2019

Preparing and Supporting Teachers for Equity and Racial Justice: Creating Culturally Relevant, Collective, Intergenerational, Co-Created Spaces

Kel Sassi
Northern Michigan University, ksassi@nmu.edu

Recommended Citation

Routledge
Taylor & Francis Group

Check for updates

Preparing and supporting teachers for equity and racial justice: Creating culturally relevant, collective, intergenerational, co-created spaces

Tanya Maloney ⬭, Nini Hayes, Katherine Crawford-Garrett, and Kelly Sassi

Introduction

At the center of teacher education reform debates nationwide are concerns about how to prepare educators to address issues of educational inequity (Ayers, Quinn, & Stovall, 2009; Cochran-Smith et al., 2016; Gorlewski, 2017; Gorski, 2009; Ladson-Billings & Tate, 1995; Leonardo, 2009; Milner, 2009; Paris & Alim, 2017). Yet, there is little consensus among teacher educators, school districts, community members, families, and accreditation agencies regarding how the work of teacher education might rectify long-standing disparities that have complex, multidimensional causes. On the one hand, *neoliberal education reformers* intend to improve schooling through choice and accountability policies that have been pervasive in K-12 contexts for close to twenty years (Hursh, 2000; Kumashiro, 2010; Lipman, 2011; Slaughter & Rhoades, 2004) and are now commonplace in higher education as well (Aronowitz, 2000; Giroux, 2002, 2014; Shumar, 2008). Over the last decade, the proliferation of neoliberal reform initiatives have fundamentally re-shaped the landscape of teacher preparation as educational access and equity are redefined (Slaughter & Rhoades, 2004) according to market principles (Hursh, 2000; Nygreen, Madeloni, & Cannon, 2015). The context of teacher education in the U.S. and abroad is now part of a neoliberal project to privatize and corporatize education that has exacerbated existing school disparities rooted in settler colonial logic, White racial domination, classism, sexism, ableism, to name but a few.

In contrast to neoliberal efforts, transformative, social justice-oriented educators posit that education should be humanizing and liberating, schools can and should be sites of progressive thinking and social change, and teaching and learning are never neutral. A transformative justice teacher education centers relationships and restorative classroom practices (Winn, 2018). As neoliberal reforms increasingly co-opt social justice discourse (Cochran-Smith, 2010; Labaree, 2010), it becomes imperative that teacher educators who reject neoliberal ideologies conceptualize, articulate,

and enact justice-oriented teacher preparation and development across contrastive settings with the aim of offering alternative visions to counter dominant paradigms. This paper aims to do just that. As teacher educators who embody distinct racialized, gendered, and class-based identities and who prepare educators in four distinct locations across the U.S., we offer a framework for justice-oriented teacher education focused on culturally-relevant, collective, intergenerational and co-created practices.

Using the framework of transformative teacher education, which focuses on the intersection of collaborative networks, social justice, and pedagogical practice, we pose the following questions: What happens when we try to do collaborative, social justice work across cultural contexts? How is our work shaped by critical epistemologies? Next, we share our unique positionalities and geographic locations, then we detail each of the four conceptual principles–culturally relevant, collective, intergenerational, co-created–that we developed by offering rich examples of each. Finally, we end with key implications for the field and suggestions for how teaching and research within anti-racist, justice-oriented teacher education might move forward within and against current neoliberal reform context.

Guiding framework

Our work as teacher educators is guided by our collective understanding of social justice education. We seek to deeply understand "unequal social structures, supremacist ideologies, and oppressive politics and practices by which members of dominant social groups, whether knowingly or unconsciously, perpetuate their own social and cultural privilege to the disadvantage of marginalized or subordinated social groups" (Adams & Zuniga, 2016, p. 41). We agree with the goals of social justice education that includes "awareness and understanding of oppression, acknowledgement of one's role in that system (as a privileged or disadvantaged social group member), and a commitment to develop the skills, resources, and coalitions needed to create lasting change" (Adams & Zuniga, 2016, p. 42). Social justice-oriented teacher educators rely on collective work as a central tenet of working towards and realizing transformative and liberatory change in teaching, learning, schooling, education, and society. Moreover, social justice education uses a critical and responsive approach to teaching and learning that highlights historical knowledge, sociopolitical contexts, causality, and systems thinking to demystify systems of power that maintain a social hierarchy that systematically disadvantages and privileges individuals based on real or perceived group membership (Ayers et al., 2009; Bell, 2018; Freire, 1970a). "For critical educators, the concept of social justice is a foundation upon which to disrupt and change unjust, unequal, and

undemocratic political institutions" (Montaño, López-Torres, DeLissovoy, Pacheco, & Stillman, 2002, p. 266). This type of education requires teachers and students to challenge their colonized knowledge (Gordon, 2006) by critically examining the consequences of racism, patriarchy, and economic inequality (North, 2006; Sleeter & Grant, 1999).

In a time when many teacher preparation programs espouse to prepare social justice educators, we find it particularly important to focus on systems thinking. Systems thinking is rooted in indigenous thought; we are all related, we are all connected; therefore, our work preparing social justice educators acknowledges the complexities of individuals, institutions, culture, and society (Shroff, 2011). The ability to think in systems is necessary to hold a realistic view of the world, to connect between things, and to disrupt paradigms that limit educational access and equity. Social justice education and systems thinking alone will not eradicate injustice and oppression, but these approaches can support our ability and efforts to make education a practice of freedom (Freire, 1970b) by moving beyond limited, individualistic solutions to practices and strategic actions that acknowledge the histories and structural complexities embedded within long standing disparities. As transformative teacher educators, we aim to highlight our approach to social justice teacher education by illustrating four interrelated conceptual principles – culturally relevant, collective, intergenerational, and co-created. In thinking about our work at our respective sites and our work together, we remain open to the "dialogical view of knowledge that functions to unmask the connections between objective knowledge and cultural norms, values and standards of the society at large" so we can practice what we think we know and discover what we do not know (Darder, Torres, & Baltodano, 2017, p. 11).

Teaching and research contexts

Representing various positionalities and geographic contexts, the four of us met at the Transformative Teacher Education Fellowship (TTEF) conference at Arcadia University in Summer 2018, a program that united thirteen teacher educators from the U.S. and abroad who are invested in social justice, transformative practices, and the role of social networks and collaboration in professional learning. According to Kira Baker-Doyle, the convener of TTEF, a central goal was "to transform teacher education, starting with teacher educators, by centering our work on helping pre-service teachers learn to leverage recent innovations in pedagogy and technologies to build networks of learning" (Baker-Doyle, 2018). By participating in workshops, engaging in collective analysis, and revising of our

respective syllabi over the course of one week, we considered both the challenges and possibilities inherent in pre- and in-service teacher education.

Unlike large educational conferences, the small TTEF conference fostered intimacy, trust, and long-lasting relationships. Mornings began with mini-workshops facilitated by TTEF fellows. These brief sessions allowed us to share the skills and passions we brought with us to the TTEF space. The day closed with reflective conversations about what we learned and how we appreciated each other. We shared personal stories of successes and challenges over meals, snacks, ice-cream runs, and in our shared living quarters. During this time, we were each pushed to consider new ideas about how to engage in transformative teacher education. By the end of the week, the four of us converged to discuss our common interest in conceptualizing a framework focused on antiracist, justice-oriented teacher education and committed to working collaboratively long term.

Our intersectional identities and geographic locations shaped many of our ideas about education. Maloney is a Black, middle-class woman who teaches in an urban teacher preparation program at a Hispanic-Serving Institution in the Northeast. Hayes is Black and Pinay, female-identified, and raised working class poor who teaches in an Environmental Education program at a historically and predominantly-White Institution in the Pacific Northwest. Crawford-Garrett is a White, middle-class woman who works at a Hispanic-Serving Institution in the Southwest. Sassi is a White, middle-class woman, who teaches at a land-grant state institution in the Midwest. In meeting together collectively over the period of one year, we were continually struck by the stark differences in our experiences and settings but also by the social justice principles that united us theoretically. Through extensive, one-hour, monthly discussions of our practice, we developed a vision for justice-oriented teacher education that highlights the principles of co-created, collective, intergenerational and culturally-relevant practice and considered the ways in which these principles play out in the actual work of teacher education across our sites.

Our shared vision was predicated on the notion that centering racial justice and equity in the preparation and support of teachers happens in community–both our community of female-identified scholars collaborating across time and space, and the communities with whom we work. The examples we share below are meant to illustrate and enrich our proposed framework and are drawn from our unique contexts including an urban teacher preparation program in New Jersey, the programmatic and curricular transformation of an environmental education program in Washington State, a teacher inquiry community in New Mexico, and writing initiatives with in-service teachers who serve indigenous communities in North Dakota. Our shared analysis generated a set of principles that suggests that

transformative teacher education for social justice must be culturally relevant, intergenerational, collective, and co-created. We describe each principle and then illustrate it using an example from each site.

Culturally relevant pedagogy

Ladson-Billings (1995) conceptualized culturally relevant pedagogy (CRP) as an approach that would, "produce students who can achieve academically, produce students who demonstrate cultural competence, and develop students who can both understand and critique the existing social order" (p. 474). CRP is grounded in positive beliefs about the cultural heritages and academic potentialities of Native, African, Latino, and Asian American students (Gay, 2018). Many scholars and practitioners have extended the third principle of CRP by focusing on social justice in teaching (i.e., Gustein, 2003; North, 2006), teacher education (i.e., Cochran-Smith, 2004; McDonald & Zeichner, 2009), and school leadership (i.e., McKenzie, Skrla, & Scheurich, 2006).

Responding to the changing sociopolitical landscape in the United States, and building on CRP's second principle regarding cultural competence, Paris (2012) developed the concept of culturally sustaining pedagogy (CSP):

> The term *culturally sustaining* requires that our pedagogies be more than responsive of or relevant to the cultural experiences and practices of young people—it requires that they support young people in sustaining the cultural and linguistic competence of their communities while simultaneously offering access to dominant cultural competence … culturally sustaining pedagogy seeks to perpetuate and foster—to sustain—linguistic, literate, and cultural pluralism as part of the democratic project of schooling. (p. 95)

Culturally sustaining educators seek to foster multilingualism and multiculturalism, particularly where racist teaching practices are part of a larger deculturalization project in schools, as in the case of enforced monolingual education (Paris & Alim, 2017; Spring, 2016). Despite the popularity of CRP in the field of education, Ladson-Billings (2014) lamented many scholars and educators claim to take up CRP, but few engage students in the sociopolitical dimensions of teaching and learning. Social justice teacher education actively and intentionally prepares teachers to engage students in all four overlapping aspects of CRP and CSP: academic excellence, cultural competence, cultural sustenance, and critical consciousness. In order to do so, the coursework highlighted in this section is rooted in Yosso's (2005) community cultural wealth framework and seek to promote pre-service teachers' asset-based lens on their school community – necessary prerequisites to CRP and CSP.

We highlight here the urban teacher preparation programs at Montclair State University (MSU) in partnership with Newark Public Schools and the ways they make deliberate efforts toward developing culturally relevant pre-service teacher residents who take up culturally sustaining and social justice pedagogies. In 2009, MSU and Newark Public Schools were one of 28 partnerships that received a five-year Teacher Quality Partnership Grant from the Office of Innovation and Improvement in the U.S. Department of Education to create a one-year urban teacher residency program (UTR) that would provide a space to reimagine and transform teacher education (Taylor & Klein, 2015). Additional funding opportunities allowed the partnership to persist, deepen, and evolve. For example, Bree Picower initiated the Newark Teacher Project, an innovative program at MSU that builds on connections between the UTR and Newark Public Schools. Graduates from across these two urban teacher preparation programs continue to teach, mostly in urban school districts and many in Newark; graduates have also taken up various roles in the urban teacher preparation programs at MSU.

Residents must first understand and critique the existing social order themselves before they can prepare their students to do so. Program faculty use the "Four Is of Oppression" as a tool to help residents understand how systematic oppression functions in our society and especially in our schools (Grassroots Institute for Fundraising Training, n.d.; Lyiscott, 2019). The four Is of oppression framework – internalized, interpersonal, institutional, and ideological – pushes many residents to move their understanding of oppression from solely interpersonal manifestations of hate to a more systems-level understanding. For residents who come to the program already aware of the ways oppression operates at the structural level, the 4Is framework helps them better understand how they may have internalized oppression or superiority (Kohli, 2014).

Preparing culturally relevant teachers necessitates deepening residents' critical consciousness; these programs have done so by creating numerous on-campus experiences including a critical urban education speaker series. The speaker series provides a forum to develop attendees' racial and political analysis through a series of lectures and workshops focused on social and cultural issues influencing urban schools and communities. This multi-disciplinary series addresses themes related to gender and sexuality, language and ethnicity, and race and racialization and aims to amplify the voices of people affected by these issues. Each year program faculty also invites the *People's Institute for Survival Beyond* to present their signature Undoing Racism[(R)] workshop. This powerful workshop develops residents' understanding of race, racism, and poverty in order to develop their awareness about how to begin to undo racism in their personal and professional lives.

The urban teacher preparation program begins with a summer experience that acclimates residents to the school community. Residents have toured various resource centers across the city, attended community meetings, and engaged in discussions with prominent community leaders. Many of these experiences are designed in collaboration with community based organizations or school administrators and vary from year to year based on changing needs and interests. One year the residents participated in a local summer school program where they were tasked to support students in creating urban gardens. The residents called on local businesses to supply materials including used tires to create planters for the garden. This summer experience intended to prepare residents to understand that teaching involves navigating the wealth of resources available to them in their larger school community. One resident immediately demonstrated this culturally relevant teaching practice in a lesson she designed that had her students use local grocery store advertisements to discuss healthy eating habits and nutrition.

Residents continue to learn how to enact CRP and CSP as part of a major course assignment – a social justice unit. In the elementary track, residents use Picower's (2012) Six Elements of Social Justice Curriculum Design to develop and implement a unit that provides a space for children to engage in social justice issues in age-appropriate ways. At the secondary track, residents consider how to bring together concepts of CRP and CSP and engage adolescents in local and national issues in discipline-specific ways. For example, a chemistry resident engaged her students in an environmental justice mini-unit centered on Newark's plastic consumption. For their culminating assessment, the students conducted a presentation in either English or Spanish (or both) – the two languages spoken in the classroom. When asked about this choice, the resident said she intended to employ translanguaging, a culturally sustaining practice that draws on students' "diverse language practices for both academic and socioemotional well-being" (de los Ríos & Seltzer, 2017). By engaging students in translanguaging practices, the resident was affirming the cultural wealth the students brought to the class and interrupted the ways her students may have internalized oppression. She learned about translanguaging practices when she attended a speaker series event with Dr. Cati de los Rios. After teaching the mini-unit, this resident resolved that she would find different community-based anchoring phenomena for each unit of study. She also sought to create a word wall for her future chemistry classroom that would represent all the languages spoken in the classroom. Taking on these practices would support her students in achieving academic excellence while sustaining and perhaps even growing their cultural competence.

As a culturally relevant teacher education program, faculty also seeks to connect pre-service teachers and program alumni to larger social

movements fighting for social justice. They have done so by bringing residents to national conferences including Free Minds, Free People, and the annual meeting of the American Educational Research Association. In June 2018, faculty invited residents to join the Families Belong Together rally at City Hall. "Families Belong Together includes nearly 250 organizations representing Americans from all backgrounds who have joined together to fight family separation and promote dignity, unity, and compassion for all children and families" (Families Belong Together, n.d.). The rally was to protest the Trump administration's inhumane "zero-tolerance" policy of separating parents and their children after they cross the U.S.-Mexico border in search of refuge. Faculty and residents met at a previously determined location and walked together toward city hall. Once at the bottom of the steps of the building at the center of the city, residents, program graduates and faculty were among Newark community members listening to New Jersey Sens. Bob Menendez and Cory Booker, first lady Tammy Murphy, and other speakers denounce the immigration policies against migrants crossing the border. By participating in these events alongside residents, faculty intend to model the very practices they hope to instill in the residents. This work is transformative in that the teacher educators in these programs seek to reframe how residents understand what it means to be a teacher to that of someone who pursues greater social justice and equity within and beyond their classroom.

Culturally relevant and culturally sustaining teaching practices long preceded their more modern conceptualization. Generations of deculturalization, imperialism, and other oppressive practices resulted in "a single system of thought" (Willinsky, 1998, p. 10). The urban teacher preparation programs at MSU utilize multiple approaches to prepare teachers who will actively resist the ways White supremacy has normalized teaching practices that harm children of color. These programs do so by co-designing learning experiences with community stakeholders, partner school district faculty, and educational scholars from across the county. As such, this work happens in collaboration, a theme we discuss further in the next section.

Collective

We define collective work as a community of practice. While the term "community of practice" was recently coined by Lave and Wenger in 1991, the phenomenon of social learning is age-old. Wegner-Trayner & Wegner-Trayner (2015) define communities of practice as "groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly" (p. 1). In addition, their definition of communities of practice share three crucial characteristics: 1) there is a shared

domain of interest, "and therefore a shared competence that distinguishes members from other people"; 2) they intentionally build community. "… members engage in joint activities and discussions, help each other, and share information. They build relationships that enable them to learn from each other; they care about their standing with each other"; and 3) they are practitioners. "They develop a shared repertoire of resources: experiences, stories, tools, ways of addressing recurring problems – in short a shared practice. This takes time and sustained interaction" (Wegner-Trayner & Wegner-Trayner, 2015, p. 2).

As social justice teacher educators, we see collective work as being informed by critical social theories (Apple, Au, & Gandin, 2009; Giroux, 1995; hooks, 1994; Ladson-Billings & Tate, 1995; Love, 2000; Parker & Stovall, 2004; Pellow, 2016; Rodriguez, 2012) and social justice pedagogies (Freire, 1970b; Gay, 2002; Gorlewski, 2017; Leonardo, 2005; McDonald & Zeichner, 2009; Oakes & Lipton, 2003). As aforementioned, collective work, and more specifically communities of practice centered on justice and equity have existed since time immemorial, thus, this long tradition has a plethora of examples where collectives have bent the moral arc towards justice and equity. For example, we take wisdom and inspiration from such collectives as the Combahee River Collective, the Honey Bee Network and Education for Liberation Network. The Combahee River Collective (1986) defined themselves as a collective of Black feminists who worked together to define and clarify their politics, while at the same time doing political work and coalescing with other progressive organizations and movements. They were committed to the struggle against racial, sexual, heterosexual, class oppression, and developing an analysis of intersectionality. The Honey Bee Network centers ethical knowledge extraction, by maintaining "a grass-roots knowledge database that collects and disseminates expertise from a wide range of individuals while observing ethical practices of credit, compensation, and accessibility" (Gupta, 1996). Hence the metaphor of a honey bee, honey bees collect pollen from flowers yet this does not hurt the flowers; and they connect flower to flower through pollination. Lastly, Education for Liberation Network (https://www.edliberation.org), a national network that focuses on liberatory education by connecting a spectrum of members through the honest love and work of communities. Their work is manifested in the bi-annual Free Minds, Free People Conference, a yearly plan book for social justice teachers, their support for the movement for Ethnic Studies and their commitment to anti-prison industrial complex work. These examples serve as a reminder that this work is common, intersectional, and necessary.

For the purpose of this paper, Hayes will elucidate the principle of collective work. We take the example of a community of practice of faculty

engaged in a programmatic and curricular transformation of a graduate-level environmental education program. The program, located in the Pacific Northwest, is a master's in education program, further referred to as the M.Ed. Residency Track. The M.Ed. Residency Track is one of two master's routes in an environmental education program in an environmental studies department. The department is at a college founded in 1969 as the first college dedicated to the study of environmental science and policy in the nation at a public university. Beginning in 2001, this track was offered in collaboration with a regional nonprofit organization where students spend the first year of the program in a residency model, living with a cohort in a National Park. The smallest iteration of the community of practice responsible for the M.Ed. Residency Track curricular and programmatic design consists of three core faculty members. Hayes is Black, Pinay and female-identified, working alongside two White male-identified colleagues. One colleague has taught since the inception of the program and the third person has been there for five years. Hayes has finished their second-year teaching three different cohorts in the M.Ed. Residency Track program.

The goal of the collaborative M.Ed. Residency Track was to prepare environmental educators to play instructional and managerial roles in not-for-profit organizations rather than the formal classroom, though many graduates of the program work informally in educational settings. The program conceptualized the goal of environmental education, informed by the 1975 Belgrade Charter, to develop a world population that is aware of, and concerned about, the environment and its associated problems, and which has the knowledge, skills, attitudes, motivations and commitment to work individually and collectively toward solutions of current problems and the prevention of new ones (United Nations Environment Programme, 1975).

For almost twenty years, this program and approach to preparing environmental educators was considered the status quo for meeting the needs of teaching and learning about nature and working towards solutions related to environmental degradation. Indeed, the program had many successes and milestones, but in recent years, quantitative and qualitative data from graduate students and growing criticism of the traditional environmental education canon (Grass & Agyeman, 2002; Kahn, 2009; Martusewicz, Edmundson, & Lupinacci, 2015; Pellow, 2016; Taylor, 2010; Tuck, Mckenzie, & McCoy, 2014) began to mount and required intentional responsiveness. In acknowledgement of critical questions of the program, the core faculty began to ask; who and what kind of environmental educators should we be graduating in these times, what curricular and programmatic changes will encourage more diverse students to choose our program, what would be included in an equity and social justice, emergent

and responsive curriculum for the graduate program, and what community relationships does the program have/need that models authenticity and reciprocity in its geographical context? It was clear; the program needed an intentional evaluation and redesign. Shulman (2003) refers to this moral, ethical and professional duty as a "pedagogical imperative" (p. 20). "This is an obligation that devolves on individual faculty members, on programs, on institutions, and even on disciplinary communities. A professional actively takes responsibility; she does [they do] not wait to be held accountable" (Shulman, 2003, p. 20).

The program faculty take heed the anti-neoliberal call of responsibility and accountability that Shulman (2003) describes, whereby:

> teachers must accept the ethical as well as the intellectual and pedagogical challenges of their work. They must refuse to be drive-by educators. They must insist on stopping at the scene to see what more they can do. And just as is the case on airliners and freeways, many of the needed resources may be lacking. Nevertheless, they must seize responsibility. (p. 20)

As a community of practice, the program faculty needed to get on the same page in regard to the mission and values of the program and then chart a path for the best way to accomplish a thoughtful and intentional program redesign that focused on curricular updates and programmatic sequence and experiences. Over the course of two years, the faculty coordinated in navigating institutional bureaucracies that would create the space for this work to be done. Qualitative and quantitative data was collected and included anecdotal records, program evaluations, alumni surveys, and student evaluations. The data helped faculty decide that it would be best to consider a moratorium for the graduate residency program. Often in higher education, it is common practice to redesign programs while the program is still accepting students, in essence, laying the track while the train is still traveling down it. For the program faculty, this approach would be unsustainable, exacerbating faculty workload and diluting the potential of focused work. Thus, the program faculty sought moratorium status to suspend enrollment of new students into the program. The goal of the moratorium is to provide time to holistically reevaluate and redefine the curriculum and experiences without affecting new students. Any significant, substantive, or transformational changes can therefore be made without causing disruption to students in the program and retain some control over faculty workload in an increasingly neoliberal higher education context that would encourage us otherwise. After 19 years and 18 cohorts, the moratorium was granted at the end of the 2018–2019 academic year.

While the moratorium represented a conclusive development for program faculty, the decision was met with resistance from the dean and the nonprofit organization. Prior to the moratorium, program faculty

met extensively with representatives from the nonprofit organization and college administrators over the course of the prior year to discuss ways to improve the program and address pressing issues surrounding curriculum, faculty workload, resources and student welfare. It goes without saying, collective work is not conflict free and conflict is sometimes needed to inform and aid in change. While many contributed to the conversation of the state of program, and much attention was paid to process such that differences could be discussable, there was considerable divergence in what was best for the program from program faculty, the nonprofit organization, the dean, and students. Resistance manifested in several ways; the nonprofit organization mobilized emeritus faculty and alumni of the program to write university officials to express their thoughts. The organization's memo criticized the program faculty's decision to seek a moratorium, which in and of itself is not problematic, but it did include factual errors. The dean of the college publicly went on record as not supporting the program faculty's decision to pursue a moratorium thus needing matters to be mediated with the university provost and union representatives.

With institutional support in place, the program faculty began to plan next steps. Wegner-Trayner and Wegner-Trayner (2015) contend that communities of practice inform educational contexts along three domains: 1) *internally*, how to organize teaching and learning that is rooted in context and with communities; 2) *externally*, how to connect teaching and learning through actual practice with communities beyond formal learning institutions; and 3) *lifelong learning of students*, engaging student interest beyond institutional schooling. These three domains are inherent in systems thinking and systemic approaches to growth and transformation. Along these lines, the work of the program faculty primarily focused on "coordination and synergy, discussing developments, and mapping knowledge and identifying gaps" and what follows is a sampling of the work and thinking regarding mapping knowledge and identifying gaps.

Mapping knowledge and identifying gaps asks; who knows what, what are we missing, and what other groups should we connect with? These questions are applicable for a curricular and programmatic redesign. These questions are especially appropriate as the program was developed almost two decades ago and despite some changes, the curricula remain stagnant in regard to environmental, social, political and Indigenous justice work.

To map who knows what in the program, department and greater community, the core faculty received two institutional grants, one faculty participated in the Transformative Teacher Education Fellowship, and two faculty participated in the University's Community Engagement Fellows program. The grants compensated faculty for the time to work

together and include other department faculty to document, research and dream about the curricular and programmatic (re)design. The Transformative Teacher Education Fellowship was an opportunity for Hayes Two to have an additional community of practice to focus a teacher inquiry project on the redesign of a course in the program. The regionally based, Community Engagement Fellows program has been integral in growing the community of practice to include community leaders, local government officials, and engaged community members and artists. It seeks to empower the local community to use higher education institutions as a true public resource and build relationships that transcend individual terms or academic years to address complex community issues over the long term.

Identifying gaps in the curricula and program has been informed by both qualitative and quantitative student data as well as a critical approach to environmental education. Environmental education and teacher education are contested spaces that have been aptly critiqued as being a heteronormative-White-middle-class discipline that reinforces hegemonic behaviors and White racial knowledge (Cajete, 1994; Leonardo, 2009; Roediger, 1994; Sleeter, 2017) which continue to marginalize populations that have alternative ways of understanding nature or who are underserved (Battiste, 2000; Calderon, 2014; Kahn, 2009; Rose & Paisley, 2012; Seawright, 2014; Smith, Tuck, & Yang, 2019). Three things glaringly missing from the program are responsive curricula, underrepresented students (Bhattacharyya, 2017; Taylor, 2010) and underrepresented faculty (Goodwin, 2004; Grant & Gibson, 2011; Ladson-Billings, 2005; Milner, 2009; Turner, González, & Wood, 2008).

For example, the infusion of an ecocritical framework is to address value-hierarchized dualisms that contribute to inequities such as racism, classism, sexism, ableism, colonialism, anthropocentrism, etc. (Martusewicz et al., 2015), would support our work to prepare critically conscious anti-oppressive teachers for all people and all species while also increasing the sociocultural and linguistic diversity of environmental educators and teacher educators. Hayes and Yang (2019) espouse that:

> The refusal of settler colonial logics in environmental education would require candidate experiences in land pedagogies, freedom, reclamation, and reparations. The teaching and learning of environmental educators would be emergent and highly engaged with Indigenous worldviews and communities, informed by critiques of antiblackness and settler colonialism. Who decides who becomes an environmental educator would be a diverse group of justice-oriented faculty in collaboration with Indigenous nations, and communities of color. (p. 59)

The curricular aim for the program is to be more accessible and inclusive for students who have been traditionally underserved and/or under-supported. In

particular, students of color, Indigenous students, and LGBTQ2+ students in finding relevancy and access within an environmental education program. Thus, a commitment to responsive, interdisciplinary and emergent curriculum that includes Indigenous ways of knowing is the difference between neoliberal accountability and Indigenous concepts of relational accountability (Wilson, 2008). By being accountable to lived context, people, other-than-human lives, land, air, water, and critical analyses of settler colonialism and structural racisms, the program hopes to model priorities by which environmental education and teacher education programs should be held accountable. Moreover, Bonta and Jordan (2007) state:

> The U.S. Census Bureau projects that by 2050, people of color in this nation will more than double, growing to almost 220 million, and will almost certainly comprise the majority of the population. The political and social implications of these changing demographics are vast … one of them being that if we want to grow a more successful, diverse and inclusive environmental movement, we must recruit and support the growth and leadership of environmental educators of color at every level. (p. 15)

Lastly, identifying what other groups the program should work with has been most informed by the senior faculty's decades of experience in community engagement, the Community Engagement Fellows program and the fundamental values of environmental education such that it is experiential and place-based. In our community retreats and conversations with those invested in our program, the program faculty intend to collaborate with other groups and individuals who have a similar vision that we graduate students who are critical, joyful and activist-oriented. One such hopeful collaboration would be with a recently authorized charter school called the County Intergenerational High School. The vision of this school states, "County Intergenerational High School envisions learning designed with students and supported by elders generating deep inquiry skills, thoughtful interactions and critical consciousness, ensuring every young person is able to contribute to a more just and sustainable world." Intergenerational work is undervalued in the academy and the distinction is important, a theme further considered in the next section.

Intergenerational

To conceptualize the principle of intergenerationality, we draw on critical literacy theory and research and offer a detailed example of how intergenerational learning for social justice occurred within a teacher inquiry group in New Mexico. While we recognize that intergenerational learning has existed across space and time and is understood and theorized differently depending on sociocultural contexts, we specifically draw on literacy theory within this section to unpack and conceptualize the intergenerational

dimensions of social justice education. Recognizing that in many communities, access to literacy is intertwined with historicized struggles for justice, we foreground the sociopolitical dimensions of literacy access. Black elders in southern communities, for example, have reported that imparting literacy across generations is one means of fostering empowerment and agency (Gadsden, 1992), while simultaneously acknowledging that access to literacy has also been systemically denied as a result of racism and discrimination.

Literacy scholars have drawn on these traditions to encourage students to recognize the contributions of their ancestors (Cammarota & Romero, 2014; Campano, 2007) and to build upon these contributions in the interest of raising critical consciousness. For example, Campano, Ghiso, and Sanchez (2013) illustrate how 3rd graders from Gary, Indiana worked together to historicize the struggles their community faced as a result of white flight and de-industrialization. Similarly, ethnic studies advocates in Tucson drew on intergenerational community knowledge and cultural wealth (Yosso, 2005) to situate student learning in a Mexican-American studies course aimed at advancing educational achievement *and* fostering critical consciousness (Cabrera, Milem, Jaquette, & Marx, 2014). Intergenerational knowledge, then, has proven essential to disrupting curricula and pedagogical approaches that attempt to standardize student learning and reduce teaching to a set of mechanized tasks.

To illuminate how the principle of intergenerationality applies to teacher education, we consider the Teaching Out Loud fellowship program, a professional development fellowship program based in Albuquerque, New Mexico. Teaching Out Loud was founded in 2018 and is comprised of an intergenerational group of pre-service and practicing teachers who apply teacher research approaches and critical lenses/pedagogies to collectively explore efforts to introduce critical content into elementary and secondary classroom spaces in ways that advance equity for historically-marginalized youth. The group was originally formed in response to the intertwining challenges of teaching in contentious political times and the limited professional development opportunities offered by local school districts to engage deeply and meaningfully with critical content. In fact, over the past two decades, teacher professional development across the U.S. has increasingly mirrored the broader educational policy environment with a disproportionate focus on testing, curriculum implementation, and accountability with little input from teachers themselves (Dana & Yendel-Hoppey, 2009; Hardy & Ronnerman, 2011). In New Mexico, teachers have faced a punitive evaluation system (Crawford-Garrett, 2017) and a lack of autonomy (Crawford-Garrett, 2017) as the state now faces a record number of teacher shortages (Perea, 2018) and decreasing enrollment in teacher education programs. In response to this context, Teaching Out Loud centers the voices of educators in designing

their professional learning experiences across dimensions of difference including race, class, gender, ethnicity, sexuality and, most notably, experience as educators. The group's mission is to make their work public, as such their real names are included throughout this section.

The group currently consists of five members who meet on a monthly basis to discuss problems of practice and consider how to incorporate critical practices into classroom spaces: a Hispanic female pre-service elementary teacher (Emilia), a White, female pre-service elementary teacher (Ellie), a Latinx, gay male pre-service high school English teacher (Damon), a Black male middle school English teacher with six years of experience (Kahlil) and a White, female 4th grade teacher with 13 years of experience and extensive experience with teacher activism (Amanda).

The group is underpinned and shaped by frameworks related to "the literacies of teaching" (Lytle, 2006), critical literacy (Freire, 1970a; Morrell, 2008), community literacy practices (Fisher, 2003) and intergenerational literacy (Campano et al., 2013; Fisher, 2007; Gadsden, 1992). As part of the fellowship program, each teacher designed a project with critical lenses in mind and then enacted the project with students and shared struggles and successes with the group. Projects varied across grade-level and teaching context. For example, Damon taught the play *Dear Evan Hansen* (Levenson, 2017) to his 9th grade English students in an effort to make mental health issues visible for adolescents; Kahlil collaborated with community poets for a unit on spoken word poetry with the goal of offering students an opportunity to bring their whole selves into school spaces; Emilia used PhotoVoice with Mexican-American Kindergarten students to think about identity and honor their cultural and familial backgrounds; Ellie introduced literature circle discussions with Spanish-language texts for her dual language students; and Amanda debated the tensions surrounding New Mexico statehood with 4th graders, including voices and perspectives from a range of social and cultural locations.

To theorize the work that happened during the Teaching Out Loud fellowship program, we draw on Fisher's (2007) ethnographic work in Northern Californian spoken word communities and apply her framework for identifying intergenerational literacies. For example, in her study of spoken word poets in Northern California, Fisher considers the ways in which poet-elders (soldiers) act as advocates and activists, practitioners of the craft, and historians of the word- frameworks that can also be applied to the ways in which Teaching Out Loud participants supported one another as they collectively wrestled with the complexity of teaching critically in an era of high-stakes accountability.

First, Fisher (2007) conceptualizes how "soldiers" in the community serve as advocates and activists, reminding younger poets of the "utility of

literacy in terms of promoting a cause or calling attention to unmet needs at the levels of community, nation and world" (p. 146). In a telling example from Teaching Out Loud, Kahlil, a 6th year Black middle school teacher at an arts-focused charter school mentioned repeatedly feeling under threat by his administration and needing to close the door to enact the kinds of critical practices that were central to his pedagogical approach, like making space for the trauma narratives that were often integral to his students' lived realities. Amanda, an experienced teacher-activist pushed gently on numerous occasions with the phrase: How can you change that? Kahlil shared at a later meeting that he made the decision to speak up at a staff meeting when he realized that the plans for the school's renovation did not include space for a library, a resource that Kahlil viewed as fundamental. Kahlil acknowledged the role of Amanda's encouragement in his decision to take a public stand about the library, but he also recognized that activism and advocacy look different in communities of color, a phenomenon that proved essential for the group to consider as we all thought strategically and collectively about how best to achieve educational justice.

Fisher (2007) also outlines a stance that she terms "Practitioners of the Craft," which illustrates the ways in which more experienced poets mentored those who had less experience in meaningful ways, a paradigm that maps onto the experiences of educators within Teaching Out Loud. For example, at one Teaching Out Loud meeting, Ellie, a pre-service teacher, brought a video to the group that showed her students attempting to have a literature discussion. She began crying before sharing the video, noting that the discussion was a "disaster." The other teachers watched thoughtfully and noted the many instances in which the students were highly engaged and had valuable insights about the text allowing Ellie to see things in the video that she hadn't previously noticed. Moreover, one of the group members said, "Students are never off task– they are on your task or not." Kahlil followed up this instance by referencing Ballenger's (2009) text in which she describes approaching her teaching practice with the premise that "Students are always making sense," a notion that allowed Ellie to recognize instances of authentic struggle as the students reconstructed aspects of the discussion to fulfill their own purposes. Ellie left the discussion with powerful insights about her teaching, particularly critical perspectives that offered her courage to continue the inquiry project (and teaching in general). The group input allowed her to see the imperfect outcome of the literature circles as a rich learning experience rather than a "disaster." Moreover, as someone who expressed feelings of vulnerability and inadequacy, Teaching Out Loud offered Ellie a space in which to openly process her successes and challenges.

Lastly, Fisher (2007) details the ways in which poets served as Historians of the Word. By sharing the ways in which spoken-word poets in Sacramento and Oakland situated their work within deep, African-American traditions, they historicized the practice of performing poetry and connected it to legacies of participatory literacies within Black communities, legacies that extended back hundreds of years. In a similar move, members of Teaching Out Loud, sought to historicize their practice as educators by creating curriculum that was closely tied to legacies of oppression. Kahlil, Emilia, and Damon all theorized their practices in light of historical legacies of oppression. Kahlil shared in a group discussion that before he was a Black teacher, he was a Black student who found his racialized existence was erased in classroom contexts and thus created a spoken-word unit that would allow and encourage students to foreground personal experiences. Damon grounded his pedagogical and curricular commitments within and against the backdrop of his own experience as well, recognizing difficult silences around mental health and sexuality not only in schools but within his own family and community. Ellie and Emilia recognized the presence and importance of immigration narratives in their schools and sought to build upon these in Literature Circle and PhotoVoice projects that sought to center home literacies and foster meaningful connections to families. Lastly, Amanda, a White woman who is not from New Mexico, centered distinctly New Mexican perspectives on debates about New Mexican statehood and thus found texts, experts and resources that encouraged her students to "read" issues related to statehood from a range of social locations and historicized perspectives including those of indigenous and Hispanic communities.

Like the poets in Fisher's (2007) study, the teacher participants in Teaching Out Loud supported one another's growth and development as activists and advocates, practitioners of the craft, and historians of the word in ways that consistently re-centered the importance of critical collaboration to fostering systemic change. The intergenerational elements of the group, which allowed educators at various points in their career to learn with and from one another deepened the group's solidarity and commitment to sustaining the work over space and time. Moreover, as the work progressed, TOL evolved into a more co-constructed, participatory space as the teachers relied less on the university facilitator and more on their own sophisticated and localized knowledge of teaching to conceptualize the group's mission, vision and future agenda- a phenomenon explored in depth in the following section.

Co-created

Co-creating transformative work *with* teachers is a concept that Sassi gleaned from the Transformative Teacher Education Fellowship. From the

opening session, Kira Baker-Doyle asserted that teacher education is not about the *me*, it's about the *we*, how we lift each other up.

Co-creation has its roots in co-construction, theorized by Carrol, Lapoint, and Tyler (2001), who relied on conceptions of school, university, and community partnerships "where the degree of collaboration is determined not only by participant shared goals, but also by participant attitudes, resources, and protocols that are specific to the academic, social, and cultural environments of teachers and researchers who engage in collaborative efforts (Beaumont, 1998)" (p. 39). Partnerships are necessary for the kind of transformation we have in mind, but they are also complex and challenging. Power is a factor in how co-construction operates: "Partnerships among school-based educators, family members, and researchers involve power sharing across lines of institutional turf, professional status, and personal identity" (Carrol et al., 2001). All four of us are affiliated with universities and do research, and it is well known that university researchers have a history of dominating power relationships in schools. The issue of power in partnership is even more important when working in schools that are on Native American reservations because the history of settler colonization continues to impact teaching and learning today. Since Sassi has been working with Native American teachers and schools on the Great Plains for the past 11 years, this question arises: What could co-creation look like in such a setting?

Building trust seems like a good place to start. However, building trust is complicated when working in a place where trust has been violated time and again. Like the Transformative Pedagogy Project based at UC Santa Barbara (Fujino et al., 2018), Sassi's work is a decolonial practice of being within the university and in communities beyond the classroom (p. 71). These are not communities that were removed from Sassi's personal experience. Indeed, her relationship to them was one of being a fourth-generation settler colonizer. Settler colonization was not a peaceful process–the Plains are a site of war, genocide, and assimilation, continuing today with clashes like those over the Dakota Access Pipeline, when water protectors rose up against the oil company trying to lay the pipeline across sacred sites. In a special issue of *Environmental Education Research*, McCoy, Tuck, and McKenzie rethink pedagogies of place from indigenous perspectives, and Calderon (2014) theorizes a model of place-based education that "centers the relationship between land and settler colonization" (p. 26). Therefore, everyone preparing to work on the reservation was first asked to read a history of the tribe, written by the tribe. This is not enough, however. "[W]ork must be done to disrupt settler identity" (Calderon, 2014, p. 33). Concepts like "co-construction," and "co-creation," suggest building something; whereas, we also need to consider what must be deconstructed.

To illustrate these principles, Sassi, who works as Director of a local site of the National Writing Project (NWP), will describe a collaboration between her local site, the national network, and two school districts, one on a reservation, the other adjacent to it, who both serve greater than 90% Native American students. The purpose of the collaboration was to support teachers in teaching argument writing for the purpose of improving students' argument writing skills.

Before discussing how co-creation was enacted in Sassi's current project, a brief narrative of the journey that led to it is in order for the purpose of illustrating that the kind of social justice work we envision takes time and the ongoing engagement of teacher educators like ourselves. That is, the co-creation did not begin with the current grant-funded project about argument writing.

Sassi's first step towards transformative practice was to make space for de-colonizing practices at her institution. Building on the work of indigenous scholar Malea Powell (Modern Languages Association [MLA], 2005), Sassi worked to co-create a Dakota Language Professor position in her college. She then enrolled in the Dakota language course for two semesters, employing Ratcliffe's theory of rhetorical listening to stand under the discourses between Dakota people to better understand the language, culture, and history. When an invitation was extended from a Lakota professor to work with writing teachers at Standing Rock Reservation, she worked collaboratively to create inquiry questions with teachers there and leveraged resources, an aim that was supported by the National Writing Project's initiatives for high needs schools.

As the NWP learned about such work, they incorporated policies that nudged local sites further to co-create professional development. For example, inviting sites to study the *assets* and needs of student writers before designing professional development collaboratively with teachers. The thinking beneath this invitation is that sites would be working with "teachers with diverse cultural, racial, and linguistic backgrounds, from diverse educational backgrounds" and that this richness in our networked approach would "produce unexpected shifts in teaching practices, new understandings of literacy learning, renewed commitment to teaching and school change, and fresh perspectives on research" (Fox, 2018, p. 177).

When the two years of grant-funded work at Standing Rock ended, Sassi was invited to support teachers at Circle of Nations, a Native American residential boarding school. She brought one of the teachers from Standing Rock to co-facilitate, a manifestation of the "teachers teaching teachers" model of the NWP. This model sidesteps the hierarchical nature of much professional development, which aids in co-creation. Seeing the work in action at Circle of Nations prompted another Native teacher to invite Sassi

to her reservation, and now her Writing Project site has been working there for five years, first with Native youth in a summer art and writing program and, more recently, with their teachers, scaling up the College, Career, and Community Writers Program, which focuses on argument writing with source texts.

The program's research results show an improvement of student writing and positive change in teacher practice (Stokes, Heenan, Houghton, Ramage, & St. John, 2017). Writing Project site leaders guide teachers through four cycles of instruction. A cycle of instruction is composed of 1) professional development workshops, in which the program design elements and instructional resources are introduced; 2) teacher use of instructional resources in their classrooms; 3) collaborative formative assessment with NWP's Using Sources Tool; and 4) teacher-led decision-making about which C3WP instructional materials they should teach next, based on formative assessment results. This program supports teachers in developing skills their students need for accessing "discourses of power" (Delpit, 1988). The discourse of power focused on is argument writing because argument writing is the most common kind of writing in college. In the program, high school students learn what a Burkean parlor is (a manifestation of discourses of power in academia) and learn how to "put in their oar" (Burke, 1973, p. 110). This kind of action aims to demystify academic conversations and support students in entering them.

Sassi and her teacher leaders met with district teachers in the spring before the academic year to get to know each other, learn about their students as writers, find out what assets students bring to writing, introduce writing project philosophy, and co-plan professional development for the upcoming year. The tribal member who had invited our writing project site to work with her community five years ago attended these meetings and advised the writing project director and leaders on communication strategies, like "connect with people first, then talk about the program." As an education leader in this community, her very presence authorized the co-creation of the work.

After teachers used the NWP materials in their classrooms–materials created by teachers across the network–Sassi invited them to co-create materials with other teachers. Because our mentor was a founding member of the Native American Boarding School Healing Coalition and a published scholar on boarding school narratives, there was an opportunity to collaborate with her in bringing teachers and students from the reservation to a former boarding school site, where site leaders, teachers, and students collaboratively wrote about the space, toured the site with Native guides, read from a text set the group co-created about boarding school experiences, and began creating a mini unit to share with the national network. This

part of the professional development not only enacted Django Paris's theory of culturally-sustaining pedagogies (2012). in that it put Native teachers and students in touch with a part of their history that is suppressed in the curriculum, but it afforded the opportunity for them to craft how this history is presented in other states and schools. It positioned teachers as not solely receivers of professional development, but co-creators of it. Recognizing that the kind of complex co-creation going on at this site involved systems-level work, the National Writing Project sent Sassi to a workshop in Chicago, "Leading for Equity in Complex Systems," held by the National Equity Project. This helped Sassi imagine an approach to co-creation that moves beyond specific program goals to imagining how to support system conditions that can bring about more equitable outcomes and experiences. With another year of grant funding for this work, Sassi and her site leaders are already moving toward a deeper level of co-creation by co-planning the next academic year's (re)launch of C3WP to place and support reservation and district teachers in leadership positions, so that when grant funding ends, sustainability will be possible because the knowledge for transformation lies within the community.

Discussion

As neoliberal reform practices continue to exacerbate oppressive approaches to schooling rooted in settler colonial logic, White supremacy, and other forms of oppression, teacher educators require clear and disruptive frameworks for justice-oriented teacher preparation. The TTEF allowed us the time and space to consider the critical epistemologies underpinning our commitments to transformative, anti-racist and social justice education across four unique sites of teacher preparation and support from across the U.S. We found that our approaches coalesced around four main principles; our work is culturally-relevant, collective, intergenerational and co-created. Developing this framework led us to three main implications: transformative teacher education requires systems thinking, teacher educators need opportunities to think and learn across contexts, and justice-oriented work takes time. We look across the examples from our sites to describe these implications.

Transformative teacher education requires systems thinking

Systems thinking seeks to understand the complex interrelationships and perspectives on a situation (Reynolds, 2011). This often means demystifying what is purported to be mysterious, unexplainable, and "the way things are" to understand how knowledge and power are related and constructed to form the realities we live in. We each took on a systems thinking within

our various contexts as we reconsidered what teacher education needed to look like in order to prepare or develop social justice-oriented teachers. Hayes and her colleagues, for example, paused to reflect on the types of knowledge their program seemed to value in order to reconsider how they would prepare critical environmental educators for their particular context. In taking a systems-thinking approach to their work, they came to understand that teacher preparation would require deepening their relationships with the communities they serve. Maloney and Sassi also referred to the importance of their relationships with their school communities. Developing transformative teacher education meant forefronting the voices of district teachers and administrators in order to understand their needs.

Justice-oriented work takes time

Neoliberalism is predicated on quick, replicable results, a philosophy that is often at odds with the deep and ongoing work required in justice-oriented efforts. As we have attempted to illustrate here working in respectful ways with communities to foster lasting change happens over time and alongside long-term commitments. Maloney summarized ten years of program development work in partnership with an urban school district and supported by multiple public and private grants. Similarly, Sassi outlined an 11-year trajectory in which multiple, separate grant-funded projects allowed for continued support and a deeper level of co-creation with Native schools. Hayes demonstrated her program's need for more time by instituting a moratorium on a program with a 20-year history. Part of our purpose, then, is to articulate the power and potential of this work while simultaneously illustrating the time and investment required for the work to be successful. Teacher educators like us need to be in conversation with each other, to build trust with the teachers and communities with whom we work and to find funding sources that can release us from various institutional responsibilities, so we can study the work we are doing and share it with others.

Teacher educators need opportunities to think and learn across contexts

The space offered by the TTEF is rare in the field of teacher education where little opportunity exists for teacher educators to deepen and challenge their practices in community with others- especially across various dimensions of difference. While the research on the benefits of teacher networks is robust (Nielsen, Triggs, Clarke, & Collins, 2010; Reich, Levinson, & Johnston, 2011), little has been written about how networks within teacher education can support transformation. In addition to the collective

work described in this article, other collaborations emerged as part of TTEF, all of which have focused on the advancement of racial equity and social justice within the field of teacher education. For example, in Crawford-Garrett's case, examining Teaching Out Loud with the lens of intergenerationality added new insights into the project (which benefited the participants) and allowed Crawford-Garrett, a White woman, to think about and theorize intergenerationality from historically-marginalized perspectives. Maloney, a Black woman preparing teachers in New Jersey, considered how to further center a critical theory approach to environmental education more prominent in Hayes and Sassi's contexts. Sassi was asked to co-create new materials for the writing on demand unit on a topic of interest to the teacher and consonant with the Native American Essential Understandings that had recently been adopted at the state level (Sassi & Stevens, 2019).

Conclusion

Participating in TTEF has offered us critical care and support that we, in turn, can translate into our efforts to prepare teachers for equity and racial justice. In our monthly check-in calls with the larger group and our more frequent calls and meet-ups as a group of four, we have had the opportunity to share our stories, and in so doing, support each other in supporting the teachers with whom we work. Across our very different sites, we have shared theoretical approaches, pedagogical strategies and emotional support and comfort as we encounter obstacles and challenges across institutional contexts. The synergy from our meetings has enhanced our work and eased the sense of isolation common to critical endeavors. Connecting with each other across space and time offers an opportunity to re-frame our work and experience a productive tension between honoring local contexts and furthering the national conversation. There is power in coming together–in the Dakota language, Mitakuye Owasin–we are all related.

Notes on contributors

Tanya Maloney is at Montclair State University

Nini Hayes is at Western Washington University

Katherine Crawford-Garrett is at University of New Mexico

Kelly Sassi is at North Dakota State University

ORCID

Tanya Maloney 🔵 http://orcid.org/0000-0001-7518-5095

References

Adams, M., & Zuniga, X. (2016). Core concepts for social justice education. In M. Adams & L. A. Bell (Eds.). *Teaching for diversity and social justice*. New York, NY: Taylor & Francis Routledge.

Apple, M., Au, W., Gandin, L. A., (2009). Introduction. In M. Apple, W. Au, & L. A. Gandin (Eds.), *The Routledge international handbook of critical education* (pp. 3–16). New York, NY: Taylor & Francis Routledge.

Aronowitz, S. (2000). *The knowledge factory: Dismantling the corporate university and creating true higher learning*. Boston: Beacon.

Ayers, W., Quinn, T., & Stovall, D. (2009). *Handbook of social justice in education*. New York, NY: Routledge.

Baker-Doyle, K. (2018). *Transformative teacher education fellowship*. Retrieved from https://transformativeteachered.com/about/

Ballenger, C. (2009). *Puzzling moments, teachable moments: Practicing teacher research in urban classrooms* (Practitioners Inquiry Series). New York, NY: Teachers College Press.

Battiste, M. (2000). *Reclaiming indigenous voice and vision*. Vancouver, Canada: UBC Press.

Bell, D. (2018). *Faces at the bottom of the well: The permanence of racism*. UK: Hachette.

Bhattacharyya, A. (2017, November 29). Colleges look to encourage more minorities to study the environment. Diverse Issues in Higher Education. Retrieved from http://diverseeducation.com/article/105687/

Bonta, M., & Jordan, C. (2007). Diversifying the American environmental movement. In E. Enderle (Ed.), *Diversity and the future of the U.S. environmental movement* (pp. 13-33). Yale School of Forestry & Environmental Studies Publications Series. Retrieved from https://elischolar.library.yale.edu/cgi/viewcontent.cgi?article=1002&context=fes-pubs

Burke, K. (1973). *The philosophy of literary form: Studies in symbolic action* (3rd ed., pp. 110–111). Berkeley, CA: University of California Press.

Cabrera, N. L., Milem, J. F., Jaquette, O., & Marx, R. W. (2014). Missing the (student achievement) forest for all the (political) trees: Empiricism and the Mexican American studies controversy in Tucson. *American Educational Research Journal*, *51*(6), 1084–1118. doi: 10.3102/0002831214553705.

Cajete, G. (1994). *Look to the mountain: An ecology of indigenous education*. Durango, CO: Kivaki Press.

Calderon, D. (2014). Speaking back to Manifest Destinies: A land education-based approach to critical curriculum inquiry. In K. McCoy, E. Tuck & M. McKenzie (Eds.), *Land education: Rethinking pedagogies of place from indigenous, postcolonial, and decolonizing perspectives*. New York, NY: Routledge.

Cammarota, J., & Romero, A. (2014). *Raza studies: The public option for educational revolution*. Tucson, AZ: University of Arizona Press.

Campano, G. (2007). *Immigrant students and literacy: Reading, writing, and remembering*. New York, NY: Teachers College Press.

Campano, G., Ghiso, M. P., Sanchez, L. (2013). "Nobody knows the … amount of a person": Elementary students critiquing dehumanization through organic critical literacies. *Research in the Teaching of English*, *48*(1), 98–125.

Carrol, G., Lapoint, V., & Tyler, K. (2001). Co-construction: A facilitator for school reform in school. Community and university partnerships. *The Journal of Negro Education*, *70*(1), 2.

Cochran-Smith, M. (2004). *Walking the road: Race, diversity, and social justice in teacher education*. New York: Teachers College Press.

Cochran-Smith, M. (2010). New directions for teacher preparation. *Educational Leadership*, *19*, 16–13.

Cochran-Smith, M., Stern, R., Sánchez, J. G., Miller, A., Keefe, E. S., Fernández, M. B., … Baker, M. (2016). *Holding teacher preparation accountable: A review of claims and evidence*. Boulder, CO: National Education Policy Center.

Combahee River Collective. (1986). *The Combahee River Collective statement: Black feminist organizing in the seventies and eighties*. Albany, NY: Kitchen Table: Women of Color Press.

Crawford-Garrett, K. (2017). "The problem is bigger than us": Grappling with educational inequity in TeachFirst New Zealand. *Teaching and Teacher Education*, *68*, 91–98. doi: 10. 1016/j.tate.2017.08.010.

Dana, N., & Yendel-Hoppey, D. (2009). *The reflective educator's guide to classroom practice* (2nd ed.). New York, NY: Corwin Press.

Darder, A., Torres, R. D., & Baltodano, M. (2017). Critical pedagogy: An introduction. In A. Darder, R. D. Torres, D. Rodolfo, & M. B. Baltodano (Eds.), *The critical pedagogy reader* (3rd ed.). New York, NY: Routledge.

de los Ríos, C. V., & Seltzer, K. (2017). Translanguaging, coloniality, and English classrooms: An exploration of two bicoastal urban classrooms. *Research in the Teaching of English*, *52*(1), 55–76.

Delpit, L. (1988). The silenced dialogue: Power and pedagogy in educating other people's children. *Harvard Educational Review*, *58*(3), 280–298. doi: 10.17763/haer.58.3. c43481778r528qw4.

Families Belong Together. (n.d). About us. Retrieved from https://www.familiesbelongtogether.org/about/.

Fisher, M. (2003). Open mics and open minds: Spoken word poetry in African diaspora participatory literacy communities. *Harvard Educational Review*, *73*(3), 362–389. doi: 10. 17763/haer.73.3.642q2564m1k90670.

Fisher, M. (2007). Every city has soldiers: The role of intergenerational relationships in participatory literacy communities. *Research in the Teaching of English*, *42*, 139–162.

Fox, T. (2018). The national writing project's networked personal/political strategy. *Research in the Teaching of English*, *53*(2), 176–179.

Freire, P. (1970a). Cultural action and conscientization. *Harvard Educational Review*, *40*(3), 452–477. doi: 10.17763/haer.40.3.h76250x720j43175.

Freire, P. (1970b). *Pedagogy of the oppressed*. New York, NY: Continuum.

Fujino, D., Gomez, J., Lezra, E., Lipsitz, G., Mitchell, J., & Fonseca, J. (2018). A transformative pedagogy for a decolonial world. *Review of Education, Pedagogy, and Cultural Studies*, *40*(2), 69–95. doi: 10.1080/10714413.2018.1442080.

Gadsden, V. (1992). Giving meaning to literacy: Intergenerational beliefs about access. *Theory into Practice*, *31*(4), 328–336. doi: 10.1080/00405849209543560.

Gay, G. (2002). Preparing for culturally responsive teaching. *Journal of Teacher Education*, *53*(2), 106–116. doi: 10.1177/0022487102053002003.

Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice* (3rd ed.). New York, NY: Teachers College Press.

Giroux, H. A. (1995). Is there a place for cultural studies in colleges of education? *The Review of Education, Pedagogy, and Cultural Studies*, *17*(2), 127–142. doi: 10.1080/ 1071441950170203.

Giroux, H. (2002). Neoliberalism, corporate culture and the promise of higher education: The university as a democratic public sphere. *Harvard Educational Review*, *72*(4), 425–463. doi: 10.17763/haer.72.4.0515nr62324n71p1.

Giroux, H. (2014). *Neoliberalism's war on higher education*. Chicago, IL: Haymarket Books.

Goodwin, A. L. (2004). Exploring the perspectives of teacher educators of color: What do they bring to teacher education? *Issues in Teacher Education*, *13*(2), 7–24.

Gordon, L. R. (2006). *Disciplinary decadence: Living thought in dangerous times*. Boulder, CO: Paradigm.

Gorlewski, J. A. (2017). Teaching beyond training: breaking paths toward justice. *Teacher Education & Practice*, *30*(2), 325–328.

Gorski, P. C. (2009). What we're teaching teachers: An analysis of multicultural teacher education coursework syllabi. *Teaching and Teacher Education*, *25*(2), 309–318. doi: 10.1016/j.tate.2008.07.008.

Grant, C., & Gibson, M. (2011). In A. F. Ball & C. A. Tyson (Eds.), *Studying diversity in teacher education* (pp. 19–61). Lanham, MD: Rowman & Littlefield Publishers, Inc.

Grass, R., & Agyeman, J. (2002). Reorienting environmental education for environmental justice: A policy paper for Summit II. *People of Color Environmental Leadership Summit II*. Retrieved from https://www.threecircles.org/wp-content/uploads/2015/09/Reorienting-Environmental-Education.pdf

Grassroots Institute for Fundraising Training. (n.d). *The four Is of oppression [PDF file]*. Retrieved from http://www.grassrootsfundraising.org/wp-content/uploads/2012/10/THE-FOUR-IS-OF-OPPRESSION-1.pdf.

Gupta, A. K. (1996). The honey bee network: Voices from grassroots innovators. *Cultural Survival Quarterly Magazine*, *20*(1). Retrieved from http://tcleadership.org/the-honey-bee-network/

Gustein, E. (2003). Teaching and learning mathematics for social justice in an urban, Latino School. *Journal for Research in Mathematics Education*, *34*(1), 37–73. doi: 10.2307/30034699.

Hardy, I., & Ronnerman, K. (2011). The value and valuing of continuing professional development: Current dilemmas, future directions and the case for action research. *Cambridge Journal of Education*, *41*(4), 461–472. doi: 10.1080/0305764X.2011.625004.

Hayes, N., & Yang, K. W. (2019). Decouple your train, or how schools of teacher education might yet resist white supremacy. In J. Gorlewski & E. Tuck (Eds.), *Who decides who becomes a teacher: Schools of education as sites of resistance* (pp. 140–158). New York, NY: Routledge.

hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York, NY: Routledge.

Hursh, D. (2000). Neoliberalism and the control of teachers, students, and learning: The rise of standards, standardization, and accountability. *Cultural Logic*, *4*(1), 1–4.

Kahn, R. (2009). Toward ecopedagogy: Weaving a broad-based pedagogy of liberation for animals, nature, and the oppressed people of the Earth. In *The critical pedagogy reader* (pp. 522–540). New York, NY: Routledge.

Kohli, R. (2014). Unpacking internalized racism: Teachers of color striving for racially just classrooms. *Race Ethnicity and Education*, *17*(3), 367–387. doi: 10.1080/13613324.2013.832935.

Kumashiro, K. K. (2010). Seeing the bigger picture: Troubling movements to end teacher education. *Journal of Teacher Education*, *61*(1–2), 56–65. doi: 10.1177/0022487109347318.

Labaree, D. (2010). Teach for America and teacher ed: Heads they win, tails we lose. *Journal of Teacher Education*, *61*(1–2), 48–55. doi: 10.1177/0022487109347317.

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, *32*(3), 465–491. doi: 10.3102/00028312032003465.

Ladson-Billings, G. (2005). Is the team all right? Diversity and teacher education. *Journal of Teacher Education*, *56*(3), 229–234. doi: 10.1177/0022487105275917.

Ladson-Billings, G. (2014). Culturally relevant pedagogy 2.0: Aka the remix. *Harvard Educational Review*, *84*(1), 74–84. doi: 10.17763/haer.84.1.p2rj131485484751.

Ladson-Billings, G., & Tate, W. F. (1995). Toward a critical race theory of education. *Teachers College Record*, *97*(1), 47–68.

Leonardo, Z. (2005). *Critical pedagogy and race*. Malden, MA: Blackwell.

Leonardo, Z. (2009). *Race, whiteness, and education: Critical social thought series*. New York, NY: Routledge, Taylor & Francis Group.

Levenson, S. (2017). *Dear Evan Hansen (TCG Edition)*. New York, NY: Theatre Communications Group.

Lipman, P. (2011). *The new political economy of urban education: Neoliberalism, race, and the right to the city*. New York, NY: Routledge.

Love, B. J. (2000). Developing a liberatory consciousness. In M. Adams, W. J. Blumenfeld, C. R. Castenada, H. W. Hackman, M. L. Peters, & X. Zúñiga (Eds.), *Readings for diversity and social justice* (pp. 599–604). New York, NY: Routledge.

Lyiscott, J. (2019). *Black appetite. White food: Issues of race, voice, and justice within and beyond the classroom*. New York, NY: Routledge.

Lytle, S. (2006). The literacies of teaching urban adolescents in these times. In D. Alvermann (Eds.), *Reconceptualizing the literacies in adolescents' lives* (2nd ed., pp. 257–278). Mahwah, NJ: Lawrence Erlbaum.

Martusewicz, R. A., Edmundson, J., & Lupinacci, J. (2015). *Ecojustice education: Toward diverse, democratic, and sustainable communities* (2nd ed.). New York, NY: Routledge.

McDonald, M., & Zeichner, K. (2009). Social justice teacher education. In W. Ayers, T. Quinn, & D. Stovall (Eds.), *Handbook of social justice in education*. New York, NY: Routledge.

McKenzie, K. B., Skrla, L., & Scheurich, J. J. (2006). Preparing instructional leaders for social justice. *Journal of School Leadership*, *16*(2), 158–170. doi: 10.1177/105268460601600204.

Milner, H. R. (Ed.). (2009). *Diversity and education: Teachers, teaching, and teacher education*. Springfield, IL: Charles C. Thomas Publisher.

Modern Languages Association. (2005). Statement on Native American languages in the college and university curriculum. Retrieved from https://www.mla.org/content/download/2927/80062/statement_na.pdf

Montaño, T., López-Torres, L., DeLissovoy, N., Pacheco, M., & Stillman, J. (2002). Teachers as activists: Teacher development and alternate sites of learning. *Equity & Excellence in Education*, *35*(3), 265–275. doi: 10.1080/713845315.

Morrell, E. (2008). *Six summers of YPAR: Learning, action, and change in urban education. Revolutionizing education: Youth participatory action research in motion*. New York, NY: Routledge.

Nielsen, W., Triggs, V., Clarke, A., & Collins, J. (2010). The teacher education conversation: A network of cooperating teachers. *Canadian Journal of Education*, *33*(4), 837–868.

North, C. E. (2006). More than words? Delving into the substantive meaning(s) of "social justice" in education. *Review of Educational Research*, *76*(4), 507–535. doi: 10.3102/00346543076004507.

Nygreen, K., Madeloni, B., & Cannon, J. (2015). "Boot camp" teacher certification and neo-liberal education reform. In K. M. Sturges (Ed.), *Neoliberalizing educational reform America's quest for profitable market-colonies and the undoing of public good* (pp. 101–121). Dordrecht, The Netherlands: Springer.

Oakes, J., & Lipton, M. (2003). *Teaching to change the world*. Boston, MA: McGraw-Hill.

Parker, L., & Stovall, D. O. (2004). Actions following words: Critical race theory connects to critical pedagogy. *Educational Philosophy & Theory, 36*(2), 168–182.

Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher, 41*(3), 93–97. doi: 10.3102/0013189X12441244.

Paris, D., & Alim, H. S. (2017). *Culturally sustaining pedagogies: Teaching and learning for justice in a changing world*. New York, NY: Teachers College Press.

Pellow, D. (2016). Toward a critical environmental justice studies. *Du Bois Review: Social Science Research on Race, 13*(2), 221–236. doi: 10.1017/S1742058X1600014X.

Perea, S. (2018, November 3). Large number of New Mexico teacher vacancies called a 'crisis'. *Albuquerque Journal*. Retrieved from https://www.abqjournal.com/1241697/new-mexico-teacher-vacancies-called-a-crisis.html

Picower, B. (2012). Using their words: Six elements of social justice curriculum design for the elementary classroom. *International Journal of Multicultural Education, 14*(1):1–17. doi: 10.18251/ijme.v14i1.484.

Reich, J., Levinson, M., & Johnston, W. (2011). Using online social networks to foster pre-service teachers' membership in a networked community of Praxis. *Contemporary Issues in Technology and Teacher Education, 11*(4), 382–397.

Reynolds, M. (2011). Critical thinking and systems thinking: Towards a critical literacy for systems thinking in practice. In C. P. Horvath & J. M. Forte (Eds.), *Critical thinking* (pp. 37–68). New York, NY: Nova Science Publishers.

Rodriguez, D. (2012). Racial/colonial genocide and the "neoliberal academy": In excess of a problematic. *American Quarterly, 64*(4), 809–813. doi: 10.1353/aq.2012.0054.

Roediger, D. R. (1994). *Towards the abolition of whiteness: Essays on race, politics, and working class history*. Brooklyn, NY: Verso.

Rose, J., & Paisley, K. (2012). White privilege in experiential education: A critical reflection. *Leisure Sciences, 34*(2), 136–154. doi: 10.1080/01490400.2012.652505.

Sassi, K. J., & Stevens, H. (2019). Writing on demand in college, career, and community writing: Preparing students to participate in the pop-up parlor. *Language Arts Journal of Michigan, 34*(2), 11.

Seawright, G. (2014). Settler traditions of place: Making explicit the epistemological legacy of white supremacy and settler colonialism for place-based education. *Educational Studies, 50*(6), 554–572. doi: 10.1080/00131946.2014.965938.

Shroff, F. (2011). We are all one: Holistic thought-forms within indigenous societies indige-neity and holism. In G. Sefa Dei (Ed.), *Indigenous philosophies and critical education: A reader* (pp. 53–67). New York, NY: Peter Lang.

Shulman, L. (2003). No drive-by teachers; A Carnegie perspective. *The Hispanic Outlook in Higher Education, 14*(20).

Shumar, W. (2008). Space, place and the American university. In J. Caanan & W. Shumar (Eds.), *Structure and agency in the neoliberal university* (pp. 67–83). New York, NY: Routledge.

Slaughter, S., & Rhoades, G. (2004). *Academic capitalism and the new economy: Markets, state and higher education*. Baltimore, MD: Johns Hopkins University Press.

Sleeter, C. (2017). Critical race theory and the whiteness of teacher education. *Urban Education, 52*(2), 155–169. doi: 10.1177/0042085916668957.

Sleeter, C. E., & Grant, C. A. (1999). *Making choices for multicultural education: Five approaches to race, class, and gender*. Upper Saddle River, NJ: Prentice-Hall.

Smith, L., Tuck, E., & Yang, K. W. (2019). *Indigenous and decolonizing studies in education: Mapping the long view (Indigenous and decolonizing studies in education)*. New York, NY: Routledge.

Spring, J. (2016). *Deculturalization and the struggle for equality: A brief history of the education of dominated cultures in the United States*. New York, NY: Routledge.

Stokes, L., Heenan, B., Houghton, N., Ramage, K., & St. John, M. (2017). Teacher leadership as the scaling of teacher learning: Portraits from the college, career, and community writers program. *Inverness Research*, 1–29. Retrieved from https://inverness-research.org/reports/nwp-portfolio2017/C3WP-TchrLeadership-FINAL.pdf

Taylor, D. (2010). *Environment and social justice: An international perspective*. Bingley, UK: Emerald Group Publishing Limited.

Taylor, M., & Klein, E. J. (2015). *A year in the life of a third space urban teacher residency: Using inquiry to reinvent teacher education*. Rotterdam, The Netherlands: Sense Publishers.

Tuck, E., Mckenzie, M., & McCoy, K. (2014). Land education: Indigenous, post-colonial, and decolonizing perspectives on place and environmental education research. *Environmental Education Research*, *20*(1), 1–23. doi: 10.1080/13504622.2013.877708.

Turner, C. S. V., González, J. C., & Wood, J. L. (2008). Faculty of color in academe: What 20 years of literature tells us. *Journal of Diversity in Higher Education*, *1*(3), 139. doi: 10.1037/a0012837.

United Nations Environment Programme. (1975). *Report of the Governing Council*. United Nations: Nairobi & New York. Retrieved from https://wedocs.unep.org/bitstream/handle/20.500.11822/17274/75_0304_GC3_Report_K7510025.pdf?sequence=3&isAllowed=y

Wegner-Trayner, B., & Wegner-Trayner, E. (2015). Communities of practice: A brief introduction. Retrieved from https://wenger-trayner.com/wp-content/uploads/2015/04/07-Brief-introduction-to-communities-of-practice.pdf.

Willinsky, J. (1998). *Learning to divide the world: Education at empire's end*. Minneapolis, MN: University of Minnesota Press.

Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Black Point, NS, Canada: Fernwood

Winn, M. T. (2018). *Justice on both sides: Transforming education through restorative justice*. Cambridge, MA: Harvard Education Press.

Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race Ethnicity and Education*, *8*(1), 69–91. doi: 10.1080/1361332052000341006.