space to discuss the role gender plays in the classroom and in educator practices and beliefs before entering the field.

If this is something you may be interested in participating in or learning more about, I am happy to stay and answer any questions. You may also get in touch with me via email at kpfeifer@umass.edu or by phone at 818.730.8737.

*I will pass out the recruitment flyer so that they have my information and information about the study.

FOLLOW UP SCRIPTS FOR POTENTIAL PARTICIPANTS

Follow-Up Phone Script for Potential Participants

Hello _____! I am so glad you reached out about potentially participating in this study! I will go over some of the information about the study, but should you have any questions, please interrupt me at any point.

As I mentioned when I spoke at _____, I will be facilitating 4 workshops centered on an anti-sexist curriculum I developed. Each week will focus on a separate theme, all tied to sexism in the classroom. The themes are: 1) Androcentric pedagogy, meaning pedagogical practices that center male students 2) Misrepresentation, the representation of womxn/girls in texts and authorship 3) Sex harassment, which includes both sexual and sexist harassment and 4) Intersectionality, how gender intersects with race, class, and age specifically to create wildly different experiences for girls and womxn in the classroom.

If you are interested in participating in the study, you must be willing to:

- Participate in the four workshops which will be held on (put dates here when I know exactly when they'll be held) for two hours each
- Complete a 30 min -1 hour interview individually with me.
- Meet with me for about 30 minutes after the interview has been transcribed (within a month of the interview) to ensure that all of the information is accurate.
- Lastly, be willing to be video recorded during the workshop and interview.

What questions do you have for me?

If any questions arise after we've finished speaking, please feel free to call me at 818.730.8737 or email me at kpfeifer@umass.edu.

Thanks so much for your interest. I look forward to hearing from/meeting with you soon.

Bye!

Follow-Up Email Script for Potential Participants

Dear _____,

I am so glad you reached out about potentially participating in this study! I will go over some of the information about the study please feel free to email me at this address or call me at 818.730.8737 with any questions.

As I mentioned when I spoke at _____, I will be facilitating 4 workshops centered on an anti-sexist curriculum I developed. Each week will focus on a separate theme, all tied to sexism in the classroom. The themes are: 1) Androcentric pedagogy, meaning pedagogical practices that center male students 2) Misrepresentation, the representation of womxn/girls in texts and authorship 3) Sex harassment, which includes both sexual and sexist harassment and 4) Intersectionality, how gender intersects with race, class, and age specifically to create wildly different experiences for girls and womxn in the classroom.

If you are interested in participating in the study, you must be willing to:

- Participate in the four workshops which will be held on (put dates here when I know exactly when they'll be held) for two hours each
- Complete a 30 min -1 hour interview individually with me.
- Meet with me for about 30 minutes after the interview has been transcribed (within a month of the interview) to ensure that all of the information is accurate.
- Lastly, be willing to be video recorded during the workshop and interview.

Thanks so much for your interest. I look forward to hearing from/meeting with you soon.

Warmly,
Kimberly

LOOKING FOR TEACHERS AND TEACHING CANDIDATES TO PARTICIPATE IN A STUDY FOCUSED ON DISRUPTING SEXISM IN SCHOOLS!

If you are a teacher or teaching candidate in western Massachusetts, you are eligible to participate!

——

The study will consist of 4 workshops centered on an anti-sexist curriculum.

——

The Study:

My name is Kimberly Pfeifer and I am a doctoral candidate in the College of Education. This study is a part of my dissertation research which revolves around 2 central questions:

❖ What effect might participating in anti-sexism workshops have on educators' discourses, beliefs, pedagogical practices, and interactions with students as they connect specifically to gender?

❖ What beliefs do teachers have about themselves as anti-sexist educators?

Throughout 4 workshop sessions we will work our way through an anti-sexist curriculum which includes scenarios from educational research, activities, and writing prompts. The curriculum will be made available to you should you want to use it in your classroom with your students.

Food and beverages will be provided at each workshop. I hope to see you there!

College of Education

Please be in touch with Kimberly Pfeifer if interested in hearing more about the workshops and study.

Tel: 818.730.8737
or
Email:
kpeifer@umass.edu

Pseudonym: _____

Questionnaire #1

This questionnaire will be given at the start of the first workshop

1. **How do you define sexism?**

2. **I have witnessed and/or experienced sexist behaviors/practices within my own schooling experiences.**
   Never   Rarely   Sometimes   Frequently   Very Frequently

3. **Sexism is/was a topic discussed in my teacher education program.**
   Never   Rarely   Sometimes   Frequently   Very Frequently

4. **I have seen sexist behaviors/practices occurring at the school in which I currently work.**
   Never   Rarely   Sometimes   Frequently   Very Frequently

5. **I believe sexism in schools is a problem today.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

6. **I believe it is my job to notice sexism.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree
   a. **Why or why not?**

7. **I believe it is my job to disrupt sexism when I see it.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree
   a. **Why or why not?**

8. **I have the tools to disrupt sexism when I see it.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

9. **I have the support of colleagues and the administration to disrupt sexism when I see it.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

10. **I feel competent in disrupting sexism when I see it.**
    Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree
    a. **Why or why not?**

11. **I am likely to disrupt sexism when I see it.**
    Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree
    a. **Why or why not?**

Pseudonym: _____

Questionnaire #2

*This questionnaire will be given at the beginning of the first workshop *

1. **My favorite three books/texts/authors from my own schooling experience are:**

2. **The three most commonly read books/texts/authors at the school in which you currently teach are:**

3. **Who are the authors of the textbooks used most frequently used at your school? (Please feel free to look up the textbooks online.)**

4. **The historical figures (artists, politicians, scientists, mathematicians, world leaders, etc.), modern day figures, and the protagonists in texts that are shown and discussed in class are womxn.**
   Never   Rarely   Sometimes   Frequently   Very Frequently

5. **The historical figures (artists, politicians, scientists, mathematicians, world leaders, etc.), modern day figures, and the protagonists in texts that are shown and discussed in class are men.**
   Never   Rarely   Sometimes   Frequently   Very Frequently

6. **The historical figures (artists, politicians, scientists, mathematicians, world leaders, etc.), modern day figures, and the protagonists in texts that are shown and discussed in class are genderqueer.**
   Never   Rarely   Sometimes   Frequently   Very Frequently

7. **Misrepresentation of girls and womxn is a problem in media.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

8. **Misrepresentation of girls and womxn is a problem in texts read in schools.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

9. **Misrepresentation of girls and womxn is a problem in texts read in my classroom.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

10. **I actively work to disrupt the misrepresentation of girls and womxn in my classroom.**
    Never   Rarely   Sometimes   Frequently   Very Frequently

Pseudonym: _____

Questionnaire #3

*This questionnaire will be given at the end of the first workshop *

1. **This workshop helped me to understand issues of misrepresentation as they connect to gender and curriculum.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

2. **I believe the type of misrepresentation we discussed today is a manifestation of sexism.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

3. **I believe the type of misrepresentation we discussed today is a problem in schools today.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

4. **I believe the type of misrepresentation we discussed today is a problem in the school in which I currently teach.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

5. **I believe the type of misrepresentation we discussed today is a problem in my own classroom.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

6. **This workshop has given me concrete tools to notice the type of misrepresentation we discussed today.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

7. **This workshop has given me concrete tools to disrupt the type of misrepresentation we discussed today.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

8. **I am more likely to notice/disrupt the type of misrepresentation we discussed today because of this workshop.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

9. **Do you think you will use any of the materials we used today in your own classrooms? Why or why not?**

10. **What comments or questions do you have for me?**

Pseudonym: _____

<div align="center">

Questionnaire #4

*This questionnaire will be given at the beginning of the second workshop *

</div>

1. **In my own schooling, I have witnessed/experienced gender-biased pedagogical practices.**
    Yes   or   No
    If yes, please describe those practices here:

2. **In my work as a teaching candidate, I have witnessed/engaged in gender-biased pedagogical practices.**
    Yes   or   No
    If yes, please describe those practices here:

3. **As a student, I notice that male peers (on average) receive more teacher attention than female and non-binary peers.**
    Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

4. **As a teaching candidate, I notice that male students (on average) receive more teacher attention than female and non-binary students.**
    Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

5. **As a student, I notice that male peers (on average) take up more space than female and non-binary peers.**
    Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

    If agree or strongly agree, what kind of space is it (i.e. physical, vocal, etc.)? Give examples.

6. **As a teaching candidate, I notice that male students (on average) take up more space than female and non-binary students.**
    Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

    If agree or strongly agree, what kind of space is it (i.e. physical, vocal, etc.)? Give examples.

Pseudonym: _____

Questionnaire #5

*This questionnaire will be given at the end of the second workshop *

1. **This workshop helped me to understand what androcentric pedagogy is.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

2. **I believe androcentric pedagogy is a manifestation of sexism.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

3. **I believe androcentric pedagogy is a problem in schools today.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

4. **I believe androcentric pedagogy is a problem in the school in which I currently teach.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

5. **I believe androcentric pedagogy is a problem in my own classroom.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

6. **This workshop has given me concrete tools to notice androcentric pedagogy.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

7. **This workshop has given me concrete tools to disrupt androcentric pedagogy.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

8. **I am more likely to notice/disrupt androcentric pedagogy because of this workshop.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

9. **Do you think you will use any of the materials we used today in your own classrooms? Why or why not?**

10. **What comments or questions do you have for me?**

Pseudonym: _____

Questionnaire #6

*This questionnaire will be given at the beginning of the third workshop *

1. **I experienced and/or witnessed sex harassment within my own schooling experiences.**
   Never   Rarely   Sometimes   Frequently   Very Frequently

2. **I believe sex harassment in schools is a manifestation of sexism.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

3. **I believe sex harassment is a problem in schools today.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

4. **I believe sex harassment is a problem in the school in which I currently teach.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

5. **I believe sex harassment is a problem in my own classroom.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

6. **It is my job to notice sex harassment in learning spaces.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

7. **It is my job to disrupt sex harassment in learning spaces.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

8. **I have the tools to disrupt sex harassment when I see it in a school setting.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

9. **I actively work to disrupt sex harassment when I see it in a school setting.**
   Never   Rarely   Sometimes   Frequently   Very Frequently

Pseudonym: _____

Questionnaire #7

*This questionnaire will be given at the end of the third workshop *

1. **This workshop helped me to understand issues of sex harassment in schools.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

2. **I believe sex harassment in schools is a manifestation of sexism.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

3. **I believe sex harassment is a problem in schools today.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

4. **I believe sex harassment is a problem in the school in which I currently teach.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

5. **I believe sex harassment is a problem in my own classroom.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

6. **This workshop has given me concrete tools to notice sex harassment.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

7. **This workshop has given me concrete tools to disrupt sex harassment.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

8. **I am more likely to notice/disrupt sex harassment because of this workshop.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

9. **Do you think you will use any of the materials we used today in your own classrooms? Why or why not?**

10. **What comments or questions do you have for me?**

Pseudonym: _____

Questionnaire #8

1. **How do you define sexism?**

    a. **How do you define educational sexism?**

2. **I have witnessed and/or experienced sexist behaviors/practices within my own schooling experiences.**
   Never   Rarely   Sometimes   Frequently   Very Frequently

3. **Sexism is/was a topic discussed in my teacher education program.**
   Never   Rarely   Sometimes   Frequently   Very Frequently

4. **I have seen sexist behaviors/practices occurring at the school in which I currently work.**
   Never   Rarely   Sometimes   Frequently   Very Frequently

5. **I believe sexism in schools is a problem today.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

6. **I believe it is my job to notice educational sexism.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree
    a. **Why or why not?**

7. **I believe it is my job to disrupt educational sexism when I see it.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree
    a. **Why or why not?**

8. **I have the tools to disrupt educational sexism when I see it.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

9. **I have the support of colleagues and the administration to disrupt educational sexism when I see it.**
   Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

10. **I feel competent in disrupting educational sexism when I see it.**
    Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree
    a. **Why or why not?**

11. **I am likely to disrupt educational sexism when I see it.**
    Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree
    a. **Why or why not?**

12. Overall, these workshops have given me concrete tools to notice educational sexism.

Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

13. Overall, these workshops have given me concrete tools to disrupt educational sexism.

Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

14. I feel more competent in noticing/disrupting educational sexism now than before having attended these workshops.

Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

15. I am more likely to disrupt educational sexism now than before having attended these workshops.

Strongly Disagree   Disagree   Undecided   Agree   Strongly Agree

    a. **Why or why not?**

16. I found workshop # _____ to be most valuable because:

17. I found workshop # _____ to be the least valuable because:

18. Which activity was most meaningful for you? Why?

19. Which activity was the least meaningful for you? Why?

20. What comments or questions do you have for me?

SCENARIO AND ACTIVITIES FOR WORKSHOP #1-MISREPRESNTATION OF
GIRLS/WOMXN IN TEXTS (AND EXPLANATION OF SCENARIOS)

Have a P.L.A.N.

Explanation of Scenarios

Workshops 1-3 contain a scenario taken from ethnographic literature connected to each central
theme of the workshop: misrepresentation, androcentric pedagogy, and sex harassment.

With each scenario, the facilitator and participants are prompted to pause and think about how to
most effectively respond to the interaction taking place in order to disrupt it. Through this
process, solutions can be created so that these problematic behaviors are no longer reproduced in
learning contexts.

The goal with these scenarios and discussions is not to come up with a single, rigid, cookie-cutter
way of engaging with and disrupting these behaviors, but rather developing a **P.L.A.N** of action
when these issues arise (and they will arise) so that teachers and students alike feel equipped to
confront the issue in a productive and meaningful manner.

So, what is this **P.L.A.N.**?

- ❖ **P** = Pause
- ❖ **L** = Listen
- ❖ **A** = Act
- ❖ **N** = Now

Pause = Teachers, when you notice or it is brought to your attention that a sexist interaction is
taking place, your first step is to PAUSE. Do not ignore the situation at hand, do not allow it to
continue. Take a breath, pause, and think about your next steps.

Pausing can look like many different things. It can mean the whole class pauses what they are
doing to engage in conversation about the interaction; it can mean pausing to silently journal
about what has taken place. It can mean having individual conversations with the folks directly
involved. Remember, there are no cookie cutters here; each situation may call for a different type
of pause.

Listen = Listen to those impacted by the situation. Creating space so that those that have been
affected by a particular situation can use their voice is critical. However, be aware of who else is
in the space and if listening is actually taking place. A student might prefer to speak individually
with a teacher, rather than having to speak about a situation in front of others. And, a student not
involved may become triggered in listening to the events that have occurred. So, while creating
this space is necessary, and to navigate any issue listening must occur, one must be aware of who
is in the space, who is doing the listening, and who is doing the speaking.

Act = After listening to those involved, it is time to act. Again, there is no single, right answer here as to what action should take place; this of course is dependent on the severity of the situation. But it is imperative that those affected by the incident see that *something* happens, *something* shifts, *something* is done that unwaveringly demonstrates this behavior is not welcome here and it will not happen again. Follow through.

Now = It is important that when an incident occurs it is met with a plan of action in a timely manner. Without this piece, a situation or behavior can persist creating tensions and unsafe spaces for students.

The reason for having a P.L.A.N, is so that when these issues occur, teachers and students have the tools they need to address them head on, without feeling flustered and unsure of what to do in the moment. Use these steps to address gender inequities in your learning contexts *as* they are happening, not after. This is what disruption looks like.

Misrepresentation Scenario

"Unchanged Positions"

Directions for Facilitator:

1) Hand out scenario to each participant (below).
2) Have participants read the scenario to themselves **twice**.
3) Encourage participants to annotate the scenario and make note of any questions they have.
4) Read the scenario aloud as a group **once**.
5) Open up the floor for vocabulary and clarifying questions.
6) Hand out the worksheet to every participant.
7) The worksheet can be completed individually, in pairs, in small groups, or as a large group. Additionally, the worksheet can be used as a discussion guide rather than a worksheet to be completed. This should be decided **with** participants!

Excerpt from Rawia Hayik's (2015) article *What does this story say about females?: Challenging gender-biased texts in the English-language classroom.*

After reading aloud *Piggybook*, students were invited to discuss equal role distribution around the house. Two males, Walaa and Anan, and two females, Luna and Rawan, were present during that session. The following dialogue encompasses some of their responses.

> *Anan*: When he [the man] works hard to get money for the womxn to buy clothes, then he doesn't need to help you. Then you need to serve him.
> *Rawan and Luna*: [simultaneously and angrily] What *serve*? Is she a maid?
> *Rawia*: [trying to challenge Anan] What if she works as well?
> *Anan*: She's a housewife. She should do the job.
> *Rawia*: Then she has to do two jobs, inside and outside?
> *Anan*: Yes, but the kids will surely help.
> *Luna*: [in an irritated tone] But why the kids and not the man?
> *Anan*: He's the man. He's the oldest one at home [said ironically]. [The girls all jump and disapprove of Anan's words as nonsense.]
> *Walaa*: [calmly] I want to add another thing that the father should do, in his free time: to spend time with his children, play with them and teach them stuff.

Misrepresentation Scenario

"Unchanged Positions"

1) Describe the problem(s) in this scenario.

   _____

   _____

2) Is this a problem that needs to be addressed? Why or why not?

   _____

   _____

   _____

   _____

3) Explain *when* and *how* you would have enacted each part of P.L.A.N. if you were present during this scenario.

4) Then reflect on *why* you chose to engage in the scenario the way you described in the 'When' and 'How' columns.

Components of P.L.A.N	When?	How?	Why?
Pause			
Listen			
Act			
Now			

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Misrepresentation: Activity One

"Headlines, Tweets, and Political Cartoons, Oh My!"

Explanation of Activity:
This activity is a critical media analysis focused on the ways girls/womxn are (mis)represented via print and on-line media. In looking at recent headlines, tweets, and political cartoons featuring female athletes and politicians, participants have the opportunity to identify and critique specific sexist elements of their chosen image.

Goals of Activity:
Through this activity, participants become familiar with the terms 'sexualization', 'objectification', and 'erasure' and how they connect with sexist media portrayals of girls/womxn. If these are new terms, the facilitator should begin with a conversation about these words and provide definitions.

- ❖ **Sexualization** = The inappropriate imposition of sexuality upon a person, whether through objectification, overvaluing or -emphasizing the person's appearance and/or sexual behavior, or some other means. (Grinnell, 2016)
- ❖ **Objectification** = The action of degrading someone to the status of a mere object. (Oxford Dictionary)
- ❖ **Erasure** = The erasure of something is the removal, loss, or destruction of it. (Collins Dictionary)

Additionally, through completion of this activity participants become better equipped to critically question the representation of girls/womxn in all forms of media. In being given the tools (or questions in this case), to look more closely and deeply at the gendered messages being conveyed through headlines, tweets and political cartoons, participants become better able to critically question the media they come across every day. Additionally, participants understand that sexist ideas intersect with other forms of oppression: racism, classism, ageism. Lastly, in being asked to reimagine the headlines, tweets, and political cartoons so that they are not only equitable but empowering for girls/womxn, participants begin to understand they always have the skillset and power to rewrite the headline, redraw the image, and change the story.

Directions for Facilitator:
1) Arrange your group into pairs.
2) Remember, it is always okay for folks to work alone if they prefer.
3) Be mindful about how you are organizing your group into pairs.
4) Make sure the directions and images are presented clearly.
5) When you pass out the images, make sure each group picks one to analyze.
6) Give each pair two copies of the image. One for each partner.
7) Give each participant one worksheet.

Misrepresentation: Activity One

"Headlines, Tweets, and Political Cartoons, Oh My!"

1) The facilitator will give you a choice of headlines, tweets, and political cartoons to choose from. With your partner, pick one that you would like to analyze.
2) Make sure the facilitator gives you two copies of the image you chose. One for each partner.
3) Take 1 minute to look at the image. Are there any words that are unclear? Write them down. Ask for clarification from partner or facilitator at this point.

Unclear words/phrases:

_____

4) Take 3 minutes to observe the image independently. Focus specifically on any gendered ideas written/shown as well as how these gender ideas intersect with race, class, and age. Here are some questions to help you focus your observation:

Who is being described?
How are they being described?
Are names used?
What adjectives are used?
Are different genders described/represented differently?
What sexist elements are at play?
Is more than sexism at play? Meaning, does the sexism intersect with racist, classist, or ageist portrayals?

Feel free to take notes or draw directly on the image! You may also take notes below.

Notes:

_____

_____

_____

_____

_____

Misrepresentation: Activity One

"Headlines, Tweets, and Political Cartoons, Oh My!"

5) With your partner, take 5 minutes to discuss your notes and findings to the questions above. Did you and your partner find similar things? Did you come to different conclusions?

_____

_____

_____

_____

6) How would you classify the sexist elements?
        1) Sexualization/objectification
        2) Erasure
        3) General stereotyping
        4) Other: _____

This is demonstrated by:

_____

_____

7) What is the effect of this sexist element/s on the reader?

_____

_____

_____

_____

8) Rewrite the headline/tweet or redraw the political cartoon so that the sexist elements are no longer there.

_____

_____

Misrepresentation: Activity One

"Headlines, Tweets, and Political Cartoons, Oh My!"

9) Bonus: Complete #8 so that it empowers the womxn being described.

_____

_____

Misrepresentation : Activity One

"Headlines, Tweets, and Political Cartoons, Oh My!

Image #1

Image #2

Image #3

Image #4

Misrepresentation: Activity One

"Headlines, Tweets, and Political Cartoons, Oh My!"

Image #5
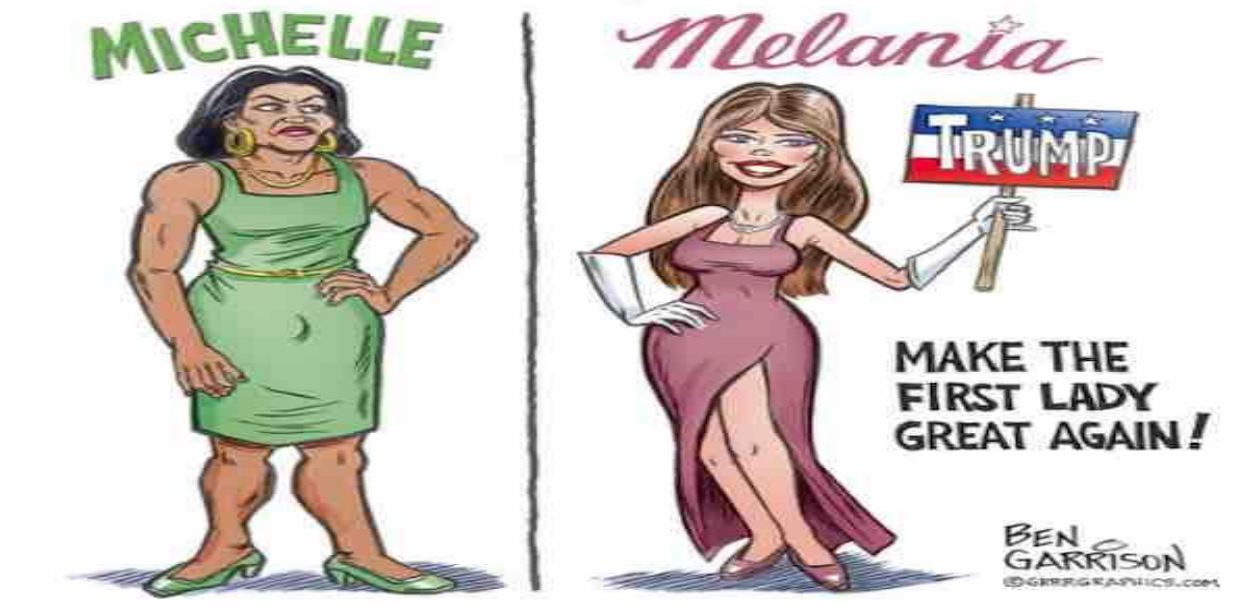

Image #6

Source: ajaykaul1/Twitter

Misrepresentation: Activity One

"Headlines, Tweets, and Political Cartoons, Oh My!"

Image #7

Image #8

Misrepresentation: Activity Two

"Let's Consult the Text"

Explanation of Activity:

This activity is a textbook/document analysis that asks participants to look at various types of female representation. It is a versatile activity in that each content area (English Language Arts, Science, Math, Social Studies, Art, Music, Physical Education, etc.) can focus specifically on texts that connect to a chosen area. In example, a Social Studies classroom can analyze the history textbook being used in that classroom, and an English classroom can engage in analyses of the novels being read. Additionally, this activity can be used in the teacher education classroom to closely examine the material included on syllabi. It is important to note that a textbook may not be used in every learning context, thus this activity can certainly be used to analyze workbooks, articles, and as mentioned previously, syllabi.

The template below asks participants to look for specific types of representation: authorship, verbal mention/description, and images. Essentially participants will analyze a particular section of a textbook (or other text decided upon) by counting the amount of times they read or see a particular representation. To complete the activity the participants will be asked to synthesize their findings. Additionally, participants will choose one item they came across in their text analysis that they found to be particularly problematic, in terms of gender. This item can be an image, a sentence, a title, etc. Participants will be asked to explain why the item is problematic, what bias it presents (example: stereotypical occupations for womxn, presenting males as the foremost experts in STEM fields, etc.), and what impact this item can have on students' learning and representations of self.

Goals of Activity:

Through this analysis participants become aware of the sheer numerical dearth of female representation as well as authorship of texts within learning spaces. Additionally, participants analyze a particular text to further their understanding of how female textual representation is not only lacking, but can often be rigid, one-dimensional, and stereotypical. Finally, participants have the opportunity to reflect on what this misrepresentation means for students' learning and understanding of others and self.

*Note: The template that follows is just one representation of how this activity can be executed. I highly recommend that once participants feel comfortable with the idea of text analysis, they co-create original templates with each other and the facilitator.

Misrepresentation: Activity Two

"Let's Consult the Text"

Directions:

- ❖ The table below specifies what you should be looking for while conducting your textbook/document analysis.
- ❖ For column 1, write the full name of the text. Additionally, specify whether the text is a textbook, syllabus, workbook, or article.
- ❖ For column 2, remember that a name is not always indicative of gender. To provide an answer for this column, you must research the author by finding a reliable source and looking for the pronouns used when speaking about the author. It is best if you can find an autobiographical paragraph in which the author is speaking about themselves (so that you can be sure they are not being misgendered).
- ❖ For columns 3-8, use tally marks to keep track as you are conducting your analysis.

1	2	3	4	5	6	7	8
Name of Text	Author (Write gender of author)	Images of females	Images of males	Images of gender non-binary persons	Mention of/ description of females	Mention of/ description of males	Mention of/ description of gender non-binary persons

Synthesis:

What were your findings? You may either write a few sentences detailing your findings or you may draw an image that captures what you found through your analysis.

Reflection:

Choose one item from your analysis that you found problematic and answer the following questions:
- a. What makes this item problematic?
- b. How is gender bias being demonstrated?
- c. How might this item impact students' learning?
- d. How might this item affect students' understanding of self and others?

Misrepresentation: Activity Three

"Found Poetry vs Erasure Poetry"

Explanation of Activity:

This activity asks participants to use found poetry/erasure poetry to elucidate sexist themes within texts being used in classrooms. Similarly to activity two, this poetry is extremely versatile in that it can be used in any content area and with any text employed within that area. Additionally, this type of poetry can be used with any text: magazines, newspaper, etc. But, what is found and erasure poetry?

Poets.org defines found poetry as:

> **Found poems take existing texts and refashion them, reorder them, and present them as poems. The literary equivalent of a collage, found poetry is often made from newspaper articles, street signs, graffiti, speeches, letters, or even other poems.**

> **A pure found poem consists exclusively of outside texts: the words of the poem remain as they were found, with few additions or omissions. Decisions of form, such as where to break a line, are left to the poet.**

Poets.org defines erasure poetry as:

> **Erasure poetry, or blackout poetry, is a form of found poetry wherein a poet takes an existing text and erases, blacks out, or otherwise obscures a large portion of the text, creating a wholly new work from what remains.**

According to this source, erasure poetry is a form of found poetry; this is surprising given the conflicting titles of the methods: found vs erasure. Thus, the first step for participants is to understand the similarities and differences between these forms of poetry. Second, participants working with the texts they have chosen will create a poem (either found or erased) that elucidates a sexist trope. Lastly, participants will reflect on the method they chose and why they chose to either 'find' or 'erase' to create their poem.

Goals of Activity:

In completing this activity, participants understand these methods of creating poetry and how they differ. Additionally, participants create their own poem utilizing these methods. Moreover, they draw out themes centered on sexism and gender bias from a myriad of texts that might not often, if ever speak to this theme. In doing so, participants are able to recognize that sexism is endemic, it is a part of so much of the texts we consume, but often it is up to us, the readers to elucidate its presence. Thus, this exercise not only allows participants to walk away with a work they've created, but also to realize their potential and power in becoming critical readers of all texts.

Misrepresentation: Activity Three

"Found Poetry vs Erasure Poetry"

1. What text(s) will you be using to create your poem?

    _____

    _____

2. Write your poem here. Poems can of course be accompanied by images, doodles, etc.

3. How does your poem connect to the theme of sexism?

    _____

    _____

    _____

4. Is your poem a found poem or an erasure poem? Why does this method work better for your poem than the other?

    _____

    _____

    _____

Misrepresentation: Activity Three

"Found Poetry vs Erasure Poetry"

Example of found poetry centered on sexism:

*This is "a found poem composed entirely of headlines about, quotes from, and sadly-true tales" of men in the tech industry.

-Megan Garber, 2013, *The Atlantic*

We tried
To have more
Women
On our panels
On our stages
But we failed
There just weren't any
Who were qualified.
So the next time you women want to start pointing the finger at me
When discussing
The problem
Of too few women in tech
Just stop
Ladies
With your blame
Look in the mirror
Instead
The kids these days would call it a "sausage fest"
When we selected Rebecca and she said yes, she was a sexy single woman
And since that time, she's become a sexy married woman
We merged technology and humanity
Haha
Get it?
Connection
Revolution
Anyway
Sorry if we offended some of you,
Very unintentional
Just a fun Aussie hack
Just a joke.
Just a joke.
Just a joke.

<u>Just let it happen --</u>
<u>It will be over soon.</u>

Example of erasure poetry centered on sexism:

*Isobel O'hare created a series of erasure poems from the apologies made by male celebrities who were recently outed as sexual predators. The one below is created from an 'apology' issued by Kevin Spacey.
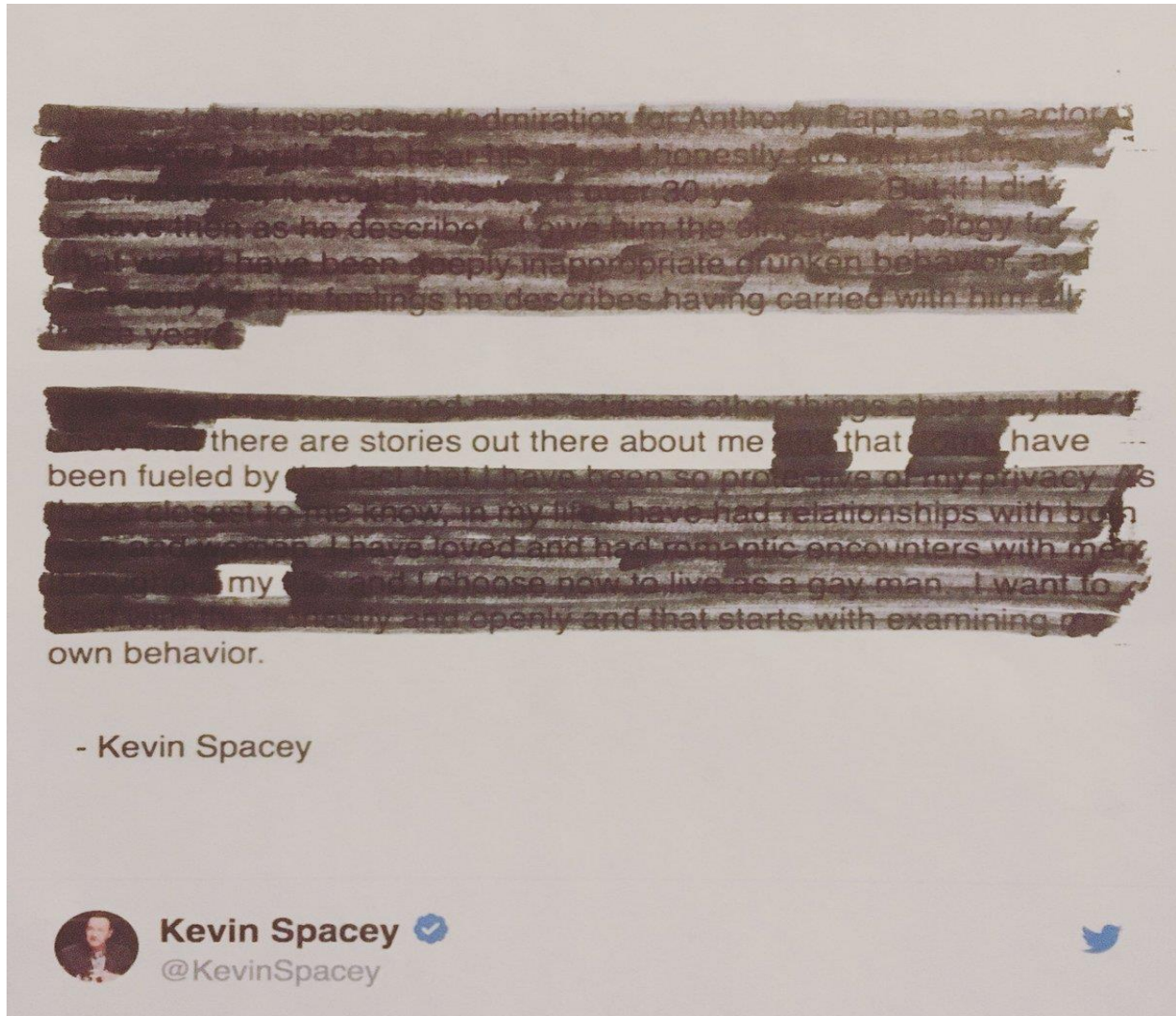
Isobel O'Hare, 2017, http://www.isobelohare.com/

SCENARIO AND ACTIVITIES FOR WORKSHOP #2-ANDROCENTRIC PEDAGOGY

Androcentric Pedagogy Scenario

"You Can't Treat Girls Like They're Football Players"

Directions for Facilitator:

1) Hand out scenario to each participant (below).
2) Have participants read the scenario to themselves **twice**.
3) Encourage participants to annotate the scenario and make note of any questions they have.
4) Read the scenario aloud as a group **once**.
5) Open up the floor for vocabulary and clarifying questions.
6) Hand out the worksheet to every participant.
7) The worksheet can be completed individually, in pairs, in small groups, or as a large group. Additionally, the worksheet can be used as a discussion guide rather than a worksheet to be completed. This should be decided **with** participants!

Excerpt from Kathryn Davis and Virginia Nicaise's (2011) article *Teacher-Student Interactions: Four Case Studies of Gender in Physical Education*

Fred enjoyed interacting with his students, and he conveyed a genuine concern for their welfare. However, his humor with the students was often sarcastic. Many of the comments toward his students were meant to be humorous, but they were also gender-stereotyped:
  ❖ She's just like a woman. She knows how to spend that money already.
  ❖ Are you guys gonna talk that weight to death or are you gonna lift it?
  ❖ You're probably one of those guys that says that's discrimination because guys can't work at Hooter's.
  ❖ So don't trust this woman with anything, and God help you if you're stranded on a desert island with her, because she'll drink and eat the last coconut thing.
  ❖ Don't be such a 'helpless Hannah.'

Fred exhibited language bias in his interactions with students. He primarily addressed the male students by their last names. He used the phrase "you guys" when talking to both females and males. There was a female teaching assistant in his class, to which he directed several gender comments:
  ❖ I haven't locked it, OK, sweetie.
  ❖ She's my secretary. She does a great job.
  ❖ Julie, can I get you to move, sweetie?
  ❖ Will you open the locker room for me? Come on, Julie, earn your keep, Sweetie.
  ❖ For the next eight weeks, baby, you'll be at it on the computer.

Even though Fred never displayed any specific gender equitable principles in his teaching, he felt like he was equitable with his students. He believed that he needed to treat the female students differently, particularly in his communications with them:

> I guess I'm gender-blind, I mean you have to be a little more gentle in the way that you interact with a girl rather than a boy. Some of the things I say to the guys wouldn't be appropriate to say to the girls, like 'get up off your butt.' I treat all the teenagers pretty much the same. I think it's a fairly equitable situation. I mean, you can't treat girls like they're football players.

Androcentric Pedagogy Scenario
"You Can't Treat Girls Like They're Football Players"

1) Describe the problem(s) in this scenario.

   _____
   _____

2) Is this a problem that needs to be addressed? Why or why not?

   _____
   _____
   _____
   _____

3) Explain *when* and *how* you would have enacted each part of P.L.A.N. if you were present during this scenario.

4) Then reflect on *why* you chose to engage in the scenario the way you described in the 'When' and 'How' columns.

Components of P.L.A.N	When?	How?	Why?
Pause			
Listen			
Act			
Now			

Confronting Androcentric Pedagogy: Activity One

"Draw a: _____ "

Explanation of Activity:

This activity is an extension of Gober and Mewborn's (2001) "Draw a Mathematician" exercise used in the teacher education classroom. The directions for the activity are shown below:

Draw a Mathematician Activity
1. Close your eyes and picture a mathematician at work. What is the mathematician doing? What types of tools is the mathematician using? 2. Where is the mathematician? 3. Sketch what you visualized. 4. Critique your mathematician using the following categories: gender, race, age, tools, social acceptability, inside or outside, alone or with people.

The activity you'll find on the next page uses Gober and Mewborn's premise and extends it further. Participants will receive a paper divided into three sections; each section will be numbered. The facilitator will ask participants to draw a particular image in each section. Similar to previous activities, this exercise is also versatile in that it can be applied to and made relevant to any content area. In example, in the English Language Arts classroom, participants may be asked to draw a writer, a poet, or the hero of a novel. In the Social Studies classroom, participants may be asked to sketch a historical figure or world leader. In the science class, participants may be asked to draw a physicist, inventor, or even simply, a scientist. Or in the teacher education classroom, participants may be asked to imagine what a teacher or administrator look like. Whatever the combination of the three images, it is critical that the participants engage in Gober and Mewborn's fourth question, particularly focusing on gender, race, and age.

*Note: The template on the next page is only one possible combination. These can and should be changed to include whatever is most relevant for the participants in any particular setting.

Goals of Activity:

Through this activity, participants become aware of their own tendencies to stereotype particular fields and professions, even the ones they aspire to enter. Additionally, participants begin to interrogate why it is that they hold these biases and come to see how widespread these gendered, racial, and ageist biases are. Through this exercise, space is created to critically examine representation, participants' own biases, and how pedagogy reifies and reproduces these biases.

Confronting Androcentric Pedagogy: Activity One

"Draw a: _____"

Draw a(n): _____

1. Author	2. Teacher	3. Historical Figure

1. Do your drawings have a gender? If so, what gender are they?

   _____

2. What factors do you think influenced your decision to draw your images as that gender?

   _____

   _____

3. How does race and age intersect with gender in your drawings?

   _____

   _____

4. After being given this time to reflect on your images, if you were asked to do this activity
   again would you change anything about your drawings? Why or why not?

   _____

   _____

Confronting Androcentric Pedagogy: Activity Two

"Pictures as Texts"

Explanation of Activity:

This activity asks participants to utilize their textual analysis skills with a different type of text—an image. In pairs (or individually if preferred), participants will be given an image that depicts a particular type of problematic pedagogy revolving around gender. Participants are given the worksheet that follows not only to help put into words what is problematic about each image, but how this problem transcends classroom walls, and most importantly, what can be done to disrupt and replace this practice.

Goals of Activity:

Through this activity, participants use their critical literacy skills as they decode an image as text. Additionally, participants critically reflect upon the pedagogies not only shown in the images they chose, but in the problematic teacher-student interactions they may have experienced in their own schooling. Participants are able to draw connections between sexism in learning spaces and the sexism found outside school walls. And finally, through this analysis and critical reflection, participants brainstorm viable methods for educators to disrupt the problematic practice they found their image to depict.

Directions for Facilitator:

1) Arrange your group into small groups (3 or 4 participants).
2) Remember, it is always okay for folks to work alone if they prefer.
3) Be mindful about how you are organizing your groups.
4) Make sure the images are presented clearly.
5) When you pass out the images, make sure each group picks one to analyze.
6) Give each group member a copy of the image.
7) Allow participants to write/draw on the image.
8) Pass out the worksheet to each group.
9) Remind participants they only need to complete/turn in one worksheet per group.

Confronting Androcentric Pedagogy: Activity Two

"Pictures as Texts"

Picture #: _____

1) What problematic pedagogical practice is the image depicting? Specifically, how does the picture connect to the topic of gender (bias) and the classroom?

   _____

   _____

2. Describe a connection that can be made between the gender bias shown in the image and gender bias in the world outside of the classroom.

   _____

   _____

3. Who is the picture about? Who is it for? Who is left out/not shown?

   _____

   _____

4. Have you witnessed/experienced this behavior or problem throughout your own schooling? Or at your current school site? (This second question only pertains to teaching candidates and current educators.)

   _____

   _____

5. Create a hashtag that either describes the problematic pedagogy in your picture OR that works to resist the practice depicted in your image.
   *Alternative option: Redraw the image so that it confronts/disrupts the problematic pedagogy displayed.

Confronting Androcentric Pedagogy: Activity Two

"Pictures as Texts"

Image #1

Image #2

Image #3

Do you need to be a boy
or a girl to be a doctor?
— G

Boy — ✓✓ ✓✓ ✓✓✓✓ (✓ ✓

Girl — ✓ ✓

Image #4

2. indique le nom de l'institution que représente chacune des
personnalités suivantes :
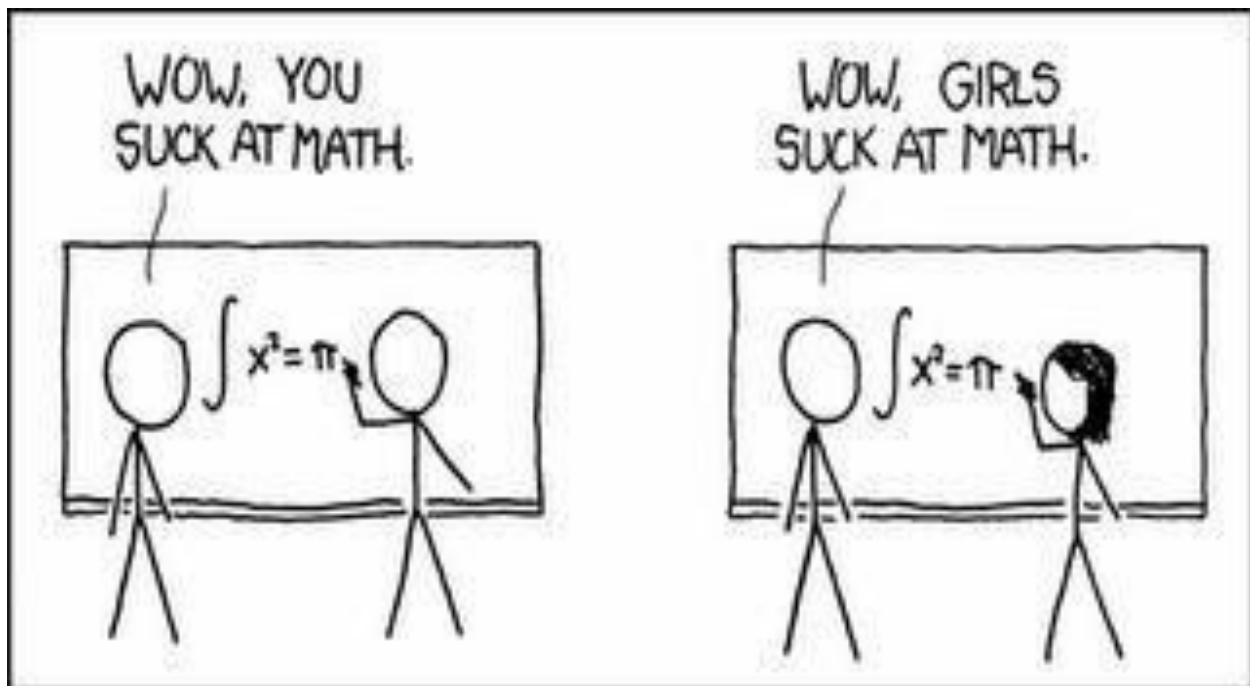
un ministre   Le président   un député
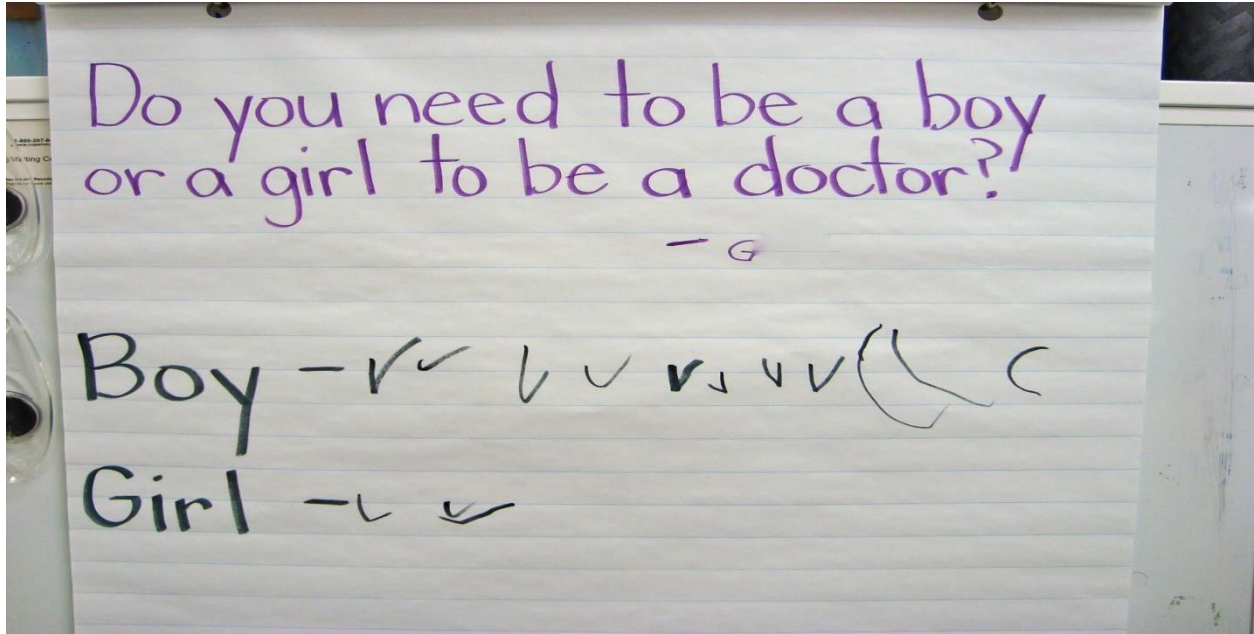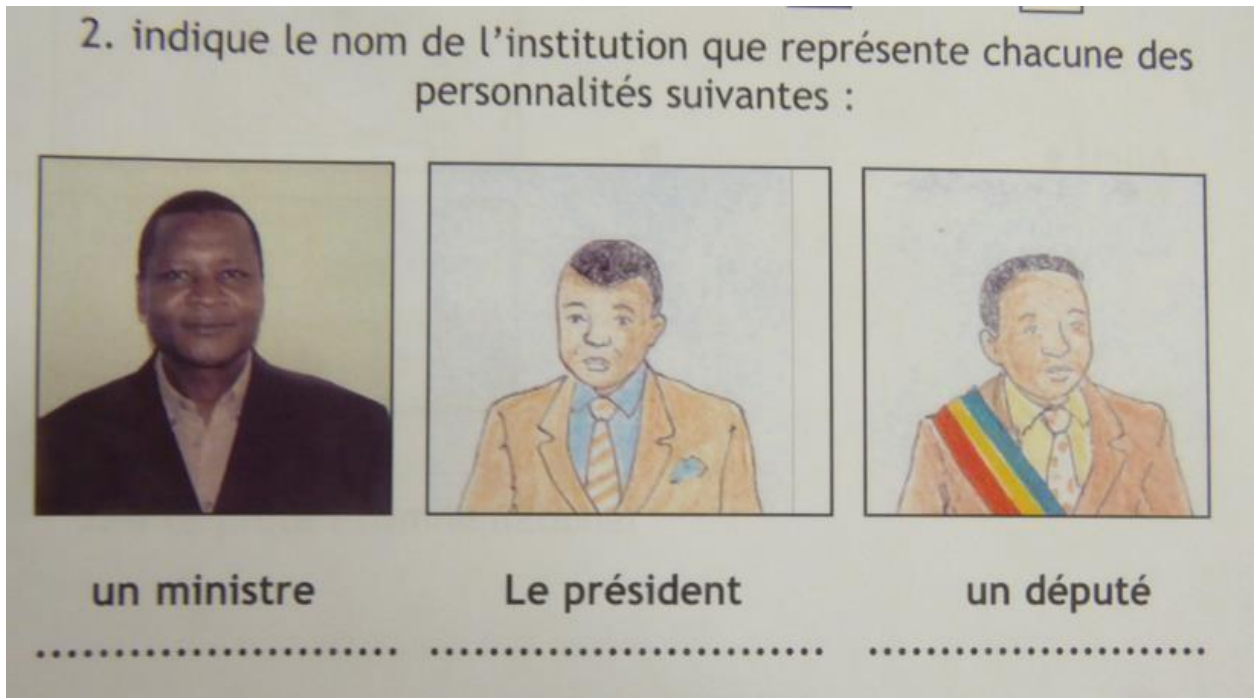
Confronting Androcentric Pedagogy: Activity Two

"Pictures as Texts"

Image #5
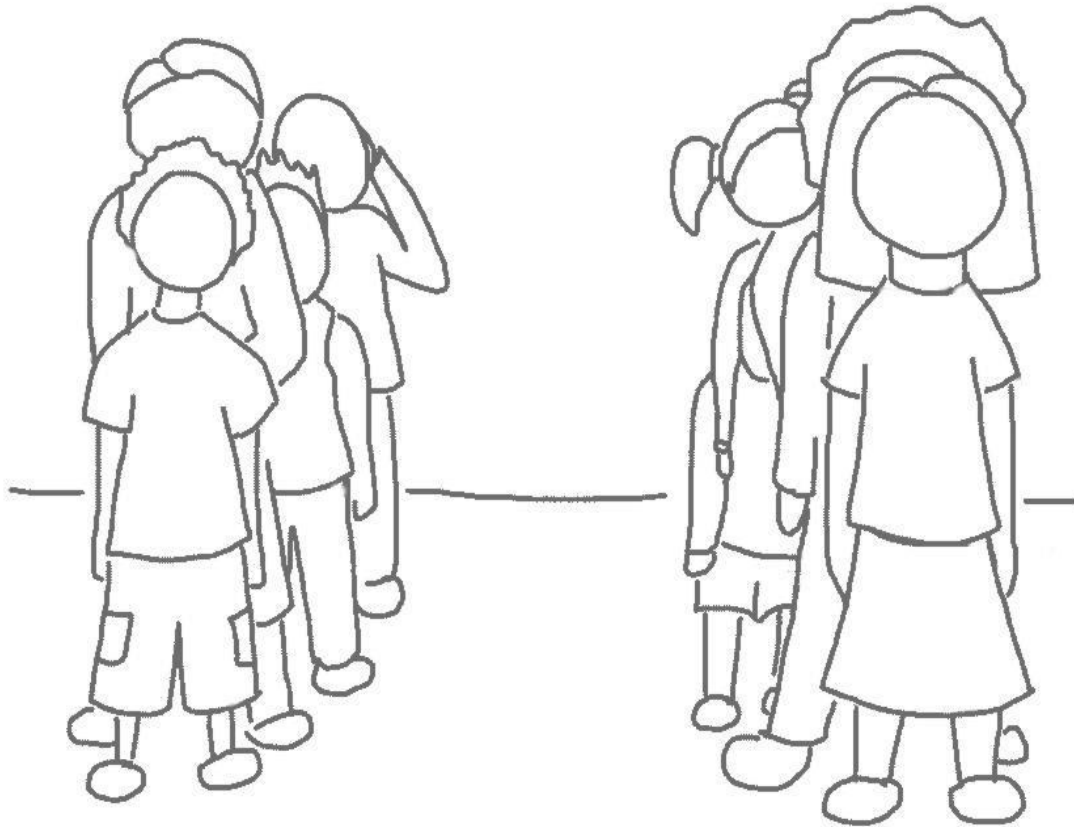
Confronting Androcentric Pedagogy: Activity Three

"Silent Conversation"

Explanation of Activity:

This activity asks participants to critically think about and respond to several quotations about gender and education. The facilitator will paste each quotation on the following pages onto a large sheet of paper. Then, the facilitator will put these large sheets of paper with the quotation around the room. Participants will be asked to think about and answer the following: 1) Write or draw responses/reactions/analyses/questions/etc. about the quotes around the room, 2) Make connections between the quotes – how do they speak to/against/or invoke one another? Or, do they not? 3) Write/draw a response or question about a peer's comment, 4) Pick one quote you would like to talk about by the time we come back together as a group.

Goals of Activity:

Through this activity, participants are exposed to researchers', theorists', and journalists' points of view in connection to gender and education. Participants synthesize the information they are given and produce critical responses to the speakers and authors of the quotations as well as their peers. They also make connections between the pieces of information given and begin to understand how conceptual frameworks are created. Lastly, participants are given the space to constructively disagree and critique one another, without devaluing each other.

Directions for Facilitator:

1. Cut and paste each quotation onto a separate sheet of poster paper.
2. Hang each of these paper with the quotation around the room.
3. Explain to participants that they will be responsible for the following:
   a. Write or draw responses/reactions/analyses/questions/etc. about the quotes around the room.
   b. Make connections between the quotes – how do they speak to/against/or invoke one another? Or, do they not?
   c. Write/draw a response to or question about a peer's comment.
   d. Pick one quote you would like to talk about by the time we come back together as a group.

*It is critical that the following two points are made clear to the participants by the facilitator – this may be used as a script:

❖ Not every quote will be significant for each of you. There is no expectation to write something for every quote! Look at all of them first, write about the ones that move you to do so. If none of them speak to you that is okay. If that is the case, I would challenge you to write/look up your own. There will be a blank sheet of poster paper hanging so that you may do so.

- ❖ Disagreement can be positive and productive! (After all, how boring would the world be if we all had the same exact opinion?) However, **devaluing** another person is neither positive nor productive and is not welcomed here.
  - o Articulate and define WITH participants what devaluing someone looks and sounds like.

Quotation #1

"[Schools] house the population most likely to be both victims and perpetrators of assault" (Rethinking Schools, 2018).

Quotation #2

"A permissive attitude towards sexual harassment is another way in which schools reinforce the socialization of girls as inferior. 'When schools ignore sexist, racist, homophobic, and violent interactions between students, they are giving tacit approval to such behaviors.' (Bailey, 1992) … According to the American Association of University Womxn Report, 'The clear message to both boys and girls is that girls are not worthy of respect and that appropriate behavior for boys includes exerting power over girls -- or over other, weaker boys' (Bailey, 1992)…Clearly the socialization of gender is reinforced at school, 'Because classrooms are microcosms of society, mirroring its strengths and ills alike, it follows that the normal socialization patterns of young children that often lead to distorted perceptions of gender roles are reflected in the classrooms' (Marshall, 1997). Yet gender bias in education reaches beyond socialization patterns, bias is embedded in textbooks, lessons, and teacher interactions with students. This type of gender bias is part of the hidden curriculum of lessons taught implicitly to students through the everyday functioning of their classroom" (Chapman, 2014).

Quotation #3

"A sage once remarked that if fish were anthropologists, the last thing they would discover would be the water. We are all like those fish, swimming in a sea of sexism, but few of us see the water, the gender bias that engulfs us" (Zittleman & Sadker, 2009).

Confronting Androcentric Pedagogy: Activity Three

"Silent Conversation"

Quotation #4

"The emotional, sexual, and psychological stereotyping of females begins when the doctor says, 'It's a girl'" (Chisholm, n.d.).

Quotation #5

"Girls and boys respond to stress differently – not just in our species, but in every mammal scientists have studied. Stress enhances learning in males. The same stress impairs learning in females" (Sax, 2016).

Quotation #6

"As stories of sexual harassment and assault dominate the news— with recent allegations leveled against journalists and politicians—let's remember this problem is not unique to Hollywood. It transcends political ideology, industry, geography, and—shockingly enough—age. Harassment is not something that surfaces only when womxn enter the workforce. It can start much, much earlier. Research by the American Association of University Women (AAUW) found that nearly half of students surveyed in grades 7–12 experienced some form of sexual harassment within the past school year—nearly 87% of those students reported that the harassment had a negative impact on them. Verbal harassment made up the bulk of incidents but physical harassment was far too common. Thirty percent of students also reported sexual harassment by text, email, social media, or other electronic means" (Churches, 2017).

Confronting Androcentric Pedagogy: Activity Three

"Silent Conversation"

Quotation #7

"Language isn't a petty thing. It plays a significant role in how we see the world, how we treat one another, and how we make sense of ourselves" (Florio, 2016)

Quotation #8

"In classrooms many teachers call on boys more often than girls, allow boys to call out answers while scolding girls for doing so, give boys more encouragement to attempt difficult tasks, and generally have higher expectations for boys than for girls. This subtle discrimination is almost always unintentional, but it nevertheless has an effect on classroom participation (Gober & Mewborn, 2001)" (Powell, 2012).

Quotation #9

"Clarke suggested that womxn who engaged in sustained vigorous mental activity, studying in a "boy's way," risked atrophy of the uterus and ovaries, masculinization, sterility, insanity, even death" (Seller, 1983).

*On Dr. Edward H. Clarke's work *Sex in Education; Or, a Fair Chance for the Girls?* (1873)

Quotation #10

"It's hard not to feel humorless, as a woman and a feminist, to recognize misogyny in so many forms, some great and some small, and know you're not imagining things. It's hard to be told to lighten up because if you lighten up any more, you're going to float the f*** away. The problem is not that one of these things is happening; it's that they are all happening, concurrently and constantly" (Gay, 2014).

Quotation #11

"When you expose a problem you pose a problem. It might then be assumed that the problem would go away if you would just stop talking about or if you went away" (Ahmed, 2017).

Quotation #12

"Let's take this figure of the feminist killjoy seriously. Does the feminist kill other people's joy by pointing out moments of sexism? Or does she expose the bad feelings that get hidden, displaced, or negated under public signs of joy? Does bad feeling enter the room when somebody expresses anger about things, or could anger be the moment when the bad feelings that circulate through objects get brought to the surface in a certain way" (Ahmed, 2004)?

Confronting Androcentric Pedagogy: Activity Four

"Whose Got the Teacher's Attention?"

Explanation of Activity:

We can get stuck in our own pedagogical patterns before we even realize they are patterns! This exercise specifically looks for and elucidates gendered patterns connected to teacher attention. Namely the template below has participants pay attention to whom is called on to answer questions, who is critically talked to about their behavior, and teacher gaze—where is the teacher placing their non-verbal attention. Though it is not feasible or recommended for the educator to complete the template while teaching themselves, there are a few options as to how to complete the template without disrupting the students in the classroom. The first option is to record the lesson on a video recording device and complete the template as you watch the recorded lesson. Because many schools have strict video recording policies, it would be best to set up the recording device in the back of the room, so that only the backs of students' heads are recorded. (However, please be familiar with your school's policy to make sure this is not in violation.) The second option is to have someone else complete the template while you teach. This could be a teacher (who has a free period), an administrator, or even a student. It is important that whoever you choose to help you should be someone you trust and respect. Just as when you are observed by a supervisor it is difficult to interpret criticism as constructive if you do not have a strong rapport with said supervisor, it may be difficult to understand and agree with the findings for this activity if there is not a strong and positive relationship established.

*Note: This activity is something that should not be completed only once, but repeatedly throughout one's teaching career. Also, this template can be modified to include assessment practices or any other area participants would like to examine more closely.

Goals of Activity:

Through completing this activity, participants are made aware of their own gendered practices in the classroom, specifically those related to teacher attention. While the immediate goal of this activity is to do just that, become aware of practices and patterns participants may not have been aware they perpetrate every day, the larger goal is that in becoming aware of these specific practices, participants are able to begin disrupting them. Through completing this exercise regularly, participants will be able to demonstrate their progress and then reflect upon what and how they shifted their classroom to make it a more gender equitable learning space.

Confronting Androcentric Pedagogy: Activity Four

"Whose Got the Teacher's Attention?"

Called on to answer a question			Negative behavior is mentioned			Teacher Gaze			Student Names Used
Directions: Record a tally mark any time a student is called on to answer a question by the teacher. Remember, this can be any type of question. It does not include a student answering a question without being asked to do so.			**Directions:** Record a tally mark anytime a student or group of students is talked to about their negative behavior. Whether the talk is a gentle reminder or reprimanding of students, it should be recorded here.			**Directions:** Make note of the non-verbal attention given to students by the teacher. This type of attention includes: eye contact and proximity. Record a tally mark to indicate who is receiving that attention.			**Directions:** Write the names of students said throughout the lesson by the teacher. If a name is used more than once, you can put a check mark next to the name each time the name is said.
NB	F	M	NB	F	M	NB	F	M	

*NB = Non-binary student, F=Female student, M=Male Student

Reflection Questions for Observed Teacher:
1) Who is paid attention to most?
2) Is this attention positive or negative?
3) Whose names are used most frequently throughout a lesson?
4) Is there gender equity in terms of the teacher attention paid to students?
5) Identify one problem area shown above. What are actionable steps that can be taken to correct this problem? How will you assess if the problem has been addressed?

APPENDIX G

SCENARIOS AND ACTIVITIES FOR WORKSHOP #3-SEX(UAL/IST) HARASSMENT
(AND TRIGGER WARNING)

Trigger Warning

This workshop focuses on the critical, pervasive, and often triggering topic of sex harassment in learning spaces. The scenario included as well as the first activity center specifically on sexual harassment including the non-consensual touching of a female student's body and headlines/statistics detailing sexual assault. The word rape is used repeatedly. It is important for both facilitators and participants to know this before delving into this section. This is a difficult and serious topic and should be treated as such.

While I would encourage each facilitator to co-create their own group norms with participants before engaging with the scenario and activities, below is a list of expectations I believe must be met in order for any group to meaningfully, respectfully, and safely complete this section.

- ❖ Sexual harassment, assault, and rape are **never** humorous topics
- ❖ The language we use to have conversations about this violence should reflect the seriousness of these acts
- ❖ Just because you may not have personally experienced something, does not mean that it isn't an experience others have or that it does not exist

Remember, facilitators:
Even when working with a familiar group, you will not know everyone's story, you will not always know participants' connections and/or disconnections to these topics, you may also not be able to foresee the trauma this may drudge up for you as the facilitator. So, go slowly, model the kindness and respect you expect to see from the participants, and if something is said that flies in the face of the expectations above or the group norms you co-create, name it, address it, and challenge participants to disrupt it.

Sex Harassment Scenario #1

"Hannele's Story"

Directions for Facilitator:

1) Hand out scenario to each participant (below).
2) Have participants read the scenario to themselves **twice**.
3) Encourage participants to annotate the scenario and make note of any questions they have.
4) Read the scenario aloud as a group **once**.
5) Open up the floor for vocabulary and clarifying questions.
6) Hand out the worksheet to every participant.
7) The worksheet can be completed individually, in pairs, in small groups, or as a large group. Additionally, the worksheet can be used as a discussion guide rather than a worksheet to be completed. This should be decided **with** participants!

Excerpt from Elina Lahelma's (2007) article *Gendered Conflicts in Secondary School: Fun or Enactment of Power?*

The analytic discussions in our research group and diaries suggest that we were aware that sometimes Hannele was treated badly. She did not seem to answer back, as for example, in the following extract from Tuula's field notes:

> Mauri is crawling under the table. Looks at me, smiles. I understand that he is crawling and planning to poke Hannele in the buttocks. I am annoyed. So he does. Hannele is startled. Does not turn.

In the ethnographic interview, Hannele argues that there is no bullying in her class but, in the follow-up interview, at the age of 18, she reported that one of her male classmates had harassed her in secondary school:

Hannele: I don't know whether he meant it as a joke, or whether he was serious. Well, I think he was joking, but sometimes it really disturbed me, because it was practically every day.
Elina: You mean during the entire secondary school?
Hannele: Well, maybe not the entire secondary school, but kind of every now and then.
Elina: Do you want to say who he was?
Hannele: No!
Elina: Okay, you don't need to tell. What did you think about it? What kind of thoughts did you have, how did you react, did you have, kind of, and means to answer to it?
Hannele: Well, if I was quiet, then he didn't bother to continue, and finished, so that's it.

Sex Harassment Scenario #1

"Hannele's Story"

1) Describe the problem(s) in this scenario.

_____
_____

2) Is this a problem that needs to be addressed? Why or why not?

_____
_____
_____
_____

3) Explain *when* and *how* you would have enacted each part of P.L.A.N. if you were present during this scenario.

4) Then reflect on *why* you chose to engage in the scenario the way you described in the 'When' and 'How' columns.

Components of P.L.A.N	When?	How?	Why?
Pause			
Listen			
Act			
Now			

"How Could You Let This Happen?"

Directions for Facilitator:

1) Hand out scenario to each participant (below).
2) Have participants read the scenario to themselves **twice**.
3) Encourage participants to annotate the scenario and make note of any questions they have.
4) Read the scenario aloud as a group **once**.
5) Open up the floor for vocabulary and clarifying questions.
6) Hand out the worksheet to every participant.
7) The worksheet can be completed individually, in pairs, in small groups, or as a large group. Additionally, the worksheet can be used as a discussion guide rather than a worksheet to be completed. This should be decided **with** participants!

Excerpt from Zanovia Clark's (2018) article *How could you let this happen? Dealing with 2nd graders and rape culture*

"I was just about to finish my second year teaching 2nd grade. It was the first week of June and school was quickly coming to a close. The sun was out and everyone's energy was extraordinarily high. We were in Seattle after all; when the sun comes around you rejoice. One morning that week I came to work and noticed I had an email from a parent. This was a parent I had a good relationship with, and she often checked in to see how her daughter was doing. But this email was different. The mother explained that her daughter had been cornered at recess the previous day by some boys who were also 2nd graders. The boys grabbed, groped, and humped her. They told her they were going to have sex with her. Her daughter told them to stop and to leave her alone, but they persisted. As this sweet one told her story of shame, confusion, and hurt to her family later that day, she became so upset that she threw up in the car. Her mother knew this wasn't a miscommunication or misunderstanding. She believed her daughter."

Sex Harassment Scenario #2

"How Could You Let This Happen?"

1) Describe the problem(s) in this scenario.

   _____
   _____

2) Is this a problem that needs to be addressed? Why or why not?

   _____
   _____
   _____

3) Explain *when* and *how* you would have enacted each part of P.L.A.N. if you were present during this scenario.

4) Then reflect on *why* you chose to engage in the scenario the way you described in the 'When' and 'How' columns.

Components of P.L.A.N	When?	How?	Why?
Pause			
Listen			
Act			
Now			

Sex Harassment Scenario #3

"I Hope Nobody Feels Harassed"

Excerpt from Susan McCullough's (2017) article "I Hope Nobody Feels Harassed": Teacher Complicity in Gender Inequality in a Middle School

From McCullough's fieldnotes:
- ❖ One girl comes in late to the all-girls' elective class. A boy with his arms wrapped around her neck has walked her to the door and he kind of throws her into the room. He announces that she is here and walks out.
- ❖ Carly gets up to throw something away and Donald stands up to block her way and hug her. She has to shove him aside coming and going to get him to leave her alone.
- ❖ Waiting outside for a seventh grade English Language Arts class, a tall boy says to a seventh grade girl, 'I saw your sister. I slapped her too.' She just kind of shakes her head. A few minutes later she says to him, 'Why did you slap her?' He says, 'I didn't like the way she was looking at me so BAM [makes loud sound hitting his hands together].' Girl says, 'She [her sister] beats up all the girls,' and he says, 'Yeah, but I'm a boy—I hit harder.' Malik says 'I will slap you' to Carly and then Clay yells to him to do it. Malik pretends to do it. Clay says, 'She knows when I say it, I'm going to do it.'

From Interview between researcher and student participant:
- ❖ Daniela, a sixth grader, explained to me how Manuel continued to touch her and "fool around a lot" with her even though she repeatedly told him to stop. When I asked her why she did not enlist the help of a teacher she explained, "Because I have a feeling that if I tell a teacher then they'll get mad at me and I don't want to …"
  Susan: That the teacher will get mad at you or that Manuel will get mad at you?
  Daniela: Manuel will get mad at me. Like, he's a really good friend but I mean like sometimes it gets…
  Susan: But it's weird because if he's your friend then it seems like if you said, 'Stop it' that would stop it. But no?
- ❖ Daniela: Mmm-mmm (negative).

From Interview between researcher and teacher participant:

- ❖ Merlin: There's a little bit of a problem right now with the sixth grade boys being a little too touchy with the girls. And, Michael [another sixth grade teacher] had a, like a split up conversation in his Squad, he took the boys and um, his Squad partner took the girls and it came out that they were just kind of wandering hands, breasts and butt mostly. And so, I mean that needs to be addressed in, like, every Squad.

- ❖ Susan: Yeah? Were the girls pretty vocal about saying 'no' and 'stop' and telling the teachers and stuff like that or were they just kind of freaked out?

- ❖ Merlin: Umm, I mean we haven't had girls come forward and say anything … I hope that nobody feels harassed.

Sex Harassment Scenario #3

"I Hope Nobody Feels Harassed"

1) Describe the problem(s) in this scenario.

   _____
   _____

2) Is this a problem that needs to be addressed? Why or why not?

   _____
   _____
   _____

3) Explain *when* and *how* you would have enacted each part of P.L.A.N. if you were present during this scenario.

4) Then reflect on *why* you chose to engage in the scenario the way you described in the 'When' and 'How' columns.

Components of P.L.A.N	When?	How?	Why?
Pause			
Listen			
Act			
Now			

Sex Harassment: Activity One

"From Passive to Active"

Explanation of Activity:

This activity asks participants to critically delve into the language often used to describe sexual assault. Sexual violence is regularly written about and commented upon as something that (largely though not exclusively) **happens to** girls and womxn, rather than something (largely though not exclusively) **perpetrated by** men. This exercise asks participants to interrogate the passivity being used in headlines/statistics involving rape. In doing so, participants are asked to rewrite the headline/statistic they chose so that it reads as an action one chooses and inflicts upon someone else, rather than as a violence that simply happens to an individual. After this, participants are then asked to reflect on how the newly, active written headline/statistic changes the interpretation of the assault described. Finally, participants are prompted to think more deeply as to if/how a shift in the language used in connection to sexual assault can have implications for our understanding of this violence as well as an impact on law and policy.

> **Definitions from Cambridge Dictionary:**
>
> **Active voice:** "The relationship between a subject and a verb in which the subject performs the action of the verb, or the verb forms which show this relationship."
>
> > ❖ **Example:** She hit the ball.
>
> **Passive Voice: "**The relationship between a subject and a verb in which the subject receives the action of the verb, or the verb forms which show this relationship."
>
> > ❖ **Example:** The ball was hit.

Goals of Activity:

Through this activity, participants become aware of linguistic choices made and reproduced in headlines and statistics concerning sexual assault. Participants are given the space to explore these choices and to interpret the implications passive versus active language has on our understanding of this particular type of violence, and how we might shift understanding in shifting our language. Participants also reflect on how this shift could impact larger conversations around sexual assault, law, and policy.

Directions for Facilitator:

1) Arrange your group into pairs.
2) Remember, it is always okay for folks to work alone if they prefer.
3) Be mindful about how you are organizing your group into pairs.
4) Make sure the directions and headlines/statistics are written clearly.
5) Pass out the headline/statistic list to each participant.
6) Pass out the worksheet to each participant.

Sex Harassment: Activity One

"From Passive to Active"

1) With your partner, pick a headline/statistic from the list. Write it down!

   _____

2) Read your headline/statistic three times. Circle any words that are completely unfamiliar to you. Underline words that are familiar, but you aren't sure of the definition.

3) Ask your partner if they know the word/s. If neither of you are sure, you may check the definition on your phone/computer/dictionary OR ask the facilitator for help. List the words and definitions below:

   _____

   _____

4) Once you are sure you understand each word, tell your partner what you think the headline/statistic is saying. Write it below! Do you agree with each other as to what the text is stating?

   _____

   _____

   Do you agree with each other: YES   NO   A LITTLE BIT OF BOTH

5) Next, who is mentioned in the statistic. And who ISN'T mentioned. Why do you think that is?

   _____

   _____

6) Rewrite the headline/statistic using the active voice rather than passive. Example: If the headline reads "Womxn was sexually assaulted by male colleague", you would write, "Man sexually assaults female colleague".

   _____

   _____

7) After rewriting the headline/statistic read it three times with your partner.

8) Does this change how the text will be interpreted? Why or why not? Also, how?

   _____

Sex Harassment: Activity One

"From Passive to Active"

BIG Questions

9) When we see statistics and headlines about sexual assault, why are they often in the passive voice?

_____

_____

_____

_____

_____

10) Why is it something that seems to only *happen to* someone, but not *perpetrated by* someone? In your opinion, is this something that needs to change? Why or why not?

_____

_____

_____

_____

_____

11) Can changing the language used to describe sexual assault have an effect on the way it is perceived more largely? Can this shift have an effect on law and policy connected to sexual violence? How?

_____

_____

_____

_____

Sex Harassment: Activity One

"From Passive to Active"

List of Headlines and Statistics:

1) **Womxn 'raped in back of taxi by driver' who refused to take her home**
   Independent 10/26/2018

2) **51.1% of female victims of rape reported being raped by an intimate partner and 40.8% by an acquaintance**
   National Sexual Violence Resource Center, 2018

3) **Every 98 seconds, an American is sexually assaulted.**
   Rape, Abuse & Incest National Network, 2018

4) **As of 1998, an estimated 17.7 million American womxn had been victims of attempted or completed rape.**
   Rape, Abuse & Incest National Network, 2018

5) **Private Alabama school discovers 10 sexual assault victims**
   BIRMINGHAM, Ala. (AP) — A private school in Alabama says it's learned 10 students were victims of sexual misconduct by employees between the 1970s and the 1990s.
   WGEM 10/30/2018

Sex Harassment: Activity Two

"YPAR Brainstorm"

Explanation of Activity:

This activity, which is designed specifically for students, asks them to take the lead in designing a research project centering on sex harassment***** in their schools and communities. Specifically, students will be engaging in a concept called YPAR—Youth-led Participatory Action Research. According to the YPAR Hub, a website created by the University of California, Berkeley:

> YPAR is an innovative approach to positive youth and community development based in social justice principles in which young people are trained to conduct systematic research to improve their lives, their communities, and the institutions intended to serve them.

Though the general topic of sex harassment is provided for students (and not directly chosen by students themselves) students have complete autonomy to research the issue/manifestation of this harassment that they find most problematic or prevalent in their learning contexts and communities.

The activity on the following page is a brainstorming template intended to help students critically think about the sex harassment prevalent in their learning contexts and larger communities. It is important to note that the template provided in this activity is just that, a template, as the facilitator you can and should tweak the document so that it reflects you, your students, and your learning space. Additionally, the website mentioned above has ready-made lesson plans to help students learn research terminology, such as different research methods; I recommend that facilitators/teachers introducing this activity, use the ready-made PDFs to supplement the brainstorming activity on the following page.

The following link has information about different research methods students should become familiar with before conducting their research: http://yparhub.berkeley.edu/get-started-lessons/research-methods-round-robin/. The facilitator should make sure students understand these methods and the differences between them before completing the brainstorming template that follows (as one of the questions asks students to identify a research method/s that they would like to use). The five identified in the 'Methods Worksheet' are:
  ❖ Interviews
  ❖ Survey
  ❖ Photovoice
  ❖ Journal
  ❖ Focus group

Goals of Activity:
Through this activity, students critically think about and reflect on a manifestation of sex harassment that they find particularly disturbing/prevalent in their learning contexts and

communities more widely. Students also begin to think about ways of conducting research that are most conducive to learning about the issue they identified. Perhaps most importantly, students connect how their autonomy and research can lead to real change regarding gender equity in their immediate worlds.

*Sex harassment includes both sexual harassment, meaning unwanted sexual advances or lewd remarks, as well as sexist harassment, sex-based insults or intimidation aimed at girls/womxn, simply because they are girls/womxn.

Sex Harassment: Activity Two

"YPAR Brainstorm"

What is the specific issue regarding sex harassment you would like to research?	
Why did you choose this issue?	
What research method(s) do you think will work best to gather data on this issue? Why? (Examples: Interview, survey, photovoice.)	
Can shining a light on this issue help to eradicate it? How?	
What is your goal for this research project? How will you assess whether or not you met this goal?	

APPENDIX H

ACTIVITIES FOR WORKSHOP #4-INTERSECTIONALITY

Intersectionality: Activity One
"Poetry and Me"

Explanation of Activity:
This activity, consisting of two poems, "I am" and "Where I'm from" asks participants to create poetic works centered on their identity. The first poem asks writers to think about their internal characteristics, aspirations, and particular scenarios that make participants feel specific emotions, e.g. sadness. The second poem digs a bit deeper and asks participants to speak to their family histories, traditions, and cultures. If completed in a classroom setting, this activity is a wonderful one to do with students at the very beginning of the year. And teachers, you should absolutely write your own "I am" and "Where I'm from" poems alongside your students. This activity demonstrates a teacher's desire to get to know her students and also a desire to have students bring their whole selves into the classroom. It can be a meaningful and memorable way for students to learn about one another as well as their teacher.

*Note: Participants should be encouraged to write these poems in whatever language or mix of languages they prefer!

- ❖ The "I Am" poem is a template from **ReadWriteThink.org**
- ❖ The "Where I'm From" poem is a template from the **Bronx High School of Science** modeled after George Ella Lyon's poem, *Where I'm From*.
  - o For participants who are interested, a copy of their "Where I'm From" poem can be submitted to https://iamfromproject.com/.

Goals of Activity:
Through this activity, participants create two pieces of writing focusing on them, their stories, and identities. Additionally, participants will come to see their own identities, as well as their peers' and teacher's identity as multifaceted and intersectional. This activity also creates space for meaningful conversations on what identity is, how it is created and recreated, and how it both shapes and is shaped by a learning context.

Writing an "I Am" Poem

MODEL

FIRST STANZA

I am (2 special characteristics you have)
I wonder (something of curiosity)
I hear (an imaginary sound)
I see (an imaginary sight)
I want (an actual desire)
I am (the first line of the poem repeated)

SECOND STANZA

I pretend (something you actually pretend to do)
I feel (a feeling about something imaginary)
I touch (an imaginary touch)
I worry (something that bothers you)
I cry (something that makes you sad)
I am (the first line of the poem repeated)

THIRD STANZA

I understand (something that is true)
I say (something you believe in)
I dream (something you dream about)
I try (something you really make an effort about)
I hope (something you actually hope for)
I am (the first line of the poem repeated)

EXAMPLE

I am polite and kind
I wonder about my kids' future
I hear a unicorn's cry
I see Atlantis
I want to do it all over again
I am polite and kind

I pretend I am a princess
I feel an angel's wings
I touch a summer's cloud
I worry about violence
I cry for my Gram
I am polite and kind

I understand your love for me
I say children are our future
I dream for a quiet day
I try to do my best
I hope the success of my children
I am polite and kind.

Intersectionality: Activity One
"Poetry and Me"

WHERE I'M FROM POEM TEMPLATE

I am from _____ (specific ordinary item), from _____ (product name) and _____.

I am from the _____ (home description)_____ (adjective, adjective, sensory detail).

I am from the _____ (plant, flower, natural item), the _____ (plant, flower, natural detail) _____ (connection to self)

I am from _____ (family tradition) and _____ (family trait),

from _____ (name of family member) and _____ (another family name) and _____ (family name).

I am from the _____ (description of family tendency) and _____ (another one).

From _____ (something you were told as a child) and _____ (another).

I am from _____ (representation of religion, or lack of it). Further description.

I'm from _____ (place of birth and family ancestry), _____ (two food items representing your family).

From the _____ (specific family anecdote about a specific person and detail), the _____ (another detail, and the _____ (another detail about another family member).

I am from _____ (location of family pictures, mementos and archives)
_____
_____
(several more lines indicating their worth).

Intersectionality: Activity Two
"Crenshaw's Quotes"

Explanation of Activity:

In this activity, participants will look directly to Kimberlé Crenshaw's words on intersectionality. (Kimberlé Crenshaw this is the scholar who coined the term nearly three decades ago.) On the following page are two quotations from Crenshaw's work that not only describes what intersectionality is, but why it is critical to understand this concept whenever discussing identity, privilege, and oppression. Participants are asked to put on their analysis hats and to engage with Crenshaw's words meaningfully and deeply through conversation and the questions provided.

Goals of Activity:

Through this activity, participants become familiar with the term intersectionality and how it applies to their own identities. In reading Crenshaw's words, participants are given the space to explore how identities intersect with one another to create both oppression and privilege, and most often a combination of both. Participants reflect on what this means for their own lives.

Directions for Facilitator:

1) Make sure the quotations are written clearly.
2) Give each participant a copy of the quotations.
3) Make sure participants know they can write on the quotations.
4) Pass out worksheet. One for each participant.
5) The worksheet can be an exercise in which participants individually answer the questions, or the questions can be used as a group discussion guide.

If individual work:

    a. Read the following quotations by Kimberlé Crenshaw **twice**.
    b. Underline any words or phrases you find particularly important.
    c. Annotate why they are important.
    d. Circle any words or phrases that are unclear to you.
    e. Answer the worksheet questions.

If a group discussion:

    f. Follow steps a-d.
    g. Discuss what you underlined, annotated, and circled with a partner.
    h. Consult each other, dictionary, facilitator, or look up any words/phrases that were unclear.
    i. Have discussions about each of the questions.
        i. This can be participant driven, meaning they can choose which one to start with and which ones to take more and less time with.
        ii. If participants are reluctant to share out, have them discuss the questions in pairs or small groups before sharing with the whole group. (This is called **think-pair-share**.)

Quotation #1:

Consider an analogy to traffic in an intersection, coming and going in all four directions. Discrimination, like traffic through an intersection, may flow in one direction, and it may flow in another. If an accident happens in an intersection, it can be caused by cars traveling from any number of directions and, sometimes, from all of them. Similarly, if a Black womxn is harmed because she is in an intersection, her injury could result from sex discrimination or race discrimination. . .But it is not always easy to reconstruct an accident: Sometimes the skid marks and the injuries simply indicate that they occurred simultaneously, frustrating efforts to determine which driver caused the harm.

As quoted in Smith, S. (2013). Black feminism and intersectionality. International Socialist Review, 91, 6-24.

Quotation #2:

The problem with identity politics is not that it fails to transcend difference, as some critics charge, but rather the opposite- that it frequently conflates or ignores intra group differences. In the context of violence against womxn, this elision of difference is problematic, fundamentally because the violence that many womxn experience is often shaped by other dimensions of their identities, such as race and class. Moreover, ignoring differences within groups frequently contributes to tension among groups, another problem of identity politics that frustrates efforts to politicize violence against womxn. Feminist efforts to politicize experiences of womxn and antiracist efforts to politicize experiences of people of color' have frequently proceeded as though the issues and experiences they each detail occur on mutually exclusive terrains. Although racism and sexism readily intersect in the lives of real people, they seldom do in feminist and antiracist practices. And so, when the practices expound identity as "womxn" or "person of color" as an either/or proposition, they relegate the identity of womxn of color to a location that resists telling.

Crenshaw, K. (1991). Mapping the margins: Identity politics, intersectionality, and violence against womxn. Stanford Law Review, 43(6), 1241-1299.

Intersectionality: Activity Two
"Crenshaw's Quotes"

1) What is Kimberlé Crenshaw's argument in Quotation #1?

_____

_____

_____

2) What is Kimberlé Crenshaw's argument in Quotation #2?

_____

_____

_____

3) What is intersectionality? Why is it important?

_____

_____

_____

4) What are some of your identities? How do they intersect?

_____

_____

_____

5) How does this intersection impact you?

_____

_____

_____

Intersectionality: Activity Two
"Crenshaw's Quotes"

Additional Kimberlé Crenshaw resources:

- ❖ Ted Talk:
    - o https://www.ted.com/talks/Kimberlé_crenshaw_the_urgency_of_intersectionality?language=en
- ❖ Interview-Intersectionality almost three decades later:
    - o https://www.law.columbia.edu/pt-br/news/2017/06/Kimberlé-crenshaw-intersectionality
- ❖ Article:
    - o https://philpapers.org/archive/CREDTI.pdf?ncid=txtlnkusaolp00000603

Intersectionality: Activity Three
"My Identity in Circles"

Explanation of Activity:

In this activity, participants are asked to think about different aspects of themselves that help to form their identity. Participants reflect on the parts of their identity that they feel most connected to and those that they feel are critical to their lived experiences. Participants are also able to draw connections and disconnections between these parts of their own identity.

Goals of Activity:

Through this activity, participants begin to understand their identities as multifaceted, layered, and of course, intersectional. In completing this exercise, participants name parts of their identity and then gauge these parts and their effects on lived experiences. Participants are also given space to reflect on their intersectional identities and how these fit into ideas of privilege and oppression.

Directions for Facilitator:

1) Make sure each participant has a copy of the template on the next page.
2) Make sure each participant has a writing utensil. Participants can use multiple colors if they'd like.
3) Draw participants' attention to the blank box on the page; this is where they will be drawing their identity circles.

Step-by-step directions for drawing/writing portion:

*Note: Anytime the directions say to write words, participants have the choice to draw if they

prefer. Also, participants should be encouraged to complete this activity in any language

they choose.

4) Start by drawing three concentric circles anywhere in the box. They should be large enough that you can write/draw in each circle.
5) In the innermost circle, write three words that demonstrate major parts of your identity (i.e. race, gender, religion, sexual orientation, ability, etc.)
6) In the second circle, write about an experience you've had because of that part of your identity. These can be positive, negative, or neutral (i.e. because of my Jewish identity, I had a Bat-Mitzvah at the age of 13.) Your experience can be described in just a few words, or you can elaborate more fully.
7) If the experience connects to multiple parts of your identity, draw a thick line to the part of your identity the experience speaks to most and then a dotted line between the experience and the part of your identity it connects to less strongly. (For the Bat-Mitzvah example, the participant could draw a thick line to Jewish and a dotted line to womxn. This example is shown on the following page.) If it connects to the third part of your identity, draw a wavy line.
8) In the outermost circle, write five words that are meaningful to you. This is intentionally vague so that participants can think widely about what they want to

include. Some examples might be nicknames, places, names of languages, etc. Then follow step 7 with the words written in the outermost circle.

Reflection:
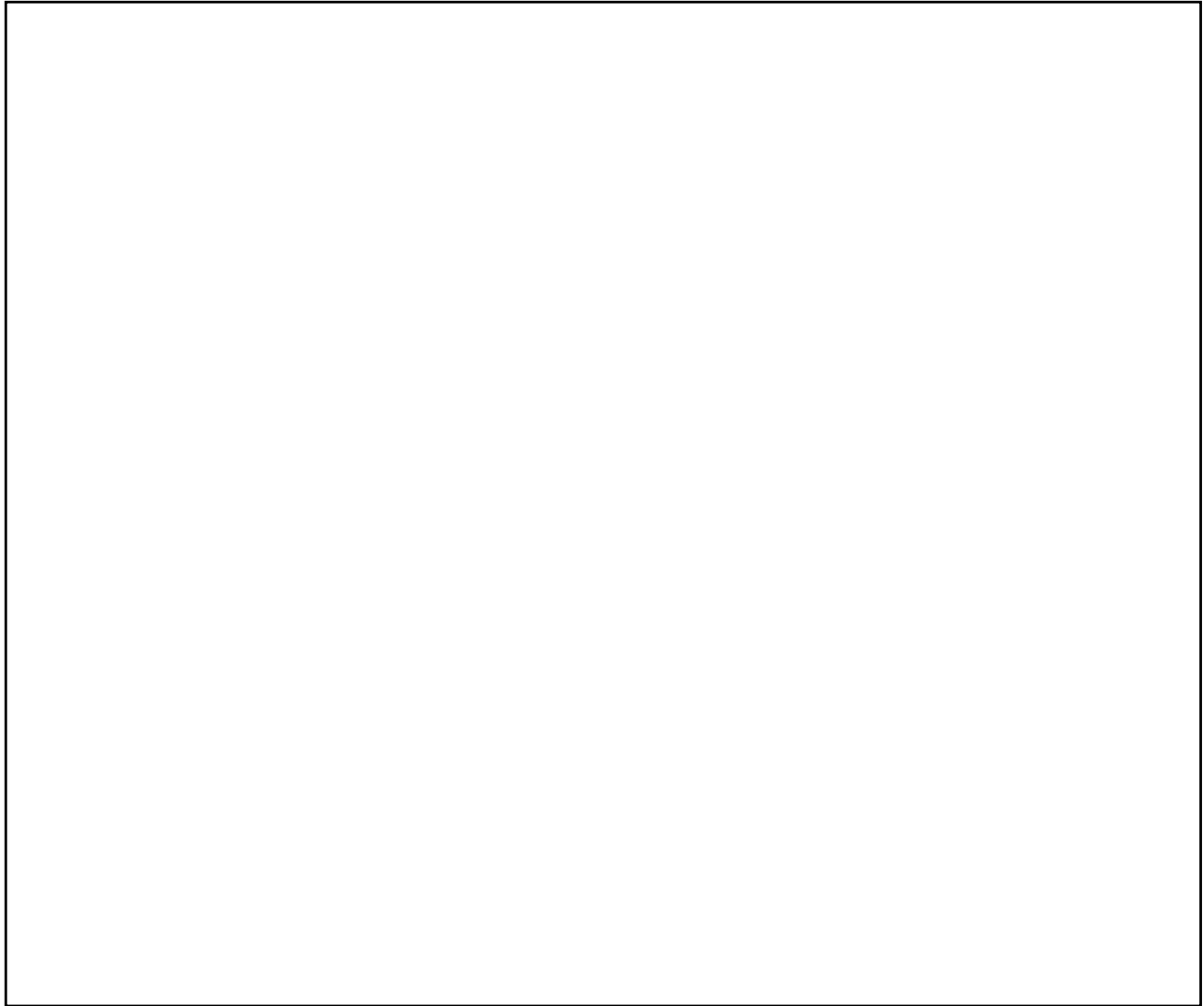
9) After having time to complete the exercise, participants are asked to reflect on their circles and the connections (and perhaps) disconnections made between parts of their identities.

10) Participants are then encouraged to answer the reflection questions. Or the facilitator can use these to have a group-wide discussion.

Intersectionality: Activity Three
"My Identity in Circles"

Sample

Student and teacher

Israel

Had a Bat-Mitzvah

JEWISH

Traveler

Regularly concerned with how to avoid sexual harassment and assault.

WOMXN

Living with Cerebral Palsy

Feminist

Physical pain

Sister
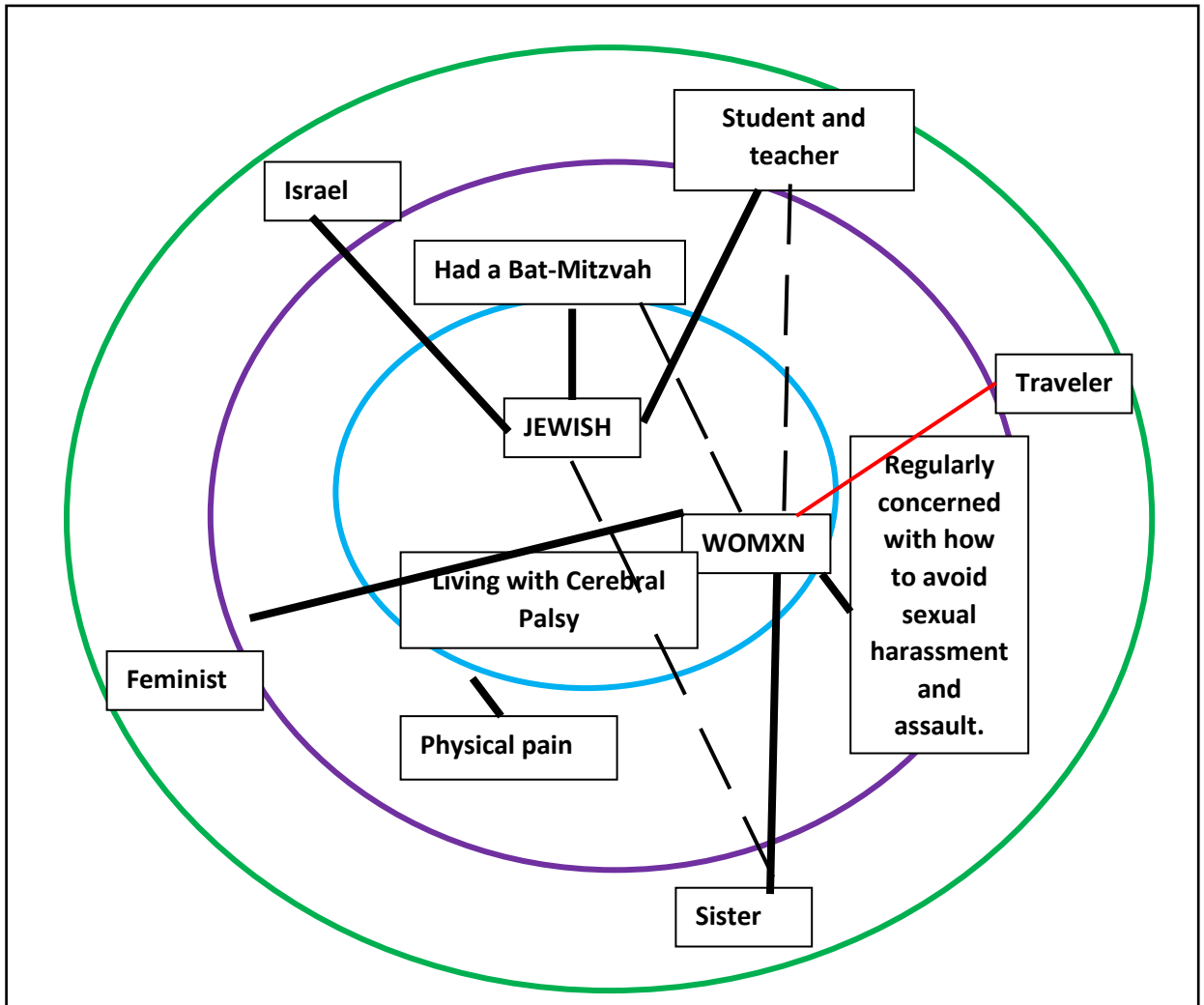
Intersectionality: Activity Three
"My Identity in Circles"

Reflection Questions:
1) Which part of your identity written in the innermost circle is most connected to the information in the other circles? Why do you think that is? Does this surprise you?
2) Was there an experience you described that was connected to all three words you wrote in the innermost circle?
3) How does your image demonstrate the idea of intersectionality?
4) What parts of your identity did you not include? What does this omission show?
5) Are the identities you chose to share ones that are often marginalized or not? Why do you think you chose the ones you did?

Intersectionality: Activity Four
"My Intersections"

Explanation of Activity:

In this activity, participants will think explicitly about pieces of their identity and how these identities have positioned them to feel powerful, marginalized, or somewhere in between. Participants will fill out the intersection with at least two and up to four salient identities. The five questions listed can be answered independently (as a written worksheet), or the questions can be used as discussion questions and participants can share answers aloud.

Goals of Activity:

Through this activity, participants reflect on what they have learned throughout the section on intersectionality and apply their understanding to their own salient identities. Participants are given the space to explore their identities, think about why they chose the identities they did, and of course think about the ways in which these identities intersect with one another to create a spectrum of feelings/experiences that vacillate between privilege and marginalization.

Directions for Facilitator:

1) Pass out worksheet. One for each participant.
2) Be explicit that participants should be writing identities that demonstrate race, gender, class, age, sexual orientation, religion, etc.
3) The worksheet can be an exercise in which participants individually answer the questions, or the questions can be used as a group discussion guide.

Intersectionality: Activity Four
"My Intersections"

"Intersectionality is a lens through which you can see where power comes and collides,
Where it interlocks and intersects" (Crenshaw, 2017).
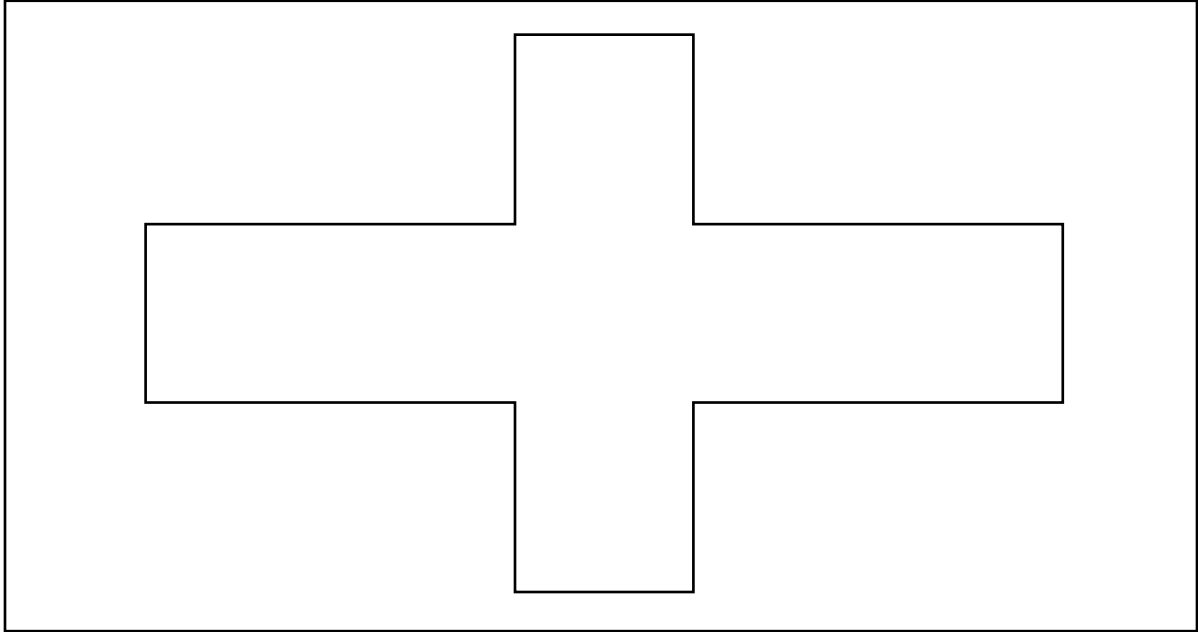
1) Which identities did you record on your intersection? Why?
   _____
   _____

2) How do these identities afford you power or privilege?
   _____
   _____

3) How do these identities work to marginalize you or position you as less than?
   _____
   _____

4) Where do you feel most powerful? Why?
   _____
   _____

5) Where do you feel least powerful? Why?
   _____
   _____

CONSENT FORM

Consent Form for Participation in a Research Study

University of Massachusetts Amherst

Researcher(s):	Kimberly Pfeifer, Student Researcher
	Sally Campbell Galman, Faculty Sponsor
Study Title:	Disrupting educational sexism: Understanding the effects of participating in anti-sexism workshops on practitioners' beliefs and practices

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1. WHAT IS THIS FORM?

This form is called a Consent Form. It will give you information about the study so you can make an informed decision about participation in this research. We encourage you to take some time to think this over and ask questions now and at any other time. If you decide to participate, you will be asked to sign this form and you will be given a copy for your records.

2. WHAT ARE SOME OF THE IMPORTANT ASPECTS OF THIS RESEARCH STUDY THAT I SHOULD BE AWARE OF?

1) Consent is being sought for this research study and participation is voluntary.
2) The purposes of the research study are to understand what effect(s) participating in anti-sexism professional development workshops might have on educators' discourses, beliefs and practices as they connect specifically to gender as well as to understand more deeply what beliefs teachers have about themselves as anti-sexist educators.

The expected duration of your participation in this study is a total of 9.5 hours:
- Participation in 4 workshops (2 hours each) over the course of 4 weeks, totaling 8 hours
- 30 minutes -1 hour for an individual interview upon completion of the 4 workshops
- A final meeting of 30 minutes once the interview has been transcribed within a month of completing the interview to ensure all of the information recorded is accurate.

The procedures for the research study are as follows:
- There will be 4 workshops held for 2 hours over the course of 4 weeks. These workshops will be video recorded.
- Upon completion of the 4 workshops, the researcher will conduct 30 min-1 hour individual interviews with each participant. These will also be video recorded.
- Once the interviews have been transcribed, the researcher will meet with each participant individually so that participants can ensure that all of the information is accurate.
- Participants will be asked to answer writing prompts throughout the workshops that will serve as artifacts in the data collection and analysis process.

3) It is important to note that one of the workshop sessions will be focused on sex harassment which includes the topic sexual harassment. Thus, we will be reading material and engaging in conversations that may be triggering for participants. Participants will know from the start of this study that this will be a topic included in the workshops. Before this particular session, I will be facilitating a trigger warning and we will also co-construct guidelines for the session to ensure that everyone understands what is expected from everyone else in the space. Participants of course can opt out of participating in discussion centered on sexual harassment. I will also provide resources for participants of organizations/people to talk to who are experts in speaking about trauma (e.g. the Crisis Call Center: 1(800) 273-8255 or text: ?ANSWER? to 839863).

4) There may be no direct benefits to participants.
The potential benefits of participating in this study are: (1) Having the space and time to reflect and discuss your own educational experiences and current pedagogical beliefs and practices as they connect to gender. (2) You will have access to all of the material provided in the workshops should you want to facilitate the activities in your own classrooms with students.

3. WHY ARE WE DOING THIS RESEARCH STUDY?

The purpose of this research study is to have both in-service and preservice educators engage in four professional development workshops centered on an anti-sexist curriculum. Through participation in activities, scenarios, and discussions focused on three specific manifestations of educational sexism: sex(ual/ist) harassment, misrepresentation in curricular materials, and androcentric pedagogy, participants engage in a critical reflection of their own beliefs about the sexism that takes place in school contexts as well as their roles in both reproducing and disrupting gender inequity in their own classrooms. Through this qualitative study, I seek to understand what effect(s) participating in anti-sexism professional developments might have on educators' discourses, beliefs, pedagogical practices, and interactions with students as they connect specifically to gender. Additionally, I aim to understand more deeply what beliefs teachers have about themselves as anti-sexist educators.

4. WHO CAN PARTICIPATE IN THIS RESEARCH STUDY?

Participants of this study must be either in-service or preservice educators working in schools in Western Massachusetts. Participants of this study must be willing to be videotaped both within the four workshops and the individual interview. Participants must also be willing to participate in both the workshops and individual interviews.

5. WHERE WILL THIS RESEARCH STUDY TAKE PLACE AND HOW MANY PEOPLE WILL PARTICIPATE?

The research study will take place at the University of Massachusetts. Amherst. Ten participants are expected to be enrolled.

6. **WHAT WILL I BE ASKED TO DO AND HOW MUCH TIME WILL IT TAKE?**

If you agree to take part in this study, you will be asked to participate in four workshops that will be video recorded; these workshops will be two hours each for a total of eight hours. You will also be asked to participate in an individual interview upon completion of the workshop; this is expected to take between 30 minutes and one hour. Additionally, once the interviews are transcribed, I will ask to meet with you so that you can check the interview transcription and make sure it is accurately reflects the information you provided in the interview; this is expected to take 30 minutes.

The interview questions as well as the writing/conversation prompts included within the workshops are designed to help us understand and reflect on your own experiences as both a student and teacher and how those experiences connect with gender. You may skip any question you feel uncomfortable answering both in the individual interviews and in the workshops.

7. **WILL BEING IN THIS RESEARCH STUDY HELP ME IN ANY WAY?**

There may be no direct benefits to participants.
Two potential benefits that may be gained through participation in this study are:
- Having the space and time to reflect and discuss your own educational experiences and current pedagogical beliefs and practices as they connect to gender.
- You will have access to all of the material provided in the workshops should you want to
  facilitate the activities in your own classrooms with students.

8. **WHAT ARE MY RISKS OF BEING IN THIS RESEARCH STUDY**?

Physical Well-Being:
There are no known risks to your physical well-being as a result of this study.

Psychological Well-Being:
It is important to note that one of the workshop sessions will be focused on sex harassment which includes the topic sexual harassment. Thus, we will be reading material and engaging in conversations that may be triggering. Before this particular session, I will be facilitating a trigger warning and we will also co-construct guidelines for the session to ensure that everyone understands what is expected from everyone else in the space. You can of course opt out of participating in discussions centered on sexual harassment. I will also provide resources for all participants of organizations/people to talk to who are experts in speaking about trauma (e.g. the Crisis Call Center--1(800) 273-8255 or text ?ANSWER? to 839863).

Economic Well-Being:
There are no known risks to your economic well-being as a result of this study.

Social Well-Being:
There are no known risks to your social well-being as a result of this study.

It is important to note that the risk of breach of confidentiality always exists, however I have taken the steps to minimize this risk as outlined in section 9 below.

For each of the four workshops food will be provided. Though we will be sitting for the majority of the time in each workshop, there will be breaks as needed and you are welcome to get up and also leave the room whenever you feel the need.

9. HOW WILL MY PERSONAL INFORMATION BE PROTECTED?

Your privacy and confidentiality are of critical importance. The following procedures will be used to protect the confidentiality of the study records:
- I will choose a pseudonym for UMass Amherst and the school districts focused on in order to maintain confidentiality
- All participants will select pseudonyms for themselves so that their privacy is protected and so that they are represented with a name of their choosing
- None of the video recordings will be made public and they will be stored in the researcher's password protected laptop
- No one other than me will have access to the data other than the researcher
- The video recordings will be deleted upon completion of this study in May 2020
- The data from this study will be kept in the researcher's secure BOX account affiliated with UMass Amherst. It is password protected and the researcher will be the only one to access it.
- Only the researcher will have a key that states which pseudonym belongs to each participant and
  will be kept in a locked filing cabinet in the researcher's home.
- Upon completion of the study, the researcher will destroy the key. At this point participants may no longer withdraw from the study (May 31, 2020).
- Signed consent documents will be stored securely and separately from the research data.
- No other person other than the researcher will have access to any of the data, additionally it will not be made available to anyone other than the participants when they engage in the member checking process.
- At the conclusion of this study, the researcher may publish her findings. Information will be presented in summary format and you will not be identified in any publications or presentations.

Only the authorized researcher will meet with research participants and will do so in a private location.

Confidentiality cannot be guaranteed within the workshops as there will be multiple participants present.

10. WILL MY INFORMATION (BIOSPECIMENS OR PRIVATE INFORMATION) BE USED FOR RESEARCH IN THE FUTURE?

Identifiers might be removed and the de-identified information may be used for future research without additional informed consent from you.

11. WILL I BE GIVEN ANY MONEY OR OTHER COMPENSATION FOR BEING IN THIS RESEARCH STUDY?

Participants will not receive monetary compensation for being a part of this study.

12. WHO CAN I TALK TO IF I HAVE QUESTIONS?

Please take as long as you like before you make a decision. I will be happy to answer any question 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 researcher, Kimberly Pfeifer at 818.730.8737.

If you have any questions concerning your rights as a research participant, you may contact the University of Massachusetts Amherst Human Research Protection Office (HRPO) at (413) 545-3428 or humansubjects@ora.umass.edu.

13. WHAT HAPPENS IF I SAY YES, BUT I CHANGE MY MIND LATER?

You do not have to be in this study if you do not want to. If you agree to be in the study, but later change your mind, you may opt out at any time before May 31, 2020. At that point the key will be destroyed and you will no longer be able to opt out of the study. Please contact the researcher, Kimberly Pfeifer at kpfeifer@umass.edu or at 818.730.8737, should you want to opt out before May 31, 2020. There are no penalties or consequences of any kind if you decide that you do not want to participate.

14. WHAT IF I AM INJURED?

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

15. SUBJECT STATEMENT OF VOLUNTARY CONSENT

When signing this form, I am agreeing to voluntarily enter this study. I have had a chance to read this consent form, and it was explained to me in a language which I use. I have had the opportunity to ask questions and have received satisfactory answers. I have been informed that I can withdraw at any time. A copy of this signed Informed Consent Form has been given to me.

_____I agree that segments of the recordings made of my participation in this research may be used for conference presentations, as well as education and training of future researchers/practitioners.

_____I agree to have my recordings archived for future research in the field of education.

_____I do **not** agree to allow segments of recordings of my participation in this research to be used for conference presentations or education and training purposes.

_____I agree to maintain the confidentiality of the information discussed by all participants and researchers during the workshop sessions.

If you cannot agree to the above stipulation, please see the researcher(s) as you may be ineligible to participate in this study.

_____ _____ _____

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

APPENDIX J

PROPOSED INDIVIDUAL INTERVIEW QUESTIONS

*I will make clear to interviewees that they do not have to answer any question they do not want to, and that we can stop the interview whenever they'd like.

1) In the workshops, you said the name you would like for us to address you is
_____. Is this still the name you would like for me to use when speaking with you today? If not, what name would you like for me to use?

2) In the workshops, you chose _____ as your pseudonym when I begin writing. Is this still the pseudonym you would like for me to continue using to ensure anonymity? If not, what name would you like for me to use?

3) In the workshops, you stated _____ were your gender pronouns. Are these still the pronouns you identify with?

4) How many years have you been teaching?
   a. What grades do you teach/are you attaining licensure to teach?
   b. What subject(s) do you teach/are you attaining licensure to teach?

5) Tell me about the school(s) at which you are currently working. (Can help with prompts if interviewee needs: Urban/rural, demographic of students, demographic of teachers, school's mission statement.)
   a. Describe any previous schools in which you've taught.

6) Can you recall any experiences of sexism in the classroom when you were a student? If yes, can you describe these experiences?

7) Do you believe that sexism is currently an issue in schools? Why?

8) Are gender and sexism topics that are discussed in your teacher education program?
   a. If yes, how is it spoken about? What is the focus?
   b. If not, why do you believe these topics are not included in your preparation to becoming an educator?
   c. Is it something you believe should be included? Why?

9) Are there currently conversations at the school in which you work around gender and sexism? Why do you think that is?

10) Do you think sexism is a problem at the school in which you teach? Why? If yes, who it is a problem for?

11) Do you think sexism is a problem in the classroom you teach? Why or why not?

12) Do you believe it is your job as an educator to address sexism in your classroom? Why?

13) Have you addressed sexism in your classroom?
   a. If yes, how?
   b. If yes, how did you know when and how to address the sexism? (Tools from teacher education spaces, professional developments, personal experiences, etc.)
   c. If no, why?

14) Do you feel supported by colleagues and administration to address sexism if/when you see it? Why do you think that is?
   a. If yes, what support do you receive?

      b. If no, what does this lack of support look like? (Ignoring the topic, explicitly told not to talk about the topic, etc.)

15) Did the workshops you participated in for this study shift any of your beliefs around sexism as it connects to the classroom?
      a. If yes, describe the shift.
      b. If no, why do you think that is?

16) Did the workshops you participated in for this study shift any of your beliefs around your agency/competency in addressing sexism in the classroom?
      a. If yes, describe the shift.
      b. If no, why do you think that is?

17) Did the workshops you participated in for this study prompt any changes in your pedagogical practice (or how you envision your pedagogical practice) specifically as it connects to gender?
      a. If yes, describe the change(s).
            i. Who was impacted by the change(s)?
      b. If no, why do you think that is?

18) Did the workshops give you explicit tools to notice and/or disrupt educational sexism?

19) Is there anything you want to share with me that was not asked in this interview?

20) Do you have any questions for me?

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