

JUSTICE AND PRACTICE: TENSIONS IN THE DEVELOPMENT OF SOCIAL
JUSTICE (TEACHER) EDUCATORS

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*This dissertation is dedicated to three teachers:
My grandmother, Patricia Nelson, the first teacher I knew;
My mentor, Dr. Karen Clark, the first teacher educator who taught me;
And my students, past and present, who teach me every day.*

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In my first years of teaching high school, the George C. Woodbury quote “No farmer ever plowed a field by turning it over in his mind” has adorned my classroom walls. Entering graduate studies, it had also been embedded in my e-mail signature. Yet throughout these interrelated journeys, I learned three things about mind-turning thoughts and field-turning action. First, good research, like good teaching, takes both. Second, that both the mind-work and the field-turning can often leave one stalled, stuck, and stymied. And last, that accomplishing these tasks requires learning from others, asking for help, and working together. There are so many important people to acknowledge who helped me with the mind-work and field-turning, who helped me when I was stalled or stuck, and who indelibly shaped my learning and growth as a teacher and researcher in the process.

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work. (This dissertation is also a product of having been “goal set.”) Collectively, their guidance has powerfully shaped this dissertation, indelibly influenced my trajectory as a teacher and researcher, and shown the way as north stars for what I hope someday to be.

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There are people specifically involved in my growth as a teacher educator in the social justice-oriented foundations course *School, Society and Self* who have deeply informed my growth as a teacher educator. Unparalleled is Dr. Karen Clark, noted in the dedication, who taught me as an aspiring teacher in the course, then invited me to co-

teach as a reminder of what value practitioners' knowledge can have in teacher education. Dr. Clark has provided for me a model of what truly valuing justice and equity in one's practice looks like when lived day-to-day, class-to-class. I would also like to thank those with whom I have co-taught the course, who have indelibly shaped my learning as a teacher educator: Mia Mlekarov, Luke Walker, David Sokoloff, Juan Gabriel Sanchez, Aruna Patel, Kate Dean, Dr. Davinah Smith, Dr. Joseph Nelson, and Dr. Brandon Miller. And further, the many Masters students I have had in six years of School, Society and Self, as well as the undergraduates I have taught in four years of an Urban Education survey course, have taught me perhaps more about taking action towards social justice than I have taught them.

The opportunity to stay rooted in teaching practice—teaching generally, but teaching in urban high schools specifically—has been critical for my developing sense of who I am as a knower and doer, thinker and field-turner. Here, really, I have to acknowledge the ways in which being part of schools and school communities which have been formative parts of my growth along the way. University City High School, where I began my teaching career, still leaves indelible marks on my soul in ways no other place has. From Principal Timothy Stults and school administrators encouraging teacher leadership, to Bill Logue, my longtime mentor to facilitated my growth as a teacher, to Patrice Berry, Kinneret Suberri, Karly Frisch, LaShundra McCook, Christine Longhitano, and the many amazing teaching colleagues that I “grew up” with—they have shaped my sense of what it means to be a practitioner in a vibrant school community. Moreover, it was the students of University City High School—especially in the wake of

the fight against the District’s closures in 2013—that taught me what it truly means for a teacher to learn from their students, and for student-teachers and teacher-students to be co-investigators and actors in the face of real problems. Entering graduate school full time, the opportunities presented to work in other schools—High School of the Future (and working with Dr. Jerusha Conner), Parkway Center City High School (with Dr. Karen Dunkley), and Kosloff Torah Academy (with Cheryl Epstein)—have enabled me to stay involved in the day to day work of teaching has strongly shaped my orientation towards ensuring research is grounded by the wisdom of practice. Finally, teaching this dissertation-writing year at William L. Sayre High School has proven critical in shaping the final stages of this research. It allowed me to be grounded in the work of full-time teaching as I wrestled with the questions of analyzing and representing the work of teaching. The love and support of Principal Jamie Eberle and Assistant Principal Judy Haughton, and the warm demander-teaching and warm friendship of Jada Warfield, has sustained me through these simultaneous journeys. And, of course, the students at Sayre have reminded me every day of just how awe-inspiring it is to work with young people, to learn from them, and to be part of their future journeys to college and careers, too.

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at University City High School, and a certain University City Ivy League university; a colleague in conceptualizing and leading Leaders of Change; someone that I have mentored, and who has mentored me in more ways that he knows. Adam Santos has been one of those rare childhood friends whose friendship spans spreadsheets and sports, politics and mathematics (loosely), 21 and puns, and every burning personal and social question worth talking about with a close friend, for over two decades now. Chris Jones I have known almost literally since I was born, and know will be a close friend through our whole lives. Special people like Jason Mikell, Vince Sawyer, and Darren Rogers were there every day, sustaining this journey beginning, middle, and end. As a teenager, I was fond of a quote, “When I find myself fading, I close my eyes and realize, my friends are my energy.” My friends’ energy has truly sustained me in accomplishing this goal, and I am very grateful to have them in my life.

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(And we have!) My sister, Natalie Schiera, has taught me the value of having that partner in crime to go through life together, bounce ideas off of each other, and support each other no matter what the challenges seem to be. (And we have!) And my grandparents, Marie and Jerry Schiera, Patricia and Sherwood Nelson, have taught me how to stay grounded in my principles, love unconditionally, and give to the world in big and small ways every day. (They have; and I try to live by their examples, every day.) And there are many other such teachers in the family—Kerry Kelley and Paige Comise, showing that family love goes beyond biological lines; aunts and uncles, and many cousins, north and south—they have all made this possible in ways they do not even know. Collectively, my family has quite literally done farmwork, like Woodbury’s quote, and quite directly lived in and through the changing nature of the United States’ cities, the setting of my work. They are the best teachers a budding student/teacher/researcher could ever ask for.

ABSTRACT

JUSTICE AND PRACTICE: TENSIONS IN THE DEVELOPMENT OF SOCIAL JUSTICE (TEACHER) EDUCATORS

Andrew J. Schiera

Sharon M. Ravitch

This dissertation explores how pre-service teachers conceptualize the relationship between justice and practice, and then navigate the tensions of their student teaching context to enact their beliefs in their teaching practice. Starting from the assumption that all teachers must understand how their practice challenges rather than reproduces inequities, this proposal's theoretical framework explicates four elements of a social justice educator: an orientation towards justice, a critical frame for understanding the relationship between macro-level structures and micro-level interactions, and conceptual and practical tools to live this in one's practice/praxis. A literature review of Social Justice Teacher Education (SJTE) and Practice-based Teacher Education (PBTE) along these four dimensions suggests complementary possibilities for facilitating the preparation of social justice educators. The qualitative study, leveraging practitioner research methodologies, how pre-service teachers developed the conceptual and practical tools of social justice educators. Findings pre-service teachers suggest that pre-service teachers varied in their conceptualizations of how teachers acted towards more just outcomes, and in their relation of their teaching aims to the real world. Additionally, pre-service teachers responded to tensions they countered in their particular school context by planning and enacting units of instruction that fulfilled their teaching aims, responded to

the contextualized tensions, reflected their conceptualizations of justice, and met their students' needs.

TABLE OF CONTENTS

ACKNOWLEDGEMENTS	iv
ABSTRACT	xi
LIST OF TABLES	xv
LIST OF ILLUSTRATIONS AND ARTIFACTS	xvi
CHAPTER 1. INTRODUCTION: FOUR VIGNETTES INVESTIGATING JUSTICE AND PRACTICE IN TEACHING AND TEACHER EDUCATION	2
Four Levels to Examine the Intersection of Justice and Practice in Teaching and Teacher Education	4
Conceptual Framework for This Dissertation Study	11
Organization of this Dissertation	36
CHAPTER 2. THEORETICAL FRAMEWORK: AIMS, FRAMES, AND POINTS OF CONVERGENCE FOR JUSTICE AND PRACTICE	39
Theoretical Framework: Conceptualizing Justice, Equity, and Teaching Practice in Context.....	40
A Literature Review Looking Up Levels: Analyzing SJTE and PBTE in terms of Aims and Frames	54
Theorizing Convergence from the Literature, and Investigating Convergence in Pre-service Teachers’ Practice.....	74
CHAPTER 3. RESEARCH METHODOLOGY AND DESIGN	78
Research Methodologies Befitting Investigations of Justice and Practice	78
Research Methods and Validity	86
CHAPTER 4. FINDINGS: CONCEPTUALIZING JUSTICE AND EQUITY, CONCEPTUALIZING TEACHING PRACTICE FOR THE “REAL WORLD”	121
Finding 1: Conceptualizing Taking Action Toward Justice	122
Finding 2: Relating Aims of Teaching Practice to the “Real World”.....	162
Discussion: Linking Conceptualizations of Justice and the “Real World”	188
CHAPTER 5. FINDINGS: CONTEXTUALIZED TENSIONS AND CREATIVE ENACTMENT	198
Finding 3: Identifying Contextualized Tensions.....	199
Finding 4: Demonstrating Creative Enactment.....	237

Discussion: Intersections of Justice and Practice in these Emblematic Examples	285
CHAPTER 6. CONCLUSION AND IMPLICATIONS: TOWARDS A COMMUNITY OF PRAXIS OF TEACHERS AND TEACHER EDUCATORS	295
Implications and Recommendations	297
Directions for Future Research	304
Towards a Community of Praxis of Social Justice (Teacher) Educators.....	306
APPENDICES	310
Appendix A. EDUC 544, School, Society & Self Syllabus.....	310
Appendix B. Master’s Portfolio Teacher Research Assignment	320
Appendix C. Data on Pre-service Teachers’ School Contexts	323
Appendix D. High-leverage Practices as Identified by TeachingWorks (2017) and the University of Michigan (2015).....	325
Appendix E. Interview Protocols with Pre-service Teachers	328
Appendix F. Data Analysis Codebook and Definitions.....	361
Appendix G. Validity Threats and Research Design Responses	363
BIBLIOGRAPHY	364

LIST OF TABLES

Table 1. Possibilities for Convergence Between SJTE and PBTE	75
Table 2. Sources of Participants across Three Teaching Contexts	90
Table 3. Participants in This Dissertation Study.....	92
Table 4. Pre-service Teachers' Conceptualizations of Teacher Action for Justice	130
Table 5. Conceptualizations of Teaching Aims in Relation to the "Real World"	164
Table 6. Conceptualizations of Justice and Conceptualizations of Practice.....	194
Table 7. Emblematic Examples of Designing and Enacting Practice that Responds to Aims, Frames, and Tensions.....	238

LIST OF ILLUSTRATIONS AND ARTIFACTS

Figure 1. Four Levels for the Intersection of Justice and Practice in Teacher Education	5
Figure 2. Theoretical Framework: Aims, Frames, and Context	40
Figure 3. Aims and Frames for Equity and Justice	41
Figure 4. Aims and Frames of Practice	50
Figure 5. Mapping Data Collection Methods on to Study Research Questions	96
Figure 6. Venn Diagram of Pre-service Teachers' Contextualized Tensions	201
Artifact 1. Essential Questions in Arthur's "Colonialism on Display" Unit	241
Artifact 2. Arthur's Graphic Organizer for Appropriation vs. Appreciation	246
Artifact 3. Calendar for Clayton's "Personal War Narratives" Unit	257
Artifact 4. Slides in Sherwood's "Introducing Critical Lenses" Lesson	268
Artifact 5. Calendar for Sherwood's "Introducing Theoretical Lenses" Unit	270
Artifact 6. Sarah's "Character Pitch" Final Assessment Directions	283

CHAPTER 1

INTRODUCTION: FOUR VIGNETTES INVESTIGATING JUSTICE AND PRACTICE IN TEACHING AND TEACHER EDUCATION

Sarah¹ is a white, middle class, suburban-raised pre-service teacher enrolled in a one-year teacher education master's program focused on urban teacher preparation. In one of our interview sessions, she was discussing her observations of a pre-service teacher enrolled in a different university-based teacher education program, but who student taught at the same Philadelphia public school as she. Sarah said this other pre-service teacher “did not have a social justice focus.” Discussing her observations of this pre-service teacher's instruction, she explained:

She is a really good at like, instructionally, like, can talk about these really minute details about like, you know like, if a student isn't like taking notes, here are strategies to get them to take notes, many things, but she had not thought about like the bigger picture of like how what she was doing was gonna influence students outside of, or influence their lives outside the classroom or have any effect outside of school (Sarah, Interview, 2/15/2016).

Here, Sarah communicates a difference between a novice teacher focused deeply on instructional effectiveness and student achievement, and an awareness of the “bigger picture” in which these teacher-student interactions (and relationships) are situated. This raises a number of questions at the nexus of social justice and professional practice, namely: how do pre-service teachers like Sarah understand the relationship between justice and practice? What additional frames or understandings would the other pre-service teacher need in order to be not only an effective instructor, but also a social

¹ All names of people and places in this dissertation are pseudonyms.

justice educator (e.g., Cochran-Smith et al., 2009; Picower, 2013)? And further, are there specific practices that would enable teachers like Sarah to both conceptualize her work in terms of this bigger picture, as well as become proficient in enacting her practice to achieve these larger aims?

I was engaged in this conversation with Sarah as a fellow teacher in Philadelphia public schools; as her teacher educator, a co-instructor of the social justice-oriented foundations course she took as part of Penn's teacher education program; and a teacher researcher, seeking to understand how pre-service teachers conceptualize justice and equity in relationship to their (emerging) teaching practice, how they seek to enact this in their student teaching practicum, and what tensions they experience as they try to do so. This practitioner research dissertation study follows seven graduate-level pre-service teachers, including Sarah, in a year-long, university-based teacher education program, from summer course they took with me to and through their student teaching in high schools in Philadelphia. Using qualitative research methods, including interviews, focus groups, document analysis of their graduate-level work, and analysis of artifacts of their teaching practice, I investigate these three research questions:

Research Question 1. What is the relationship between how pre-service teachers conceptualize their teaching practice and their beliefs and understandings about justice and equity?

Research Question 2. How do they try to enact those conceptualizations in the context of their student teaching placements?

Research Question 3. What, if any, tensions arise as they negotiate the relationship of justice/equity and their enacted teaching practice in their student teaching placement context?

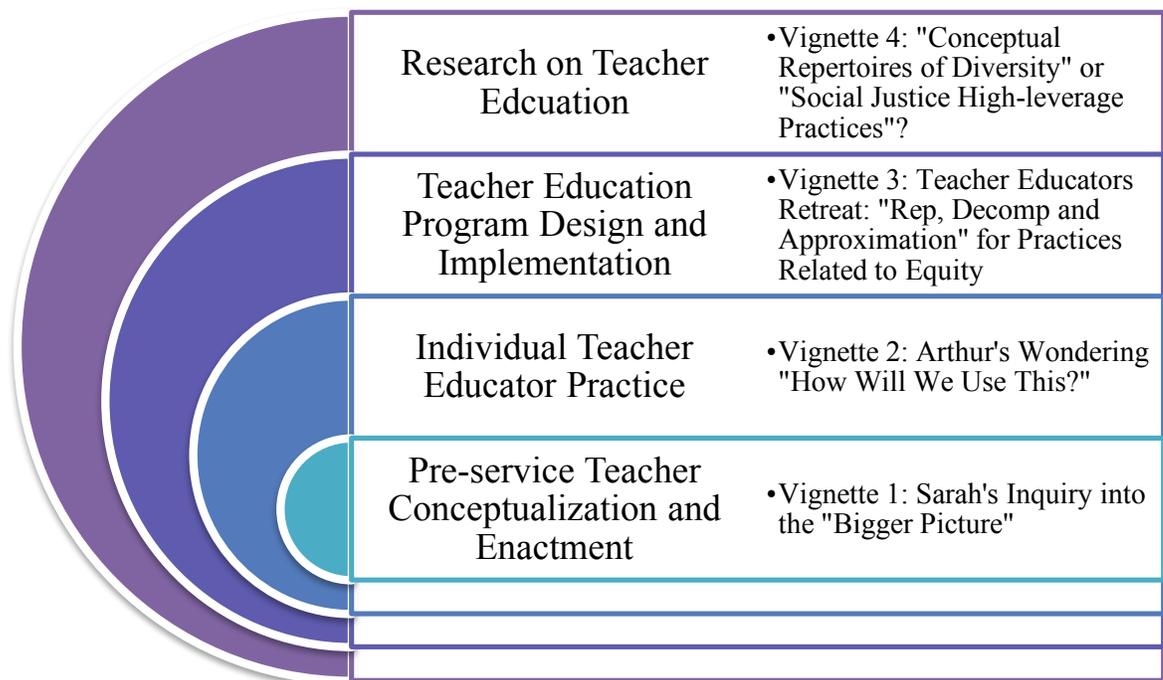
Sarah's vignette illustrates the way pre-service teachers conceptualize and enact this relationship between teaching practice and justice and equity. However, the tension among these constructs does not occur solely at the level of the pre-service teacher. As Figure 1 shows, these tensions "fold outward" to other levels of teaching, learning, and teacher education. Next, I share three more vignettes to illuminate these further levels at which justice and equity and the development of teaching practice emerge in tension—and thus, why starting with these research questions are important. Then, I elucidate the conceptual framework (Ravitch & Riggan, 2017; Ravitch & Carl, 2016) for this study, focusing on my researcher identity and positionality, my tacit theories and assumptions, the local context and setting of the study, the macrosociopolitical moment that shapes this study, and a broad sketch of the methodologies and methods pursued in this study. I conclude by outlining the plan for the succeeding chapters of this dissertation.

Four Levels to Examine the Intersection of Justice and Practice in Teaching and Teacher Education

Figure 1 presents four levels at which the intersection of justice and practice might be examined in teacher education. Vignette 1, in which Sarah reflected on her and another pre-service teacher's teaching practice, illustrates the core. If teacher education programs are successful in facilitating pre-service teachers' development as justice-minded educators, or as proficient in teaching practice, it would manifest in pre-service teachers' conceptualizations and enactment of their teaching practice. But this conversation takes on more layers. Justice and practice are also implicated in what teacher educators teach, how they teach it, and what pre-service teachers learn from it;

how teacher educators in teacher education programs conceptualize and organize their aims relating to justice and equity; and how teacher education researchers conceptualize and investigate the teaching and learning of justice and practice. After discussing the three remaining levels, using vignettes from my emerging practice as a social foundations teacher educator in each, I explain why it is important that this practitioner research dissertation study begins where it does—back at the level of Sarah and her conceptualization and enactment of teaching within a “bigger picture.”

Figure 1. Four Levels of the Intersection of Justice and Practice in Teacher Education



Vignette 2: A Course that Straddles “Big Ideas” and “Day-to-day Application”

Arthur is a pre-service teacher in the same teacher education program and cohort as Sarah. The justice-oriented social foundations course I teach, in which both Sarah and

Arthur were students, aims to uncover the historical, social, political, economic, and cultural forces which have shaped schools, and structured the inequities in and among them. Concomitantly, it aims to support pre-service teachers in investigating themselves, their social location, and their role in counteracting rather than reproducing these inequities. (See Appendix A for the course syllabus, as taught in Summer 2015 to Arthur and Sarah.) As a summer course, the pre-service teachers do this in anticipation of entering an urban high school for their student teaching practicum in the fall. In his journal for the last session, Arthur captured his learning in the course, and the dilemma he faced looking ahead to his student teaching:

For the summer term, classes have naturally gravitated towards a focus on the ‘big ideas.’ This is, after all, a first introduction into the profession of teaching. . . . We need to know the aspects of larger culture and society that force their way into the classroom. School, society and self has fundamentally altered the manner in which I regard a plethora of social and political issues. I have no doubt that the material and discussion will make me a more considerate educator. There were times though, during the summer semester, when I failed to see the direct link between what was being covered and day-to-day practical application. For some issues it is easier to see this link than for others; but there is always a transition from the broad view to the microscope. As an impatient, rash, inexperienced student, I sometimes found myself thinking, “this is great to know, but how will I use it?” (Arthur, Journal, 8/5/2015).

Like Sarah, Arthur is considering the relationship between a teaching vision that includes the awareness of social and political issues; here, he asks, how does he embed this in his day-to-day enactment (the “day-to-day practical application”) of his work as a teacher? For me, as Arthur’s teacher educator, the question is a related one: How do social foundations teacher educators, teaching social foundations with a justice-oriented aim, help their pre-service teachers feel both conceptually prepared as well as practically ready

to be social justice-minded educators in a real school, through their real teaching?

Moments like this, which have emerged consistently in my six years co-teaching *School, Society and Self*, are the root of the problem of practice (e.g., Cochran-Smith & Lytle, 2009) that animates this practitioner research study. In Chapter 2, I more fully explicate this “story of the question” that has emerged in my practice as a teacher educator, trying to ensure that *School, Society and Self* meets both of Arthur’s needs.

Vignette 3. A Teacher Education Community of Practice Trying to Connect Practice to Equity

Our university-based teacher education program, with a traditional coursework-and-practicum based program as well as multiple alternative certification programs, recently convened a day-long retreat to provide professional development to teacher educators of all stripes. The aim of the retreat was to organize our disparate work around our institution’s newly-refocused themes: equity and diversity, practice, and inquiry. Given a concerted effort at program redesign, our meeting offered a starting place for teacher educators explore what this might mean for us in practice. In the morning session, teacher educators and researchers presented Grossman et al.’s (2009) framework on how varied professions—clergy, clinical psychologists, and teachers. The framework distills the learning of professional practice as a matter of three phases: seeing and hearing examples of how teacher educators have incorporated investigating representations of practice, decomposing them to their elemental parts, and approximating them before doing them at full-speed in various methods courses. In the afternoon, we considered these questions related to equity:

- What are practices and components of practice that have implications for issues of diversity and equity?
- In your classes, how do you prepare teachers to accomplish some of the goals that Delpit suggests?
- How might you adjust your class to enhance the teacher's capacity to DO these things - i.e. to build their capacity to enact practices in ways that recognize issues of diversity and equity?
- Return with list of ways that teacher educators can/do provide rep, decomp, approximations around practices and components of practice that have implications for issues of diversity and equity (Teacher Retreat Question Prompts, 6/27/2016).

Note the ways in which diversity and equity are considered *in terms of* “practices and components of practice,” “enhancing the teacher’s capacity to DO these things,” and specific examples of “rep, decomp, approximations” [sic] of these diversity- and equity-related practices. The assumption for this list of questions was that teacher development around equity and diversity occur on the terrain of learning teaching practices. Questions that arise from this assumption include: what are the implications of positioning equity and diversity within the frame of learning teaching practice? What would be the implications of the opposite positioning, seeing learning teacher practice within the frame of equity and diversity (e.g., Cochran-Smith et al., 2009)? How do teacher education programs create a cohesive program that enables pre-service (and/or in-service) teachers to continue to learn about equity and practice, together?

Vignette 4: The Academic Conversation on “Conceptual Repertoires of Diversity” and “Social Justice High Leverage Practices”

In the *Journal of Teacher Education*, the last edition of 2009 included an article by Ball and Forzani, a call to action for moving teacher education curriculum to be increasingly rooted in teaching practice. The authors explained how this shifts teacher

education classes' content from knowledge to practice, embedded in a pedagogy of learning practice. For social foundations classes like mine, where concerns of justice, equity, and diversity are often taught conceptually, the authors suggest the need for a "reorientation—but not abandonment—of the foundations of education in preparing teachers" (Ball & Forzani, 2009, p. 507). Instead of occurring from a "broad academic studies," teacher educators of the social foundations could still "enable a practice-based approach" by "delv[ing] into these issues close to the points at which the need for perspective and insight arises in teaching" using "authentic, on-the-ground problems" of teaching practice "using records of practice and cases, examples and concrete instances" (p. 507). In a separate journal, in January 2010, McDonald (2010) penned a conceptual piece entitled "Social Justice Teacher Education and the Case for Enacting High-Leverage Practices." Combining the mission of justice-oriented teacher education with the problem of pre-service teachers learning the practices they will enact in their future classrooms, she concluded:

Identifying high-leverage social justice practices and rethinking the pedagogies of social justice teacher education to focus on the problem of enactment requires an important addition to the scholarship of social justice teacher education. It requires a systematic research agenda focused on what constitutes social justice practices in the context of teaching; it requires scholars to more clearly parse out specifics of practice; and it requires teacher educators to develop pedagogical strategies that provide prospective teachers with opportunities to learn in assisted contexts the practice of teaching for social justice (p. 454).

Mirroring the premise of our teacher education program's discussion in Vignette 3, these researchers sought to understand how the social foundations in teacher education might take a practice-based approach.

The very next issue of *Journal of Teacher Education*, the first of 2010, included two prominent researchers in multicultural teacher education taking up the relationship between teacher education and cultural diversity. Gay (2010a) emphasized the need to address pre-service teachers' attitudes and beliefs about cultural diversity, precisely because "beliefs about race, class, culture, ethnicity, and experience affect instructional behaviors" (p. 147). Milner (2010) went further, delineating five "conceptual repertoires of diversity"—namely, colorblindness, cultural conflicts, myth of meritocracy, deficit conceptions, and expectations—that pre-service teachers must interrogate *before* moving on to how these manifest in practice. As he explained, "Starting with teachers' conceptual repertoires of diversity is the most appropriate place to begin a discussion because teachers' thinking plays such a critical role in their curriculum practices and pedagogical decision making" (p. 127). Milner acknowledged that learning instructional practice is critical for teacher education, and proposed that "future discussions should focus on developing a core set of practical examples and experiences related to diversity and teaching culturally diverse students—examples and experiences that could also be part of the teacher education curriculum" (p. 127). Here, Milner posed a different recommendation for the relationship between justice, equity, diversity and professional practice—emphasizing that conceptual understanding of justice, equity and diversity come first, as the foundation upon which practices are learned.

The work of Ball and Forzani (2009), McDonald (2010), Gay (2010a), and Milner (2010) represent the academic conversation around justice, equity, diversity, teacher education curriculum, and teacher education practice at one moment in time. We might

imagine a rich and exciting conversation in the academy: what should be the relationship in preparing pre-service teachers for justice, equity, diversity, and practice? Is the best overlap a “conceptual repertoires of diversity” be taught alongside “social justice high-leverage practices” in a “practice-based approach to the broader foundations on which teaching rests”? How would clarifying the relationship among these elements in teacher education both provide a guide for teacher education programs who aim to prepare teachers for justice, equity, diversity, and practice, as well as a research program for scholars to investigate what should be taught, how it should be taught, and what effects it has on teaching and learning? These are not so different from the wonderings Sarah and Arthur have. What should be the relationship between justice and practice in teacher education is a tension that emerges at all of these levels; this study begins at the core.

Conceptual Framework for This Dissertation Study

Having located my research questions among these four levels of Figure 1, it is important to explicate the conceptual framework that underpins this study. Ravitch and Carl (2016) describe the conceptual framework for any research study as an “ecosystem,” in that an entire research study is “a complex system with multiple parts that are both separate from each other and connected by and within a larger system” (p. 40). In this section, I first discuss the intertwined nature of the micro context for the research, the researcher’s social location and positionality, and my tacit theories. These are central not only for this qualitative study, but because practitioner research studies are firmly rooted in a contextually-grounded practitioners’ exploration of their practice. Then, I discuss the macrosociopolitical contexts of the research—namely, the nature of U.S. education and

teacher education at this moment, including the emergence of Social Justice Teacher Education and Practice-based Teacher Education as responses—in order to foreshadow the Theoretical Framework in Chapter 2 and the larger forces shaping my work as a practitioner and practitioner researcher. Lastly, I revisit the research questions, research goals achieved through their investigation, methodological approach and research methods involved in the pursuit of the research questions, further explicated in Chapter 3, the chapter on methodology and methods. In each of these sections, I connect the elements of the conceptual framework to the goals and significance of the study.

The Micro Context: Penn’s Teacher Education Program, Philadelphia’s Schools, and My Positionality as a Practitioner Researcher

Conceptual frameworks go beyond theoretical frameworks in that they also incorporate the researchers’ identity, positionality, and lived experiences, implicit theories, and goals as an orienting dimension of the research (Ravitch & Carl, 2016). Locating oneself in one’s study is also a core aspect of practitioner research studies. In “Teacher Research in the Contact Zone,” Lytle (2000) notes that the work of practitioner researchers is profoundly shaped by the researcher’s location (“who is doing the work”) and orientation (“what it is about, what it is for, and why”) (p. 692). In this section, I capture my (ongoing) development as a social justice teacher and teacher educator, which shapes my orientation towards investigating the research questions at the heart of this study.

Researcher positionality, tacit theories, and assumptions. All research is an interpretive act, and thus, the first context that is critical to acknowledge is my context—

how my identity as a teacher, teacher educator, and researcher has led to this study, and necessarily shapes this study. I am a White, gay male who grew up in the lily-white suburbs of Chicago. I proudly attended public school—a large, comprehensive suburban high school in a district noted for its strong academics, with very little by way of racial diversity, but with an emerging population of Eastern European and Arab immigrants. I had many engaging, riveting teachers—as lecturers and storytellers, mostly—that made me love history and love the possibility of teaching. A two-day student exchange with a mostly-Black inner-ring suburban school across Interstate 57 first illustrated to me the disparities in educational opportunity, in suburban Chicago and beyond. As I traveled to the University of Pennsylvania for my undergraduate work, with the memory of my inspiring teachers and the possibility of bringing these talents to an urban school, in mind.

As I began volunteering in local public schools, I developed close relationships with teachers and students, and began to see teaching in this setting as a real possibility for me. I enrolled in a teaching fellowship that would include attending Penn’s master’s in Teacher Education program, ideally student teaching at University City High School (where I had spent the most time volunteering, and felt most at home), and then sought a job at that school upon graduation. In Summer 2009, I took the first class of the teacher education program, *School and Society*—the course I now teach to pre-service teachers like Arthur and Sarah. It completely reshaped my understanding of what it meant to be a White teacher in urban schools. It pushed me to see the societal-level structures that shaped education inequalities; and critically reflect on my own positionality, encoded in colorblindness, normative whiteness and white privilege, that shaped my initial “savior”

mission as a teacher. It was the beginning of an emerging conceptual understanding of how I could be one part of the solution in socially just outcomes inside and out of the classroom, and it undergirded my learning in other classes, and my understanding of the work I hoped my student teaching would do in the world. School and Society, as a course, had prepared me to understand how macro and micro forces were shaping my classroom, but what did *doing* something about that actually look like in practice? My wondering, in this sense, mirrored Arthur's wondering described earlier. I developed an evolving ability to see how my everyday practices were embedded with implications for social justice, but my learning was largely a matter of trial and error, and values-in-action.

Somewhat parallel to my learning as a social justice educator was my learning as a teacher educator. Beginning in 2010, the instructor of the School and Society course, Dr. Karen Clark, invited me to co-teach it with her in subsequent summers. Since 2014, I have been the lead instructor. Through these years, I have begun my learning on the teacher educator side: I've struggled to understand, more deeply, how social justice-oriented foundations courses help shape and re-shape pre-service teachers' understandings of themselves, their students, their schools, and society; and, what does that mean for supporting not just their conceptual development but also their practices when they enter the classroom. Until 2013, when the University City High School closed, I did this from my position as a current teacher in an urban public school; after that, I have done so as a full-time doctoral student in Penn's Teaching, Learning, and Leadership division; and in this last year, in analyzing and writing this dissertation, I have

done so back in the field, as a social studies teacher at William L. Sayre High School in Philadelphia.

My learning the practice of a teacher educator has also been an unfolding and evolving process. I initially drew on mentoring by Dr. Clark about approaches to pre-service teachers' learning in these spaces; in essence, I was drawing on the knowledge-in-practice she had generated as a teacher education practitioner (Cochran-Smith & Lytle, 1999). Not until I became a doctoral student did I more actively seek out formal research about social justice-oriented foundations classes—an example of knowledge-for-practice (Cochran-Smith & Lytle, 1999). I also began to subject my practice as a teacher educator to more intentional reflection, what Cochran-Smith and Lytle (1999) refer to as knowledge-of-practice. For instance, I explored whether, in challenging undergraduates' deficit conceptions of urban students, whether I was deficitizing my undergraduate students themselves in the process. As a teacher educator, these investigations represent a key value that undergirds my practice and my research: I am developing in the same ways, becoming a social justice educator and teacher educator, in similar ways as the pre-service teachers that I teach. As I continue to explore the conceptualization and enactment of social justice teacher educators—in service of supporting my pre-service teachers becoming social justice educators in Philadelphia schools—I also have to be attuned, with a critical frame, to the way that my practice is oriented towards more just outcomes. In short, as a teacher, I have developed a strong sense that all teachers must be social justice educators.

Such a belief—that all teachers must be social justice educators—is an example of a tacit theory that I hold as a practitioner researcher (Ravitch & Carl, 2016). As a researcher, it is critical to make one’s own tacit theories explicit, to subject them to reflexive investigation, else they invisibly guide one’s research without attention or intention. My tacit theory that all educators must be social justice educators is profoundly rooted in Tatum’s (1997) analogy of racism and injustice to a “moving walkway.” In this analogy, the functioning that reproduces inequity in society is as consistent as the machine running the moving walkway at an airport; as an individual, we may be either actively racist, increasing our inequity speed; actively anti-racist, walking against the direction of the walkway; or passively racist, standing still as inequities continue to reproduce themselves. Analogies like this one clarify the relationship between society and self: there are larger systems at play, and they are invisibly and unnoticeably taking us places unless we are both aware of that direction, and conscious of our choices. Our action or inaction is always in reference to the larger structures in society, reproducing inequities by race (and class, and culture, and gender, and sexuality, and ability, etc.). This tacit theory guides both my work as a teacher and teacher educator, as well as the aim of this research study, to challenge rather than reproduce inequities in society.

I have come to understand how my work, as a teacher educator, is to support pre-service teachers in orienting their practice towards justice; to help facilitate them seeing, from a critical frame, how their work in the micro-contexts of classrooms has implications for the broader transformation of society. For students like Arthur, I have struggled with creating a justice-oriented foundations class that both “has fundamentally

altered the manner in which I regard a plethora of social and political issues,” and also address the concern of practice, “this is great to know, but how will I use it?”

The Local context: Penn’s Teacher Education Program. Beyond my researcher and identity and positionality, it is important to explicate the micro context of this study—the teacher education program in which I taught *School and Society* to pre-service teachers like Sarah and Arthur, and the student teaching practicum placements in Philadelphia in which the participants in this study (including Arthur) learned to teach.

My work in the University of Pennsylvania’s Teacher Education Program (TEP) in Summer 2015 provides a setting to investigate conceptual and practical development of pre-service teachers to become social justice educators. Penn TEP’s ten-month, master’s degree program includes foundations and methods coursework and a school year-long placement student teaching in a Philadelphia school, culminating with an online teacher research portfolio. Students can get certifications in elementary, middle, or secondary education. In identifying the program’s aims, TEP’s website emphasizes that it prepares “ethical, reflective, collaborative, and visionary educational leaders” (Penn GSE Teacher Education Program, 2015). The five commitments listed under “Our Mission” situate TEP’s work in the current context of U.S. education generally and teacher education specifically. Two commitments emphasize the mission’s embeddedness in teacher education movements that emphasize justice and equity: to “urban education and social justice,” and to “teaching diverse learners” so that all students, including English Language Learners and students with disabilities can succeed (Penn GSE Teacher Education Program, 2015). The remaining three commitments—to “taking an inquiry

stance,” “working within a community of practice,” and “preparing future leaders in education”—illustrate the program’s valuing of the practice and profession of teaching (Penn GSE Teacher Education Program, 2015). In this way, Penn TEP’s mission reflects the values of justice and practice at the heart of broader movements in US education and teacher education, narrated in the third and fourth levels of vignettes described earlier.

In the summer semester—the first semester in which pre-service teachers participate in the program—all take EDUC 544, School, Society, and Self (SSS), the social justice-oriented foundations course that I co-teach in the program. Summer 2015 was my fifth year as a co-instructor of the course. In years past, I had taught the secondary education cohort’s section of the course; however, Summer 2015 represented the first year in which TEP experimented with mixed sections of elementary, middle, and secondary pre-service teachers taking the course together. I co-taught with Amanda and Elaine. Amanda, a Black doctoral student at a nearby university, had grown up attending Philadelphia public schools, had previously matriculated from TEP’s elementary cohort, and had taught middle school math in Philadelphia before entering her doctoral program. I also co-taught with Elaine, a White woman who grew up in Philadelphia’s suburbs, a middle school social studies educator who had graduated from TEP’s secondary cohort. We co-planned our course with Jeffrey and Samuel, both of whom have received doctorate degrees for studies related to urban education, who taught the other section of SSS. As I describe further in the Methods chapter, all of the participants in this study were enrolled in Amanda, Elaine, and my section of SSS.

In the summer session, secondary-level student teachers also took a course on Teaching and Learning in Urban Contexts, as well as engaged in a summer fieldwork placement to build relationships with high school students in local programs that facilitate academic, social, and emotional development. In the fall, student teachers begin their full, one-year student teaching practicum in addition to continuing their coursework. They are generally placed in Philadelphia public schools and paired with one (sometimes two) cooperating teachers called “classroom mentors” for the whole academic year. In the fall semester, they attend their practicum schools in the mornings every day; in October, they begin to co-teach and then lead-teach one high school course. They also take courses in adolescent development, content-area methods, a field seminar, and one elective of their choice. In the spring semester, they are in their practicum schools for the full school day. Through January and February, they begin to lead teach a second and third course. They continue to take content-area methods and a field seminar. Throughout the year, they attend special education course that meets approximately bi-monthly. They are also supported by a supervising teacher called a Penn Mentor, who responds to their journals as well as visits their classroom once per week. The culminating project is a teacher research project—a Master’s portfolio that includes their own teacher research project. Pre-service teachers identify a problem of practice or an inquiry question mid-year, and begin researching and exploring it (both in the literature, and in their classroom practice). It culminates with an online teacher research portfolio showcasing their work. (See Appendix B for the Master’s Portfolio assignment description and requirements.)

The Local context: Philadelphia and Philadelphia’s schools. As noted above, pre-service teachers were placed in Philadelphia public schools to complete their student practicum. Here, I describe this local context in relationship to the word “urban”—which can be read to accurately capture the complexities of the context, school district, schools, teachers, and students, but can also be over-read and over-generalized as a deficitizing code word for race and class (Watson, 2011a, 2011b). Philadelphia is truly an urban center—which by this, I mean that it has the conditions and assets of urbanicity Gordon (2003) writes about: “a high degree of diversity and heterogeneity, conflicting lifestyles of people who live in close proximity, cultural richness, a concentration of material resources, ease of communication, geographic mobility, and the coexistence of fluidity and rigidity in institutional and personal behavior” (p. 189). Philadelphia is the sixth largest city in the United States, home to 1.5 million residents. According to the U.S. Census Bureau, in 2015, 44.0% of residents were Black or African-American, 7.4% of residents were Asian, 35.4% of residents were White or Caucasian, and 14.0% of residents were Latino (U.S. Census Bureau, 2015). And yet, of the 100 largest US cities, Philadelphia is the fourth most-segregated (Silver, 2015). Philadelphia has one of the highest rates of poverty in the nation, with 25.4% of all persons living below the poverty line (U.S. Census Bureau, 2015). And yet, according to *Governing Magazine’s* analysis of Census data, 28.7% of Philadelphia’s Census tracts have been in the process of gentrification since 2000, the twelfth-highest rate of the 50 largest U.S. cities (Maciag, 2015). Philadelphia is home to historical and cultural institutions as old as the United States’ founding, and a flourishing “eds and meds” sector that employs tens of thousands

in local universities and health care institutions—and yet, has been and continues to be shaped by larger systemic structures which reproduce advantages for some and disadvantages for others along racial, ethnic, income, gender, and other lines.

The School District of Philadelphia is the eighth-largest by enrollment in the nation (School District of Philadelphia, 2017). Milner (2012), in seeking to create a typology of urban schools and school districts, would consider it to be “urban intensive”—given its location a large, dense metropolitan city, combined with out-of-school factors like housing, poverty, and transportation, make it challenging to provide enough resources and effectively teach all children. The School District is composed 304 schools (district-run and charter), 89 of which serve ninth through twelfth grade students. Of the seven secondary-level pre-service teachers who are the participants in this study, one conducted their student teaching practicum in a neighborhood comprehensive high school, three conducted their student teaching practica in established, relatively traditional city-wide special admission schools (magnet schools), and three conducted their student teaching practica in newer, innovative and progressive district-run city-wide admission schools. (Appendix C includes data on the seven schools at which participants in this study study taught.) The School District has faced continuous academic and budgetary struggles, and yet aims high to provide all students an exceptional education.

I use the term “urban” in relation to “urban teachers” and “urban students” throughout this paper. In describing this term, I want to be very clear about what I do and do not intend it to mean. As Watson (2011a, 2011b) writes, the term “urban student” and “urban school” is often used as code for low-income Black and Latino students and the

“inner city” (another code word) schools they attend. Teachers, researchers, and every-day citizens who use this language thereby norm “suburban” schooling as “normal” schooling, render “urban” schooling abnormal, and talk about race without ever speaking its name (Watson, 2011a). Presenting Philadelphia’s students in this way risks relegating them to what Adichie (2009) terms a “single story”: “show a people as one thing, as only one thing, over and over again, and that is what they become.” To be sure, the data presented above are real; these are the realities of Philadelphia and its schools. The School District reflects the city’s diversity, and in the academic year the pre-service teachers student taught (2015-2016), the school district’s student body was 51.47% Black, 19.31% Latino/a, 13.64% White, and 7.95% Asian. Further, over three-fourths of students were considered economically disadvantaged and qualify for free or reduced-price lunch. System-wide, 42.6% of Philadelphia’s students were advanced or proficient on the state-wide standardized Literature exam; 55.3% and 35.8% were passing the Algebra 1 and Biology exams, respectively. 6.14 of every 100 students enrolled in the academic year drop out. (See Appendix C for School District data.) And yet, from my past and current experiences as a teacher in the School District, Philadelphia’s students’ talents are deep, and their aspirations are high. The pre-service teachers in this study found their classroom and school contexts similarly complex, and similarly rich.

In this first section of the conceptual framework, I have discussed my researcher identity and positionality—including my experiences as an alumni of Penn’s Teacher Education Program, and my work as teacher in urban schools and teacher educator in School and Society—all of which inform my tacit theories related to justice and equity

(Ravitch & Carl, 2016). This profoundly shapes my personal and practical goals for this work (Maxwell, 2013). Like Sarah's initial vignette, one personal goal I have is to learn about pre-service teachers' conceptualizations of the relationship between equity and practice, and through reflection, understand and make visible my own. Like Arthur's response in Vignette 2, one practical goal I have is to use this practitioner research study to become a better teacher educator in our justice-oriented social foundations course, *School and Society*.

The Macro-sociopolitical Context of Teaching and Teacher Education in the United States

The three micro-contexts just discussed—my own lived experiences as a researcher and their implications for positionality in this study; the context of Penn's Teacher Education Program; and the context of Philadelphia and its schools—have shaped the research questions, participants, design, analysis, and representation in this dissertation. Zooming out, the larger macrosociopolitical context profoundly shapes research studies, because they occur at a particular moment in place and time, shaped by the forces that shape that moment in time (Ravitch & Carl, 2016). This study's investigation into the tension between justice and practice emerges at a particular moment in time in the U.S. context, the U.S. education context, and the U.S. teacher education context. Seventeen years into a new century, teachers and teacher educators face the confluence of four forces that shape the relationship between their teaching practice and the achievement of equitable educational opportunities for all children—the demographic divide between teacher and student demographics, continuing systemic inequities in

education, standardization and accountability measures as policy-level responses to the achievement gap, and a diversification in forms and structures of teacher education to meet this need. These macrosociopolitical forces envelope and infuse this study—how it shapes pre-service teachers’ conceptualizations of the relationship between justice, equity, and practice; how it shapes my understandings as the researcher of the nature and importance of inquiring into this topic; and whether and how its findings speak to the larger conversation around teaching and teacher education in the United States today.

First, the United States’ population continues to diversify along racial, cultural, economic, and linguistic lines, while our teachers (and teacher candidates) continues to remain overwhelmingly White, middle-class, and female. Numerous studies from the 1990s to the present, particularly in the realm of multicultural education and multicultural teacher education, refer to this as the “demographic divide” (Zeichner, 2009) or “demographic imperative” (Cochran-Smith, 2004). The demographics of the School District of Philadelphia’s students, noted above, illustrate this broader national trend. According to the U.S. Department of Education (2016), “The State of Racial Diversity in the Educator Workforce,” the National Center for Education Statistics reports that Black, Latino, and Asian students composed 39% of public school students in the United States in 2002; a decade later, by 2012, their share of the public school population had increased to 45%. They project their share to increase to 50% by 2024 (p. 5). Meanwhile, in the 2011-2012 school year, the report found that 82% of public school teachers and 80% of public school principals were were White (compared to just 51% of students). Philadelphia’s data mirrors these trends: a recent report on the demographic divide in

major U.S. cities, including Philadelphia, found that in 2012, 69.0% of its teachers were White, whereas just 14.1% of Philadelphia public school students were White (Casey et al., 2015). In short, studies grounded in the need to diversify the United States' teaching workforce and to prepare all teachers for the United States' increasingly diverse student body, require both an understanding of the way that justice and equity shape teaching in our diverse nation, as well as actual teaching practices to make these ideals a reality.

While these demographic trends have often been the *raison d'être* of multicultural education for the past quarter-century, the political, economic, social, and ideological structures which have facilitated the reproduction of societal inequities—and located schools as a key institution in that reproduction—is centuries old (e.g., Anderson, 1988; Rury, 2005; Spring, 2012; Tyack, 2003). Following Bourdieu's (1986) theory of social reproduction, the school plays a key institutional role by differentiating opportunities by economic, social, and (dominant) cultural capital students and families bring with them (e.g., Anyon, 1980; Nieto, 2010). The result has been not just an achievement gap (which some refer to as a resource gap to push against deficit orientations), but an education debt, with historical, economic, sociopolitical, and moral dimensions, that has churned out achievement gaps year after year for racially, culturally, economically, and linguistically marginalized groups (Ladson-Billings, 2006).

Third, across the last three decades, education policymakers have sought to respond to this achievement gap, and the concomitant “teacher quality gap” (Irvine, 2010), through the levers of standardization and accountability. However, the neoliberal effort to improve teacher quality via accountability—cloaked in the language of civil

rights, promising access to high quality teachers for all—has narrowed the work of teaching. Some argue teachers are now deprofessionalized and deskilled, reduced to technicians focused solely on raising test scores (Kincheloe, 2008; Sleeter, 2008). The reduction of the complexity teaching practice to techniques, evidenced in the uptake of Lemov’s *Teach Like a Champion: 49 Techniques that Put Students on the Path to College* (2010) has also narrowed the notion of what counts as teaching practice.

Fourth, through this all, university-based teacher education has come to face a rival movement in alternative certification programs that often emphasize a closer-and-faster connection to teaching practice. This critique is not new: the gap between the university-based teacher education coursework and the worlds of teaching practice in schools has been a target of reform since the development of professional development schools in the 1980s and 1990s (Holmes Group, 1995). In the recent era of standards and accountability, however, the drive to create closer links between fieldwork and coursework, and pre-service and in-service teachers, has had many proponents spanning a range of teacher education movements with varying aims and missions (e.g., Grossman, Hammerness & McDonald, 2009; Noel, 2013; Zeichner, 2010).

In the context of, and in response to, these four forces—increasing diversity, systemic inequity, teacher quality, and teacher education programming—Social Justice Teacher Education (SJTE) and Practice-based Teacher Education (PBTE) have emerged as two different approaches for preparing teachers for our changing world.

Social Justice Teacher Education (SJTE). SJTE, as a response to the issues of justice in U.S. schools and society, emerged from multicultural education’s response to

the demographic divide. As noted above, the U.S. population continues to diversify along racial, cultural, economic, and linguistic lines, while our teachers (and teacher candidates) continues to remain overwhelmingly White, middle-class, and female (Zeichner, 2009). Multicultural teacher education movements have, over time, positioned responses to this trend through the tenets of culturally relevant pedagogy (Ladson-Billings, 2009), culturally responsive pedagogy (Gay, 2010b), and culturally sustaining pedagogy (Paris, 2012). SJTE itself emerged from multicultural teacher education (e.g., Banks, 1993; Banks, 2002; Nieto, 2010) and culturally relevant and culturally responsive teaching (e.g. Ladson-Billings, 1995a, 1995b, 2009; Gay, 2010b). These movements have sought to better prepare teachers (more specifically, White, middle class, suburban-educated teachers) with approaches to curriculum and instruction that will facilitate the learning of “diverse” (read: Black, Latino, lower-income, linguistically diverse) students.

While these demographic trends have often been the rationale for multicultural education for the past quarter-century, McDonald & Zeichner (2008) observe that the pivot from multicultural teacher education to SJTE involved going beyond diversity toward addressing inequities and acting towards social change. The “predominant practice of multicultural education,” they explain, “tends to celebrate cultural diversity and the experience of the individual while paying less attention to societal structures and institutionalized oppression” (p. 597). In contrast, SJTE programs “explicitly attend to societal structures that perpetuate injustice, and they attempt to prepare teachers to take both individual and collective action toward mitigating oppression” (p. 597). The result is programs that combine “both recruitment and admission efforts and efforts within

programs to develop knowledge, skills, and dispositions that will enable teachers to teach for social justice” (p. 606). Reflecting back on Figure 1, the multiple levels for conceptualizing justice and practice in teacher education, these knowledge, skills, and dispositions can be critical for the teacher in Vignette 1, and the pre-service teacher on the precipice of their practicum in Vignette 2, knowing how to navigate issues of justice as they emerge in their teaching practice. The construct of justice and social justice educators is taken up in more depth in Chapter 2, the Theoretical Framework.

Practice-based Teacher Education (PBTE). Practice-based Teacher Education (PBTE), emerging at the tail end of the first decade of the 2000s, emerged from concerns about practice, not justice. Of the four trends described above, two trends were key in shaping its development. One was a concern for grounding teacher learning in teacher practice. This emerged as a response to university-based teacher education’s gravitation towards developing teachers’ knowledge base as the core work of teacher education (Ball & Cohen, 1999). In a seminal piece, Ball and Cohen (1999) discussed the need to situate teacher learning within the actual context of teaching practice;

[P]ractice cannot be wholly equipped by some well-considered body of knowledge. Teaching occurs in particulars—particular students interacting with particular teachers over particular ideas in particular circumstances. Despite the significance of the knowledge that we discussed above, no amount of such knowledge can fully prescribe appropriate or wise practice.... [T]hey would have to learn, before they taught and while teaching, how to learn in and from practice. Teaching requires improvisation, conjecturing, experimenting, and assessing. Teachers must be able to adapt and develop practice (p. 10).

With this shift, the beginnings of efforts to sketch out “a practice-based theory of professional education” had begun (Ball & Cohen, 1999, p. 10).

The shift from teacher development being about knowledge to being about practice was also positioned in response to continuing failures of school reform to improve the quality of teaching and student learning. Since the 1980s, the standards and accountability movements have held schools accountable for ensuring students achieve; teacher education programs, thus, began to grapple with a more direct accountability toward developing teachers capable of impacting students' learning. In some quarters, this has actually reduced the notion of what teaching practice is to a body of learned techniques, evidenced in the uptake of Lemov's *Teach Like a Champion: 49 Techniques that Put Students on the Path to College* (2010). PBTE, in this way, originated as a counterargument, emphasizing that complex, ambitious instructional practices are the core work of teachers, and they can be taught to all teachers (Forzani, 2014).

For PBTE, then, the ultimate end is preserving the rigor of the teaching profession by effectively supporting new teachers learning the complexity of the teaching craft. In doing so, it has sought to more clearly delineate the "core practices" or "high leverage practices" that novice teachers ought to learn (e.g., Forzani, 2014; Lampert, 2010; Grossman, Hammerness & McDonald, 2009). Additionally, it has sought to identify the a "pedagogy of enactment" by which pre-service teachers are not just taught knowledge, but are taught how to enact these high leverage practices proficiently in their classrooms (e.g., Grossman, Hammerness & McDonald, 2009). These align with the use of the Grossman et al. (2009) framework, seeing representations of competent practice, decomposing those practices, and approximating them, described in Vignette 3; and the

strand of the conversation in academia that proposes situating learning about equity in the context of learning professional practice (e.g., Ball & Forzani, 2009; McDonald, 2010).

This introduction of the macrosocialpolitical framework, and the emergence of SJTE and PBTE as responses to this particular moment in teaching and teacher education, foreshadows the presentation in Chapter 2 of the theoretical framework that undergirds this study. In short, SJTE and PBTE posit different understandings of the relationship between justice, equity, and professional practice—in the ideal curriculum of teacher education programs, and the ideal pedagogy for pre-service teachers developing those understandings and abilities, and different images of what a proficient graduate would look like.

Methodological Approach, Research Methods, and Initial Findings

The above two sections accomplish the first task Ravitch and Riggan ask of a conceptual framework—an “argument about why the topic one wishes to study matters” (2017, p. 5). They describe my positionality and social location as a researcher; the macro and micro contexts at the heart of this study; and the starting points of the theoretical framework undergirding this study; and, across the sections, the personal, practical, and intellectual goals pursuing this research study will achieve. In this last section, I demonstrate that this dissertation fulfils the second task of a conceptual framework: that the “means proposed to study it are appropriate and rigorous” (p. 5). Here, I revisit the research questions, and provide an overview of the methodologies and methods I have employed to study it. (This is further elucidated in Chapter 3, Methodology and Methods.)

Research questions and working definitions. At its heart, this is a study in the overlap of justice and practice, learning from the experiences of seven pre-service teachers in the teacher education program described above—in which I co-teach social foundations—at this particular moment in time. It is through their experiences that I seek to answer the research questions in this study:

Research Question 1. What is the relationship between how pre-service teachers conceptualize their teaching practice and their beliefs and understandings about justice and equity?

Research Question 2. How do they try to enact those conceptualizations in the context of their student teaching placements?

Research Question 3. What, if any, tensions arise as they negotiate the relationship of justice/equity and their enacted teaching practice in their student teaching placement context?

Encoded in these research questions, and elaborated in this introductory chapter, I have presented justice, equity, and practice as constructs in tension, though I have not yet defined them. Below are the basic definitions I employ for each of these core constructs; I elaborate on each in Chapter 2, situating them within this study’s theoretical framework.

Justice and equity. As North (2006, 2008) and Cochran-Smith et al. (2009) note, justice and social justice are terms that have come to encompass a range of meanings, potentially rendering them both politically charged and conceptually meaningless. My working definition for justice approximates that of Sensoy and DiAngelo (2012), who describe “critical social justice” as entailing an awareness, guided by critical social theory, of how social life is stratified along social group lines, producing inequalities embedded deeply in larger social structures. A corollary of theirs—which I share, and which offers an important point of convergence for practice-based approaches to teacher

education—is that this awareness necessitates one to act in ways to challenge these injustices (Sensoy & DiAngelo, 2012, pp. xviii-xix). In short, social justice entails an understanding of macro-sociopolitical inequities, an awareness of how they instantiate themselves in micro-level interactions, and a willingness to act to counter them. I understand equity, as it has been used lately in the field of education research, policy and practice, as highly consonant with the term justice. The Department of Education under the Obama Administration defines inequity as the result of many students, particularly those in underserved communities, “lack[ing] robust access to the core elements of a quality education,” including universal access to pre-school, challenging curricular standards, engaging teachers and school leaders, safe and well-resourced schools, and quality-yet-affordable opportunities in higher education (2017). In this paper, I use the terms justice and equity interchangeably.

Practice: conceptualization and enactment. Like North’s (2006, 2008) work unpacking the multiple meanings of social justice, Lampert (2010) notes that “practice,” as a construct taken up in teaching and teacher education research, has multiple meanings and understandings, and that taking up one meaning over another has implications for the organization of teacher learning experiences. In this dissertation, by practice, I adopt the Core Practices Consortium’s definition, in which practice is characterized as “orchestration of understanding, skill, relationship, and identity to accomplish particular activities with others in specific environments” (2017). The terms “conceptualization” and “enactment” mirror this notion of practice, accepting that a practice includes thinking and knowing as well as (and in tandem with) doing. By conceptualization, I mean the

process by which pre-service teachers for a mental understanding of their teaching practice, both the aims and the methods; by enactment, I mean the process by which they seek to make that vision real, in their teaching context, in relation to their students, colleagues, parents, administrators, and others. By tensions, I mean the ways in which the relationship between these conceptualizations and pre-service teachers' efforts to enact them might be balanced or imbalanced—might not go seamlessly, and perhaps entail opposition. I do not mean to conflate tension to resistance (of students, of colleagues, etc.); but rather, tension as ways in which the situation “speaks back” (Schön, 1983) to the practitioner.

Research methodologies and methods. In phrasing the research questions in this manner, I hope to use the design of this study to understand, *directly from pre-service teachers' perspectives*, about conceptualizations and enactment of justice and practice, together. While each of the four levels presented in Figure 1 offers a natural entry point to exploring the relationship of justice and practice, beginning with the first level allows findings that are rooted in pre-service teachers' conceptualizations and lived experiences to spiral out to impact the other levels. What pre-service teachers say about their conceptualizations of and enactment of justice in practice adds clarity to Vignette 2—to how I, as Arthur's teacher educator, should construct a justice-oriented foundations course more intentionally toward what an equity mindset looks in real school contexts, in real teaching practices. It also guides the discussion in Vignette 3, as teacher educators seek to understand what relationship justice and practice should have in their teacher education programs. Finally, it helps the scholars in Vignette 4 converse about

conceptualizing, implementing, and enacting teacher education curricula and pedagogy that thoughtfully achieves these objectives together.

Locating this study at the first level therefore bridges the ideological, conceptual, and methodological nature of critical qualitative research design (Ravitch & Carl, 2016). Ideologically, valuing participants—in this case, the pre-service teachers themselves—as the ultimate knowers is key in a field where knowledge is often presumed to be generated in the academy and then exported down to teachers (and pre-service teachers) to enact. Conceptually, starting with participants as the ultimate knowers matches the important role that critical social theory (e.g., Freire, 1998, 2011; Carr & Kemmis, 1986) plays in efforts oriented toward justice. This aligns with perspectives which validate the complexity of practice and elevate the knowledge of practitioners. As Schön (1995) emphasized, “We should ask not only how practitioners can better apply the results of academic research, but what kinds of knowing are already embedded in competent practice (p. 29). Lastly, methodologically, in situating this work as practitioner research guided by an “inquiry stance” (Cochran-Smith & Lytle, 2009), I locate the need for this research in terms of my local practice, and the key sources of and constructors of knowledge on that problem as the students and teachers in that setting. Thus, to pursue these research questions, I have employed practitioner research methodologies (e.g., Cochran-Smith & Lytle, 2009; Zeichner & Noffke, 2001) and critical qualitative research methodologies (e.g., Ravitch & Carl, 2016). As I discuss further in Chapter 3, as this study hopefully spirals out to explorations at the other levels of Figure 1, I believe these methodologies can blend powerfully with design-based research (e.g., Cobb et al., 2003;

Design-based Research Collaborative, 2003) and critical participatory action research (e.g., Kemmis, McTaggard & Nixon, 2013).

Participants in this study include seven pre-service teachers in the secondary strand of Penn's Teacher Education Program in the 2015-2016 academic year. These participants were graduate students in the justice-oriented social foundations course I co-taught in Summer 2015, and continued taking graduate-level coursework through the fall and spring. They also engaged in their student teaching practica in Philadelphia schools, starting in September 2015 and concluding in April 2016. I employed qualitative research methods to collect multiple forms of data across their enrollment in the Master's program in order to generate a nuanced understanding of pre-service teachers' conceptualizations of the relationship between justice and their teaching practice, how those conceptualizations emerged in the enactment of their practice, and the tensions they experienced through that process. Data collected include student work from throughout the program, three individual semi-structured interviews throughout the program, one final focus group at the end of the program, and artifacts (documents, images, and video) from their student teaching practice. In particular, I collected graduate-level student work and conducted the semi-structured interviews in order to understand their conceptualizations of justice and equity across their student teaching year. Additionally, I collected the artifacts from their student teaching, their commentary on them in interviews, and their final inquiry portfolio to understand whether and how sought to enact these conceptualizations in practice. Throughout the data set, primarily in the interviews, moments emerged where they discussed the tensions they experienced as part

of this process. I then analyzed these data using a combination of inductive and deductive methods, the latter drawing from elements of the theoretical framework presented in Chapter 2. A fuller explanation of the participant selection criteria, including short biographies of each participant and the school in which they student taught, as well as the data collection and analysis methods, and considerations of the validity of the findings, is detailed in Chapter 3.

Organization of this Dissertation

In this introduction, I have situated this particular dissertation research study among four levels of research on justice and practice in pre-service teacher education. I narrated my three research questions, illustrating how this inquiry seeks to understand how pre-service teachers conceptualize justice and practice, how they seek to enact those conceptualizations in their student teaching practices, and what tensions emerge in the process. I have detailed the micro-level contexts of this research—specifically, my positionality and identity as a researcher, the University of Pennsylvania’s Teacher Education Program in which participants were enrolled, and the Philadelphia context in which they student taught. Additionally, I have described the larger macro-sociopolitical forces that shape this study, including the ways in which Social Justice Teacher Education and Practice-based Teacher Education have emerged as responses. Lastly, I have defined the core constructs of this study and previewed the practitioner research and critical qualitative research methodologies that ground the means employed to pursue my research questions.

In the subsequent chapters in this dissertation study, I carry out the study introduced here, and report my findings. In Chapter 2, I elucidate the theoretical framework for this study. Building off of my descriptions of the emergence of Social Justice Teacher Education and Practice-based Teacher Education, I construct a framework that analyzes each according to their conceptualizations of aims, critical frames, the characterization of the teacher education curriculum, and the assumptions about teacher education pedagogy. At the end, I identify “points of convergence” between these realms that emerge from this analysis, and observe how this study seeks to understand the relation between justice and concept from the opposite end—not a review of the literature, but in inquiring into pre-service teachers’ conceptualizations and practices. In Chapter 3, I describe the methods used to pursue such an inquiry, including identifying the data collection and data analysis approaches employed in this study, issues of ethics and validity pertinent to this study, and limitations of this study.

In Chapters 4 and 5, I present the findings of this study. The former focuses on findings related to Research Question 1, about pre-service teachers’ *conceptualizations* of justice, equity, and their teaching practice. In particular, I present two findings:

Finding 1: All pre-service teachers had a macro-level understanding of the inequities of society, but they varied in how teachers conceptualized taking action towards justice.

Finding 2: All pre-service teachers related the aims of their teaching to the “real world,” but varied in whether this aim related to preparing students for the real world, or pushing them to critique and transform it.

Chapter 5 then moves beyond conceptualizations to the terrain of school contexts and the enactment of pre-service teachers’ practice. This chapter responds primarily to Research

Questions 2 and 3, about enactment and tensions that arose in the context of enacting their practice, respectively. There I present two additional findings:

Finding 3: Pre-service teachers emphasized particular conceptual tensions that occurred at the intersection of the particular nature of their school context as well as their particular conceptualizations of justice and practice.

Finding 4: Pre-service teachers demonstrated creative enactment in designing and enacting units of instruction which resolved contextual tensions, reflected their conceptualizations of justice, and fulfilled their aims of their teaching practice.

Throughout these two findings chapters, I weave in analysis and discussion, drawing connections between the research questions, the findings, and the theoretical framework of aims and frames presented. In Chapter 6, I return to Figure 1's four levels of the intersection of justice and practice, drawing implications from my research and findings, and identifying directions for future research.

CHAPTER 2

THEORETICAL FRAMEWORK: AIMS, FRAMES, AND POINTS OF CONVERGENCE FOR JUSTICE AND PRACTICE

The previous chapter introduced this study in the context of its emergence in my practice as a teacher educator, its importance at this macrosociopolitical moment of increasing diversity and inequity, its relation to two separate but not necessarily incompatible movements in teacher education. In this chapter, I fully introduce the theoretical framework of this study, defined as “the set of established theories that are combined in relation to your ways of framing the core constructs embodied in your research questions” (Ravitch & Carl, 2016, p. 46). For review, the research questions in this study are:

Research Question 1. What is the relationship between how pre-service teachers conceptualize their teaching practice and their beliefs and understandings about justice and equity?

Research Question 2. How do they try to enact those conceptualizations in the context of their student teaching placements?

Research Question 3. What, if any, tensions arise as they negotiate the relationship of justice/equity and their enacted teaching practice in their student teaching placement context?

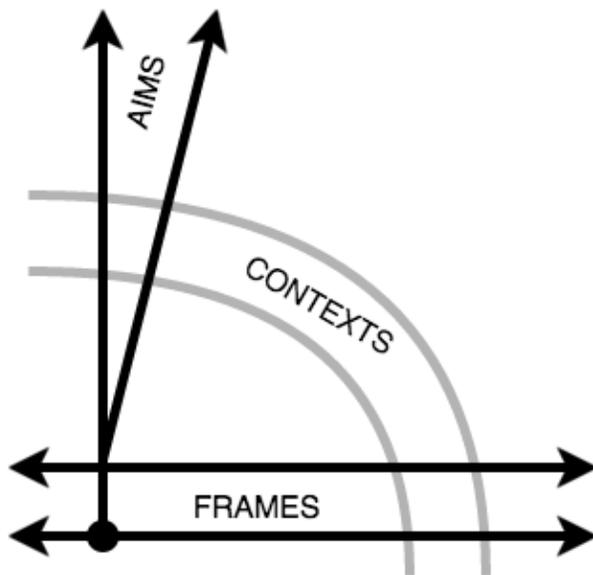
First, I discuss the core constructs (Ravitch & Carl, 2016) at the heart of this study, arranging them conceptually as shown in Figure 2. Then, I return to Social Justice Teacher Education (SJTE) and Practice-based Teacher Education (PBTE) to interrogate how these two recent movements in teacher education seek to prepare their preservice teachers in the context of this theoretical framework. Lastly, I clarify how this theoretical

framework exists as a backdrop to the story of the question for the study proposed—specifically, how the pursuit of these research questions, grounded in this theoretical framework, enables us to learn how pre-service teachers see the relationship between justice, equity, practice, and context.

Theoretical Framework: Conceptualizing Justice, Equity, and Teaching Practice in Context

Figure 2 depicts the theoretical framework for this study. It presents an organizing structure for situating the relationship between the aims of their teaching practice, the frames that undergird how that practice is seen, and the ways in which these aims and frames operate within micro and macro contexts. As I discuss below, the core construct of justice and equity, compared to the sociocultural notion of teaching practice, entail different aims, frames, and implications for context.

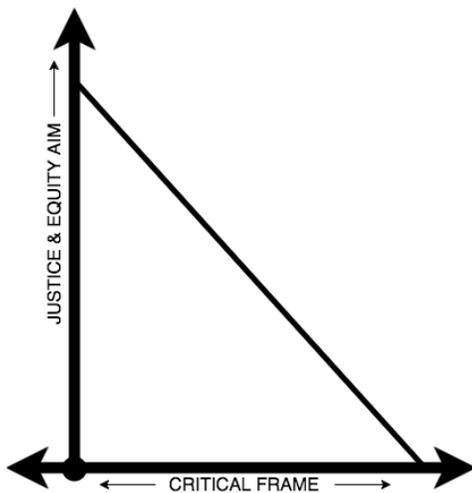
Figure 2. Theoretical Framework: Aims, Frames, and Context



Conceptualizing Justice: A Right Triangle of Justice-oriented Aims, Critical Frames, and the Working Theory That We Must All Be Social Justice Educators

I use a right triangle, in Figure 3, to capture relates to whether and how a teacher sees their work as related to the inequities of society. The teacher’s “aim” for their practice—like Sarah’s notion of a “bigger picture” in the opening vignette of Chapter 1—is represented but the top point of the triangle. The teacher’s ability to take a critical stance on their practice is represented by the bottom base of the triangle—the “critical frame.” The idea of a “base” here is intentionally chosen for its use in both the geometric sense, and the foundational sense, as in, a justice and equity aim must truly be grounded in a critical frame.

Figure 3. Aims and Frames for Equity and Justice



Equity and justice are taken-for-granted aims at the heart of our public education system specifically and our society broadly; they originate in Horace Mann’s assertion that education should be “a great equalizer of the conditions of men,—the balance wheel of the social machinery” (1848). And yet, these terms are appropriated and discussed

with vapid vagueness that allows these terms to mean anything desirable (e.g., McDonald & Zeichner, 2008; North, 2006, 2008; Sensoy & DiAngelo, 2012), or inspire a narrowly political and ideological critique that these are the watchwords of a leftist/Marxist agenda (e.g., Cochran-Smith et al., 2009). Moreover, their meanings change given the philosophies of justice on which one draws (McDonald, 2007). Thus, clarity is needed when identifying what justice and equity mean in relation to the work of teaching and teachers.

An OECD report (2012) identified two dimensions of equity in education: fairness, meaning to ensure that racial, gender, socioeconomic, and other dimensions of students' social location are not a barrier to their achievement; and inclusion, meaning ensuring a foundational educational standard for all citizens. Similarly, as Sturman (1997) wrote in an early comprehensive literature review connecting social justice and education,

I would hold the view that a notion of social justice should include components of distribution, principles of curriculum justice, and should also draw attention to non-material components of equity, such as empowerment. Consistent with all three and guiding all three should be a focus on the least advantaged (in North, 2008, p. 1182).

Attempting to better conceptualize these various strands, North (2008) has conceptualized the use of the term “social justice” in education as relating to three intersecting spheres: the relationship between recognition of cultural differences and redistribution of inequitably distributed resources; the interplay of macro- and micro-level contexts in defining social justice actors and processes; and the relationship between knowledge and action as primary levers for social change. As referenced in Chapter 1, for

the purposes of this paper, I define justice as awareness of an action towards challenging the ways social life is stratified in ways which produce and reproduce inequities via micro-level interactions and macro-level structures (Sensoy & DiAngelo, 2012).

A tacit theory in this paper, discussed previously in Chapter 1, is that all educators must be social justice educators in order for their practice to transform, rather than reproduce, inequities. Numerous scholars have sought to capture what a “social justice educator” is (e.g., Picower, 2013) or what “teaching for social justice” looks like (e.g., Cochran-Smith, 2004; Darling-Hammond, 2002). Ladson-Billings (1995a, 1995b), in her work proposing the notion of a culturally relevant pedagogy, suggests that it is “just good teaching”: it requires teachers to rigorously prepare *all* students for academic success; develop students’ cultural competence in our multicultural society; and helping students develop a critical consciousness, becoming agents of change that address the root causes of inequities in society. Pushing the potential misappropriation of “just good teaching” as “simply good teaching,” Cochran-Smith et al. (2009) emphasize that,

From the perspective of social justice, embedded in the idea of good teaching is the presupposition that teaching as a profession with certain inalienable purposes, among them challenging the inequities in access and opportunity that curtail the freedom of some individuals and some groups to obtain a high quality education.... From this perspective, good teaching, or what we would prefer to call teaching for social justice or even good and just teaching, is classroom practice that provides rich learning opportunities for all students, coupled with larger efforts to question the social, economic, and institutional barriers (within the scope of human agency) that constrain individuals’ or groups’ life chances (pp. 374-375).

Chubbuck (2010) builds on this formulation by noting that social justice teaching involves improving access to educational opportunities through high quality teaching; transforming the structures in schools that inhibit learning opportunities (or, differentially

distribute them along lines of power and privilege); and engaging beyond the school-level structures so that teachers (and their students) are active citizens in changing society's structures. Therefore, the theoretical framework at the heart of this study posits that being a social justice educator requires a particular *aim*, in which teachers orient their work toward *both* learning goals as well as larger societal goals, coupled with an understanding of how these two goals are related. As depicted in Figure 2, in the theoretical framework for this study, the *aim* is represented by the upward-pointing arrow along the vertical height of the triangle.

An orientation towards social justice requires a framework for understanding the world and evaluating what is just and unjust. This requires teachers, in the course of learning how their teaching practice can be oriented towards more just outcomes, to develop a critical *frame* on the workings of school and society. The word “critical” is used in academic discourse with just as many vagaries and variations as “justice.” Leonardo (2013) observes that is often used in common parlance to mean urgent, central, or scrutinizing; in academic work, it entails the twin dimensions of suspicion—seeing the strengths and limitations of frameworks for capturing the world—as well as empathy, to make possible the visioning of better worlds. Here, I adopt critical as it relates to a Freirian critical social theory, observing the ways in which macro- and micro-contexts inform each other, in ways that reproduce inequities in society (e.g., Freire, 1998/2011).

Adopting a critical frame can include using particular theories about the relationships between schools and society to understand what in what ways schools as institutions reflect and reproduce the inequities in society. Social reproduction theories

(e.g., Bourdieu, 1986; MacLeod, 2009), for example, illustrate how schools are sites of social reproduction of the dominant culture's economic, social, and cultural capital. Critical race theorists observe the ways in which race and racism is structured into the basic structures of the ordinary work of day-to-day interactions and relations (Delgado & Stefancic, 2017). Freire's work on the banking method of education (1998, 2010) illustrates how oppression is manifested through a system of education in which teachers "deposit" status quo-reinforcing beliefs through curricular content and activities. Deficit ideologies about "urban" students cause teachers to disproportionately deficitize their students and their communities (Ladson-Billings, 2009; Valencia, 1997, 2010; Valenzuela, 1999); hold lower expectations for those students (e.g., Ferguson, 2003; Irvine, 1990, 2010); and sort them into special education programs (Metropolitan Center for Urban Education, 2009) or for discipline (Gregory, Noguera, & Skiba, 2010; Noguera, 2008). These are all examples of critical frames that a teacher might use to gain a more complex understanding of the ways in which their work as a teacher is related to and shaped by larger issues of equity and justice in schools and society.

Following from these examples, I explicitly locate the notion of a critical frame at the base of the triangle because they represent a foundational way for teachers to "see" the work they and others do in schools and classrooms, in order to understand how their and others' perceptions and actions can lead to justice or reproduce injustice. Without a critical frame, teachers might "see" their work (in reproducing society as is) as technical and politically neutral (e.g., Villegas & Lucas, 2002), and can "see" the students, families, and communities they work with—especially marginalized students, from the

nondominant cultural, racial, or language group—in deficit minded ways, blaming the victim in the absence of an ability to see the structure (e.g., Valencia, 1999, 2010). In Cochran-Smith et al.'s (2009) definition of “good and just teaching,” quoted at length above, a critical frame enables the teacher to see the relationship between “classroom practice that provides rich learning opportunities for all students” being “coupled with larger efforts to question the social, economic, and institutional barriers” (p. 375).

Without a critical frame, these examples might not be surfaced as areas in which issues of justice play out every day in schools.

Chubbuck (2010) clearly captures the presence or absence of a critical frame by comparing teachers who reflect only on their practice with an individual orientation to those who use both individual and structural orientations. She uses the example of an elementary school teacher reflecting on a student who is struggling to read. A teacher with an individual orientation will locate this problem in the individual student's experience, and may also see the cause in terms of a deficit view of the student, their family, and their community. While the teacher may respond to this individual student's experience by providing the missing instruction, their solutions may also blame or abandon the student, or seek to “fix” this student's deficits. This individual orientation shows an absence of a critical frame for engaging in professional reflection and judgment on the causes and solutions for this student. In contrast, a teacher with both individual and structural orientations will process the causes (and thus solutions) differently. They will still see some of the causes in terms of the individual student's experience, and provide the missing instruction; but they will also understand that structural inequities in

school and society are also part of the cause, and thus, they will include advocacy in their response to these larger structures in school and society.

As Chubbuck's (2010) two examples show, a critical *frame* and a justice- and equity-minded *aim* are dynamically related. For Chubbuck, the critical frame allows the teacher to see different levels of the causes of the struggling student; this is paired with a different array of responses, beyond simply the individual student. This essence lies at the heart of critical theory. As Taggart (2008) notes, critical theory is "a form of theorizing motivated by a deep desire to overcome social injustice and the establishment of more just social conditions for all people." I position it here as a "frame," not an aim, that the "critical" part of critical theory is an investigation into the ways in which macro-level ideologies and social structures instantiate themselves in micro-level beliefs, perceptions and interactions, and those micro-level interactions reproduce those macro-level structures. The work done in response to this frame is taking action to make the aim of justice a reality.

The work of North (2006, 2008) is perhaps the most nuanced conceptualization of the relationship between aims and frames in social justice education. North (2008) understands the term "social justice" in education as relating to three intersecting spheres: the relationship between recognition of cultural differences and redistribution of inequitably distributed resources; the interplay of macro- and micro-level contexts in defining social justice actors and processes; and the relationship between knowledge and action as primary levers for social change. Each of these spheres involves not a binary but a dialectic relationship. We can imagine the efforts at recognition and redistribution

occurring through the dialectical relationship between knowledge and action, in order to transform the inequitable macro structures instantiated in micro-level interactions. Notice how this captures the dynamic relationships at multiple points of the theoretical framework. On the top of the triangle, the aim includes both a distributional notion of justice (i.e., *all* students have access to high quality learning experiences) as well as justice as recognition (i.e., diverse students' cultures and backgrounds are recognized and respected, rather than devalued). Thus, the emphasis is both on equalizing resources in a Rawlsian sense, and Youngian approaches to oppression and structural inequity that also manifest nonmaterial ways in social groups are treated inequitably, like through respect and recognition for cultural differences (e.g., Boyles, Carusy, & Attick, 2008; McDonald, 2007). On the base of the triangle, the critical frame, North (2006, 2008) captures the ways in which critical frames link the macro and micro contexts that reproduce or challenge inequities. That political, economic, social, and ideological structures have facilitated the reproduction societal inequities demonstrates the need for a critical frame to view this interplay of the macro and micro in the larger project towards justice given the unique historical, political, economic, and ideological inequities facilitated by schooling in the United States (e.g., Anderson, 1988; Rury, 2005; Spring, 2012; Tyack, 2003). Finally, North's third strand entails the relationship between knowledge and action: how does critical consciousness (Freire, 2011) or sociopolitical consciousness (Ladson-Billings, 1995a, 1995b) lead to not just a new understanding of the world that is, but action towards the world that can and should be. This notion is akin to the Freirian notion of critical praxis—reflection *and* action towards transformation (Freire, 2011). In

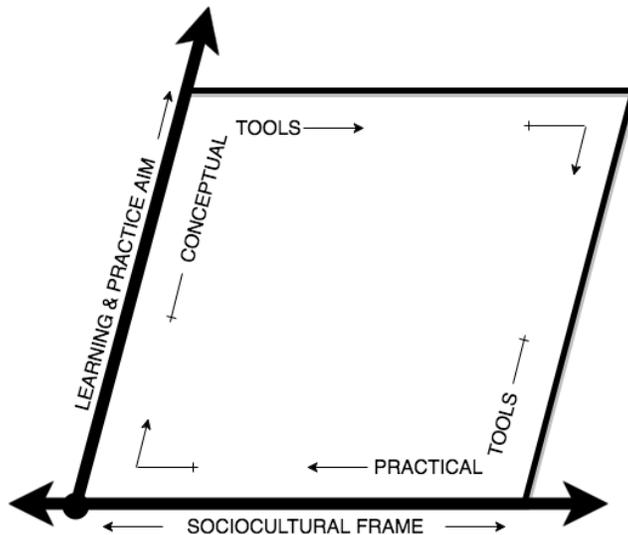
this way, North's work provides a powerful encapsulation of the core construct of this study that is justice and equity: different possibilities for what justice as an aim can mean; the critical work needed to see the relationship between macro- and micro-contexts as a frame for one's work; and the ability to leverage knowledge and action together in one's critical praxis.

Conceptualizing Practice: A Parallelogram of Teaching and Learning Aims and Sociocultural Frames

I employ the parallelogram in Figure 4 to represent practice. Lampert (2010) notes that the notion of practice can be conceptualized in four very different ways, and that each has implications for teacher education programs would understand and facilitate pre-service teachers learning to teach. First, practice can be that which is not theory. For example, the work of practitioners on the ground, including their adaptive expertise learned through experience, in practice by virtue of not being the educational theories researched and developed at universities. Second, teaching can be seen as a collection of practices—that is, habitual actions, perhaps called routines, competencies, strategies, or techniques, down to which the work of teaching can be decomposed. Third, learning to teach can involve practicing for future performance—rehearsing, and getting feedback, so that a teacher can be a more proficient when they enter the classroom. Last, teaching can be seen as a professional practice, the way the professional work of a doctor, a lawyer, or a businessman is seen as their practice. To be sure, these conceptualizations are interrelated—a teacher's professional practice, is enacted in practice (not in theory), and

includes many component practices, which might be learned and improved through practicing.

Figure 4. Aims and Frames of Practice



For the purposes of this dissertation—which investigates how pre-service teachers conceptualize the relationship of justice and practice, and how that manifests in their professional practice—and for the way it is visualized as a parallelogram in the theoretical framework, I take a broad, sociocultural view of the notion of practice, most closely akin to Lampert’s fourth definition. I see teaching practice as a social activity, engaged in by a collection of people, that leverage social tools towards social ends. This aligns with the definition of “practice” as articulated by the Core Practices Consortium included in Chapter 1, which defines practice in complex domains as involving “the orchestration of understanding, skill, relationship, and identity to accomplish particular activities with others in specific environments” (2017).

A particularly useful lens here is thus to see teachers as a community of practice (Wenger, 1998, 2000). Teaching includes all three dimensions of a community of practice. First, teaching involves mutual engagement, in that it involves adults engaged together in the process of educating youth. Second, teaching is a joint enterprise, in that teachers are collectively oriented towards facilitating the learning of youth, and they negotiate how this happens with each other (and, clearly, with other actors), as well as hold each other accountable for it (and are held accountable by other actors). Lastly, teaching involves a shared repertoire. Here, I quote Wenger (1998) in full:

The repertoire of a community of practice includes routines, words, tools, ways of doing things, stories, gestures, symbols, genres, actions, or concepts that the community has produced or adopted in the course of its existence, and which have become part of its practice (p. 83).

Grossman, Smagorinsky & Valencia's (1999) notion of "conceptual tools" and "practical tools" to capture these two broad domains of this shared repertoire. They define the former as "principles, frameworks, and ideas...that teachers use as heuristics to guide decisions" (p. 14), and the latter as "classroom practices, strategies, and resources that do not serve as broad conceptions to guide an array of decisions but, instead, have more local and immediate utility," like instructional practices and curricular resources (p. 14). I represent these artificially as the left- and right- sides of the practice parallelogram, but as these scholars and others make plain, the engaging in a practice requires leveraging both, in tandem, towards the joint enterprise of student learning. To be sure, practice occurs in context, and so the portion of the parallelogram inside the circle represents those conceptual and practical tools that teachers choose to use in their particular teaching context.

One representation of the way this sociocultural understanding of practice applies to the work of teaching and learning is Bransford, Darling-Hammond, and LePage's (2005) conceptual framework for understanding teaching and learning. At the heart of the conceptual framework are three overlapping circles, representing "A Vision of Professional Practice." The three circles that combine include "Knowledge of Learners & their Development in Social Contexts," "Knowledge of Subject Matter & Curriculum Goals," and "Knowledge of Teaching" (p. 11). The knowledge included in each of these domains represents both conceptual tools (e.g., knowing about "human development" of learners, so as to better understand the students in front of the teacher) as well as practical tools (e.g., knowing the how-to of "teaching subject matter" in order to effectively ensure students learn).

Bransford, Darling-Hammond and LePage's (2005) note that this vision of professional practice is "framed by two important conditions for practice," namely, "Preparing Teachers for a Changing World," which includes two aspects— "Teaching as a Profession" and "Learning in a Democracy" (pp. 10-11). The former reaffirms the notion of teaching practice occurring within a *community* of practice, including the shared norms and expertise that exist within teaching as a profession, as well as the macrosociopolitical forces that shape the contours of teaching as a profession. The latter offers a potential connecting point to the core construct of justice: to the extent that "education must serve the purposes of a democracy," the authors emphasize that this implies teaching "is intended to support equitable access to what society has to offer" (p. 10). This is an important possible link between the constructs of justice and equity,

above, and the conceptualization of teaching practice, as described here—and a potential meeting place for justice, equity, and practice at the broad level of what teaching is and means.

Conceptualizing Arcs of Context: Macro and Micro Contexts of Justice and Practice

While justice, equity, and practice are the most central core constructs in this study—and thus, two central aspects of the theoretical framework—the arcs represent the teaching context. Just as I described the context of this dissertation study in terms of the micro-level context and macro-sociopolitical context, so too does the teaching context incorporate both of these elements. The micro-level context is the particular location in which we teachers enact their practice and do it in service of learning and justice: who are the students, teachers, parents, and community members; where (geographically) is this school, district, locality, and region; and what is the nature of teaching and learning, school culture, educational mission, etc. pursued and enacted in this place. More specifically, as per the circles that compose the “Vision of Professional Practice,” context is the location where the work of teaching happens, where teachers leverage their knowledge of learners, subject matter, and teaching toward educational ends. It is for this reason that capturing the particular context of Penn’s Teacher Education Program and Philadelphia’s Public Schools is so critical. These represent the varying sites in which pre-service teachers are learning about and seeking to enact their conceptualizations of the relationship between justice and practice.

Given that schools are (potential) sites of social reproduction (e.g., Bourdieu, 1986), in that interactions and perceptions in classrooms, and processes and outcomes of

schooling more broadly, reproduce or challenge inequities in society, one can see this context also linked to the broader macrosociopolitical context of a given place and time. This includes the social, historical, political, economic, cultural, and temporal forces that shape the what schools and society are, broadly, which then instantiate themselves in interactions on the ground in a particular school and in particular classrooms, between particular teachers and their students. Here, the macro-sociopolitical forces that have shaped the schools and society are inseparable from the specific classroom and school contexts in which pre-service teachers are learning to teach.

A Literature Review Looking Up Levels: Analyzing SJTE and PBTE in terms of Aims and Frames

Thus far, I have sketched a relationship between justice and equity (from a critical frame), professional practice (from a sociocultural frame), and macro- and micro-level contexts, in relation to their aims and frames. The goal of this next section of this chapter is to use this framework to briefly analyze the divergence and convergence of SJTE and PBTE in preparing teachers toward these ends. In this way, I aim to look up the levels in Figure 1, to the levels of teacher education programs and teacher education research, to develop a clearer picture of the problem space, the disjunction, between SJTE and PBTE. While I suggest points of convergence at the end of this section, the purpose is to then pivot down to the level of pre-service teachers, and how the nexus of justice and practice can be informed by the findings of this study on how they conceptualize and enact their practice.

Social Justice Teacher Education (SJTE)

Origin, aims, and frames of SJTE. Social Justice Teacher Education (SJTE) has emerged as both a theory and approach for teacher education to facilitate the development of social justice educators, with the aims and frames described above. As discussed in Chapter 1, SJTE emerged from multicultural education's response to the "demographic divide" (e.g., Zeichner, 2009), and goes beyond diversity toward addressing inequities and acting towards justice (e.g., Zeichner & McDonald, 2008), including the aims and frames described above. SJTE has, as its express mission, supporting pre-service teachers in becoming social justice educators. For McDonald and Zeichner (2009), this means "prepar[ing] teachers to both individual and collective action toward mitigating oppression" (p. 597). Zeichner and Flessner (2009) describe the aim as preparing teachers to be "agents of social change" who work collaboratively with colleagues and communities to transform inequities.

Other scholars conceptualize the work of SJTE as including this societal aim *alongside* classroom learning aims. For instance, Sleeter (2008) identifies the aims of SJTE to include supporting children engaging in high-quality, culturally-responsive learning experiences, preparing students to be active citizens, and preparing teachers to advocate on behalf of students in response to systemic inequities. Chubbuck's (2010) three dimensions of social justice education—classroom teaching and learning, transforming school structures, and students and teachers transforming societal structures—mirror Sleeter's formulation. Cochran-Smith, Regan, and Shakman (2009) conceptualize SJTE as situating a multifaceted conceptualization of learning goals (viz.,

“academic learning,” “social/emotional development,” “critical thinking,” and “democratic skills & values”) within a nuanced view of teaching practice, and a larger understanding of education as a political endeavor, toward enhanced life chances for all students. In sum, the aim is that teachers become agents of school and societal change, in addition to effective facilitators of classroom learning.

In order to achieve this, as noted before, SJTE accepts that pre-service teachers need a critical frame on the reciprocal relationship between schools and society—and the potential for this relationship to either reproduce inequities or interrupt and transform them. Consider Villegas and Lucas’ seminal text, *Educating Culturally Responsive Teachers: A Coherent Approach* (2002). The first three foundational strands illustrate the attitudes, beliefs, conceptions, and dispositions Montclair State’s program seeks to address. These foundations are:

1. Gaining sociocultural consciousness
2. Developing an affirming attitude toward students with culturally diverse backgrounds
3. Developing the commitment and skills to act as agents of change

Similar to the example of Chubbuck’s (2010) distinctions between those pre-service teachers with simply individual orientations, versus those with structural and individual orientations, in that each of these strands is represented as a continuum, illustrating the need to move pre-service teachers from one frame to another. For example, in strand one, under “Power Differentials,” the authors note the importance of pre-service teachers moving from a sociocultural dysconscious view (i.e., “Unawareness of power differentials in society and how existing differences in power are structured into the standard practices of the various institutions—including the education system”) to a

sociocultural conscious one (i.e., “Profound understanding that power is differentially distributed in society, and that social institutions, including the educational system, are typically organized to advantage the more powerful,” p. 33).

Other scholars discuss similar frames. Darling-Hammond (2002) describes these as “understandings”—of schools, of students, of teaching, and of society. Picower (2013) describes it as “a recognition and political analysis of injustice and how it operates to create and maintain oppression on multiple levels” (p. 4). Cochran-Smith, Reagan and Shakman (2009) describe the commitment to a “political notion of teaching”:

It involves recognizing that teaching is a political activity; it entails deliberately claiming the roles of advocate and activist, as well as educator, based on political consciousness and on commitments to diminishing inequities and recognizing the knowledge and interests of multiple social and cultural groups (pp. 242-243).

As discussed in the earlier sections on core constructs, these sentiments illustrate the ways in which SJTE’s aims and frames are limited. In short, in order to pursue both learning and larger aims towards more equitable outcomes in school and society, SJTE aims to prepare teaching candidates with critical frames able to surfaces the inequities in need of action in the classroom and beyond.

Conceptual and practical tools of the SJTE curriculum. These aims and frames entail a SJTE curriculum that explicitly cultivates a disposition towards justice and an ability to see the world with a critical frame. With that said, the SJTE curriculum also must teach pre-service teachers certain skills to enact this in their teaching practice. By and large, SJTE programs conceptualize these practices in the same terms of culturally responsive teaching (Gay, 2010b). Zeichner and Flessner (2009) note that the

“knowledge, skills, and dispositions that teachers need to enact”—that is, the conceptualization of teaching practice SJTE programs hope their pre-service teachers live on the ground in their classrooms— “are usually expressed in terms of some version of culturally responsive teaching” (p. 26). Thus, the conceptual and practical tools (Grossman, Smagorinsky and Valencia, 1999) that SJTE hopes its curriculum will develop are generally the conceptual and practical tools of culturally responsive teachers.

For example, whereas Villegas and Lucas’ (2002) first three strands of teacher education programs were about “fundamental orientations,” akin to critical frames, the authors’ conceptualization of the fourth, fifth, and sixth strands fall under the category “fostering culturally responsive teaching,” the conceptual and practical tools they hope pre-service teachers will learn. The fourth strand calls for pre-service teachers to drop conceptual tools of teaching-as-transmission and instead embrace constructivist views of learning which “are respectful of diversity, supportive of the principles of democracy and social justice, and have the potential to move education beyond rote memorization to understanding for all students” (p. 76). Their fifth strand, “Learning about Students and Their Communities,” includes sample interview questions that teachers can use to learn more about students’ lives outside of school, their relationships to the subject matter, and their communities. These are practical tools teachers can implement in order to learn about their particular students, so as to know how to be culturally responsive in their instruction. Their last strand specifically delineates possible Culturally Responsive Teaching Practices, from inquiry projects to authentic dialogues, building on students’

linguistic resources to tapping community resources; to examining the curriculum from multiple perspectives as well as using multiple forms of assessments (p. 110).

In these ways, the nexus between justice and practice in SJTE programs occurs in the learning of culturally responsive teaching practices. Sleeter (2008) and Cochran-Smith, Reagan, and Shakman (2009) make the same relation. In addition to self-analysis and understanding the nature of institutional discrimination, Sleeter believes SJTE coursework should include “teaching strategies that link what students bring to academics,” a core understanding of culturally responsive pedagogy, and “building multicultural democracy in the classroom” (p. 617). In Cochran-Smith, Reagan, and Shakman’s (2009) framework, a “complex view of teaching practice” includes classroom practices and skills that incorporate a justice oriented teachers’ aims and frames down at the level of “how teachers pose questions, make decisions, and form relationships with students, as well as with colleagues, families, communities, and social groups” (p. 241). In short, when it comes to developing the practices of social justice educators, SJTE programs generally consider the work to entail building culturally responsive teachers.

Pedagogical practices of SJTE programs. Over time, SJTE instructors have recommended a range of pedagogical strategies in order for pre-service teachers to learn the aims, frames, and practices described in the section above. Here, I am focusing on the pedagogies of university-based teacher education courses, facilitated by teacher educators, rather than investigating the pedagogical underpinnings of placing pre-service teachers at fieldwork sites. As a practitioner inquiry study, these methods offer a partial answer Arthur’s question in Vignette 2, about how learning about social justice in schools

and society will be useful to him as a future teacher. Many of the pedagogical strategies discussed in the literature relate to changing pre-service teachers attitudes, beliefs, conceptions, and dispositions—in short, hoping to push pre-service teachers to change their fundamental orientations to move toward sociopolitical consciousness and an affirming, not deficitizing, view of diversity (Villegas & Lucas, 2002). These include open and constructive conversations about diversity, difference, racism, and privilege (Sleeter, 2008; Zeichner & Flessner, 2009); autobiographical explorations of family histories, personal history and development, and educational experiences (Zeichner & Flessner, 2009; Villegas & Lucas, 2002; Sleeter, 2008); examining the cultural texts that shaped one’s upbringing (Sleeter, 2008); articulating one’s sociocultural affiliations in societal context (Villegas & Lucas, 2002); using literature, case studies, film, and other texts to learn about diverse groups (Zeichner & Flessner, 2009; Villegas & Lucas, 2002); simulations and games (Villegas & Lucas, 2002); and engaging in reflective writing and dialogic journals (Zeichner & Flessner, 2009). Note that the pedagogical efforts are largely about developing a critical frame to provide a new angle and rationale on the political work of teaching (Cochran-Smith, Reagan, & Shakman, 2009).

That being said, of particular interest to a dissertation focused on the intersection of justice and practice is the way that SJTE instructors have endeavored to teach the practices of social justice educators. Three central themes about the pedagogies of learning *practice* emerge. First, some coursework invites pre-service teachers to imagine and extrapolate social justice-oriented practice. Given course readings and discussions, pre-service teachers might be asked to imagine how these concepts would shape their

future practice, pushing them to make theory-to-practice connections on their own. Second, teacher educators can model, in their classrooms, culturally responsive teaching practices. As Villegas and Lucas (2002) observe, doing this is critical booth because teachers tend to teach in the ways they were taught, which often entails teaching and transmission; and, higher education is already replete with an assumption that pedagogy means lecturing (thus, transmission). If pre-service teachers are to become culturally responsive educators, they contend, then teacher educators must model this form of instruction by “involving pre-service teachers actively in the construction of knowledge, building on their strengths while challenging their misconceptions, helping them examine ideas from multiple perspectives, using varied assessment strategies, and making the culture of our classrooms inclusive to all” (p. 113). This also includes the importance of teacher educators modeling caring relationships with their pre-service teachers (Zeichner & Flessner, 2009). Sevier’s (2005) self-study sought to analyze the extent to which he, as a teacher educator, was modeling the types of practices pre-service teachers might extrapolate to their own practice.

Third, coursework might provide a space in which pre-service teachers import and investigate what they see in field sites through social justice lenses. Noordhoff and Kleinfeld (1993) found that guided observations in diverse schools and communities facilitated pre-service teachers learning how to learn from students and their families. Gannon’s (2010) reflection on service learning suggested that these experiences enabled pre-service teachers to draw on what they learned in a service learning experience in order to engage youth in learning. Similarly, Stairs and Friedman (2013) found that an

urban school-university partnership enabled pre-service teachers to use opportunities to engage directly with diverse students in order to develop cultural competence. Olmedo's (1997) study of student work demonstrated how pre-service teachers used their course readings and concepts to critique what they observed in the field. Finally, McDonald (2008) has also investigated how course assignments in two social justice-oriented teacher education programs make ask teachers to make sense of the practices they observed in their field placements, though they tended to emphasize accommodating individual learners rather than social identities and social, political, and institutional contexts that reproduce inequities.

Critiques and limitations of SJTE in this theoretical framework. Five specific critiques related to the conceptual framework of justice and practice. First, as McDonald and Zeichner (2008) emphasize, SJTE and multicultural teacher education are related, but not synonymous. Culturally responsive teaching, in and of itself, does not guarantee that teachers (pre-service and in-service) can situate their teaching in the context of larger macro-sociopolitical inequities, and conceptualize themselves as actors toward more just outcomes. Gutierrez and Rogoff (2003), for instance, observe how teachers might take up culturally responsive teaching in terms of perceived fixed cultural traits, which reproduce stereotypes about students. Sleeter and Grant (2003) note how conceptions of multicultural education can range from “teaching the exceptional and culturally different” (which deficitize non-dominant culture students) to “education that is multicultural and social reconstructionist” (which approximates social justice teacher education) (p. iv). In short, pre-service teachers (and teachers generally) can appropriate perspectives of

multicultural teacher education and culturally responsive teaching in ways that essentialize and/or deficitize students of color. SJTE must go beyond culturally responsive teaching to include critical frames like sociopolitical consciousness, asset-based understandings of diversity, and conceptualizations of teachers as agents of change to truly live up to its name (Villegas & Lucas, 2002).

Second, there are limitations to approaches to pedagogy that are limited to what pre-service teachers observe. Pre-service teachers may, indeed observe teachers reproducing injustices. Pollack's (2012) article about her "miseducation" into deficit narratives by well-meaning veteran teachers illustrates this at the individual level; Putnam and Borko (2000) similarly capture the implications of novice teachers participating in conversations in veteran communities of practice. Some literature reviews (Hollins & Guzman, 2005; Sleeter, 2001) suggest that student teaching practica actually reproduce poor teaching practice in this way. In short, there is the potential for the pre-service teachers to range across the typology Burant and Kirby (2002) identified, from deepening multicultural beliefs to and having transformative new experiences, to escaping new experiences or having miseducative ones.

One final limitation—a core one, when exploring the relationship between justice and practice—is what Kennedy calls the problem of enactment, the "gap between what teachers envision doing and what teachers are prepared to do and what they actually do in the context of practice in classrooms with children" (as cited in McDonald, 2010, p. 452). To the extent that pedagogies of SJTE seem to rely on imagined and extrapolated practices, simply imagining future practices does not necessarily help pre-service

teachers examine practices specifically, or practice enacting them. For instance, Brown (2004) studied the effect of two differently-oriented cultural diversity course, asking survey questions inquiring into whether the students in the experimental course intended to “investigate the different cultures represented in the classroom,” for instance (p. 335). Carter (2008), in conducting a practitioner inquiry of her Social Foundations of Education course, suggested that “triple-entry journals” enabled pre-service teachers to create a vision of themselves as future teachers—envisioning aims, but making it challenge to envision frames. Similarly, Murrow (2006) found that similar practices of pedagogical scaffolding and journaling enabled pre-service teachers to draft their emerging philosophical creed. These pedagogies provide space for pre-service teachers to state their professional vision and imagine the ways it will guide their future practice, but are often disconnected from the actual contexts of that practice. As Grossman, Hammerness and McDonald (2009) emphasize, these pedagogies of investigation must be accompanied by pedagogies of enactment—ones in which pre-service teachers are engaged directly in the learning and doing of specific practices. This need is discussed in depth in the next section, on PBTE.

In sum, SJTE positions the development of conceptual and practical tools undergirded by a critical frame about school and society. This enables pre-service teachers to begin to engage in critical praxis, seeing their teaching practice and the teaching profession as part of a larger mission towards justice in education and society. However, in making the assumption that conceptual tools will undergird the (later)

development of practical tools, SJTE is limited in developing the actual practices of social justice educators, inside and outside the classroom.

Practice-Based Teacher Education (PBTE)

Origins, aims and frames of PBTE. Practice-based Teacher Education (PBTE), emerging at the tail end of the first decade of the 2000s, starts with concerns about practice, not justice. As noted in Chapter 1, PBTE emerged from two trends: re-grounding the work of teacher preparation in practice (not just knowledge), and in ensuring all teachers are prepared to enact their teaching practice to facilitate the achievement of all students. Rooted in these origins of PBTE are its aims for its pre-service teachers. PBTE aims for its teaching candidates to be proficient in the complex work that is teaching. Ball and Forzani (2009), drawing on other scholars' work, define teaching as "the deliberate activity of increasing the probability that students will develop robust skill and knowledge of the subject under study and coordinated with larger educational aims" (p. 503). This includes goals for students include subject matter learning, self-development, and participation in a democratic society.

In an acknowledgement of the inequities of today's society, teachers' efforts toward these goals must be activated for *every* student. As Ball and Forzani (2011) observe,

Although schools have always taught some students a more ambitious curriculum, they have traditionally set different goals for other groups of students. In contrast, teachers today are expected to help a much wider range of learners reach complex levels of performance (pp. 40-41).

In this way, PBTE assumes a distributional image of justice. Notice the that there is an aim grounded in equity—that *all* students deserve teachers who can help them reach

complex learning goals—which indicates a desire to increase access to high quality teachers to more equitably distribute education opportunities. However, these equity-related aims are positioned secondarily in relation to the aims of teaching practice: developing a pre-service teacher from novice to professional, and facilitating students’ learning and academic achievement. These two aims—which are not synonymous, but are complementary—anticipate the sociocultural frame undergirding pre-service teachers’ development in PBTE programs.

Like the discussion of practice in the theoretical framework earlier, PBTE’s theoretical roots stem from sociocultural theories of learning, appropriating key Vygotskian tenets, particularly that learning is a social activity mediated by social contexts (Vygotsky, 1978; Bowman & Gottesman, 2013). This sociocultural frame of entering teaching practice permeates the frames PBTE-oriented programs foreground for future teachers. As Grossman et al. (2009) make this frame clear in their seminal article, “Teaching Practice: A Cross-Professional Perspective.” They note that they adopt a “broad, expanded definition of practice characteristic of sociocultural definitions,” which “incorporates both intellectual and technical activities that encompass both the individual practitioner and the professional community” (pp. 2058-2059). They expressly invoke sociocultural theories in making this frame clear. As they explain:

Sociocultural theory directs our attention to the settings in which novices learn, and the role of peers and instructors in guiding learning. Most forms of professional preparation involve opportunities for novices to use their knowledge in a variety of practice settings; the nature of these settings will help shape what they are able to learn. In such settings, novices can experiment with their new knowledge and skills (Grossman et al., 2009, p. 2061).

This language is common for the frame that undergirds PBTE programs. Pre-service teachers are seen—and come to see themselves—as novices learning teaching practice, and entering the community of practice (Wenger, 1998) of the teaching profession. In doing so, they are not only learning the practices of expert teachers, but also gaining the identity of professional teachers. Considering Bransford, Darling-Hammond, and LePage’s (2005) conceptual framework for understanding teaching and learning referenced earlier, PBTE shares with SJTE that the vision of professional practice is “framed by two important conditions for practice,” namely, “Preparing Teachers for a Changing World”—but PBTE emphasizes “Teaching as a Profession” whereas SJTE foregrounds a critical perspective on “Learning in a Democracy.”

Curriculum of PBTE programs. In PBTE, for pre-service teachers engaged in the process of becoming more-skilled teachers, the curriculum content toward learning teaching practice begins with “high-leverage practices” (e.g., Ball, Sleep, Boerst & Bass, 2009) or “core practices” (e.g., Forzani, 2014) which are central to the work of teaching and demonstrated to have an impact on student learning. Examples from the University of Michigan’s Teacher Education program include “working with individual students to elicit, probe, and develop their thinking about content,” “setting up and managing small-group work,” and “leading whole class discussion of content” (University of Michigan, 2015). (The full list of high-leverage teaching practices, as identified by the University of Michigan and TeachingWorks, is included in Appendix D.)

Two things are of note here. First, note that the definition of high-leverage practices straddles the two related-but-not-synonymous aims of PBTE. Some emphasize

that what makes high-leverage practices high-leverage is that they are what novices need (Hatch & Grossman, 2009; Ball & Forzani, 2009). For example, as Ball and Forzani (2009) emphasize, their “this tripartite definition” of teaching well, described above, “depends on a flexible repertoire of high-leverage strategies and techniques that can be deployed with good judgment depending on the specific situation and context” (p. 503). However, other scholars denote these practices as “high-leverage” because of their impact on student achievement. As Ball, Sleep, Boerst and Bass (2009) explain, these are practices for which “proficient enactment by a teacher is likely to lead to comparatively large advances in student learning” (pp. 460-461). Again, these are not incompatible, but they do undergird slightly different aims of pre-service teachers through teacher education: one can become proficient at facilitating student learning, while developing no conceptualization of their own entry into teaching as a community of practice, and vice versa.

Second, note that these high-leverage practices are also the scaled to be the right “grain size”—not overly ambitious for novices, but not minuscule and reductionist (Ball & Forzani, 2009; 2011). Notice that the size of these are very different from Lemov’s (2010) more atomistic “cold call,” “do it again,” and “tight transitions.” PBTE’s high-leverage practices are more expansive, and accept a greater degree of complexity, while still representing examples of the practical tools Grossman, Smagorinsky & Valencia (1999) discuss.

Pedagogical approaches of PBTE programs. Given PBTE’s curriculum of high-leverage practices, teacher education pedagogy becomes a pedagogy of enactment—

structured opportunities to “rehearse and enact discrete components of complex practice in settings of reduced complexity” (Grossman, Hammerness & McDonald, 2009, p. 283). Grossman et al.’s (2009) cross-professional case study is seen as the foundational work on the components of the process of learning professional practice. Through case studies of clergy, clinical psychologists, and teachers, the authors found that learning professional practice involved the viewing representations of proficient practice, decomposing it to its constituent pieces, and approximating that practice in a less-complex setting. Two conceptions of cycles for teacher education have built off of these processes. First, McDonald, Kazemi, and Kavanagh (2013) have proposed that teacher educators introduce the learning activity (that is, representation and decomposition), prepare pre-service teachers to rehearse the activity (approximation), enact the activity with students, and then analyze that enactment. Second, Lampert et al. (2013) described a “Cycle of Enactment and Investigation” for pre-service elementary mathematics teachers, involving observation of a practice (representation), collective analysis (debriefing and decomposition), preparation of their own practices, rehearsal in more controlled teacher education settings (approximation), classroom enactment at their field placement, and collective analysis of artifacts from their practice. Here, the pedagogies of enactment processes by which pre-service teachers learn these tools emphasize the ways in which conceptual tools are embedded in practice. Whereas SJTE assumes that social justice-oriented conceptual tools will naturally lead to social justice practice, PBTE engages pre-service teachers in learning to enact practical tools in the context of practice and assumes that the conceptual tools are embedded.

Limitations of PBTE programs. Here, I list five limitations of PBTE programs in relation to the theoretical framework of justice, practice, and context presented in this chapter. First, as I note earlier, PBTE does have an implicit mission of equity in the development of competent practitioners for all students. PBTE's aim is the development of proficient, complex teacher practice; and, in being able to teach this to a greater number of teachers, it is posited that this will increase the ability of traditionally underserved students to access higher quality teaching. However, programmatically, this aim does not reference the structural forces reproduced by schools and society which make it necessary for marginalized students to lack higher-quality teachers than their more resourced and privileged peers. In a way, PBTE programs act to address the present-minded achievement gap, but miss the deeply-rooted historic, economic, legal, social, and moral forces which have produced (and will continue to reproduce) an education debt (Ladson-Billings, 2006).

A second limitation is that PBTE is relatively silent on specific practices of social justice educators. Appendix D, listing the high-leverage practices as articulated by TeachingWorks (2017) and University of Michigan (2015), is relatively silent on practices explicitly related to issues of justice and equity. As discussed in Vignette 4 of the introductory chapter, McDonald's (2010) proposal of social justice high-leverage practices represents a potential starting point towards addressing this limitation. However, I have found no articles that respond to McDonald's call. A search of the EBSCOHost database for articles referencing both "social justice" and "high-leverage practices" returns zero results. Exploring other databases, search terms, and references, I

found only three dissertations which cited McDonald's article, none of which did so in reference to social foundations courses. In the past two years, TeachingWorks (2017) has added a high-leverage practice similar to McDonald's first recommendation, titled "learning about students' cultural, religious, family, intellectual, and personal experiences and resources for use in instruction." This is clearly an important example of how the conversation at within the academic community can impact the curriculum of teacher education organizations.

A third limitation of PBTE in relation to the theoretical framework for this study is the absence of critical frames to guide the pedagogy of enactment. Consider, for instance, the list of high-leverage practices generated by Teaching Works (2017) and the University of Michigan Elementary Education Program (2015). We can view these practices from a critical lens, to understand the implicit issues of social justice embedded in them. For example, the practice "building respectful relationships with students" by TeachingWorks (2017) indicates:

Teachers increase the likelihood that students will engage and persist in school when they establish positive, individual relationships with them. Techniques for doing this include greeting students positively every day, having frequent, brief, "check in" conversations with students to demonstrate care and interest, and following up with students who are experiencing difficult or special personal situations.

While these specifications speak of building respectful relationships with students generally, from a critical lens, many scholars have noted how building caring, culturally-responsive relationships is related to macro-level issues of race and culture (e.g., Nieto, 2008; Phelan et al., 1991; Rolon-Dow, 2005). If a pre-service teacher was also equipped with the conceptual tools to understand how building respectful relationships requires

attention to issues of race and racism, this would have the potential to be a practice which advances equity in urban classrooms and schools. The challenge here is that this practice may be taught in a colorblind way, without reference to equity—especially given that faculty in teacher education programs are predominantly white (Gordon, 2005). As a result, teacher educators unaware of the culture of power they embody (Delpit, 1988) may fail to see the social justice implications embedded within high-leverage practices, leading to deficitizing practices. From a critical frame, with social justice implications left implicit, teacher educators have the power to surface these issues in high-leverage practices, or, left unnoticed and unaddressed, to allow them to continue to reify existing inequities.

A fourth limitation of a PBTE approach to the development of social justice educators relates to what Grossman, Smagorinsky & Valencia (1999) call the “problem of appropriation.” By appropriation, they mean “the process through which a person adopts the pedagogical tools” for use in their particular teaching context, “and through this processes internalizes ways of thinking endemic to specific cultural practices” (Grossman, Smagorinsky & Valencia, 1999, p. 15). When it comes to adopting the tools of social justice educators, there are a number of reasons that pre-service teachers might land on one of the first three stages—lack of appropriation, appropriating a label, or appropriating surface features—thus inhibiting them from fully activating the tools of social justice educators. Pre-service teachers might “appropriate a label” by self-identifying as “social justice educators” without engaging in any of the culturally relevant teaching practices or efforts at advocacy described earlier in the discussion of social

justice education. Alternatively, in “appropriating surface features,” pre-service teachers may have learned from social justice and culturally responsive teaching courses that it is important to use culturally responsive texts, but might not (yet) be able to fit these together into a conceptual whole. For a pre-service teacher to appropriate the conceptual underpinnings, the fourth degree, they will have to grasp “the theoretical basis that informs and motivates the use of a tool” so they can “make use of it in new contexts and for solving new problems” (p. 17). This will take more than continued representation, decomposition, and approximation in the PBTE framework; it will specifically require that conceptions of social justice are instantiated across all dimensions of a program, including all aspects of learning to enact a social justice high-leverage practice.

Last, other critiques of PBTE have noted its lack of attention to context. Bowman and Gottesman (2013), in their article “Why Practice-Centered Teacher Education Programs Need Social Foundations,” make this point explicitly. The authors emphasize the ways in which practice-centered programs are grounded in sociocultural theories of teaching practice and student learning. Despite the efforts of PBTE programs to situate teacher learning in the context of *practice*, Bowman and Gottesman emphasize that contextual forces like ideas, structures, and processes “constantly shape lived experience” and “do not stop at the schoolhouse door.” The authors advocate for a “place-conscious approach” to teacher education, which “draws upon particular places, e.g. schools, neighborhoods, and communities” in the process of pre-service teachers learning to teach. Addressing this critique is an important step for finding convergence between PBTE, in which teacher learning occurs in the context of “practice,” and SJTE, in which teacher

practice is often conceptualized as culturally relevant teaching. Next, I turn to this and other possibilities for convergence between SJTE and PBTE.

Theorizing Convergence from the Literature, and Investigating Convergence in Pre-service Teachers' Practice

In many ways, the aims of justice, practice, and student learning are complementary ones—they are referenced by both SJTE and PBTE. Further, a critical frame and a sociocultural frame are not incongruent; novice teachers can come to enter the community of practice with a critical frame as one of their key conceptual tools, and communities of practice to change and evolve in response to newcomers' reinvigorated aims and frames. From this starting point, there is a great opportunity for synthesis across SJTE and PBTE. Below, I briefly sketch six points of potential convergence by which this synthesis might begin to occur. These suggestions occur largely at Level 3 and Level 4 of the diagram presented in Chapter 1—at the ways in which teacher education programs organize their curriculum and choose pedagogical approaches to teacher learning, and at the ways researchers conceptualize teacher learning of justice and practice. Following this section, I transition to the story of the question at the heart of this dissertation, which seeks an understanding of possible synthesis at levels 1 and 2, that of pre-service teachers and teacher educators.

Table 1 identifies possibilities for convergence between SJTE and PBTE, as theorized from the framework presented above. While a full discussion of these possibilities is beyond the scope of this paper, a few points are of note. First, regarding aims, it is possible to support pre-service teachers in conceptualizing the aims for their

teaching practice in ways that incorporate both learning aims and larger aims. Regarding the teacher education curriculum, the high-leverage practices taught to pre-service teachers in practice-focused programs can be specified in ways that are culturally- and contextually-relevant, and can be expanded to include social justice high-leverage practices like those hypothesized by McDonald (2010). Regarding teacher education pedagogy, teacher educators can specifically choose representations of practice that are justice-oriented, and in decomposing these teaching practices, can be analyzed in light of critical frames. Last, teacher education programs can facilitate an inquiry into one's practice that includes analyzing instruction for the purposes of improving it (University of Michigan, 2015), but also includes taking an inquiry stance to reflect on one's practice in relation to larger macro-sociopolitical forces (Cochran-Smith & Lytle, 2009). In theorizing these convergences between SJTE and PBTE, design-based research approaches (e.g., Cobb et al., 2008) might be particularly useful; they allow for these convergences to inform the design of practice, and then allow practice to further refine them.

Table 1. Possibilities for Convergence Between SJTE and PBTE

Aims & Frames	1: Support pre-service teachers in specifying a larger aim for their teaching practice, including and beyond entering a profession and facilitating student learning.
Teacher Education Curriculum	2: Ensure existing high-leverage practices are culturally- and contextually-relevant.
	3: Identify additional social justice high-leverage practices and incorporate them into a practice-focused curriculum.
Teacher Education Pedagogy	4: Ensure representations of practice in the pedagogy of enactment are contextually-relevant and justice-oriented.
	5: Incorporate critical frames into the pedagogy of enactment.
Inquiry	6: Ground inquiry into teaching practice with an inquiry stance, towards knowledge-of-practice.

These six points of convergence, presented here, relate to the upper two levels of Figure 1 presented in Chapter 1—thinking about justice and practice at the research and programmatic level. However, the story of the question that undergirds this practitioner research dissertation returns me to the bottom two levels of that figure—that of the pre-service teacher and the teacher educator. As a teacher educator, I have endeavored for my emerging practice as a teacher educator to be true to the aims, frames, and practices I have laid out for social justice educators in this theoretical framework. I have come to understand how my work is to support pre-service teachers in orienting their practice towards justice; to help facilitate them seeing, from a critical frame, how their work in the micro-contexts of classrooms has implications for the broader transformation of society. This will require more research by teacher educators themselves, into the ways in which justice and equity intersect with their own teaching practice. Conklin and Hughes (2016), for instance, investigated the ways in which their justice-oriented methods and curriculum courses leveraged Grossman et al.'s (2009) elements of representation, decomposition, and approximation. For the School, Society and Self course I co-teach, similar research would provide one lens to investigating the intersection of justice and practice in social foundations courses.

This dissertation does not focus on the work of teacher educators, however; it focuses on pre-service teachers' conceptualizations and enactment at the intersection of justice and practice. In short, I do not believe I can effectively study my own practice as a teacher educator without having a better sense whether and how pre-service teachers'

learnings from our course relate to the actual work of their (student) teaching practice. In this sense, the research I conduct in this dissertation is inseparable from my teaching, as Freire (1998) narrates:

Once again, there is no such thing as teaching without research and research without teaching. One inhabits the body of the other. As I teach, I continue to search and re-search. I teach because I search, because I question, and because I submit myself to questioning. I research because I notice things, take cognizance of them. And in so doing, I intervene. And intervening, I educate and educate myself. I do research so as to know what I do not yet know and to communicate and proclaim what I discover (p. 35).

Here, in my teaching as a teacher educator, I have embarked on this practitioner research dissertation to “search and re-search” because of the questions that have emerged about preparing pre-service teachers for both justice and practice in my social foundations course. In the next chapter, I describe the methodologies and methods I employed to pursue these questions—to “educate and educate myself” on how these seven pre-service teachers might help us understand these tensions between justice and practice from the bottom-up.

CHAPTER 3

RESEARCH METHODOLOGY AND DESIGN

As discussed throughout my conceptual framework, this dissertation explores how pre-service teachers themselves conceptualize and enact their understanding of the relationship between justice and practice. The three research questions I pose are:

Research Question 1. What is the relationship between how pre-service teachers conceptualize their teaching practice and their beliefs and understandings about justice and equity?

Research Question 2. How do they try to enact those conceptualizations in the context of their student teaching placements?

Research Question 3. What, if any, tensions arise as they negotiate the relationship of justice/equity and their enacted teaching practice in their student teaching placement context?

Before moving into the specific methods choices that undergird these three research questions, I zoom out to spend some time exploring which broader methodologies are fitting for research on justice, equity and practice in the context of teaching and teacher education. Then, I discuss the research design for these three research questions, starting with participant selection, then moving on to data collection, and finally discussing data analysis. Last, I discuss the anticipated validity threats (Maxwell, 2013) to this study, and the ways in which the research design sought to address these concerns.

Research Methodologies Befitting Investigations of Justice and Practice

The conceptual framework that undergirds this full dissertation, initially introduced in Figure 2 in Chapter 2, includes justice and practice as twin aims, and sociocultural and critical theories as parallel frames, with an understanding that these aims are sought and these frames shed light on both the micro- and macro-contexts of

teaching, learning, and teacher education. It is important to me that these same core constructs, at the heart of the research questions and at the heart of the theoretical framework, also shape the choices of methods and methodologies in this study. In this short section, I discuss how critical qualitative research (e.g., Ravitch & Carl, 2016), design-based research (e.g., Cobb et al., 2003; Design-based Research Collective, 2003), practitioner research (e.g., Cochran-Smith & Lytle, 2009; Zeichner & Noffke, 2001), and participatory action research (e.g., Kemmis, McTaggart & Nixon, 2014) can be seen as complementary methodological approaches for research questions that explore issues of justice and practice. These methodologies may be useful across all four levels presented in Chapter 1—those of pre-service teacher conceptualization, teacher educator practice, teacher education program conceptualization, and research on teaching and teacher education. At the end of this section, I explain which of these methodologies are specifically used to pursue the research questions in this dissertation study.

As Kemmis, McTaggart and Nixon (2014) explain, so often educational research is conceptualized as a process, the aim of which is for researchers' theories to change practitioners' practices. This illustrates, first, the extent to which research is a practice, and researchers are enculturated into the epistemological and ontological assumptions of the research communities of practice that train and develop them. Second, I must take on the practice of research with an aim toward justice. In other words, this dissertation must help develop deeper understanding *in tandem with* engaging in research in order to counter larger societal forces of oppression and marginalization. It is for this reason that

Ravitch and Carl's (2016) emphasis on "criticality" as a research horizontal is an important foundation for this research. According to the authors, criticality in research

- (a) Recognizes power and power relationships;
- (b) De-normalizes reified social norms and assumptions;
- (c) Asks questions about power asymmetries and power relations;
- (d) Interrogates who benefits from and/or is marginalized by society (and research);
- (e) Challenges the hegemony of dominant, grand narratives;
- (f) Illuminates hidden power structures and deeply considers language usage and the circulation of discourses that organize everyday life;
- (g) Is concerned with issues of race, gender, and social class; and
- (h) Resists colonialism, neocolonialism, and hegemony more broadly (p. 14).

These characteristics lay down markers for how research design, research procedures, research relationships relationships, research reports, and the research's impact might be used in ways which interrupt hegemonic social structures rather than reproduce societal injustices. In short, this study of pre-service teachers' conceptualizations and enactment of justice and practice has, at its root, an aim for justice: I hope that the findings support the development of justice-minded pre-service teachers, less likely to reproduce societal inequities and more likely to interrupt them in their teaching practice. This requires a critical frame—the research horizontal of criticality—throughout the research process proposed in this chapter.

In addition to criticality clarifying the aims and frames of research as a practice, rather than using the same research tools the same way which might reproduce the same inequities via the research process, Kemmis, McTaggart and Nixon (2014) argue that practitioners are constantly involved in theorizing themselves, and that these theories should not be ignored. This is my entry point to this research: I am not solely a researcher, but also a teacher educator inquiring into my own practice, as well as a

current high school teacher myself. I hope that my learnings through this inquiry will be leveraged to improve both my teaching practice and my teacher educator practice. Thus, the research questions proposed here invoke a blurring of roles, as a practitioner and a researcher, a designer of theory, enactor of practice, and learner from pre-service teachers' experiences. Appropriately, this research proposal invokes a blurring of methodologies to pursuit of understanding conceptualization and enactment of justice and practice across multiple levels of work in teacher education. Here, I briefly explain why a blend of Design-based Research, Practitioner Research, and Participatory Action Research are appropriate methodologies for a research program inquiring into justice and practice in teacher education broadly—and why practitioner research methodologies undergird this particular dissertation study.

Design-based Research (DBR) is a research methodology which emphasizes how learning contexts are designed in the spirit of theoretical understandings that shape student learning, and then carefully examine how the learning actually occurs in those contexts, investigating both processes and outcomes (Dede, 2005; Design-Based Research Collective, 2003; Cobb et al., 2003). Accordingly, DBR “bridges theoretical research and educational practice” (Design-Based Research Collective, 2003, p. 8), which makes it an important fit for a research program that asks how conceptualizations of the relationship between justice and practice in the literature might inform the on-the-ground practices of teacher educators. For example, the six possibilities for convergence between SJTE and PBTE, theorized at the end of Chapter 2, could serve as the basis for the design of teacher education programs and coursework; DBR methods could then be used to

investigate and refine these designs. DBR, employed alone, would have two limitations as the sole research methodology for studies that seek to investigate justice and practice in teacher education. First, DBR tends to assume collaborations between theory-minded research teams and context-minded practitioners; it assumes different actors at the different ends of the work of research and practice. This reproduces the present paradigm of research (theory) and practice being separate entities, and instantiates a binary that can undermine the complicated nature of qualitative research, in which researchers' positionalities and social locations—including mine as a researcher, a teacher educator, and a teacher myself—positions them in multiple ways (Ravitch & Carl, 2016, p. 11). Second, like PBTE as an approach to teacher education, DBR is not grounded by a critical frame or oriented toward more just outcomes. The aims of this research are oriented towards understandings that will help produce a more equitable society (through higher quality teacher education practice, and thus in pre-service teacher development, and thus in students' experience). More just outcomes as a research aim and criticality as a research horizontal (Ravitch & Carl, 2016) are not fully specified by DBR as a research methodology.

Practitioner research (PR) methodologies (e.g., Cochran-Smith & Lytle, 2009; Zeichner & Noffke, 2001) are thus a natural complement to these shortcomings of DBR for a research program focused on the intersection of justice and practice. PR involves those who are engaged in a practice investigating issues in order to both improve their practice as well as transform their setting (Cochran-Smith & Lytle, 2009). Cochran-Smith and Lytle (2009) note that practitioner inquiry is an umbrella term that relates to research

traditions like action research, participatory action research, teacher research, and self study, holding in common the beliefs that (1) the practitioner, as the researcher, is a knower and as a constructor of knowledge; (2) the professional context, as the location of the study, necessitates community and collaboration; and (3) as a form of research, PR still involves systematicity in data collection and analysis, and the sharing of results, with new conceptions of validity and generalizability given the practitioner-researcher's positionality. It matches DBR's emphasis of relating the conceptual to the practical in that one's practice is intentionally investigated in order to be better understood, and thus, better enacted.

PR is explicitly oriented towards action—and, as Cochran-Smith and Lytle (2009) argue, when practitioners engage in an inquiry stance, it is also oriented towards justice. Practitioners are not only “knowers” of their context and investigators of context-specific issues, but these inquiries also position them as “agents for educational and social change” (p. 37). Thus, PR adds the orientations toward action and justice that DBR leaves unstated. This is an important addition to my research methodologies because just as my practice as a teacher educator aims to better support the development of social justice educators, so, too, must my research be aligned to these ends. Similarly, taking an inquiry stance on one's practice manifests the critical frame that anchors the horizontals included in my conceptual framework. Inquiry as stance is defined by Cochran-Smith and Lytle (2009) as “a grounded theory of action that positions the role of practitioners and practitioner knowledge as central to the goal of transforming teaching, learning, leading,

and schooling” (p. 119). In so doing, it prompts practitioners to problematize the current settings that they inhabit:

Fundamental to the notion of inquiry stance is the idea that educational practice is not simply instrumental in the sense of figuring out how to get things done, but also and more importantly, it is social and political in the sense of deliberating about what to get done, why to get it done, who decides, and whose interests are served. Working from and with an inquiry stance, then, involves a continual process of making current arrangements problematic; questioning the ways knowledge and practice are constructed, evaluated, and used; and assuming that part of the work of practitioners individually and collectively is to participate in educational and social change (p. 121).

In short, an inquiry stance accepts practitioners as knowers and knowledge-producers, just like researchers; roots a practitioner’s inquiry in a critical frame; and orients its action towards more just outcomes. Thus, while PR parallels DBR in that it relates knowledge to practice through the work of the practitioner, PR begins with practice, then the intentional investigation of practice, for a better understanding of and enactment of practice. When one takes an inquiry stance to their practice, as I take on my practice of teaching School, Society and Self here, they add a critical frame and a justice orientation to those efforts. As a PR study, my interest in the preparation of good and just teachers requires me to engage in good and just teacher education practice, and thus, to ensure that these values undergird my (practitioner) research, too.

While this is not a Participatory Action Research (PAR) study, methods associated with these methodologies might play a key role in future studies of justice and practice in teaching and teacher education. Schwandt (2015) notes three characteristics common to PAR that distinguish it from other forms of research: that it involves participation and collaboration between the researchers and the community throughout

the research process; that its work rests on a democratic impulse, sharing knowledge and power across differently-positioned participants; and that its manifold objectives include producing knowledge, action, and consciousness raising. While pre-service teachers and I are not jointly constructing these research questions or engaging in this research together, this research does take an approach which positions us together as knowledgeable about how the course contexts worked to facilitate their development, and about how they might be improved in future iterations based on their practicum experiences in Philadelphia schools. Future research on justice and practice in teacher education might be undertaken in collaboration with pre-service teachers, as an inquiry community, and might involve co-constructing and co-generating relevant research questions and data collection methods of justice and practice.

Bringing this discussion back to the research questions at hand: DBR, alone, might be suited for taking conceptual points of convergence from SJTE and PBTE, and researching how they might be implemented in practice; PR, alone, might be useful for researching my assumptions about the intersection of justice and practice in how I teach my social foundations course.² In the future, I want to conduct a more explicit inquiry into my conceptualizations of the relationship to justice and practice, and how they are enacted in the School and Society class. However, for this dissertation study, it felt most appropriate and urgent to start with pre-service teachers' conceptualizations and

² Indeed, the original proposal for this dissertation study envisioned a parallel inquiry into levels one and two—in other words, as I sought to learn more about pre-service teachers' conceptualizations and enactment of justice and equity in their student teaching practice, I also sought to investigate my own conceptualizations and enactment of justice and practice my practice as a teacher educator. As I began the data collection process, I learned that it was important to separate these two parallel questions into two research phases.

enactment themselves, to better position me as a learner from their full experiences moving into their student teaching practice, and thus to better set up the School, Society and Self course for the real needs pre-service teachers would experience. Thus, to investigate the three research questions of this study, I employed primarily a practitioner research methodology and critical qualitative research methods. Next, I discuss the participants, methods, and considerations of validity in this study's research design.

Research Methods and Validity

A central design principle for qualitative research is to ensure that the methods of data collection and analysis map onto the research questions, given the study's background and context (Ravitch & Carl, 2016). After describing research relationships and participant selection, I describe each of the data collection methods in relationship to each of the three research questions in this study. Data collection methods included document analysis of pre-service teachers' work in university-based teacher education program classes across the academic year; multiple rounds of interviews with each pre-service teacher, concluding with a focus group; and documents, images, video, and other artifacts of pre-service teachers' teaching practice in their student teaching practicum. Then, I describe the approaches to data analysis and representation that developed into emergent themes and then the findings of this dissertation. Finally, I identify potential validity threats and describe the methods I employed to increase the validity of this study.

Research Setting

In Summer 2015, my teaching practice spanned three different spaces, with different combinations of differently-positioned individuals. As mentioned in Chapter 1,

Penn TEP's ten-month, Master's degree program includes foundations and methods coursework and a school year-long placement student teaching in a Philadelphia school, culminating with an online teacher inquiry portfolio. Students choose to complete the elementary education program, the middle school program, or the secondary program. I developed deep relationships with the participants in this study across three different teaching and learning contexts in Summer 2015, so it is important to discuss each setting here first before proceeding to discuss participant selection.

In the summer semester—the first semester in which pre-service teachers participate in the program—all take EDUC 544, School, Society, and Self (SSS), a social justice-oriented foundations course. Summer 2015 was my fifth year as a co-instructor of the course. In years past, I had taught the secondary education cohort's section of the course; however, Summer 2015 represented the first year in which TEP experimented with mixed sections of elementary, middle, and secondary pre-service teachers taking the course together. I co-taught with Amanda, an African American doctoral student and former middle school math teacher, and Elaine, a White woman who grew up in Philadelphia's suburbs and was presently a middle school social studies educator.

SSS met twice per week for five weeks, resulting in ten, three-hour sessions across July and early August 2015. The syllabus and assignments, presented in Appendix A, iterated somewhat from the previous versions of SSS I had taught. Course content included media portrayals and societal messages about urban schools; the political, economic, social, and historical forces that shape spatial inequities in cities; the purpose and history of education and urban education; forces of social reproduction and how they

operate through schools; identity and culture as mediators of classroom and school relationships and community; racism, classism, and how they function as systems to reproduce inequities within schools; and possibilities for reform and action with an orientation towards socially just outcomes. Students completed an initial educational autobiography, reflecting on their experiences in education; journal entries for each class session; a neighborhood ethnographic study about the school they will begin student teaching at in the fall; and a “Mission, Vision, and Trajectory” paper revisiting their initial understandings and sketching a mission statement for their teaching in the upcoming year.

In addition to taking this course, pre-service teachers also participated in a summer fieldwork placement. Here, the elementary and secondary programs’ purposes for these placements differed: elementary summer placements emphasized connecting to young children in the neighborhood in which they would be student teaching in the fall; secondary summer placements emphasized quasi-academic experiences in which pre-service teachers could observe teaching practice as well as interact directly with adolescents. With others, I redeveloped Leaders of Change (LOC), the service learning and college preparation program I had co-developed at University City High School, for high school graduates at West Philadelphia and Sayre High School. As a college prep program, high school graduates in Leaders of Change: College Bridge took an Urban Education course to model participating in a college course; the course content roughly paralleled *School, Society, and Self*, and enabled high school graduates to critically reflect on their experiences in urban schools through the lenses of course concepts. This

course also became the summer fieldwork placement for the 17 English and social studies secondary pre-service teachers in the TEP program. Lastly, in the afternoons after URED, I had a “Teaching and Learning Workshop” session with the 17 pre-service teachers who participated in the Leaders of Change Urban Education course. This met twice weekly for five weeks, for a total of ten 45-minute sessions. With the secondary education coordinator, we attempted to design this space to make aspects of my teaching practice visible—showing and building lesson plans, debriefing and decomposing classroom practices, discussing the experiences of particular students or particular lesson segments, and so on. In this way, the course sought to engage in the processes of representation and decomposition that Grossman et al. (2009) discuss as elements in the learning of professional practice. My practice across these learning contexts prompted an interest in a more systematic investigation of how pre-service teachers learned to conceptualize and enact justice in practice, and learning from the pre-service teachers from their experiences student teaching in Philadelphia classrooms seemed critical in order to know how to improve these summer learning experiences for future cohorts.

Participant Selection and Profiles

These three spaces, SSS, URBS, and TLW, involved different combinations of pre-service teachers as potential participants for this study. Table 2 breaks down participants across these three settings, in preparation for discussing the selection of participants in this dissertation study.

Table 2. Sources of Participants Across Three Teaching Contexts

	My section of SSS (with Elaine and Amanda)	Other section of SSS (with Jeffrey and Samuel)	LOC URBS (& TLW)
Instructors	3 (incl. me)	2	1 (me)
PSTs – Secondary English & Soc. Stu.	10	7	10+7 = 17
PSTs – Secondary Math & Sci.	5	23	N/A
PSTs – Middle	3		N/A
PSTs – Elementary	12		N/A
High School Graduates	N/A	N/A	17
LOC Staff	N/A	N/A	7

In this section, I describe the full set of participants in each of the three sections, and then zoom in to focus on the seven specific participants in this study. In School, Society, and Self, I co-taught one section with Amanda and Elaine. In our section of the course, we had thirty pre-service teachers, 12 were in the elementary cohort; 3 in the middle school cohort; and 15 in the secondary cohort. 18 students identified as female, 13 students identified as male, and one student identified as gender nonconforming. 23 students identified as white, two identified as Black, four identified as East Asian, and two identified as South Asian. The social class during their upbringing ranged from low-income to highly privileged families. Collectively, they attended both high-performing and low-performing public schools, religious schools, and independent schools, and a similar range of institutions for undergraduate study. Their admission to the program was determined by Penn TEP program staff, and their placement in our section (as opposed to Jeffrey and Samuel’s section) was made by Penn TEP program staff.

17 secondary-level pre-service teachers, seeking certification in English and Social Studies, participated in the LOC Urban Education, and the Teaching and Learning

Workshop with me. I was the instructor of 10 of these pre-service teachers in School, Society and Self, whereas the other 7 were in Jeffrey and Samuel's section. The decision made that this group would participate in LOC was made between the secondary teacher education coordinator and me, though at the time I did not know who the pre-service teachers were. 9 of these secondary English and social studies pre-service teachers identified as male, and eight as female; 16 identified as White, and one as Black.

In my initial proposal, I sought to select a subset of five pre-service teachers to follow through their student teaching year in Philadelphia schools. These five pre-service teachers would come from the ten pre-service teachers who experienced *both* my section of SSS, as well as URED and TLW, marked in orange in Table 2, under the initial intention that they would have the ability to also speak back about my practice as a teacher educator across these very different settings. I intended to select these five participants via purposeful selection (Maxwell, 2013) in order to capture the range of ways in which pre-service teachers develop, conceptually and practically, into social justice educators. In the course of my teaching in Summer 2015, I realized that selecting five of the ten pre-service teachers could be seen as a minimum, knowing that if more than five participated, I would have a richer data set for my study. In all, seven of the ten pre-service teachers participated in my study. They met all of my participant selection criteria:

- A diversity in social identity and social location, as well as prior experiences working in urban settings, with urban students, and on issues of equity
- A diversity in the Philadelphia school settings in which they are placed
- A diversity in their development as social justice educators, both where they entered at the beginning of the summer and where they

ended at the end of the summer/ before they enter schools to student teach in the fall.

- Are part of the secondary strand of the teacher preparation program.

Table 3 summarizes basic information about each participant in this study. Data about each of their student teaching placement schools can be found in Appendix C. Short profiles of each participant follow.

Table 3. Participants in this Dissertation Study

Name (Pseudonym)	Race/Gender	Certification Area	Student Teaching Placement	Student Teaching School Type
Adrienne	White female	Social Studies	High School for the Arts	Traditional Citywide Admission
Arthur	White male	Social Studies	School for Academics, Inquiry and Leadership in Science (SAILS)	Innovation Citywide Admission
Charlotte	White female	English	Englewood Academy for Medical Sciences	Neighborhood Comprehensive
Clayton	White male	English	Kissinger High School	Traditional Special Admission
Sarah	White female	English	Urban Design Academy; The Foundry School	Innovation Citywide Admission
Sherwood	White male	English	Covello High School	Traditional Special Admission
Sidney	White male	English	School for Academics, Inquiry and Leadership in Science (SAILS)	Innovation Citywide Admission

Adrienne attended a small private school throughout her educational career. Her most prominent memories, discussed in her educational autobiography, include her experiences developing as a writer through the school’s composition curriculum, as well as her own experiences with a learning disability that inhibited, for a time, the clarity of her writing. She identifies as a White female. For the 2015-16 academic year, Adrienne was initially placed at the Urban Design Academy, a two-year-old innovative citywide admission school that focused on individualized learning and design thinking. Very early

in the year, she switched to the long-established High School for the Arts, seen as a premier performing and creative arts schools in the city. She student taught 11th grade U.S. history, and received her certification in social studies.

Arthur attended a private day school for boys growing up, an incredibly well-resourced school which strove for “the ‘good’ boy as the promised product,” as he wrote in his educational autobiography. Arthur briefly had a career in the financial sector before switching to education as a more fulfilling profession—following in the footsteps of many of his family members who were educators. He identifies as a White male. For the 2015-16 school year, Arthur student taught at SAILS, the School for Academic Inquiry and Leadership in Science, at the newer of two campuses. SAILS represents a progressive approach to education, emphasizing student inquiry and meaning-making in science, broadly defined. Arthur taught 9th grade World History, and received his certification in social studies.

Charlotte grew up a “middle class, white, suburban life,” explaining in her coursework, “we did not talk about race, class and particularly not about racism.” She attended community college before attending a four-year institution. Prior to coming to Penn’s Teacher Education Program, she worked in college access and career readiness programs in Texas. She identifies as a White female. Charlotte student taught at the Englewood Academy for Medical Sciences, a school that was once part of the larger Englewood comprehensive high school but was broken up into four smaller theme-based school. In student teaching at Englewood, Charlotte was the only one of the student teachers in this study who taught students at a comprehensive neighborhood high school,

in which students did not have to enter a citywide or special admission process to attend. Charlotte taught 9th grade English 1 and received her certification in English.

Clayton attended a magnet school “with a strong reputation” in a suburban county public school district. He attended an elite liberal arts college, in which he notes he found the learning of high culture intrinsically motivating. He identifies as a White male. He student taught at Kissinger High School, a special admissions high school that enrolls students with high academic and attendance records. Clayton taught 11th and 12th grade English, and received his certification in English.

Sarah attended a large suburban high school in an affluent neighborhood outside a major metropolitan area, and then after completing her undergraduate degree worked for an educational policy research organization that investigated issues of college access and readiness for low-income students. She identifies as a White female. Like Charlotte, Sarah initially student taught at the Urban Design Academy, and stayed there for the full fall semester (from September to December). In January, she moved to the Foundry School, a school rooted in students the values of democratic education and community-based problem solving. Sarah taught 11th grade English 3 and received her certification in English.

Sherwood attended a large neighborhood high school in the suburbs of a major urban area. Following his undergraduate career, he worked in an AmeriCorps-affiliated program as a near-peer mentor supporting students in an urban middle school. He identifies as a White male. He student taught at Covello High School, a special admissions high school that enrolls students with high academic and attendance records,

similar to Clayton's school. Sherwood student taught 9th and 11th grade English, and received his certification in English.

Sidney, like Arthur above, also student taught at SAILS, teaching 11th grade English 3, and received his certification in English. Sidney describes himself as a "queer American mormon" who, on account of his parents' transatlantic move when he was a young child, spend his entire educational career in the French school system. Sidney identifies as a White male. He came in to the program with an extensive knowledge base in literary criticism, social theory and social activism.

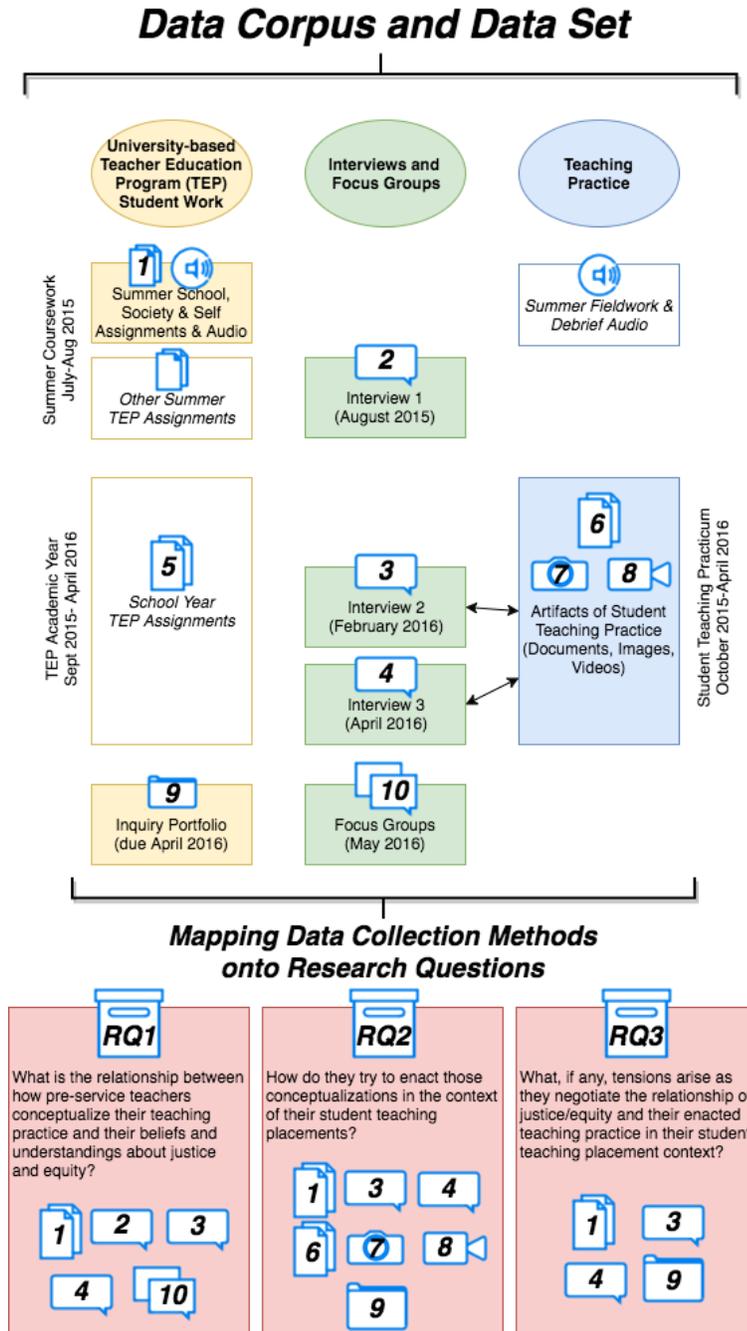
Given that in each of these three settings, SSS, URED, and TLW, I served as an instructor (to the pre-service teachers and the high school graduates), I have already developed strong research relationships with most participants. There were no new settings to gain access to, and no new participants to seek out. However, given my positionality as their instructor, and the implications of power that come with this positionality, this raised some key validity concerns about bias and reactivity. I address these concerns later, in the validity section.

Data Collection Methods

Having described the research relationships and participant selection above, in this section I describe each of the data collection methods for this study, which are captured in brief in Figure 5, in relationship to each of the three research questions in this study. These data collection methods included document analysis of pre-service teachers' work in university-based teacher education program classes across the academic year; multiple rounds of interviews with each pre-service teacher, concluding with a focus

group; and documents, images, video, and other artifacts of pre-service teachers' teaching practice in their student teaching practicum.

Figure 5. Mapping Data Collection Methods on to Study Research Questions



Permission to collect these data was granted under an IRB already obtained in May 2015, and pre-service teachers, co-instructors, and high school graduates signed informed consent forms for the audiotaping of summer research contexts and collection of artifacts and student work. In this study, across all forms of data, participants' identities are kept confidential, and pseudonyms for their names and student teaching placement schools are used. It should be noted that there are moments in which I cannot promise internal-facing confidentiality, because pre-service teachers may remember details of individuals' stories or experiences that were shared in class together. In the process of data collection and analysis, all data has been de-identified. Dedoose, a password-encrypted web-based qualitative data analysis software, was used to store, organize, and analyze data.

The top half of Figure 5 alludes to a difference between the “data corpus” and the “data set.” The data corpus includes all data included from my naturally occurring practice, as well as from data collected under an IRB obtained in May 2015. The data set represents that portion of the data corpus that has been compiled, organized, and analyzed specifically to help answer my research questions. Said another way, the data corpus for this study includes some data sources—for instance, interviews with the co-instructors of SSS, audio from URED and TLW summer sessions—which ultimately were not utilized in the data set selected to answer these three research questions. In Figure 5, then, data sources with numbers on them are used to indicate elements included within the data set. For instance, the stack of papers with the number “1” on them indicates that this data source—pre-service teachers' student work in the School, Society and Self course—was

collected and analyzed for this dissertation study. In the following sections, I describe each method and explain how it supports answering the research questions for this study.

In summary, these data collection methods include:

- Pre-service teachers' graduate-level student work in *School, Society and Self* in Summer 2015, labeled [1], in order to address their conceptualizations of the relationship between justice and practice [RQ1], how they anticipated this shaping their practice [RQ2], and the tensions they anticipated emerging as a result [RQ3].
- One interview with each of the seven pre-service teachers described above in August, before they entered their student teaching practicum, labeled [2], in order to help capture their conceptualizations of the relationship between justice and practice [RQ1].
- Two interviews with each of the seven pre-service teachers throughout their student teaching practicum, labeled [3] and [4], to address their changing (or unchanging) conceptualizations of the relationship between justice and practice [RQ1], their approaches to enacting these conceptualizations in their practice [RQ2], and the tensions that emerged as they sought to do so [RQ3].
- For some pre-service teachers, a document analysis of their university assignments that they posted onto their inquiry website, labeled [5], helped address changing conceptualizations [RQ1], enactment [RQ2], and tensions [RQ3] throughout their student teaching.
- Artifacts from their student teaching practice, including documents they and their students created, labeled [6], images of their classroom and student work, labeled [7], and videos of their teaching practice, labeled [8], shed light on how they sought to enact their conceptualizations of justice and practice in their actual student teaching context. (Many of these elements were also discussed in the interviews labeled [3] and [4] to further gain pre-service teachers' perspectives on these representations of their practice.)
- Pre-service teachers' final inquiry portfolio (called the "Master's Portfolio Teacher Research Assignment"), a teacher research project investigating an aspect of their practice across their student teaching practicum, labeled [9], which includes artifacts of pre-service teachers' teaching practice to illustrate their approaches to enactment [RQ2] as well as demonstrates tensions worthy of sustained exploration across their student teaching practicum [RQ3].
- Two final focus groups of three or four of the pre-service teachers each, labeled [10], for pre-service teachers to reflect back on the way their conceptualizations of justice and practice changed across time [RQ1], as well as to provide feedback for the future iterations of *School, Society and Self*.

Each of these data collection methods are discussed in turn.

Summer School, Society and Self Assignments [1]. Reviewing student work is key data source in practitioner research studies (Hubbard & Power, 2003). To that end, I have collected pre-service teachers' student work (formal assignments), including:

- Their initial “Educational Autobiographies,” which represent their reflections on a moment in their educational experiences which shape their understanding of their teaching in urban schools
- Their class-by-class journals, reflecting on class concepts and readings in relation to their educational experiences and their visions for their future practice
- Their final “Mission, Vision, and Trajectory” assignment, in which pre-service teachers critically analyze their educational autobiographies using course concepts, and then reflect forward on how our course concepts might shape their future student teaching practice

These documents help demonstrate pre-service teachers' development across the summer session. In particular, they help demonstrate the perspective on issues of justice and teaching practice that pre-service teachers came into the program with, and whether and how they changed as they engaged with their classmates and us instructors around discussions of justice and equity. Further, they illustrate how pre-service teachers imagined these concepts might unfold in their future practice.

August interviews with pre-service teachers after the summer course contexts conclude, and before they entered their student teaching practica [2].

Interviews are a key dimension of qualitative studies because they allow researchers to understand “full, detailed, and contextualized descriptions of experiences and perspectives,” across many different participants' perspectives (Ravitch & Carl, 2016, p. 147). They are a key dimension of this study because they enable me to understand the experiences of pre-service teachers across their university and school fieldwork contexts. I conducted these interviews prior to identifying the seven pre-service teachers who are

the full participants in this study, so that 13 of the 17 PSTs who were in LOC URBS and Teaching & Learning Workshop (and 10 of whom were also in my section of SSS) all participated in these interviews. The interviews with the additional six PSTs who are not full participants in this study represent a helpful source for perspectival triangulation (Ravitch & Carl, 2016) by providing more perspectives on pre-service teachers' experiences in the other SSS section.

Given that I have strong relationships with these participants already, and given that I have positioned myself as learning from their experiences in these teaching and learning contexts in order to improve them in the future, I understand these (and the other) interviews as “social constructionist interviewing,” which emphasize that interviews are “dialogical performances, social meaning-making acts, and co-facilitated knowledge exchanges” (Patton, 2015, p. 433). As Koro-Ljunberg (2008) notes, social constructionist interviewing “shifted the focus from mining individual minds to the coconstruction [sic] of (temporarily) shared discourses” (p. 431). This emphasis is critical for positioning my interviewees as experts on their experiences in these learning contexts, an important aspect of critical qualitative research (Ravitch & Carl, 2016).

I vetted my initial interview protocols (Ravitch & Carl, 2016) with an analogous population—four current teachers in Philadelphia that I had taught in *School, Society and Self* in Summer 2014. In piloting my first interviews (Ravitch & Carl, 2016) with pre-service teachers at the conclusion of this summer, I realized that I needed to adapt my approach to be that of an interview guide, rather than a more-structured interview protocol. Interview guides are important in ensuring that the same general topics are

discussed across interviews, while ensuring that the interaction can be built as a natural conversation (Patton, 2015; Weiss, 1994). As Patton (2015) writes, the “interviewer remains free to build a conversation within a particular subject area, to word questions spontaneously, and to establish a conversational style but with the focus on a particular subject that has been predetermined” (p. 439). Given my existing relationships with pre-service teachers, I learned that the interview format felt more rigid and researcher-driven, and was concerned that I might affect participants’ comfortability giving honest responses, as they would be responding to an awkward (and new) power dynamic. Accordingly, I pared the protocol down to the key content and topics to enable a more conversational tone that better fits our prior relationships, and to position myself more clearly as a learner rather than a researcher. This strategy allows for “customized replication” across interviews, in that I am focusing on the same key questions while customizing the flow and follow-ups to each participant (Ravitch & Carl, 2016).

The content of the interview guide topics mixed experience and behavior questions with opinions and values questions to both surface pre-service teachers’ experiences in summer courses and in their Philadelphia classrooms with their emerging beliefs and understandings as they relate to social justice education (Patton, 2015). The interview guide included prompts asking pre-service teachers to describe, at the stage of having completed the summer semester, what work they want their teaching to do in the world; what summer learning experiences have shaped that work; and about their experiences and recommendations as participants in SSS, URBS, and TLW. See Appendix E for all interview guides.

Two interviews with each purposefully selected pre-service teachers during their student teaching practicum [3, 4]. The above interviews were strategically sequenced to occur before pre-service teachers entered their student teaching placements in September. It was at this time that it felt appropriate to conduct interviews in which they would reflect on how their conceptualizations of their teaching purposes and goals manifested in real classroom contexts, and in their classroom teaching practices. I interviewed each pre-service teacher two times, for sixty minutes each, during their student teaching practicum. The first occurred in February 2016, and the second in early-April 2016. These choices correspond with their time in the field; by January 2016, they had four full months in their student teaching context, as well as two months having lead-taught one class section; by mid-April, they will be nearing their completion of their student teaching practicum, and will have lead-taught three class sections. These two moments gave them a chance to speak from their increasingly central participation (Lave & Wenger, 1991) in the work of teachers, and their increasing understanding of their particular students, parents, schools, and communities that contextualize their work (Darling-Hammond, 2002). It also enabled me to potentially observe change in their understandings from the end of the summer through their teaching.

Each of these interview protocols was vetted by the same group of alum from the TEP program as the interviews above, and approved as part of IRB submission (Ravitch & Carl, 2016). Given the lessons learned from piloting the interviews described above, I refined this interview protocol into an interview guide (Patton, 2015; Weiss, 1994), and again took a social constructionist interviewing approach to these conversations (Patton,

2015). For the February interview, the content of the interview guide included questions asking them to reflect on their first semester of experiences student teaching, including describing their school context. It also asked them to discuss what, at that moment, represented their vision for good teaching, what informs this vision, and whether they were seeing any examples of this exemplary teaching at their student teaching placement school. Then, we viewed a video of their student teaching together in order to discuss the decisions they made in that example of the enactment of their practice. This led into a discussion of other times that pre-service teachers sought to enact their vision for good teaching, and whether or not they felt it was successful and why. The questions thus far were geared to better understand pre-service teachers' efforts at enacting their beliefs in their teaching practice, and the ways in which their teaching context facilitated or inhibited those efforts.

The last two parts of the interview re-introduced constructs of justice and equity to the conversation. First, I presented all seven participants the same case study from Gorski and Pothini's *Case Studies on Diversity and Social Justice* (2013), included in the interview protocols in Appendix E. The goal here was to provide representations of teaching practice—specifically, one that involved providing equitable instruction to English Language Learners and interrupting colleagues' deficit discourse about them—so that the pre-service teachers could show their perspectives on how they might address an issue of equity in practice. Lastly, I asked if concepts like justice or equity shaped what they saw as good teaching. This illustrated an intentional concern for strategic sequencing of methods, and specifically, within-methods sequencing (Ravitch & Carl, 2016), because

it was important for the early questions to be as inductive as possible, and occur in participants' own emic language, before introducing the etic constructs of justice and equity to their analysis of their student teaching experiences.

Prior to the second interview in April, I asked them to prepare by reviewing their "Mission, Vision, and Trajectory" assignment that they completed at the end of School, Society, and Self, and use the comment feature on Microsoft Word to reflect on how their perception of their mission as emerging social justice educators interacted with their practicum experience student teaching. When we met, the first part of this interview consisted of a participant validation strategy (Ravitch & Carl, 2016) to help ensure the ongoing learnings that emerge are true to participants' experiences. Specifically, I provided excerpts from prior interviews that seemed related to that pre-service teachers' emerging conceptualization of the relationship between justice and practice, and asked them to comment across the excerpts, identify the themes they saw, and identify what was missing. Then, we reviewed their Mission, Vision and Trajectory comments, and I asked them to discuss how their conceptualizations had changed over time, as well as how specific aspects from their summer paper did or did not manifest in their teaching practice in the field. Given that each pre-service teacher's paper and comments on that paper were different, these interview questions entailed customized replication (Ravitch & Carl, 2016). The last third of the protocol asked them to speak back from their experience to provide advice for improving SSS, URBS, and TLW for future cohorts. These protocols are included in Appendix E.

Student work across their university-based teacher education program

coursework [5]. A similar source of data to collecting student work from my graduate-level summer course [1] was collecting pre-service teachers' student work from their teacher education courses across the fall and spring semesters, labeled [5]. I did not seek this uniformly for all participants, given the breadth of the other data sources designed to get at my research questions. (If my research questions tied more specifically to *where* in the teacher education program pre-service teachers continue to inquire into the relationship between justice and practice, this source of data would be essential.) For this dissertation, however, I simply reviewed additional coursework (reflective journals on their pre-service teaching, written assignments for methods courses, etc.) if they included these artifacts on their web-based inquiry portfolio, discussed below in [9]. Thus, for the pre-service teachers for whom this is available, this source of data serves as a helpful aid for data triangulation (Ravitch & Carl, 2016) to further increase the validity of this study's findings.

Documents, images, videos, and other artifacts of their teaching practice [6, 7, 8]. RQ2 centers around how pre-service teachers' conceptualizations are enacted in their student teaching practice. The interviews above allow pre-service teachers to share experiences and perspectives on how that process has played out for them during their student teaching practicum; however, it is critical that actual artifacts of their teaching practice, including teacher-created documents, images of their classrooms, and videos of their teaching practice are collected as data sources. I consider these to be examples of "representations of practice" (Grossman et al., 2009). While these are not representations

of expert practice—which Grossman et al. (2009) argue are key aspects of novices learning professional practice—they are representations of the actual practices pre-service teachers engaged in, and our instructive for my learning as a teacher educator.

Throughout the Teacher Education Program, pre-service teachers created and accumulated artifacts of their practice, in order to receive feedback from their cooperating teachers, their university mentors, and their university instructors. The documents, images, and videos included in this data set came from two differently-framed requests. First, I requested that each pre-service teacher share a video of their teaching practice that we could analyze together in the February interview [3]. Often, pre-service teachers shared videos that they had been asked to collect for their university-based mentor or their methods classes. A sample of the way I framed this request for the February is reproduced here:

Just for this interview, I'd like to look together at one of the videos you made of your teaching/ classroom for your TEP coursework. (Given how much the summer was about envisioning your future classroom, it's helpful to watch and reflect back together now that you have a real classroom with real kids in it!)

In this way, I hoped pre-service teachers would choose rich examples of their teaching practice as a foundation for deeply reflecting on the realities of teaching practice, in contrast simply to conceptualizing their teaching practice. Second, videos of pre-service teachers' practice came from their final inquiry portfolios that they completed at the end of the year (see item [9] below). As I further discuss below, the final inquiry assignment required pre-service teachers to include artifacts of their practice relative to their inquiry

question. Many teachers included student work, relevant lesson and unit plans, reflective journal entries, images of their classroom, and videos of their teaching practice.

It is important to acknowledge what these sources of data are *not*. These are not a random sample (e.g., Patton, 2015) of artifacts of teaching practice meant to generalize, from the set, the everyday nature of this teacher's work in their particular school. Also, these are not ethnographic observations of classrooms; I was not deeply immersed in their particular classroom settings, seeking to understand from an emic perspective how each classroom's and school's microcultures work. The videos of teaching practice are also not full, lesson-long clips, the type that are often collected for the purposes of teacher evaluation and feedback. Given the construction of RQ2 in the context of these larger research questions, however, random sampling, deep immersion, and lesson-long evaluation were not needed. Rather, these research questions require data that will allow pre-service teachers to narrate, themselves, the relationship between their conceptualizations and values, and the complex endeavor of enacting that in one's day-to-day work. In this way, enabling pre-service teachers to select these clips—both here, given the prompt above, and below, given what artifacts make sense for the inquiry they sought to conduct—adds to the likelihood these will be rich sources of data for RQ2.

Master's Portfolio Teacher Research Assignment [9]. The teacher research portfolio is a web-based platform, created by each pre-service teacher, to share the practitioner research study they spent the year exploring, as well as to share other artifacts from their teaching and their teacher education coursework throughout the year. The directions for the practitioner inquiry, as represented on this website, ask pre-service

teachers to “illuminate your inquiry into a developing theory of teaching and its implementation,” as well as to analyze their ongoing inquiry using both scholarly research and “an exploration of specific cases, problems, issues, and examples from your experiences as a learner and a teacher.” To do the latter, pre-service teachers must “Draw on your artifacts of teaching and learning to elaborate and substantiate your broad view.” Thus, the practitioner inquiry portion of the portfolio includes an analytic essay and a series of 10-12 classroom teaching artifacts (with reflections and annotations). These artifacts might include the text of assignments or presentations, examples of student work, excerpts of the teacher’s journal, or videos of their practice. Additionally, pre-service teachers are expected to include at least one unit plan, one annotated lesson plan, one video of their teaching practice, and their fall “Working Theory of Practice” assignment. The full instructions are included in Appendix B.

The inquiry portfolio is an insightful data source for two reasons. First, it includes an array of artifacts of the pre-service teacher’s practice, as noted earlier in data sources [6], [7], and [8]. Additionally, the very nature of the practitioner inquiry portion illustrates which aspects of their teaching practice the pre-service teachers value enough to inquire into, in depth, throughout the year. All begin with a “problem of practice” (e.g., Cochran-Smith & Lytle, 2009), an illustration of the pre-service teachers’ experiences in the gap between their conceptualization of the aims of their teaching practice and the actual work to enact in day-to-day classroom realities. This provides a different form of insight into pre-service teachers’ conceptualizations [RQ1] and [RQ2], in a different form than the interviews, providing for methods triangulation and data triangulation (Ravitch

& Carl, 2016). Finally, the problems of practice that animate the inquiry portfolios often illustrate the tensions pre-service teachers experience in this relation between conceptualization and enactment, providing insight on to [RQ3].

Focus group of pre-service teachers after completing the program [10].

Whereas individual interviews, described earlier, are particularly important for understanding how a range of individual pre-service teachers develop conceptually and practically as social justice educators, focus groups were an effective forum for prompting dialogue across study participants. I convened two focus groups, one of three participants (all English pre-service teachers) and one of four participants (two Social Studies and two English pre-service teachers). Keeping the number of participants small enables a deeper exchange of ideas across participants—especially given that pre-service teachers have had a relationship with each other across the year that, in many ways, facilitates a more comfortable conversation than if participants were strangers. A third focus group, of three secondary-level science pre-service teachers, was added so that their perspectives could form a reference point for whether and how content area might affect different conceptualizations of and enactment of the relationship between justice and practice. These three focus group sessions were recorded and transcribed, and the implications for confidentiality, which are not fully guaranteed in focus groups (Ravitch & Carl, 2016), were explained to each group.

The focus group protocol first asked pre-service teachers to share, across their student teaching practicums, examples of what they learned that could be useful in improving the relevance of School, Society and Self for future cohorts. Then, the protocol

invited pre-service teachers to discuss their conceptualizations of social justice at the end of the program, drawing connections to how it was discussed in the Teacher Education Program and how it shaped their teaching practice. Last, the protocol asked pre-service teachers to discuss practice-based teacher education, including specific prompts to help brainstorm social justice high-leverage practices (McDonald, 2010) from their practicum experiences that might be included in School, Society and Self. The full protocol is included in Appendix E. Throughout the focus group, there were points where pre-service teachers were prompted to jot down their individual thoughts, and then we whipped around so that each could share out, before a deeper discussion began. This strategy was critical to ensure that all participants had space and time to ensure their voices were heard throughout the focus group. I collected their free-writes and jottings as a secondary data source in addition to the focus group transcripts.

Throughout the data collection processes from [1] to [10], described here, I engaged in analytic memoing (Emerson, Fretz & Shaw, 2011; Ravitch & Carl, 2016) as well as dialogic engagement (Ravitch & Carl, 2016) to capture my emerging understandings and challenge my interpretations and assumptions. Specific memos related to data collection, such as “Considerations for Collaborating with Research Participants” (Ravitch & Carl, 2016, p. 356) and “Precoding Memos” (Ravitch & Carl, 2016, pp. 244-245) occurred throughout the research process.

Data Analysis

The data corpus and data set presented in Figure 5 and described in the foregoing pages were enormous. Engaging in integrative data analysis with a data set so large

required rigorous organization and management, immersive-yet-focused engagement, and thoughtful writing and representation, the three prongs of the data analysis process (Ravitch & Carl, 2016). In this section, I walk sequentially through the data analysis process, from formative analysis during data collection, through analysis strategies I employed after the entire data corpus had been collected, to the processes of writing and representation where themes and, ultimately, findings emerged.

Throughout the 2015-2016 academic year, I engaged in formative data analysis via memo-writing (Ravitch & Carl, 2016) in order to reflect on themes that stood out following each interview phase, as well as to make notes for particular each pre-service teachers so as to customize interview questions for subsequent interviews. For many, but not all, of the interview sessions, I kept my interview notes as well as post-interview summary forms as sources of researcher-generated data (Ravitch & Carl, 2016). The entire data corpus was collected by May 2016.

I stored and organize the entire data corpus in on Dedoose, password-protected, cloud-based, encrypted platform for computer-based qualitative data analysis. In order to immerse myself in the data set, I conducted multiple readings (Ravitch & Carl, 2016). This included one thematic read-through focused on the core constructs of the research questions; one chronological read-through, to follow changes from the summer coursework into their student teaching placements and then to capture their reflections; and one read-through for each participant, focusing on their unique journey through the program (Ravitch & Carl, 2016). Afterward each reading, I reflected on key themes via analytic memoing.

My research questions, along with the size of my data set, necessitated coding as both an analytic method and data organization and management approach early on. I began my formal analytic process with a focus on RQ1, because having a grounded understanding of how the participants in my study conceptualize the relationship between justice and practice must happen as a first step before I could analyze how they sought to enact these conceptualizations (RQ2) and what tensions arose when they did (RQ3). I began the coding the data set applicable to RQ1 (see Figure 5). My first time through coding, I operated at a highly inductive level, trying to stay as close to participants' meanings as possible. I used "open coding," "inductively creating analytic categories that reflect the significance of events and experiences to those in the setting" (Emerson, Fretz & Shaw, 2011, p. 175). More specifically, this process of open coding included descriptive coding about the basic topics, in vivo coding of participants' words, and values coding about participants' values, attitudes, and beliefs (Miles, Huberman, & Saldaña, 2014, pp. 74-75). I also included topical codes (Miles, Huberman & Saldaña, 2014), specifically labeling specific interview questions—like the case study from Gorski and Pothini (2013) incorporated in the February interview—for the purpose of revisiting them later. Analytic memos, including the "Coding Memo" (Ravitch & Carl, 2016, p. 252), "Vignette Memo" (Ravitch & Carl, 2016, p. 267), and "Formative Data Analysis Memo" (Ravitch & Carl, 2016, pp. 247-248), were written throughout these data analysis processes.

I then read through the full list of codes I had applied, and arranged these codes into pattern codes (Miles, Huberman & Saldaña, 2014) such as "Goals," "Justice/

Equity,” “Approaches to Curriculum,” and “Tensions.” The entire codebook, including code definitions, can be seen in Appendix F. I then re-coded this data set, using these pattern codes. Throughout this process, I wrote memos noting emerging themes within individual participants’ experiences as well as across participants. I also engaged in dialogic engagement practices (Ravitch & Carl, 2016), sharing memos with de-identified data with thought partners for feedback. I pulled the pattern codes that most specifically related to RQ1, and wrote analytic memos seeking to make sense of pre-service teachers’ perspectives. In particular, the pattern code that captured how pre-service teachers made sense of their goals/ purposes for teaching was an important lynchpin to understand whether and how justice and practice were related in their conceptualization of the aims of their teaching practice. Through this writing process, I began to make deeper analytic connections within and across the data set, leading to the development of tentative findings related to RQ1, which iterated into Finding 2 presented in Chapter 4.

Only after this inductive approach to capture pre-service teachers’ conceptualizations of justice and practice in their teaching aims did I explicitly take a more deductive approach to looking at how they conceptualized justice specifically. I sequenced these data analysis methods in this way so that I could stay grounded in participants’ emic understandings of their teaching practice, and then make connections to existing theory, rather than imposing the etic language of the academy as the starting point for the inquiry. I pulled the pattern code most specifically related to Justice and Equity, and re-read the excerpts for themes and conceptualizations that emerged. I

continued to engage in analytic memoing (Emerson, Fretz & Shaw, 2011) in pursuit of this line of inquiry, which developed into Finding 1 presented in Chapter 4.

I reserved Research Questions 2 and 3, about their enactment of their practice and the tensions they experienced, for after my analysis conceptualizations of justice and practice. This strategic sequencing of methods (or more accurately, of analysis) was important because I needed to develop an understanding of their conceptualizations as a foundation for beginning more rigorous analysis of what those conceptualizations looked like in their student teaching contexts. Having already completed the pattern coding, described above, I returned to the codes related to “tensions,” and used analytic memoing (Emerson, Fretz & Shaw, 2011) to better understand the patterns among the tensions they reported in their pre-service teaching experiences, responding to Research Question 3. To respond to Research Question 2, I returned to the codes related to pre-service teachers’ “enactment,” their “patterns of enactment,” and their “commentary on enactment.” I wrote vignette memos (Ravitch & Carl, 2016) for pre-service teacher, which generated themes and understandings in relation to the conceptions of justice and practice, listed above. This process led to the emergence of “emblematic examples” of pre-service teachers designing instructional units which aligned with their conceptions, responded to specific tensions, and worked for their students. These “emblematic examples” became the organizing feature of Finding 4, presented in Chapter 5.

Addressing Concerns of Ethics and Validity

Validity threats address the question, “How might the conclusions you are generating be wrong?” (Maxwell, 2013). Every qualitative research study entails threats

to validity that originate from the interactions of the researcher, the questions, the setting, the participants, and the methods (Maxwell, 2013). Thus, a key component of rigorous qualitative research is to identify potential threats to validity and address them in both the research design phase and the enactment of the research (Maxwell, 2013; Ravitch & Carl, 2016). Strategies to address threats to validity in this dissertation included intentional sequencing of methods, multiple forms of triangulation, dialogic engagement, and participant validation to address these concerns. Appendix G contains a representation of the validity threats to this study, and the research design methods employed to address them.

As the instructor in these summer learning contexts, I have not only a particular perspective on the ways in which these courses operate, but that also comes with both a personal investment in them going well, and personal power in relation to others. As Ellsworth (1989) observes, it is easy for critical pedagogues, despite holding a critical frame about the relationship between power, research, and practice, to fail to actually reformulate the “institutionalized power imbalances between themselves and their students.” As a result, “strategies such as student empowerment and dialogue give the illusion of equality while in fact leaving the authoritarian view of the teacher/student relationship intact” (p. 306). Institutionalized power is something that is impossible to avoid. In interviews, this power may result in researcher reactivity (Ravitch & Carl, 2016), whereby my particular positionality and social location influence how participants respond to me. Here, triangulation and dialogic engagement were key validity strategies that help mitigate the extent to which my positionality influences this study.

Triangulation is key for both “reduc[ing] the risk of chance associations and of systematic biases due to a specific method, and allow[ing] a better assessment of the generality of the explanations that one develops” (Maxwell, 2013, p. 128). Multiple forms of triangulation were built into this study to help protect against these two validity threats. I engaged in between-methods triangulation (Ravitch & Carl, 2016), employing multiple forms of data collection (i.e., individual interviews, focus groups, student work, classroom audio, classroom artifacts, etc.) in order to mitigate against the limitations of any one particular data collection approach. Relatedly, the participant selection strategies discussed above, intended to capture a range and variation of pre-service teachers’ experiences, is a form of perspectival triangulation and enables me to surface “range, nuance, complexity, disagreement, and generative tensions” among the experiences of the participants in the study (Ravitch & Carl, 2016, p. 196). Finally, during the later stages of data analysis, I engaged in theoretical triangulation, leveraging “a range of theories to frame the study topic in context” (Ravitch & Carl, 2016, p. 195). In my writing of analytic memos, I intentionally structured opportunities to view data from both a practice-focused lens and from a justice-focused lens, understanding how these different approaches to preparing teachers for justice and practice would inform my emerging understandings.

Additionally, to address the potential for my positionality as instructor and researcher to impact the data collected for this study, I engaged in dialogic engagement (Ravitch & Carl, 2016) at strategic points in order to bring in multiple perspectives on de-identified data. This form of “triangulation with multiple analysis” helps reduce bias that

would come with me being the sole analyst of data about my practice with pre-service teachers (Patton, 2015, p. 668). I included critical friends from a variety of perspectives, including co-instructors who understood the course context as well as other doctoral student colleagues outside of the realm of teacher preparation, to further enhance my consideration of alternate explanations for the findings that emerge. This occurred at multiple points throughout the research process, including research question formation, interview protocol rehearsal and vetting, formative data analysis, more formal data analyses processes, and writing and representation.

Ensuring that I have accurately captured participants' experiences is a key counterweight to the possibility of over-relying on my own interpretations. To achieve this, I included participant validation strategies at multiple points of the analysis (Maxwell, 2013; Ravitch & Carl, 2016). Structuring in opportunities not just to learn from the pre-service teachers in interviews, but also to invite them to confirm, question, or alter my emerging understandings, was critically important for a study designed to explore their conceptualizations and enactment. The February and April interviews were used as moments to converse with participants about my emerging findings, asking them to comment on themes from analytic memos or consider passages of their transcripts together.

Limitations of This Study

Before proceeding to the findings, a few important limitations of the study should be noted. Three relate primarily to participant selection. First, all seven participants in this study received secondary-level certifications, and are student teaching in high

schools. This is important because they are the only participants across all three spaces, SSS, LOC, and TLW. Elementary- and middle-school level pre-service teachers had a summer fieldwork experience with a very different focus, emphasizing becoming engaged in their future practicum school's community rather than focusing more specifically on settings related to content-area practice. Nevertheless, high school students are at a particular stage of cognitive, emotional, and social development, and allow for more advanced and rigorous content-specific coursework by virtue of these latter two factors. Given my identity as a former-and-current social studies teacher in the Philadelphia School District, focusing on secondary-level teachers only provided both affordances and constraints. On the one hand, I have a deeper knowledge about teaching in Philadelphia's high schools, and leveraged this knowledge to ask more thoughtful questions and conduct more meaningful analysis. I also have student work and classroom audio from the elementary and middle pre-service teachers in the School, Society and Self course as a reference point for when my participants' perspectives might diverge from theirs. On the other hand, I have to stay reflexive in the ways this might provide blinders throughout the research process, a validity threat (Maxwell, 2013). Additionally, more research will need to be done to inquire into whether and how elementary- and middle school-level pre-service teachers' conceptualizations and enactment of justice and practice are similar or different, given the different characteristics of their students and schools.

Second, the particular pre-service teachers in this study were chosen initially because they spanned the summer teaching and learning contexts of SSS, LOC, and

TLW—yet this makes all of them secondary social studies and English pre-service teachers. Thus, an important consideration is whether pre-service teachers seeking certification in other content areas, like science and mathematics, make sense of the intersection of justice and practice in different ways, and seek to enact them in their teaching contexts in different ways. This is an especially important concern given that, in my six years of experience co-teaching *School, Society and Self*, mathematics and science teachers generally felt the social, political, economic, and historical aspects of the class spoke more naturally to impacting curriculum of the humanities rather than the sciences, and as a result, at times had a harder time conceptualizing how it would impact their teaching practice. Again, I do have data sources from math and science pre-service teachers' work and participation in *School, Society and Self*, as well as the end-of-year focus group of science teachers, described in data source [10]. Nevertheless, the same cautions above apply here: I must be aware of how the focus solely on English and social studies teachers limits the possibilities for this study, and more research must be conducted on how math and science teachers conceptualize the relationship between justice and practice and seek to enact it in their teaching context.

The third limitation is similar yet different. The seven pre-service teachers in this study are all White, and most come from either economically- or educationally-privileged backgrounds (or both). As noted in Chapter 1, the makeup of Penn's Teacher Education Program reflects the whiteness of teachers (pre-service and in-service) in the United States, with over four-fifths of teachers and principals being White (U.S. Department of Education, 2016). Many studies in the realms of multicultural teacher education,

culturally responsive pedagogy, and social justice teacher education explicitly take up the preparation of White teachers for an increasingly diverse student body as the central rationale for their research—a situation often called the “demographic divide” (e.g., Zeichner, 2009) or the “demographic imperative” (e.g., Cochran-Smith, 2004). Additionally, there are very few studies specifically addressing pre-service teacher preparation for aspiring teachers of color from the perspective of culturally responsive teaching or social justice. Thus, it is critical to acknowledge that this research fits in the long line of research on how *White* pre-service teachers have developed the attitudes, beliefs, conceptions, dispositions, and expectations needed to effectively teach students of color (e.g., Ladson-Billings, 1995; Sleeter, 2001); and yet, much more research is needed not to reproduce the whiteness of teacher education itself.

From Methods to Findings

A core understanding in qualitative research is the inseparability of methods and findings (Ravitch & Carl, 2016). In this chapter, I have outline the research methods employed to pursue this practitioner research study on pre-service teachers’ conceptualizations of justice, equity, and practice, and their enactment of their teaching in their student teaching context. These methodological choices, as represented in Figure 5 in this chapter, have led to the emergence of four main findings. In Chapter 4, I present two findings related to pre-service teachers’ conceptualizations of justice and practice. In Chapter 5, I present two findings related to the tensions that emerged from their student teaching contexts, and their efforts to enact their visions, in practice, for their students, in their contexts.

CHAPTER 4

FINDINGS: CONCEPTUALIZING JUSTICE AND EQUITY, CONCEPTUALIZING TEACHING PRACTICE FOR THE “REAL WORLD”

The first research question of this study aims to explore the relationship between how pre-service teachers conceptualize the intersection of justice, equity, and teaching practice.

RQ1: What is the relationship between how pre-service teachers conceptualize their teaching practice and their beliefs and understandings about justice and equity?

In this chapter, I present two findings, drawing largely inductive analysis of data that respond to pre-service teachers’ understandings and conceptualizations of these two core constructs. I present two findings here:

Finding 1: All pre-service teachers had a macro-level understanding of the inequities of society, but they varied in how teachers conceptualized taking action towards justice.

Finding 2: All pre-service teachers related the aims of their teaching to the “real world,” but varied in whether this aim related to preparing students for the real world, or pushing them to critique and transform it.

Across these two findings about conceptualizations—and into the next chapter, on tensions and enactment, as well—three consistent patterns emerged closely related to the different elements Ladson-Billings (1995a, 1995b) outlined as pillars of culturally responsive pedagogy. Said another way, pre-service teachers’ conceptualizations of justice and equity, and of the goals of their teaching practice, tended to cluster together in ways that either mostly emphasized academic excellence, or cultural competence, or critical consciousness (Ladson-Billings, 1995a). Specifically, pre-service teachers who

conceptualized justice and equity as primarily about students and teachers making change in society (in Finding 1) also narrated the goals for their teaching as including preparing students to critique and then transform the world (in Finding 2). In the next section, I describe patterns among pre-service conceptualizations of justice and equity (Finding 1), before moving on to describe the goals of their teaching (Finding 2).

Finding 1: Conceptualizing Taking Action Toward Justice

To investigate pre-service teachers' conceptualizations of the intersection of justice and equity and one's teaching practice—the first research question of this dissertation study—it is important to understand what different pre-service teachers understand by the concepts of “justice” and “equity.” To answer this question, I drew on data sources across the pre-service teachers' participation in the master's program, including multiple interviews, focus groups, student work, journals, and their final inquiry portfolio. This is critical because, as Ravitch and Carl (2016) emphasize, there is an inseparability between methods and findings in qualitative research studies. In this finding, I show that all pre-service teachers had a macro-level understanding of the inequities of society, but they varied in conceptualizing how teachers could make change.

In my largely inductive analysis of pre-service teachers' conceptualizations of justice and equity, I observed that all seven pre-service teachers recognized (that is, had knowledge of) the macro-level inequities of schools and society, though their prior experience to and exposure to this knowledge varied. However, when it came to pre-service teachers' conceptualizations of what *action* for justice would look like, they varied in their beliefs about who was the key actor for justice, and in what realms change

was possible. I will consider each of these two aspects—seeing daunting macros, but feeling that change came from different sources—in turn. Throughout I use North’s (2006, 2008) three intersecting spheres of social justice education to help make sense of these varying definitions pre-service teachers shared: a focus on macro or micro levels; an effort toward redistribution of resources or recognition of cultures; and an emphasis on knowledge or action. I also use Ladson-Billings’ (1995a, 1995b) three pillars of culturally responsive teaching, described above, as markers for three emphases that pre-service teachers might gravitate toward in narrating their conceptions of justice.

Background: Problems “Societal and Epic in Scale” from Different Prior Experiences

All seven pre-service teachers recognized the macro-level structures that shaped inequities in schools and society. This makes sense, given that one of the goals of the social justice-oriented foundations course that I co-teach, *School, Society and Self*, endeavored specifically to engage students in the reciprocal relationship between societal structures and schools as institutions. The course syllabus, fully reproduced in Appendix A, stated,

First, across the course, we explore the reciprocal relationship that exists between schools, society, and oneself, noting that in these relationships there are opportunities for reproduction or transformation. Second, across the course, we explore macro- and micro-influences on teaching and learning that influence school, society, and ourselves. In particular, we look at the historical, political, legal, economic, social, and cultural forces that shape ourselves and our worlds as practitioners, and investigate the role that race, gender, socioeconomic status, sexuality, and ability play in these settings. Last, as we engage in these conversations across the course, we seek to create a community of practice of justice-minded teachers, driven by the belief that we are all co-learners in our endeavor as teachers

and as citizens, and that we are all co-equals in our participation in public[sic] in a democratic society.

Through the summer—and thus, before each pre-service teacher stepped into a classroom—it was clear that each pre-service had wrestled with the question of what one teacher could do in response to the large-scale macro-level challenges that structured inequities in schools and society. Arthur, who described himself as a “White man from a White collar family,” and who attended private schools as a child, captured the distinction all participants felt in relating themselves, as individual educators, to the scale of society’s problems:

Time and again I have pondered the impact that I, as a singular educator in a larger system, can have on the larger societal issues discussed in this class. It is all too easy, in these meditations, to fall prey to cynicism. For lack of a better description, the problems are societal and epic in scale, while we individually have very limited reach in instituting solutions. (Arthur, Class Assignment, 8/19/2015)

The terms that connote scale here are important to consider— “singular educator” versus “larger system”; “individually” and “limited” versus “societal and epic.” Other teachers made similar comparisons, including referencing specific macro-forces that were challenging to respond to as individual educators. Charlotte explained that, through the summer, she had “been struggling with how as just one teacher I can really make a difference in a society so defined by classism, racism and other social injustices” (Arthur, Class Journal, 7/20/2015). Adrienne frankly wrote, “I don’t know exactly how to tackle the everyday challenges of systemic racism as it will affect my future students” (Arthur, Class Assignment, 8/19/2015).

Others used the language of scale and scope to describe the gulf between systemic inequities and individual educators. As Sherwood wrote in one of his summer journals, “the scope of these problems extend far beyond the classroom, and as single educators there’s little we can do in the face such huge institutional problems” (Sherwood, *Class Journal*, 7/29/2015). Arthur echoed this idea, explaining, “the great work being done in one singular classroom will hardly be felt on a macro level. The force of one teacher’s will, no matter how passionate she might be, does not amount to much in considering these issues” (Arthur, *Class Assignment*, 8/9/2015). Others located the limited scale of impact of one educator primarily in emotive terms, about how this gap between societal ills and individual agency made them feel. Following an observation that many pre-service teachers entered the program with a focus on social justice issues, Adrienne explained in an interview before the school year started, “I’m so totally overwhelmed by all of it that like one little victory would be enough for me right now” (Adrienne, *Interview*, 8/27/2015). Reflecting on the summer coursework, Clayton wrote in his final assignment,

I still have had a hard time trying to bring all of what I have learned in “School and Society” into ideas of what I will do in my own classroom to help alleviate all of society’s inequities. At times I have felt paralyzed, skeptical of my own efficacy, in the face of all the social ills I have learned about (Clayton, *Class Assignment*, 8/19/2015).

Sidney located his awareness of the limited macro-level impact in terms of the potential cost of retaining his critical consciousness on schools and society, saying that “staying critical” was “potentially discouraging and disabling.” Given this scope of the problem, Sidney felt an “inner battle between the totalizing nature of theory”—his way of

describing the larger societal forces and trends that have led to the reproduction of inequities in schools and society—“and the need to locate room for personal agency” (Sidney, Class Assignment, 8/19/2015). In short, considering North’s (2006, 2008) intersecting realms of social justice education, and the aims of our School, Society and Self course, each of the seven pre-service teachers demonstrated knowledge about the ways in which macro-level societal forces contextualized their work as a teacher in schools. All of the pre-service teachers were able to go beyond what Chubbuck (2010) calls an individual orientation to what happens in schools, to be able to recognize structural forces that shape their work—and the weight of these forces loomed large.

What is essential to note, however, is that pre-service teachers entered the program with very different personal experiences in relation to these larger macro-sociopolitical issues of school and society. This means that, while all pre-service teachers investigated, to some extent, the impact of their positionality in relationship to schools and society, they did so with different levels of experience and exposure to these concepts, and to students positioned differently from them.

Throughout the summer course, School, Society and Self, all seven pre-service teachers responded to the course aim related to privilege and positionality, and honestly recognized the ways in which their upbringings—their families, their communities, their schools—were worlds apart (and privileges above) the level of resources and quality provided by the School District of Philadelphia. Adrienne’s reflection in the summer here is representative of those who grew up in worlds far apart from the students they would teach in Philadelphia: “I grew up in a very different environment than the ones we’ve

been preparing ourselves to face” (Adrienne, Class Assignment, 8/19/2015). Charlotte, similarly, noted that as a child,

Growing up, I always knew poverty existed. I knew there were people of different ethnicities and races. And I knew there were schools that were just not great places for learning, for a reason I couldn’t understand at that age (Charlotte, Class Assignment, 8/19/2015).

She added that was aware that differences existed, but “it’s different having the knowledge and getting a chance to see it.” Other pre-service teachers noted specific aspects of cross-racial interactions that they would need to attend to as part of these larger macro-level forces, with Arthur being concerned about saying something wrong—for example, committing a racial microaggression (e.g., Sue et al., 2007)—and Clayton reflecting on to what extent an emphasis and understanding of white privilege would lead to a guilt that was, ultimately, unhelpful. It is important to note that Arthur and Clayton both had parents who taught—and, in Clayton’s case, a parent who taught in a Title 1 school—but they themselves had few personal experiences in under-resourced schools.

However, other pre-service teachers had prior knowledge about these macro-level structures, and more experience with cross-cultural and cross-racial interactions, including in schools. They brought these knowledges and experiences into the pre-service teacher education program with them. For instance, both Sherwood and Sidney came into the program with university experience navigating concepts related to critical theory and social justice. Sherwood noted he was “conceptually familiar” with these ideas from his undergraduate studies, and thus had the “vocabulary to engage” with ideas of justice and equity (Sherwood, Interview, 8/31/2015). Similarly, Sidney discussed strong preparation in social critique, in critical literature theory, religious studies and queer theory in gender

politics. He explained that this “ideological backbone,” in addition to personal life experiences growing up as an American in a rigid, English-only French school, provided a “theoretical vocabulary” to explain and understand what he saw and lived (Sidney, Interview, 8/27/2015). Villegas and Lucas (2002) might suggest that these pre-service teachers came in more fully developed sociopolitical consciousness than others.

Other pre-service teachers came in with experiences working in education, on issues of equity and/or in settings across racial, cultural, economic, and linguistic diversity. For instance, Sarah came into the teacher education program having worked in education policy research, focusing specifically on how to improve college access and career readiness for low-income students, working specifically with a program that helped them find strong college matches for them. Sherwood and Charlotte both entered with experiences directly supporting often-marginalized students in schools. Sherwood worked directly with primarily Latino/a youth in one Philadelphia middle school through an AmeriCorps-funded program, while Charlotte came in with direct experiences working on college access with Latino/a high school students in a Texas school. The literature suggests that pre-service teachers with direct experiences working with marginalized youth often have more nuanced understandings of cultural diversity (e.g., Villegas & Lucas, 2002).

Charlotte explained how this impacted the way she entered the program, compared to her peers who had not yet had direct experiences across racial, cultural, linguistic, and economic lines. Reflecting on a fictional case study we were discussing in an interview, she noted how having prior experiences in schools

really changes the conversation, it might not change the words I'm saying [in how I am interpreting the case study], but it drastically changes the conversation, is that I can picture who this student is [knocking on table to indicate in this case study] because I've already been in a school (Charlotte, Interview, 2/27/2016).

Charlotte's point here illustrates that, even as all seven pre-service teachers were able to recognize the impact of larger structural forces on schools, and the impact of one's positionality vis-à-vis their future students on educational equity, doing so with a background of actual prior experiences in education meant something deeper. As I show next, those pre-service teachers with more prior experiences related to either education or critical theory tended to believe social change toward more just outcomes was more broadly attainable than those who were newer to their students and their experiences.

Range and Variation in Conceptualizing Teacher Action Towards Social Justice

Despite this common awareness of the scale of large, macro-sociopolitical problems, pre-service teachers in this study differently conceptualized the role they could play to respond to injustices. More specifically, they seemed to operate from four different angles for how teachers action could facilitate more just schools and society: inside the classroom impacting students' academic growth; inside the classroom by reorienting it to recognize and value students' cultures; inside the classroom by preparing students to engage on social issues; and outside the classroom as a change agent oneself. These align with Ladson-Billings' (1995a) different emphases of culturally responsive teaching: academic excellence, cultural competence, and critical consciousness. Table 4 illustrates these four patterns through which pre-service teachers believed change was possible.

Table 4. Pre-service Teachers' Conceptualizations of Teacher Action for Justice

	Adrienne	Arthur	Clayton	Charlotte	Sarah	Sherwood	Sidney
Impacting students' academic growth	X	X					
Reorienting classrooms to recognize and value students' cultures			X	X			
Preparing students to engage in social issues				X	X		
Being change agents as teachers					X	X	X

Teacher action as impacting students' academic growth. As the first row of Table 4 shows, two pre-service teachers saw action towards social justice as occurring within their classroom, in terms of academic learning. These teachers emphasized the importance of a teacher meeting students where they were academically, getting to know their students deeply, and providing a learning experience that ensured each grew to their own, individual potential. In other words, Arthur and Adrienne saw the action they could take towards justice as involving the work they could do to facilitate academic excellence in the classroom (Ladson-Billings, 1995a).

Arthur's beliefs represent this conception most clearly. Arthur is a White man who transitioned from a career in finance into the world of education. As described earlier, he noted the "epic" scale of the constraints any one teacher would face in impacting larger societal structures; and, as a result, he saw teaching that made change as the purview of what one could control—the classroom. Doing so involved focusing on each student's individual growth throughout the year. Even as early as the summer, in a journal for the School, Society and Self course, he explicitly stated, "I can be an agent of change within my classroom, but my powers are circumscribed outside its walls. Perhaps

this is good, my relative powerlessness might allow me to focus, unhindered by structural questions, on my students” (Arthur, Class Journal, 8/3/2015). The conclusion he drew was that he needed to narrow the terrain he focuses on, to the micro-level context of the classroom:

The answer though is not to give up on addressing these issues, but to confine the battle via parameters that even the playing field. Instead of looking to solve racism, the issues of gentrification, or the politicization of public education; let us look to deaden and confront their ill effects within the classroom (Arthur, Class Assignment, 8/19/2015).

Here, he implicitly suggests that educators can, in a way, insulate their classrooms from these larger issues in order to focus on academic and personal development. Arthur did not always suggest this sort of impermeability of macro/micro, however. His main emphasis here seemed to be about relating macro-level inequities and the micro-context of his classroom in a relation that seemed manageable for him. “It is perhaps good to have both societal and micro-goals in mind,” he wrote in his final summer assignment, adding, “the challenge is not to revel too deeply in the small victories and likewise not to allow the larger burdens to weigh too heavily” (Arthur, Class Assignment, 8/19/2015).

For Arthur, those “small victories” happened in the classroom. In an interview at the end of the summer, he frankly stated that efforts to create “societal change” were “not as productive as focusing on what’s right in front of you.” In comparison to “this whole social justice aspect to it,” he contrasted his view of his impact as focusing on “the area over which I have control” by “creating the best environment for learning for the people who are within, within that environment,” knowing that “radiates outward.” As he explained:

So you could consider it a great societal thing, but for me kind of on a moment by moment basis, why am I doing this, it's doing the best work, however you define it, for the kids who are immediately in front of you. And, of course in negotiating that relationship and thinking about how to create that space, that's the best suited to all of the students within kind of within that environment. The things that we've been talking about the bigger issues come to play all the time. But for me I guess, I don't think about the bigger issues, I think how am I going to make this best possible experience for X, Y and Z students who are right here (Arthur, Interview, 8/27/2015).

This aligned with his emphasis in his Mission, Vision, and Trajectory statement, the last assignment for our summer foundations course, where he summarized his commitment and responsibility as an educator: "It is my duty as an educator to maximize this delta between the starting point and the ending locus at which they leave my care" (Arthur, Class Assignment, 8/19/2015). In this way, Arthur conceptualized the type of change teachers can make toward a more just world as maximizing each individual student's academic progress.

As he transitioned into student teaching, where the hypothetical "X, Y and Z" students he conceptualized being in front of him became real students at the School for Academics, Inquiry, and Leadership in Science (SAILS) in front of him—his distinction between macro-level awareness and micro-level impact became even clearer. He related this to an interview question he had heard about for a teaching position, in which the applicant was asked to consider how they would address the racial achievement gap. He explained it was

something that's good to have a real background in, a good knowledge of, what is this gap, what caused it, what are the, what are the roots, how have people in the past tried to solve this, but, again, at the end of the day, and this gets back to how does justice inform instructor, it's just, just, it is, it is trying to teach all of the students in the room both to the best of your

ability and in a way that helps them achieve to the best of their abilities. And, that doesn't change, so it's, it's like how do you solve the racial achievement gap? Well, I try to teach all my students as well as I can. Um, and, and that's, that's such a stupid answer, but it's true (Arthur, Interview, 2/23/2016).

Notice Arthur's emphasis on the teacher giving the "best of your ability" so students can achieve the "best of their abilities." This is grounded in the teacher's work as instructor, and the student's work as learner. Arthur reiterated this when he noted that, when it came to macro-level structures, awareness was important ("it's good to be informed about why injustice in education exists"), but when it came to action, the realm was micro, and the focus was academic ("as a single practitioner in a single room, it's just trying to do the best with all the students that you have there.") Arthur did not shy away from awareness of the size and scale of macro-level inequities, but focused on what change he could make as one instructor, with his specific students, in terms of their academic development.

One corollary of this for Arthur was, in comparison to three teachers discussed later in this finding, he did not think it would be worthwhile to engage in change efforts at the school-level, or beyond. He explored this in depth in the April interview. He noted that in his particular school context, he saw a number of teachers actively engaged in making change in the school, fighting on policy initiatives, like "working on building issues, things that are kind of advocacy issues" (Arthur, Interview, 4/11/2016). His student teaching context, the School for Academics, Inquiry, and Leadership in Science (SAILS), was a very democratic school, where teachers could voice their opinions and affected the direction of school policy and practice. For him, though, he explained that "I

care about the issues but I, I don't see myself being able to maintain that balance of being able to work effectively in the classroom if I invest so heavily in those other things." He further explained that he "would get at those bigger issues" focusing on "what can I do to improve the welfare of the students that I see day-to-day" (Arthur, Interview, 4/11/2017). Reflecting on this process of making change, and the daunting nature of the macro problems in the face of his in-the-classroom micro-level change, he continued,

Even though I'm doing these things, the the system as a whole is not like this is a drop in the bucket, it's not doing anything. And I think, again, as I said just kind of charting progress on a very small scale, and then remembering that that progress is important, that these are, these are humans (Arthur, Interview, 4/11/2016).

Again, notice through these examples, across the whole year, a common theme of an awareness of the macro-level issues—and also, a scaling of them as insurmountable by an individual educator. Here, he returned to his conceptualization of justice and equity as making change for the individual students in his classroom. Even attempting to influence the school level seemed too big, at least as a student teacher. Fittingly, at the end of the year, Arthur defined social justice as "the simple commitment of providing a baseline of excellence in education to all people regardless of circumstance" (Arthur, Focus Group, 5/9/2016). This concisely captured his beginning-to-end of year understanding that the arena for social justice can be as small as the classroom. A teacher can ensure he is making this "commitment" to equity by providing this basic, yet high quality, educational experience for all students—starting at their particular level, and supporting them from there. Echoing Ladson-Billing's (1995a) titular emphasis, one action a teacher can take toward equity is "just good teaching."

Arthur's beliefs here very closely align to the first of Ladson-Billings' three pillars of culturally responsive pedagogy, academic excellence. In the context of the "epic" macro-level inequities, Arthur conceptualizes the action he can take as a teacher in terms of maximizing deltas, and committing to this "baseline of excellence" he can give each child at the micro-level of the classroom. Note his use here of the exact same term—"excellence"—as Ladson-Billings. Ladson-Billings (1995a) notes the importance for all high school students to develop academic skills and experience academic success, "despite the current social inequities and hostile classroom environments" (p. 160). This is the primary way Arthur imagined contributing toward more just outcomes.

It is important to briefly note that Adrienne, like Arthur, also conceptualized the arena for impact as also solely within the realm of the classroom. In an August interview, after the School, Society and Self course but before entering the Philadelphia High School for the Arts, she reported feeling "overwhelmed" by the scale of macro-level problems. At this point, she narrowed the possibility for change even further, to simply impacting one student:

I know that this program focuses a lot on social justice and making a broader impact, but I think for me, it was always about impacting like one person, or at least one person at a time. So, for me, that's still the kind of what I'm hoping for that like if I can at least like make an imprint on one person, a positive one on one person that that will be like a really good place to start on (Adrienne, Interview, 8/27/2015).

As she entered the classroom, Adrienne continued to conceptualize equitable education as impacting individual students—and began to see it more clearly in terms of differentiation within the classroom. In our February interview, when asked to define "good teaching," Adrienne noted that it involved "understanding like the personality and

the abilities of a specific group of kids and then like meeting them where they are at and then pushing them from there” (Adrienne, Interview, 2/25/2016). She explicitly connected this to the concepts of justice and equity:

being equitable with my students isn't just about like embracing their diversity or like just treating them all with the same amount of respect, but I think part of it is giving them a chance to grow from where they are, so it's like this I--, like the idea of meeting them where they're at and then like working with them from that, is really the only way to fairly like assess and help all of the individuals in the class (Adrienne, Interview, 2/25/2016).

As she concluded, this was “equity in the sense of like growth.” Thus, across these excerpts – before entering her student teaching practice, and then in the midst of it – Adrienne saw equity as about impacting individual students, starting with who they are and where they are at, and working to support their individual growth within the classroom.

Thus, Adrienne and Arthur emphasized the vast scale of macro problems that led them to focus on supporting each individual students' academic growth. In this regard, these student teachers saw teachers as capable of impacting equity through quality instruction for all students. They might not directly confront racism, but by being what they consider an “excellent teacher” they are helping to combat inequality, in the way Ladson-Billings (1995a) conceptualizes facilitating students' academic excellence as a core action that a teacher can take to address inequities in schools and society. Other pre-service teachers also conceptualized the arena for action toward social justice as occurring in the classroom—but in response to issues of culture, not academics.

Teacher action as reorienting classrooms to recognize and value students' cultures. Like Arthur and Adrienne, Clayton and Charlotte both located the arena for responding to macro-level social problems as being in the classroom. However, Clayton and Charlotte conceptualized equity more in terms of reorienting the classroom in order to better recognize and respond to students' identities and cultures—seeing taking action as being rooted in issues of culture and cultural competence, rather than academic excellence (Ladson-Billings, 1995a). This mirrors McDonald's (2005) analysis of the implicit conceptualizations of justice embedded within teacher education *programs*, in which she notes that there is a difference between theories that emphasize distribution of access to resources (such as access to a high quality education), and theories of justice which bring in issues of social identity and culture (e.g., Young, 1990). North (2006, 2008) characterizes this tension in social justice education as being between about redistribution versus recognition. For Clayton and Charlotte, they focused on ways in which schools, as institutions, might reinforce dominant cultures and thus marginalize students. Accordingly, they conceptualized their action, as teachers, as addressing these issues of culture within their classrooms. As this analysis shows, however, they have different conceptualizations of what that cultural change might look like.

Admitting (as referenced above) that Clayton “felt paralyzed, skeptical of my own efficacy, in the face of all the social ills I have learned about,” he remained hopeful about the impact he could have, seeking to “remain confident of the importance of our vocation, and believe in our power to shape the intellectual life of upcoming generations” (Clayton, Class Assignment, 8/19/2015). In emphasizing shaping the “intellectual life” of his

students, he located his arena for impact as being within the micro-level of the classroom. Unlike Arthur and Adrienne, however, Clayton characterized the core issue as primarily one of cultural recognition (North, 2006, 2008). Culture, and in particular the way it is represented in the curriculum (via the Western literary canon), was a central concern for Clayton across the program. Reflecting back in a February interview, he remembered how much his initial approach to content was as a “culture snob,” owing to his liberal arts education (Clayton, Interview, 2/29/2016). At the beginning of the year, he equated social justice teaching with both acquainting students with the literary canon, and bringing in culturally responsive texts, as he noted in his Mission, Vision, and Trajectory assignment:

I began the course with vague ideas that bringing social-justice into a high school English classroom simply meant that I should use texts from the cultures my students come from, such as Gabriel Garcia Marquez, Pablo Neruda, Zora Nellie [sic] Hurston, and so on. that [sic] way, I could empower students by showing them their culture is not impoverished, and that middle and upper class American culture is by no means intrinsically superior (Clayton, Class Assignment, 8/19/2015).

In this statement, written in the summer, Clayton drew on his understanding of how larger systems in dominant society value some cultural texts more highly than others, and this plays out in the curricular choices of schools (e.g., Banks, 1993). He further drew an assumption for how he might correct students having potentially internalized these notions. He believed that ways that he could take action towards more just outcomes was by having his students see themselves and their cultures represented positively in classroom texts.

Charlotte, a White female from a mostly-White small town, like all three pre-service teachers addressed so far, saw the realm for making change as being within her

classroom. Like Clayton, she saw the terrain of issues as primarily one of cultural recognition, rather than redistribution. Drawing on her prior experiences working with youth on college and career access, Charlotte came to see school as an institution that marginalized students. She focused on students' feeling unable to succeed in school, given the underlying relationship between culture and school, and understood this required her to teach in ways that recognized who students were and made them feel successful. When she discussed her vision for good teaching in February, she noted the limiting nature of expecting students to learn content in the way the lesson plan or standardized test expected them to. Instead, when it came to poetry, for instance, instead of focusing on simile or metaphor, Charlotte stated,

more important is that they're seeing themselves in something that's academic, they're seeing themselves in something that's being celebrated as amazing, as teachable, as worthy of being in school, um, and recognizing that their lives, what they feel and what they experience is worthwhile, and it's, it can be turned into something like intellectual (Charlotte, Interview, 2/27/2016).

She hoped that, compared to the overly rigid understandings of content, instruction, and assessment, students would "get something out of it, and rewarding that and recognizing that and saying like, this is also learning" (Charlotte, Interview, 2/27/2016). Note Charlotte's use of the word "recognizing" twice, and how it encodes an assumption that the issue is not primarily about access to resources, but about whose identities and cultures are recognized as "worthy" and "being celebrated" by schools as institutions. Charlotte conceptualized her work as being able to make change in this way, to make sure that, at minimum, her classroom was one in which students' whole selves feel affirmed in her classroom space.

Notice both Clayton and Charlotte conceptualized acting towards justice in terms of culture, they saw it in very different ways. They emphasize different conceptualizations of what “culture” is, with Clayton’s characterizations relying more on uniform racial and cultural groups (for instance, listing famous Black and Latino/a literary figures), whereas Charlotte’s recognition illustrated a nuanced understanding of the intersections of varying identities and cultures vis-à-vis institutions like the school.³ Additionally, they focus on the relationship of culture and schooling in different aspects of teaching practice. Clayton focused on the culture embedded in curriculum, seeking a balance between the canon of the dominant culture and students’ own cultures. Charlotte, however, focused on what Fruchter (2007) characterizes as the “culture of schooling,” which includes the curriculum, schooling organization, primary instructional approaches, the accountability system, and the discipline system—all of which can be opposed to the identities and cultures of the students themselves (p. 26). Nevertheless, both Clayton and Charlotte see the realm of action they can take as teachers as being more about culture than academics; it gets more closely to Ladson-Billings’ (1995a) emphasis on the aim of developing “cultural competence.” Clayton and Charlotte’s conceptualizations both align with Ladson-Billings’ (1995a) notion that teachers can build cultural competence by enabling their students to maintain their cultural identity/identities in parallel with the academic learning of the classroom.

³ As Charlotte expressed in an interview: “in a lot of ways, my students, in obvious ways are different, and in their own very unique ways are different from each other, even if they have on paper similar backgrounds, they’re growing up in poverty, they’re Latino, they are ELL, like on paper they have, they look like oh I’d group them all together, but then individually they have these different traumas, they have these different successes” (Interview, 2/27/2016).

Teacher action as creating a classroom space for students to engage on issues in larger society. Thus far, the four pre-service teachers discussed above—Arthur, Adrienne, Clayton, and Charlotte —have conceptualized acting towards justice as something the teacher does in the classroom. Charlotte, along with Sarah, also added one action teachers might take within the classroom, but in ways that addressed the societal inequities outside the classroom. Charlotte and Sarah both conceptualized the classroom as a place where they could activate students to engage with societal issues related to justice and equity. In this frame, they conceptualized acting towards justice as helping develop Freire’s (1998, 2011) notion of “critical consciousness,” which Ladson-Billings (1995a) takes up as her third pillar of culturally relevant pedagogy.

For Charlotte, this belief stemmed from a sense of the daunting scale of societal inequities. Rather than feeling that the realm for action of one teacher was thus limited to impacts within the classroom, Charlotte observed the activities in the classroom might be a starting point for her students sparking societal change. As she explained in the summer, in her Mission, Vision and Trajectory assignment,

As much as I would like to change the world and create a place where there is no inequity, I know this is not a reality. My job as a teacher is not to change or shape society. My job as teacher is to help shape the minds of those who can. I want to inspire my students to be optimistic about their futures and to understand that not only am I listening to their voice, I believe their voice should be heard by others. I might not be able to reshape our society in my 50-minute periods, or even in a semester, or even in a year. But I can create a space for students where they feel safe, where they feel they can succeed, and where they understand that they have the right to question, the right to debate, and the right to voice their opinions on matters that affect their lives. Their education is just that-- theirs. I might not be able to affect our entire society, but I can affect the many minds of young people who might not believe they have a voice that

can change; I can help them understand that they do (Charlotte, Class Assignment, 8/19/2015).

Two important things emerge here. First, given macro-level inequities, Charlotte does not believe one teacher can “change the world and create a place where there is no inequity,” acknowledging her limitations in the face of macro-level injustices. Turning to her classroom, though, she conceptualized the role of teachers as “to help shape the minds of those who can.” Thus, though she saw teacher action as occurring in the classroom, the end result is student impact on the world outside the classroom. She conceptualized justice as supporting students in developing a voice on societal issues, and sharing that voice with others to effect change. The belief in student voice occurred throughout Charlotte’s depiction of her goals for her teaching—that student voice is listened to, that it should be heard by others, that students have the right to voice on matters that affect them. Her last sentence most powerfully summed this up: while she cannot affect the entire society, she believed she can help actualize young people “who might not believe they have a voice” to believe that they can be agents of change in society.

This set of beliefs about students getting engaged in societal issues, and her teaching seeking to unlock their potential, continued through Charlotte’s beliefs to the end of the program as well. In the focus group at the end of the year, she defined “social education teaching” as “helping students explore issues, figure out what they’re passionate about, and like providing them with the proper vocabulary, viewpoints, research, and insight to not only be able to talk about it but to like recognize their voice and their importance in these issues” (Charlotte, Focus Group, 5/9/2016). She emphasized that it is not about providing students with ideologically “correct” opinions

(from the teacher's perspective). Rather, it is "just exposing students, having them think critically about issues and allowing them then to form their own opinion and have their own voice" (Charlotte, Focus Group, 5/9/2016). She saw the potential for her classroom to empower student voice, and to put students in the position to begin to make change, in their contexts. This relates not to academic excellence or cultural competence, but critical consciousness: developing students' abilities to name, speak out, and work towards changing larger social and political issues as citizens (Freire, 1998, 2011; Ladson-Billings, 1995a, 1995b).

Like Charlotte, Sarah also conceptualized justice as involving the teacher providing a space for students to be change agents in their communities. This changed from the beginning of the program. In the summer before student teaching, Sarah, a self-identified "White woman from the suburbs," saw increasing student's social mobility as a just outcome for her teaching. For example, in one of her first journals for *School, Society and Self*, she explained,

I have always held the belief that education's most important purpose is to create more equal access to opportunity, and thus work towards a more meritocratic society. This is why I want to enter the teaching field: to provide low-income and minority students with the knowledge and skills they need (and often don't get outside of school) in order to work towards upwards mobility (Sarah, Class Journal, 7/8/2015).

These opening salvos portray justice the way Adrienne and Arthur saw it—as providing the "knowledge and skills" that will enable their academic success. Though not expressed in the same language, Sarah also saw the realm of action as the classroom, and the scale of change at the level of individual students' development. By the end of the summer, however, she acknowledged that her summer coursework and fieldwork had

“complicated what this means to me,” adding, “there are more nuances to using education to help students succeed” (Sarah, Class Assignment, 8/19/2015). These nuances reflected a changing conceptualization of justice to see the ways in which teachers could take action to engage students in conversations about societal inequities. Across the year, Sarah discussed her goals to facilitate students becoming “active and engaged citizens,” drawing on Deborah Meier’s (2002) work on “habits of mind” in democratic education. At one point, Sarah pithily explained,

If I, in my role as a teacher, want to empower students to go out and change dominant society, then I need to prepare and encourage them to be active and engaged citizens in their community (Sarah, Class Assignment, 8/19/2015).

This articulation of student action towards justice resonates more closely with Charlotte’s conceptualization of justice as student voice on societal issues. Here, Sarah notes her job as a teacher is to prepare them to be agents of change in micro-contexts, their communities, and this is one way students will contribute to a more just society.

Charlotte and Sarah’s conceptualizations of justice as preparing students to speak out and engage in broader societal issues mirror Ladson-Billings’ third pillar of culturally relevant teaching, critical consciousness. As Ladson-Billings (1995a) explains, culturally relevant teaching goes beyond the first two pillars, which “represent only individual achievement,” and pushes students to

develop a broader sociopolitical consciousness that allows them to critique the cultural norms, values, mores, and institutions that produce and maintain social inequities. If school is about preparing students for active citizenship, what better citizenship tool than the ability to critically analyze the society? (p. 162).

Ladson-Billings' words here almost exactly mirror Sarah's emphasis on citizenship. If justice is to be attained, Charlotte and Sarah both believed that teachers need to organized their classrooms to enable students to become critically conscious and actively engaged.

Teacher action as being change agents on larger issues: as public advocates, in educator networks, and in bottom-up coalitions. Thus far, five pre-service teachers have conceptualized actions teachers can take as occurring within the classroom, whether committing to the academic excellence of each student, ensuring the classroom is responsive to students' identities and cultures, or leveraging the classroom as a site for students to leverage their voice toward societal change. Importantly, however, three pre-service teachers—Sherwood, Sarah, and Sidney—noted that the teacher might be an actor towards more just outcomes in realms beyond the classroom. They envisioned leveraging their own critical consciousness (Freire, 1998, 2011; Ladson-Billings, 1995a, 1995b) toward societal change, as public intellectuals (Giroux, 1988). Thus, when Sherwood, Sarah, and Sidney discussed actions teachers take toward a more just society, they spoke of teachers as advocating on public matters relating to education and educational equity, participating in networks of like-minded educators, and building coalitions with other marginalized groups to bring about societal change.

From the beginning of the program, Sherwood, a White male who also grew up in the suburbs, conceptualized the possibility of teacher action in the face of large institutional problems. Reflecting on the teacher education program's final inquiry portfolio and presentation assessment, he noted how important it was for teachers to be active public citizens, mirroring Giroux's (1988) notion of teachers as "public

intellectuals.” Learning “how to publicly present our experiences and contribute to public discourse on education” was, to him, “an essential skill of an educator” (Sherwood, Class Journal, 7/27/2015). He characterized this role of the teacher as an “advocate,” at the micro- and macro-level:

we advocate for our kids on a micro-level by providing interpersonal support, and we advocate for them on a macro-level by being vocal about all the ways in which the existing system is actively violent towards them. The demonstrable facts of the matter are unconscionable, even if most people don’t have to look at them every day, so a part of making real changes is making it damn difficult to ignore the injustices we’re implicated in by not challenging (Sherwood, Class Journal, 7/27/2015).

Later in the summer, he referred to this as “an expanded role of the educator outside of the classrooms [sic],” including referencing a local newspaper article in which community organizations, teachers and parents “worked together to influence institutional level reforms and advocate for their students” (Sherwood, Class Journal, 7/29,2015). Throughout the school year, he held to this aim for his teaching, noting that his “desire to be a teacher is like kind of rooted in, in these ideas and these, these visions” about justice and equity, adding, “I wouldn’t be doing what I was doing if I didn’t think that it had a, had a tangible way of moving us towards like a more just, more equitable world” (Sherwood, Interview, 2/18/2016).

By the end of the program, Sherwood’s conceptualization of justice had remained multifaceted. He continued to emphasize the ways in which teachers had to be vigilant for the ways inequities were reproduced at the macro- and micro-level, and this required vigilance and action as an educator. From the ground up, teachers should be

recognizing and challenging inequalities and power dynamics, both in the education system and in society at large, and then critically assessing

pedagogical practices in order to activate education as a means of social change towards equality and justice (Sherwood, Focus Group, 5/4/2016).

This not only demonstrates that Sherwood was able to recognize the reciprocal relationship between society, schools, and an individual teacher's practice, but also that he conceptualized critical reflection and action in his own practice as an action one teacher can take towards bringing about more just schools and society. In many ways, Sherwood articulated all three levels of work that Picower (2013) states social justice educators do. Sherwood shows an awareness of issues of injustice, an integration of this knowledge into classroom teaching, and also sees the importance of teachers working "outside the classroom as activists" in order "to combat multiple forms of oppression" (p. 4).

Picower (2013) also emphasizes that "fully developed teacher activism" is "taken collectively rather than individually" (p. 10). It is important to note that Sherwood was not explicitly advocating for doing this work as a lone hero; but his conceptualization was rooted in what actions he, as an individual, can take. Sarah and Sidney also noted the work individual teachers could take in response to these larger societal issues, doing so explicitly in relation to the actions teachers might take *collectively* towards these outcomes. Sarah, in emphasizing the "bigger picture" to teaching that goes beyond instructional approaches and learning content, believed teachers can be part of collective efforts to discuss larger issues of school and society, and that those collective efforts can make change. She referenced her work prior to teaching, in education research on college access, and her beliefs that education reform can indeed work to solve problems. Similar to Sherwood, above, she advocated for teachers to be involved in the same public work of

improving education and society. In a February interview, as she reflected back on her year thus far, she noted she had attended a “bunch of conferences,” “participated in a bunch of teacher network stuff,” and “been in a lot of dialogues.” From these collective experiences, she concluded

it’s a community, it’s an issue we need to be talking about and working on, like being in the classroom is part of it but being involved in this dialogue is bigger. I don’t think that you can teach or be a good teacher without being involved in that larger community or that larger dialogue and think about why you’re doing what you’re doing, and I think that you know like talking to people from other programs there that isn’t there idea, and I don’t, I just don’t think that you can be a good teacher if you’re only focused on your classroom and your students in your classroom at that moment (Sarah, Interview, 2/15/2016).

This is not just awareness of the macro-level issues—those issues beyond the classroom walls—but participation, as a teacher, in response to them. In the last sentence, notice the direct contrast in beliefs to Arthur, Adrienne, Clayton, and Charlotte, for whom the best use of one teacher’s energy is focus solely on one’s own classroom and one’s own students. For Sarah, being mindful of issues of justice requires teachers to be engaged beyond the classroom— “I just don’t think that you can be a good teacher” if one’s scope is thusly limited. Noting the parallel between developing her students as citizens, and this need for teachers to be involved in societal conversations about education, she powerfully summarized this by saying, “it’s about developing your students to have a mind toward these social justice issues, and like being active engaged citizens, but it’s also being active and engaged yourself” (Sarah, Interview, 2/15/2016).

Sidney held similar beliefs to Sarah, but instead of referencing collective participation in educational networks, Sidney emphasized collective activism in larger

political coalitions. Personally, Sidney, a White male born in the United States, spent most of his childhood growing up in France. He had prior experience in his undergraduate coursework with theories related to societal oppression and political change. These experiences undergirded a strong conceptualization of teachers having personal agency to change society—when done collectively, towards larger social transformation. In his August interview, Sidney stated that of the reasons he went into education was to interrupt the dichotomy between thinking about injustices and doing something about them. He explained,

I feel like one of the reasons that I went into education was that I felt really paralyzed by this, this sort of dichotomy between the people who think the people that do and I wanted to be able to do both, and I think it partly a false dichotomy that if you're thinking you can't also be doing and vice versa because I think that theory and practice are obviously always sort of inter-mingling (Sidney, Interview, 8/27/2015).

He underscored the importance of seeing teaching itself as a realm for action by expressing, "I'm ready to get started with teaching." He emphasized that it was important to do so with a clear-eyed sense of societal oppression and a "radical" focus on the "root of problems." Sidney emphasized that "it's not good enough to be like, well, I'm going good in the world," but rather, it was "more about like I'm angry, and this is why" (Sidney, Interview, 8/27/2015).

Sidney was wary of generalizations and false dichotomies that would suffocate any space for individual and collective agency. In a journal in the summer, for instance, he emphasized that "sunny-sided aphorisms" like "'teach to your student's strengths' because 'diversity is an asset'" too often "obscure the ugly history of racial and socio-political inequality" in U.S. schools and society (Sidney, Class Journal, 7/12/2015). This

conceptual understanding of the frank reality of inequities came with the challenge of providing space for personal agency. As he explained:

If the theory is too strong, any conclusions that we reach about a situation are already foregone because they have been anticipated from the get-go. Staying theoretically informed while not letting theories—about school, society and myself—completely dictate my course of action is a delicate tightrope to walk (Sidney, Class Assignment, 8/19/2015).

Sidney was grappling with the need to accept macro-level knowledge about the structured inequities of society (the “theory” he discusses). However, “if the theory is too strong,” this inhibits any sense of “personal agency”—the capacity for individuals to take action at both the micro- and macro-levels. Creating this space for “personal agency” was critical for Sidney finding conceptual space to imagine what effective action on issues of inequities might be.

Armed with this radical orientation, awareness of macro-level structures, and emerging sense of a space for personal agency, Sidney came into the program with a clear sense of what would lead to change. He recognized that he, as a teacher, is “a member of a community of justice-oriented teachers and of queers” (Sidney, Class Assignment, 8/19/2015). As such, change was possible, but only in certain ways:

It is discouraging, even unfathomable, to complete effecting change individually within a system that seems exploitative and rotten to its core, so I hold on to the hope of effective change through building coalitions across a variety of social barriers. Through different sets of experiences, historically disenfranchised and marginalized people can mutually emphasize, find common goals and then mobilize on the basis of those shared interests in social fairness. School is certainly an excellent place to start (Sidney, Class Assignment, 8/19/2015).

In his *Mission, Vision and Trajectory*, he wrote about change along the lines of Spade’s (2011) “*bottom-up*” view of social justice against racist heteropatriarchy: what benefits the

most disadvantaged can also help those higher up on the social ladder” (Sidney, Class Assignment, 8/19/2015). Note here that compared to Sherwood’s conceptualization of the educator-as-advocate, or Sarah’s notion of educators’ networks, Sidney sees educators involved in broad political coalitions toward broad societal change.

At the end of the year, his encapsulation of social justice in education brought together all of these key elements. Social justice in education involved

acknowledging that the current state of things is profoundly unfair and not just, so that should be a presupposition of the [summer] course rather than being one of its conclusions or one of the enduring understandings, and that social justice is radical in its orientation and addresses root causes, suggesting that it’s not that things are broken in the system, it’s that the system is running according to how it’s supposed to function, and that we as teachers need to find room to [inaudible 44:52], so I think that it’s, it’s I don’t know, subversive (Sidney, Focus Group, 5/4/2016).

Observe how Sidney’s conceptualization of justice both relates to and departs from that of Sherwood and Sarah. Sidney conceptualized justice as being about work teachers can do in the wider world, like Sherwood and Sarah, and done collectively, like Sarah. Yet Sidney added a deeper, radical orientation, recognizing that issues of justice and oppression are not ones faced in society by educators alone. Drawing on a “bottom-up” conceptualization of social justice, this belief contends that teachers are co-actors with others in work that is “subversive” of the unjust status quo. In many ways, these beliefs embody Picower’s (2013) commentary on the broadly political role social justice teachers play, particularly when they join what she calls “grassroots teacher activist groups”:

These groups of teachers situate their work in relation to broader social justice movements and unabashedly embrace the political nature of teaching and education, working collectively to promote broader involvement of teachers in urban public school systems by engaging in

activities ranging from anti-war activism to social justice curriculum writing (p. 10).

In short, Sherwood, Sarah, and Sidney take us to the other endpoint of a teacher's conceptualization of the action they can take towards justice. While some pre-service teachers seemed to conceptualize action as focusing on "the area over which I have control," the classroom, these three pre-service teachers conceptualized justice primarily in terms of what work they needed to also do outside the classroom. Thus, they take us beyond Ladson-Billings (1995a, 1995b) construct of three pillars of culturally responsive teaching (which, importantly, is a conceptualization of teacher pedagogy *within* the classroom), and to the realm of action Picower (2013) adds—towards teachers as activists in broader coalitions.

The data presented above span the teacher education program—from the summer term, before they entered a teaching placement, to and through their inquiry portfolio at the end of their year in the Teacher Education Program. Thus, by and large, the conceptualizations of justice and equity that the seven pre-service teacher participants in this study generally, though not always, held throughout the program. This is not to suggest that the program had no impact on pre-service teachers' conceptualizations of justice and equity. Rather, this emphasizes how pre-service teachers held firmly to certain core values about what action towards a more just society would look like. The range and variation in these conceptualizations also emerged when pre-service teachers considered the same static case study scenario, which I discuss next.

Seeing Range and Variation of Conceptions of Justice in a Fictional Case Study

One aspect of the February 2016 interview with each pre-service teacher included a sample case study drawn from Gorski and Pothini's text *Case Studies on Diversity and Social Justice Education* (2013). Including this case study provided one consistent representation of practice on which all pre-service teachers could reflect. I selected a case study that involved an English teacher, navigating teaching English Language Learners (ELLs) in a rapidly changing school district, who is confronted by teacher colleagues who express frustration at the ELLs' inability to speak English and their perceived disruption to their classes, and then is confronted by a principal who announces the implementation of the district's English-speaking-only policy in response.⁴

Three aspects of participants' responses to this case study are important to consider, and illustrate key points about the range and variation of conceptions of justice discussed in this finding. When I asked pre-service teachers what they felt of the imposed English-only policy, all recognized the negative effects it would have on students. However, they did so with varying emphases. For instance, five pre-service teachers recognized the macro-level injustices it manifested. Sidney, Sherwood, and Clayton calling it "xenophobic," Sarah calling it "forced assimilation," Sherwood calling it a "dog-whistle thing," and Charlotte noting how it was "reinforcing" the construct of "white supremacy" and what defines "what it means to be an American." Drawing connections explicitly between macro-sociopolitical events and their manifestations within schools, Sidney noted how it was a reflection of the broader politics of the United

⁴ See Appendix E for interview protocols, which include the text of the case study. To increase readability in the responses and analysis, I have omitted quote-by-quote citations of each interview. The case study was included in the February 2016 interviews, which were conducted between February 15, 2016 and February 29, 2016.

States at the time. These comments show a broad awareness—or what North (2006, 2008) would categorize as “knowledge”—of the macro-level forces at work in the English-only policy.

At the same time, six pre-service teachers noted how it would affect students who were English Language Learners’ sense of belonging and safety. Sidney observed it would create a “toxic” atmosphere, while Clayton characterized it as “closed minded,” “hostile,” and “threatening.” Sarah and Charlotte both noted that it would create a sense of isolation of ELLs, with Sherwood adding that it alienates students, emphasizing that “it’s just problematic because it’s like, it’s policing, it’s, it’s um like practically criminalizing an aspect of, of their identity.” Sarah and Sidney noted that it would validate students who bully ELLs. Arthur noted it would prompt ELLs to feel less comfortable at school, while both Charlotte and Sherwood observed it would drive students out of the school and community, causing them to drop out. Echoing her beliefs, described earlier, that schooling can either be a place that recognizes or alienates students on cultural lines, Charlotte observed, “You know that’s the kid that when they get old enough, they’re gonna stop coming because it’s not a place for them,” adding for emphasis, “the school’s not a place for them.” This demonstrates pre-service teachers’ abilities to understand how macro-level issues of justice and equity, as manifested in school-level policies, would have true impacts on students. The capacity to see this is one of four “equity literacy abilities” described by Gorski (2013).

Additionally, four pre-service teachers characterized the effects it would have on student learning. Sherwood and Sidney noted that it goes against research on effective

instruction for ELL students, and Charlotte also noted the while Clayton noted the policy is not about improving instruction or encouraging second language acquisition. Adrienne was more equivocal about its effects, at first considering that the policy could potentially help ELLs who wanted to learn English, but thought, on balance, this was unlikely:

I guess like it it makes sense that this could conceivably be helpful for some students who like desperately want to learn English, to be in like an immersion type situation, but like it's either that or they completely fall behind. So I don't, I don't know. I think that it's probably more of a detriment to their education than anything else (Adrienne, Interview, 2/25/2016).

This wondering illustrates less certainty than others on the negative effects of this policy, but Adrienne still observed that the policy would likely be “more of a detriment” for ELL students. This is an important contribution because it pushes against the finding that there is one uniformly appropriate response to the case study. Nevertheless, when North (2006, 2008) discusses “knowledge” and “action” as one of three intersecting dimensions of social justice education, all seven of the pre-service teachers demonstrated some knowledge that this policy had negative effects. However, the ways in which they characterized those negative effects showed a variation in emphasis among macro-level reasons, micro-level reasons, or a reciprocal relationship between the macro and micro.

Even more extensive variation occurred as pre-service teachers commented on whether and how they would respond to the situation—which mirrored the patterns of how pre-service teachers conceptualized taking action towards social justice, as discussed above. When it came to how pre-service teachers would handle the English-only policy in their own classrooms, Sidney, Sarah, and Sherwood—the three pre-service teachers who conceptualized justice primarily as teacher action on public issues—were explicit in

saying that they would not enforce this policy. Charlotte would let students speak Spanish in her own classroom, and explicitly would tell the ELL students that she disagreed with policy, and tell them they also should not agree, mirroring her goal of ensuring her classroom was responsive to students' cultures.

Three teachers were less firm in how they would respond. Arthur said he would not say anything, but would not follow the policy in his classroom, or would follow it "only to the degree that [he] absolutely had to." Clayton at first seemed to concur with this "closed door policy," but later, suggested he would explain to his students that this was a school policy he was required to enforce, and that they should try their best to speak English and come to him if they had trouble. Adrienne said she would explain the policy to students, and aim to "bend the rules a little bit," trying to get her students to follow it as best as they could, given that the class in the case study was an English-Language Arts class. She would "make clear this is a tool with our classroom," but "cut the deal with your students," and "be quiet about it." Thus, for the pre-service teachers who conceptualized of justice as within-the-classroom academic excellence (Ladson-Billings, 1995), they were least likely to completely reject the policy.

More extensive variation existed outside the classroom, when pre-service teachers considered whether or not they would speak or act to change the school-wide policy. Again, the three teachers who conceptualized broad action against the policy were the ones who conceptualized teacher or student action as being critical beyond the walls of the classroom. Sidney characterized his response as one of practicing "disobedience" as "a matter of conscience," and emphasized talking to students and parents. Sarah said she

would fight the policy, and bring in the voices of ELL parents and students to reflect on their experiences, perhaps via “focus groups.” Sherwood also said he would step in and make his opinion known, advocating against it in a public setting. Charlotte drew on her experiences to note how this is a battle that occurs frequently, when teachers are asked to enforce policies they “know in your heart” are bad for students. She stated she “probably would try to fight this” because it was “important to stand up for what you believe in,” but given that in the case study there were few allies, these efforts don’t “mean it’s gonna change” and “sometimes trying has to be good enough.”

On the other hand, the pre-service teachers who mostly focused on what change they could make within their classroom walls were less willing to take on the English-only policy publicly. Clayton characterized his action in terms of conversation, “talking to the principal, maybe trying to get some other colleagues that would agree with me.” Arthur was even more circumspect, emphasizing that he would not extend himself too far in fighting it outside of the classroom, and only talk to colleagues he trusted. His explanation aligns strongly with his conceptualization of teacher action as occurring in the classroom, facilitating student academic achievement. He explained that it was challenging, as a teacher and as a new teacher,

to know what is a good expenditure of energy, to know what would be helpful for you psychologically and as a um as a practitioner, what’s gonna be helpful for your students and for yourself, and I don’t always know that fighting a policy decision is helpful (Arthur, Interview, 2/23/2016).

Adrienne did not comment on addressing the school-wide policy. Connecting to the range of conceptualizations of justice discussed at length above, those pre-service teachers who

envisioned justice as relating to students or teachers taking action on issues outside the classroom, all four of them—Sherwood, Sidney, Sarah, and Charlotte —made clear they would oppose the school policy. Those that saw justice as more confined to one teacher’s action within the classroom—Clayton, Arthur, and Adrienne—were less likely to go beyond discussions with colleagues.

Discussion: Questions and Connections around Conceptualizations of Justice

In this finding, I have discussed how the seven pre-service teachers in this study conceptualize the construct of justice. As a starting point, it is important to emphasize that all seven pre-service teachers were able to recognize the macro-level forces that shape the inequities experienced on the ground by students and teachers. This is important for three reasons. First, as Chubbuck (2010) emphasizes, not all teachers enter with both structural and individual orientations which comprise the “critical frame” needed to see these issues as ones of justice and equity. Second, much of the work in conceptualizing social justice teacher education assumes that teachers, largely white and largely middle class, will need to develop sociopolitical consciousness, affirming views on diversity, and activist stances if they want to avoid reproducing the inequities of schools and society (Villegas & Lucas, 2002). Last, more locally, it illustrates some degree of success of our social justice-oriented foundations course, School, Society and Self, as well as the broader teacher education program, to ensure pre-service teachers enter the profession with an understanding of how issues of justice and equity will affect their practice.

However, in observing how the pre-service teachers in this study varied significantly in terms of the type of action was possible as an educator to work toward a more just world, teacher educators and teacher education programs must begin to make choices about their own definitions and conceptions of social justice as a construct.

Adrienne brought this point up in our final focus group, after pre-service teachers had completed their Master's coursework, student teaching practicum, and inquiry portfolio. I asked the group how, at this point, each teacher understood justice and equity. After a free write, we shared out. Adrienne prefaced her thoughts by characterizing them as "kind of a cop out," and continued,

it's a term or phrase that's thrown around a lot in our program but never actually defined. So, I think that actually doing something like this where you go around the room and like explain, like, what does it mean to each person and then you kind of take ideas from other people. So, having it be defined, even if there's more than one definition, is sort of a helpful place to start (Adrienne, Focus Group 2, 5/9/2016).

This sentiment might potentially encapsulate what Cochran-Smith et al. (2008) call the "ambiguity critique" of social justice education, that this term is an "ambiguous and vague slogan with multiple instantiations, no clear and consistent professional definition, and inadequate theoretical grounding" (p. 262). It might potentially be seen as pushback to the "ideological critique," the implicit assumption that there is one right political and moral stance to take on issues of justice.

I wish to propose two alternative views on Adrienne's comment. One additional perspective on Adrienne's comment is that there is the potential for pre-service teachers—and, even, teacher educators, teacher education programs, and the field of teacher education—to have multiple definitions of justice and equity. North's (2006,

2008) work demonstrates this, describing how social justice education has been conceptualized toward efforts at redistribution *and* recognition, at levels both macro *and* micro, and accomplished via knowledge *and* action. Similarly, although Ladson-Billings' (1995a, 1995b) constructs of culturally relevant pedagogy emphasize that all three pillars—academic excellence, cultural competence, and critical consciousness—are needed, social justice education might allow for a “big tent” philosophy where different teachers emphasize different pillars differently. In short, there might be ample room for a diversity of views on social justice education; teacher educators like me might find Adrienne, Charlotte, and Sidney in a classroom together, and recognize their varying aims at academic excellence, cultural recognition, and activist organizing as a range of ways social justice educators orient themselves (Ladson-Billings, 1995a, 1995b).

A second and diverging perspective, however, takes a more developmental look at the range and variation toward action as presented in this chapter. After all, Charlotte, Sarah, Sherwood, and Sidney all had prior experiences working directly with racially, culturally, economically, and linguistically different students in underresourced schools, *or* prior exposure to epistemologies and constructs related to critical frames on school or society, *or* both. This seems to matter, as it relates to how they conceptualize taking action. Armed with the “ideological backbone” and “theoretical vocabulary” that Sidney described, plus the direct experience with students that “drastically changes the conversation,” as Charlotte reflected, these pre-service teachers were able to conceptualize their work as action that affected the world beyond the classroom in some form. In this sense, Adrienne might be communicating that, as someone with fewer

experiences with marginalized youth, it is important for her development as a social justice educator to “having it [social justice] be defined, even if there's more than one definition, [as] a helpful place to start,” because without direct prior experience, a firm starting place is needed.

Thus, there is a tension: are there multiple conceptions of social justice—a “big tent” conception of social justice that incorporates pre-service teachers who differently emphasize academics, culture, and consciousness? Or, is it that for teachers with fewer experiences that bear on issues of social justice (and, that is, experience more of society’s privileges vis-à-vis their students), there are phases of development for understanding what social justice means in relation to their work as a teacher? Or, perhaps it is something else. For instance, it might be that teachers get “stuck at the classroom door,” as Picower (2013) characterizes it, in which they want “to do something about inequality,” and think “their teaching was action in and of itself”? (p. 84). Or, it might be that our aim as teacher educators and researchers is to ensure pre-service teachers are mindful of all off these possible conceptualizations of action towards justice and equity (by facilitating their development), so that they can choose for themselves which of these conceptualizations best fits their vision for their teaching (thus allowing for multiple definitions).

These questions are critical for both research and practice. They have implications for whether and how we investigate the nature and impact of social justice teacher education programs, by virtue of how researchers identify what “counts” as conceptions of social justice. Indeed, Gorski and Pothini’s case studies (2013) include

“points for consideration,” which can easily get operationalized by researchers and teacher educators as the “right responses” of one particular view of justice and equity. These points for future research, and are taken up in Chapter 6. Building on conceptualizations of justice, as the next finding illustrates, there seemed to be a relationship between how pre-service teachers’ conceptualized justice, and the way they related the goals of their teaching practice to the “real world,” discussed next.

Finding 2: Relating Aims of Teaching Practice to the “Real World”

In Finding 1, I narrated the range and variation in pre-service teachers’ conceptualizations of justice and equity; here, I narrate their conceptualizations of the goals for their teaching practice. Drawing on the theoretical framework presented in Chapter 2, I return to the sociocultural notion of professional “practice.” Lampert (2010) emphasizes the ways in which this involves something deeper than simply habitual actions, averring that “it involves adopting the identity of a teacher, being accepted as a teacher, and taking on the common values, language, and tools of teaching” (p. 29). This definition dovetails with the notion of practice presented by the Core Practices Consortium (2017). Beyond the sociocultural nature of the language and tools of teaching—which include more particular behaviors (practices) which might be developed by practicing—this conceptualization of teaching practice includes the values that underpin the profession. Wenger (2000) emphasizes that these values, within a community of practice, are mutually negotiated as a “joint enterprise”—a common aim. Returning to the conceptual framework of aims and frames, the ways in which pre-service teachers narrated their aims of their teaching practice went along with the

particular language and tools of teaching they sought to leverage toward that aim—the “enactment” discussed in the next chapter.

Thus, Finding 2 contends that there was range and variation in the ways pre-service teachers related the goals of their teaching practice to the “real world.”⁵ All seven pre-service teachers conceptualized their practice in terms of *preparing* students to succeed in the real world that exists—to succeed in future college careers, given hard skills like writing, developing 21st Century Skills, and the modes of communicating in dominant society in order to be upwardly mobile. Other pre-service teachers aimed for their students to *critique and change* the world—to be critically conscious of its workings and active in its transformation. The range and variation of pre-service teachers’ conceptions of their teaching goals are presented in Table 5. In this finding, I discuss each of these aims in turn, relating each to the conception of justice implied.

⁵ The contours of this finding emerged inductively from initial read-throughs and open coding of the data, in which I noticed a frequent use of the phrase or concept of the “real world” in relation to the goals for pre-service teachers’ practice. It was especially prevalent in data that, in the second cycle of pattern coding, emerged from the code that captured the “goals” teachers narrated for their practice. Across the varied sources of data for this project, six of the seven pre-service teachers related their practice, in some way, to the notion of the “real world,” some multiple times, and the seventh did so without using this moniker.

Table 5. Conceptualizations of Teaching Aims in Relation to the “Real World”

	Adrienne	Arthur	Clayton	Charlotte	Sarah	Sherwood	Sidney
Preparing for the “Real World” that is	X	X	X	X	X	X	X
- Writing and communicating skills for college and careers	X	X			X	X	X
- Building 21 st Century Skills for careers			X	X			X
- Adopting the modes of success in dominant society	X	X	X		X		
Critiquing the World that Is, and Preparing Students to Shape Future Worlds that Could Be		X		X	X	X	X
- Using subject matter material to understand and critique the world		X				X	X
- Actively critiquing and participating in the world—to change it				X	X	X	

Preparing for the “Real World”: College, Careers, and Dominant Society

All seven pre-service teachers, in some way or another, positioned the learning done in the classroom as relevant and useful for students succeeding in their future worlds. Plainly and simply stated, Arthur described good teaching as that which “cultivates the skills that they will need to best negotiate the world that they will enter into after school” (Arthur, Interview, 2/23/2016). Charlotte identified the particular realms of adult life that she anticipated students would negotiate after school:

One of my goals for teaching my students is to better them as humans and to prepare them for whatever in their world comes next, whether it’s college, whether it’s a job, whether it’s being a parent, whether it’s working... (Charlotte, Interview, 2/27/2016)

Arthur's and Charlotte's words remind us that for all seven pre-service teachers, in different ways, the project of schooling existed for some larger purpose and was situated in relation to where students were going next in those larger worlds. In particular, these English and Social Studies pre-service teachers sought to prepare students with the particular reading and writing skills that would be useful in college and careers, the 21st Century Skills expected in the workplace (e.g., Partnership for 21st Century Skills, 2015), as well as how to write and communicate in ways recognized by the culture of power (e.g., Delpit, 1988). In this section, I discuss conceptualizations teaching for real world in turn.

Building writing and communication skills for college and careers. As English and Social Studies pre-service teachers, the participants in this study valued developing students' writing and communication skills; it is no surprise that helping students build these skills for their future college courses and employers was important to them. This parallels U.S. educational discourse today, as the Common Core's college and career readiness standards, alongside the notion of 21st century skills, capture the fierce urgency of ensuring students are fully ready for the worlds that come after their graduation. The Partnership for 21st Century Skills (2015) explicitly observes that the aim is to identify "the skills, knowledge and expertise students must master to succeed in work and life; it is a blend of content knowledge, specific skills, expertise and literacies" (p. 1). In this vein, five of the seven pre-service teachers explicitly discussed how they aimed to build students' writing and communication skills so that they could succeed in college and careers.

Adrienne captured this explicitly in her final inquiry portfolio, coming at the culmination of her student teaching experience. Specifically discussing writing skills, Adrienne explained,

My educational background is certainly different from the urban environments in which I've been teaching this year, and where I plan to teach in the future. Yet, my own experience has taught me that learning is not one-size-fits-all, and that writing as a discipline can help you learn and communicate far beyond the classroom. In school, writing can change the way we think, help to articulate answers in class, form and present more persuasive arguments, and of course, help us to write better papers and college essays. This discipline also helps in the social and professional world, as we transition from class participation to informed conversation, crafting arguments to creating presentations, from essays to polished, professional emails (Adrienne, Inquiry Portfolio, 5/4/2016).

In this excerpt, Adrienne explicitly linked the disciplinary nature of studying English-Language Arts and its usefulness for students' future worlds. Her comments are both autobiographical—located in her own story, and her positionality relative to her students' identities—but also universal—suggesting that while learning is not one-size-fits-all, writing is useful for future worlds across students' social locations and future aspirations.

Sherwood, Sidney, and Arthur also illustrate the same disciplinary foundation of this goal. In his inquiry portfolio, Sherwood conceptualized his eleventh-grade English III course “as a writing-intensive, college preparatory course” (Sherwood, Inquiry Portfolio, 5/4/2016). In Arthur's inquiry portfolio, in a section titled “Historical Writing as Teachable Skill,” he writes, “A historical writing curriculum treats as fact the notion that the ability to write a historical research paper, of deep academic engagement and critical thought, is a skill that translates to success in college and the working world” (Arthur, Inquiry Portfolio, 5/4/2016). Elsewhere, in a mid-year interview, Arthur also

noted the importance of public speaking and discussion skills in this same way, saying that “if we think about the competencies we want them to build towards their next steps in life, whether they’re in job or in college,” students will need these skills (Arthur, Interview, 2/23/2016). Here, both Sherwood and Arthur conceptualized the specific writing skills that students are developing as critical for particular future worlds of students—for college, and for careers.

Regarding college-level writing, Sidney expressed a similar consideration in his February interview, illustrating the urgency of students being able to tackle college-level writing at the high school level. This exchange illustrates the urgency of students being prepared for this level of work:

I mean, if, if they haven’t written literary analysis, if they haven’t done research paper, if they haven’t accrued those skills, I’m setting them up for a really rude wake up call, you know, for college and for the next chapter of their lives. Granted, what our conceptions of what college life is, [AJS: Yeah] is very different, is very variable. But regardless, this is the time to prepare for the best version of college that they could possibly have [AJS: Right] and that means that they need to have, yeah, have the skills (Sidney, Interview, 3/28/2016).

In this interview, Sidney illustrates an awareness of the range of possibilities for what college-level writing expectations might be; he recognizes that not all writing courses will be the same across universities. However, the urgency is clear: students “need to have...the skills” in order to be ready for these future expectations.

In her student teaching context at the democratic, project-based Foundry School, Sarah noted the importance of recognizing the range of skills (and, thus, range of aspirations) students might have in this way. Referring to the Foundry School’s mission, she explained

their goal isn't just, like they're, isn't just to get them ready to like take AP tests, or like take SATs, but like to develop skills in these students to get them to engage with learning, be interested in learning, and prepare them for a life outside of high school, whether they're going straight to a job afterwards, or whether they're going to college afterwards, and so it's not just like this straight, ok, the ultimate goal is 4 year college after this, it's recognizing that every student like, get to know every student, know what the best path is for them, and like tailor the education to them (Sarah, Interview, 2/15/2016).

In this excerpt, Sarah positions the goals of the school (and herself) as beyond those of educational achievement. It is not enough to get high test scores; schooling is *for* future worlds. And specifically, students need to have the skills for either jobs or a four-year college, whichever is the best path for them.

In summary, when pre-service teachers positioned one goal of their teaching as preparing students with the writing and communicating skills for college and careers, they harkened two of the three goals Labaree (2010) notes are foundational to the United States' education system. Preparing students for college and careers is, first, an effort at social efficiency; given the needs of the workplace in this day and age (and the increasing need to attend college first), students need a particular set of skills, and schools should produce workers ready with these 21st century skills. When Arthur wanted students to develop a skill like argumentative writing, which “translates to success in college and the working world,” he illustrated the social efficiency aim. These aims make sense given the larger education policy climate of the Common Core State Standards, which are “designed to ensure students are prepared for today's entry-level careers, freshman-level college courses, and workforce training programs” (2017).

Second, preparing students for college and careers also facilitates the goal of social mobility, making education a private good. In equipping individual students with these skills, they will be able to rise in the ranks and improve their social situation, a manifestation of education as the great equalizer. Implicitly, by aiming to ensure that the students in their classrooms—who are by and large Black and Latino students, many of whom are considered eligible for free and reduced price lunch—learn these skills, pre-service teachers are implicitly adopting conceptualizations of justice that emphasize redistribution of resources (North, 2006, 2008).

Preparing students to build 21st Century Skills for careers. In addition to developing writing and communication skills for future college study and career work, teachers positioned the goals of their teaching in relation to the skills of living independent, autonomous lives, and thus succeeding in meeting the expectations others will set for them in college and career. These often include aspects of 21st century skills that are not explicitly academic skills, including what the Partnership for 21st Century Learning calls “Life and Career Skills,” such as initiative and self-direction and productivity and accountability. These “thinking skills, content knowledge, and social and emotional competencies [necessary] to navigate complex life and work environments” often emerged as another way in which pre-service teachers wished to prepare their pre-service teachers for the real world (Partnership for 21st Century Skills, 2015).

In an interview at the end of his teaching practicum, Clayton described the independence required for living adult life, starting with having to “make sure that you

did your laundry” and “wake up in the morning to go to your job yourself.” He then described the type of independence expected of learning in higher education:

Learning is hard. Learning is challenging. Learning is frustrating. And like, you need to take that on. And that’s what college, like if we’re gonna emphasize that you need to go to college, like you need to go to college, college is even harder, I mean you have much more autonomy than high school, so there’s that element too (Clayton, Interview, 4/12/2016).

Here, Clayton notes a common theme others emphasized: that learning in college requires independent energy and effort, and he wanted students to be armed with these skills as they entered college. This matches the Partnership for 21st Century Skills’ (2015) inclusion of “initiative and self-direction” as “life and career skills.”

Three pre-service teachers expressed the importance of “productivity and accountability” (Partnership for 21st Century Skills, 2015). This often emerged when it came to teaching students to meet deadlines. For example, on students missing due dates in her ninth grade English class, Charlotte noted “that’s just not how school works, and it’s also not how a lot of things work, whether your goal is college or your goal is getting a job or your goal is being a parent, whatever your goal is, everything in life has a timeframe” (Charlotte, Interview, 4/6/2016). Similarly, in reflecting on “being hard,” Sidney noted that “if we’re going to say that school is supposed to prepare them for the real world, the world is hard. And there are things like hard deadlines,” adding, “you need to learn those lessons” (Sidney, Interview, 2/26/2016). For Sidney, these lessons extended into approaching future professors on their grading policy: to a student who criticized his approach, he said he told the student, ““small piece of advice, in the future, for the rest of high school and for college, um, don’t criticize the grader’s uh policy,

emphasize what you can do to grow and learn” (Sidney, Interview, 2/26/2016). Here, Sidney is not emphasizing academic preparation for this future professor, but the soft skills needed to address a professor when one gets a lower-than-expected grade. It also extended into learning to follow the parameters expressed in an assignment:

in the real world [laughing on emphasis], they need to like, there needs to be an understanding of like, no no, we need to write within certain parameters, when you do your college application essays you will have to write things within a certain word limit, and [AJS: Yeah] you need to do it well, and you need to submit it by this date (Sidney, Interview, 3/28/2016).

Sidney added that he felt like he was being a “curmudgeonly...grandfather” in holding these expectations. Nevertheless, here he and other pre-service teachers are trying to prepare students with that level of accountability and productivity (Partnership for 21st Century Skills, 2015), to succeed in the real world—or, perhaps better said, to avoid making critical mistakes when meeting expectations of future college and career worlds.

The data presented in this section, like in the section before, are primarily geared towards the goals of social efficiency and social mobility in the college- and career-worlds that exist in the present day (Labaree, 2010). However, compared to the interest in supporting students building writing and communication skills, these examples illustrate the ways that aspects of teaching practice beyond the development of academic skills—the setting of deadlines, the calibrating of expectations—believe a “hidden curriculum” (Anyon, 1980) of their high expectations for students’ future worlds, and the lessons they will need to learn in order to succeed there. Nevertheless, if educators can succeed at mastering both—at facilitating students’ readiness with the academic skills, as well as life and career skills for success in the 21st Century—they are making an impact towards

equity. They are redistributing access to education that enables social mobility to include underserved students in often under-resourced schools.

Adopting the modes of dominant society that underlie success in college and careers. Preparing students to succeed in college and careers in the ways described above relates to justice as redistribution of access to skills (North, 2006, 2008). North conceptualizes the complement of redistribution as recognition of students' cultures and identities. And, in parallel fashion, several pre-service teachers sought to facilitate student success in the real world by developing explicitly learning the "culture of power" of the real world (Delpit, 1988). Delpit and others (e.g., Fruchter, 2007; Howard, 2014; Nieto, 2010) emphasize that issues of culture are enacted in schools and society, often invisibly; and whether teachers can access the culture of power is important for their success both within the school and into their worlds after school. Clayton captures this sentiment most wholly, believing that good teaching would

necessitate teaching children how to 'play the game' of upper class society to a degree, because for students to advance beyond working class jobs they must take on some of the culture of the middle and upper classes, for better or worse (Clayton, Class Journal, 7/15/2015).

Later in April, reflecting on the Mission, Vision, and Trajectory assignment he had wrote in the summer before he began his student teaching, he noted that one of his two goals was to "equip students to function and flourish in dominant society" (Class Assignment, 8/19/2015). While this may seem to be a comment that emphasizes the importance of preparing students for college and career, it is more explicitly about developing the cultural capital (Bourdieu, 1986) of dominant society in order to advance in these realms. One might see Sidney's suggestions for how to approach one's professor properly to

clarify and critique a received grade, noted above, as another example of how to properly “play the game.”

Pre-service teachers tended to conceptualize preparing students for the culture of power in the real world in two ways: by providing students with familiarity for with the Western literary canon, and by instructing students on writing in “Standard” English. To the former issue, Clayton and Adrienne’s comments, read together, illustrate this concern about dominant culture in the canon and in writing:

Since all of these theories of what public education is and should be exist, I believe in some way, we are required to answer to each. Which, begs the question of how we give students equal opportunities by preparing them for the realities of the current world market and economy, while still keeping them well rounded by teaching them Shakespeare? (Adrienne, Class Journal, 7/13/2015).

I think good teaching would balance between uh exposing students to the classics and like things of dominant culture, training them to s--, speak and write in a way that conforms to like Standard English, is able to make an argument, being able to have a basic familiarity with texts like Hamlet or The Great Gatsby... (Clayton, Interview, 2/29/2016).

If the prior two sections illustrate pre-service teachers’ goals of “preparing them [students] for the realities of the current world market and economy,” via college and careers, the essence of these two excerpts illustrates this cultural dimension of preparation for the real world. Here, “exposing student to the classics” and “hav[ing] a basic familiarity” with canonic texts is conceptualized as an important goal because knowing of and being conversant in these texts is an aspect of cultural capital (Bourdieu, 1986). Knowing Shakespeare or *The Great Gatsby* is a sign of status that can be exchanged for mobility in the “culture of power” that presently exists, and preparing students with ability to do this is a way of helping ensure their success in the real world.

Beyond exposing student to the canon, other pre-service teachers specifically focused on preparing students to speak in “standard” English to be prepared for the real world. Considering this issue in the summer, before his student teaching practicum, Arthur wrote:

My instinct, in an effort to build a space devoid of cultural hostility, is to say that I should not force a white, privileged manner of speaking on my students. However, if we are setting markers of success that include mainstream-societal preparation and academic success, then I am delinquent in my duties if I do not attempt to expose a manner of verbiage that they will encounter and be expected to use in higher education. Implementing the dominant culture in a diverse classroom without engendering hostility is a riddle I have yet to fully unpack (Arthur, Class Journal, 7/15/2015).

Arthur is grappling with the problem that Delpit (1988) described as the “culture of power”; and specifically, that learning the culture of power is necessary in order to succeed. He is explicit here in its manifestations. If “mainstream-societal preparation” is a goal, then “markers of success”—again a reference to cultural capital—include being able to use the “manner of verbiage” used in higher education (and, in society at large). And yet, as Arthur noted, this goal exists in tension with that of creating an inclusive classroom, where students’ cultural and linguistic identities are respected and celebrated—not tokenistically, but as real markers of identity and as real tools students use to make their way in the world. Sidney, similarly, emphasized the importance of going beyond the “impulse of just being vaguely well-meaning and not attuned to real, urgent student needs.” Echoing a phrase from Delpit’s (1988) text, “I’m sick of this liberal nonsense,” Sidney then conceptualized action as through a combination of culturally relevant pedagogy with with providing “underprivileged students the skills and

language of the powerful” (Sidney, Class Assignment, 8/19/2015). This balance between knowing how to prepare pre-service teachers for the (dominant) culture valued by the real world, without denigrating students’ own worlds, illustrates a tension that emerged in multiple teachers’ practice, discussed further in Chapter 5. Here, it is sufficient to note that given this tension, preparing students to acquire “the skills and language of the powerful” was a goal multiple pre-service teachers strived for.

Thus far, I have presented three strands by which pre-service teachers sought to prepare their students to succeed in the real world: by developing academic skills they needed for college and careers; by developing 21st Century Skills that also support success in college and careers; and by developing the forms of the “culture of power” valued in dominant society. These efforts align with the broader goals of education for social efficiency and social mobility (Labaree, 2010). To the former, pre-service teachers sought to ensure that the skills students were learning matched the ones needed by society; to the latter, they aimed for their particular students to be able to leverage those skills to move up in the world. Sarah captured this spirit of social mobility at the beginning of the year:

I have always held the belief that education’s most important purpose is to create more equal access to opportunity, and thus work towards a more meritocratic society. This is why I want to enter the teaching field: to provide low-income and minority students with the knowledge and skills they need (and often don’t get outside of school) in order to work towards upwards mobility (Sarah, Class Assignment, 8/19/2015).

I will pick up on Sarah’s story at the end of the next section, as her development across the year illustrates the ways that both teacher education coursework, the nature of engaging in actual teaching practice, and the values and mission of a particular school

practicum context can help shape a pre-service teacher's views over time. However, the appropriate coda here is the ways in which Sarah's quote ties together the underlying assumptions of these goals. When pre-service teachers situated the goals of their teaching in relation to success in the "real world"—and in particular, the realms of college and career, in the context of the present dominant culture—they were proposing one particular assumption about the nexus of justice and practice. Namely, they saw the goals of teaching as equipping students with the tools, skills, modes, and mannerisms to succeed in the world-that-is. These modes and mannerisms can also be seen as emblematic of explicitly teaching students the "culture of power" that they will need to succeed in these worlds, while maintaining their own cultural identities, as Ladson-Billings (1995a, 1995b) and Delpit (1988) discuss. These notions align with conceptions of justice as redistribution, the sense that education can be a vehicle for making a more just society by virtue of providing greater access to these competencies, and thus, enabling more students to succeed in the real world, regardless of their race, culture, home language, or class (North, 2006, 2008). The aim of teaching practice to succeed in the world-that-is, however, was not the only relationship of teaching goals and the "real world" that pre-service teachers posited.

Critiquing and Changing the Real World

In addition to pre-service teachers seeing school as being for preparing students to succeed in the current world, five of the seven pre-service teachers specifically aimed for their teaching to prepare students to develop a more critical perspective on the real world. This involved two main dimensions: students being able to understand and critique the

existing world, and able to leverage this knowledge to actively participate in the world as a citizen and change agent. As the following sections will demonstrate, for some, this aim mirrored Labaree's (2010) notion of "democratic equality" as an aim of the U.S. education system, specifically, preparing an active and engaged citizenry in our democratic nation. For others, this aim was grounded in the more radical frame of critical consciousness (e.g., Freire, 1998, 2010; Ladson-Billings, 1995a, 1995b), a critical praxis seeking a transformation of the oppressions rooted in the societal structures of the present world.

Using subject matter and disciplinary tools to understand and critique the world. Three pre-service teachers named using their content area—either English or Social Studies—as a way to understand and critique the present world. One representative example of this came in Sherwood's February interview. In explaining what he saw "good teaching" as, he said:

good teaching is something that, that has a, it helps kids make meaning in their everyday lives, and it helps them like live richer lives by, you know, having a more nuanced view of the world around them, in addition to like you know what they're doing directly between you know 8 o'clock and 3 o'clock in school (Sherwood, Interview, 2/18/2016).

In this excerpt, Sherwood implied that there was an artificial divide between the world of school and the "world around them." Thus, the purpose of teaching would be to help kids use what they learn to develop a "more nuanced view" of the larger world around them—not simply, as in the prior section, to prepare to succeed in it.

Similar to the relationship between content area and developing writing and communication tools for the real world, some pre-service teachers saw the nature of their

content area as a foundation for this critique of the larger world. Pondering his goals for his World History class, Arthur prefaced his thoughts with “in terms of the content area, social studies,” he felt that the goal was for all students “to be able to think critically and deeply about the world as it exists today, and the processes by which that world was formed” (Arthur, Interview, 4/11/2016). He added that “the goal is the same for every student”: all students should leave his World History class having investigated the processes that have shaped the world today, be able to “think critically and deeply” about them, and be able to communicate those understandings (Arthur, Interview, 4/11/2016). In this sense, Arthur made a specific link between the tools needed to understand and critique the world and the content area he taught.

As early as the summer, he saw critique as a way his classroom might address macro-level concerns, with an emphasis on democratic education. In his Mission, Vision and Trajectory assignment, he wrote, “The first step that I, as a teacher, can take toward making the classroom a fertile space for learning, is to name these larger societal ills and confront them within the curriculum” (Arthur, Class Assignment, 8/19/2015). He explained that this would allow students to provide space to discuss the “inequities of society and education.” He situated this within a broader aim, explaining that “I work toward shaping a truly democratic society, but I will do my best work with that goal as a presence in the background” (Arthur, Class Assignment, 8/19/2015). Labaree (2010) refers to this aim as “democratic equality,” the notion that the education system’s aim is to produce capable citizens in a democratic society. This also echoes a Deweyan relation of the child to curriculum; learning ought not to be organized around disciplinary

boundaries, but rather, reflect the child's emerging social life and participation in democratic society (Dewey, 1902, 1916).

Sidney was explicit about his desire for his English class to enable students to *critique* the world. In response to the notion of authentic assessments, he expressed a “sort of bristling against this idea that school needs to always make itself answerable to like real world problems,” instead averring, “we should make it a place where we critique the real world, and maybe hopefully can be a refuge from the real world” (Sidney, Interview, 3/28/2016). Throughout the year, he reflected on the importance of being frank with students about these injustices. “A lot of things are pretty rotten,” he explained, and while he wanted them to feel “hopeful,” being honest about the injustices of the world was necessary:

Um I mean they'll, they're already figuring things out, and I think they're gonna continue to figure things out, and see that there are many things [inaudible 45:09] in this world, and in their immediate environment, that are not fair, that are not just, and I, I need to make, I try to make that as clear as possible, as much as p--, you know, as much as possible, which is why I feel comfortable, I don't know, talking about, [AJS: Yeah] talking about Emmett Till, talking about those things and trying to smuggle in as much social justice-y stuff that I can. But you know I don't, I want them to feel um, I want them to feel empowered, I want them to feel happy and I want them to feel happy, yeah [AJS: Yeah] I think that sometimes being a critical thinker and happiness are in conflict (Sidney, Interview, 2/26/2016).

Here, Sidney's modulation of the term “social justice-y stuff” referred to those very real, very grave injustices that cannot be hidden from students' view—which many students may already know about and may experience in their immediate environment. In this excerpt, and throughout his teaching, Sidney emphasized the importance of not hiding oneself or one's students from knowledge of these realities. In this way, Sidney placed

his emphasis less on understanding the world to participate in it as a citizen, as Arthur did. Instead, his angle is to ensure students develop a sort of critical consciousness (Freire, 1998, 2010; Ladson-Billings, 1995a, 1995b) about the injustices that do exist in the world, and are rooted in the larger structures of society.

Previewing the way he sought to enact this aim in practice, Sidney saw his assignments as potential vehicles for facilitating this critique of the world. Sidney noted that students “might not have to do a literary analysis at, at your work, and, and in the real world, whatever that is,” a jab at positioning school as simply preparing students for the “real world” of careers, discussed above (Sidney, Interview, 2/26/2016). However, he expressed how this tool disciplinary tool would help to serve the aim of his teaching practice, saying, “this is a really rigorous way of thinking about things, um it’s a way of thinking analytically, it’s a way of conducting interpretation, it’s a methodology, and that that has value in and of itself” (Sidney, Interview, 2/26/2016). Sidney’s comments illustrate that it is not only the subject matter in the content area, but also discipline-specific forms of analysis and representation, that can be tools for students critiquing the world.

Like Sidney, Sherwood also believed English, as a discipline, facilitated this critique of the real world. He came to conceptualize his goals clearly in Freirian terms, of being able to “read the world and the world” (Freire & Macedo, 1987). As he explained in his inquiry portfolio:

Ultimately, the object of critical literacy (and of the study of literature in general) is to create more thoughtful and reflective humans. Through the study of literature, we hope to expose students to new worlds and, through reading and interpreting these literary worlds, help them become more

perceptive readers and interpreters of their own world (Sherwood, Inquiry Portfolio, 5/4/2016).

While Sidney emphasized that literary analysis “has value in and of itself” to develop the ability to critique generally, Sherwood explicitly aimed to build these skills on literary texts so that students can also read and critique the world as a text. Sherwood explained this aim of his practice further in an interview, discussing how he sought to teach students to use theoretical lenses to understand texts:

we’re gonna look for them in this text, and that’s also kind of like, you know, we’re building skills here and then applying them to this, like looking at these texts together as interrelated, um, and then how that can encourage students to, like, it equips them with more powerful analytical tools and gives them like the ability to say like, this is my interpretation of this.... And then, my hypothesized extension is that means, well, ok those same skills will transfer to other situations in the world (Sherwood, Interview, 4/5/2016).

In Chapter 5, I discuss how Sherwood sought to put this aim into practice in his English class. The main point is that both Sherwood and Sidney saw English as a discipline as providing useful lenses for students to analyzing and critique the world that exists.

The beliefs about teaching practice in this section illustrate teachers conceptualizing their aim as providing students with a set of critical, cognitive skills useful in critiquing the real world. Pre-service teachers organized their teaching practice so that students process world that is, both understanding how it has evolved and thoughtfully critiquing what it has become. It is important to note how pre-service teachers conceptualizing the goals for their practice in this way is different from the section above, from simply preparing students for the real world. There, the real world was conceived as a static current-and-future world; the world that “is” is the one students

will enter as adults, as college students, and as workers. There, a skill like “critical thinking” might entail reasoning effectively and solving problems, because those are the skills needed in college and careers (Partnership for 21st Century Skills, 2015). However, here, the pre-service teachers who conceptualize their goal as facilitating student *understanding and critique* of the real world are going beyond such a definition of critical thinking. These teachers see students not simply as being educated to join this world; they are invited to process it, to understand it, and to critique it. This positions students not simply as receivers, but as knowledge-makers and critical thinkers (e.g., Freire, 1998). In the frame of democratic equality, students are developing the habits of mind to become active and engaged participants in democratic society (Meier, 2002; Labaree, 2010). At the root of this aim of teaching practice is not academic excellence or cultural competence, but critical consciousness that can surface social and political inequities citizens can work together to change (Ladson-Billings, 1995a, 1995b).

Actively critiquing and participating in the real world—to change it. Beyond aiming for their students to critique the world that exists, three pre-service teachers conceptualized the aims of their teaching practice as helping students to see themselves as change agents in the real world. Thus, their aims went beyond the critical thinking and critique required of citizens into the realm of conceptualizing action—their goals were about what students could do, now, or in the future. However, each of these three pre-service teachers approached this aim differently. Sherwood emphasized students developing critical lenses to be able to navigate their world and advocate for themselves within it; Sarah viewed her classroom as a launching pad for students developing the

skills of “active and engaged citizens” who can go out and change society; and Charlotte emphasized the importance of building caring relationships with students so that they can find their voice on important issues.

Sherwood entered the program with beliefs aiming for his students to be able to understand, critique, and change the world. As he wrote in a summer assignment for *School, Society and Self*:

This remains a guiding idea in my journey to become an educator. Facing myriad injustices (educational, certainly, but also economic, political, and many others), education must prioritize both equipping students with the ability to look critically at themselves and their environment, and empower them to act on their findings (Sherwood, Class Assignment, 7/6/2015).

His thoughts here encapsulate the linking of all three dimensions of the aims of teaching practice: understanding the world, “equipping students with the ability to look critically” at it, and then doing something to change it. Sherwood noted how these aims included, but went beyond the skills needed for college and careers. In his *Educational Philosophy* for his English Methods course, drawing on a quote he selects from a course text, “that English class must teach our students how ‘to make a living, make a life, and make a difference’” (Jago, in Burke, 2013), Sherwood explained,

English class should provide not only literacy skills essential to career success, but kindle in students a hunger to act and understand--to explore the world around them and become agents acting in accordance with their examined convictions (Sherwood, Class Assignment, Fall 2015).

In this way, Sherwood suggested that learning disciplinary tools English provides students to critique the world are the same tools they need to change it—“agents acting in accordance with their examined convictions,” as he put it. This indicates an emphasis on

student's development of critical consciousness and critical praxis (Freire, 1998, 2010)—mirroring his expectations for himself discussed in Finding 1, as a teacher actively involved in critiquing and changing the world. Sherwood's efforts to enact these beliefs in his teaching practice are further discussed in Chapter 5.

As described earlier, Sarah's conceptualization of the critique of the world was present before she entered the program, embedded in her experience working in research on education policy, and was profoundly shaped by the work Deborah Meier. In the summer School, Society and Self course, she wrote in a journal entry:

I am a firm believer that one of the main goals of education is democratic equality. This, according to David Labaree (1997), means that, "schools must promote both effective citizens and relative equality" (p. 42). As such, my goal as an educator is to help my students develop skills to become active and engaged citizens in their communities. According to Deborah Meier (2002), in order to become a powerful and well-informed citizen, it is important to teach "habits of mind." Examples of "habits of mind" include the ability to weigh evidence, to consider alternative viewpoints, to identify cause and effect, to formulate counterfactual suppositions, and to judge the relevance of information (Sarah, Class Journal, 7/12/2015).

Echoes of these beliefs in democratic education and active and engaged citizens followed Sarah's work throughout her student teaching year. As she explained in an interview later in the year, "active and engaged citizens" had become "just kind of like my tagline all the time when I'm talking about myself as a teacher" (Sarah, Interview, 4/4/2016). This underscores Sarah's commitment for students in her future classrooms to develop these actionable skills, towards acting as a "powerful and well-informed citizen" (Sarah, Inquiry Portfolio, 5/4/2016).

In an interview later in the school year, she explicated how these habits of mind went beyond the development of academic skills and college-and-career preparation. To become “active and engaged citizens,” she explained that “evidence of good teaching wouldn’t just be the students develop the skills they need to succeed in college or in school, but that they you know develop habits of mind” (Sarah, Interview, 2/15/2016). Elsewhere, she drew a connection between how these skills are useful for students, individually in their future college and career pursuits, as well as for the purpose of them being and becoming change agents:

So taking what they’re learning in the classroom and showing them how those skills can apply to the outside world, and also developing habits of mind, like critical thinking, analyzing skills, the ability to weigh evidence, things that they will be able to utilize whether they’re going onto a career or whether the going on to college, anything they do after high school... (Sarah, Interview, 4/4/2016).

Sarah’s point here is different than those discussed earlier because she positioned the college and career benefits as ancillary to the larger aims of democratic education. Of course, she wanted her teaching to facilitate students’ success in their individual post-secondary pursuits; however, she believed her teaching practice could accomplish this within the larger task of equipping students with the “habits of mind” of “active and engaged citizens.” This involved not just having these skills, but also leveraging them in larger contexts to change the world. Drawing on her memory of an Oakes and Lipton (2006) reading from the *School, Society and Self* class, she observed that her aim was “to empower our students to go out and change the world, and so giving them the skills to go out and change the world.” She added that this idea “really resonated” with her, and that she “tried to think of a lot as a teacher” (Sarah, Interview, 4/4/2016).

In short, throughout her work in the program, Sarah seemed to envision her classroom as both a laboratory of students developing the “habits of mind” of active and engaged citizens, and as a launching pad for them then leveraging these skills to change the world. Thus, students developed not solely an ability to understand and critique the world, but developing the skills to participate in it as a capable and engaged citizen (Labaree, 2010; Meier, 2002). Notice how this dovetails directly with her conceptualization of justice, presented in Finding 1, in which she saw her work within the classroom preparing students to become agents of change as the action she as a teacher could take towards justice. Her efforts to enact these conceptualizations in practice at the Foundry School are further discussed in Chapter 5.

A final pre-service teacher, Charlotte, conceptualized student action to change the world in ways similar to Sarah. This makes sense, because both Charlotte and Sarah conceptualized justice as within the realm of students to enact change. As explained in the above section, Charlotte expressed an early desire for her teaching practice to help students “learn about the inequalities in society, and particularly in their own communities” (Charlotte, Class Journal, 8/3/2015). Charlotte’s emphasis, however, was primarily on student voice (e.g., Fielding, 2011). She explained it was important for her students to understand that “their voice can be heard,” especially as they learn how to “find the appropriate platforms” to have them heard. As a teacher, this meant it was critical for her to be “someone who is going to listen and [let] them know that there are people who are going to listen” (Charlotte, Class Journal, 8/3/2015). As the year went on,

this was especially important because of her fears that if students felt nobody cared or was listening, they were going to give up. As she explained,

when you're advocating for yourself or for a group of people that you want better for, your gonna run into a a lot of people who aren't gonna listen, and you have to know that people are going to listen, you have to know how to speak up for yourself and voice these problems and say like, this is why this is wrong (Charlotte, Interview, 4/6/2016).

Notice here that Charlotte was going beyond simply understanding issues of inequity to include the belief that one's voice can make change, the persistence of engaging one's voice when people do not seem to care or listen, and the skill of finding the right audience and platform to make these beliefs heard. These represent a different emphasis than Sarah's habits of mind. Charlotte aimed primarily for her students to believe that it was possible to make change, and find the right combination of voice and audience for that change to be effective. While these are also skills that active and engaged citizens need, they are ones more often visible in participation at the local, organizing level, where community members develop approaches to tackle community-specific challenges. At these levels, the capacity to use voice to make change is a powerful expression of ways that students can participate to make change in democratic society (e.g., Fielding, 2011; Czerniawski & Kidd, 2011).

Across these three pre-service teachers, notice the range in understanding of how to prepare students to be change agents in/of the real world. Sherwood's conceptualization emphasized developing student consciousness about the world, then empowering them to enact on those new understandings; Sarah stressed students developing the "habits of mind" of "active and engaged citizens"; and Charlotte focused

on students being able to leverage their voice with the right audiences to make change. One might see the distinction in the way that Westheimer and Kahne (2004) characterize the difference between programs that seek to educate “participatory citizens” versus “justice-oriented citizens.” Participatory citizens seek to prepare students with the skills to participate in society, via the mechanisms that exist, in order to change it for the better—for instance, learning Sarah’s “habits of mind” or developing one’s voice, as Charlotte emphasized. Justice-oriented citizens seek to understand the roots of these problems in structural forces, and attempt to conceptualize ways to change those roots—perhaps more akin to Sherwood’s conceptualizations of teaching for students to change the real world. I do not wish to overdraw this distinction, as it does not neatly align with the differences between Sarah’s, Charlotte’s, and Sherwood’s conceptualizations of their teaching goals. These three have much more in common, in articulating the goals for their teaching practice around changing the real world, rooted in critical consciousness (Ladson-Billings, 1995a, 1995b) and democratic equality (Labaree, 2010), and are distinct from pre-service teachers focused solely on preparing students for the skills needed in the world that presently exists.

Discussion: Linking Conceptualizations of Justice and the “Real World”

Finding 2 has thus far presented two main ways in which pre-service teachers conceptualized the aims of their teaching practice: as preparing students for the real world that exists—that is, for success in college, careers, and dominant society; and as enabling students to critique and change the world. Five points on the nature of teaching

goals and “worlds” in this finding, in relation to the conceptions of justice in Finding 1, are important to discuss in concluding this chapter.

First, it is important to add that three pre-service teachers emphasized ways in which they hoped their teaching practice would be, in some form, an *escape* from the real world, and grounding this in an intrinsic love of the curricular content. Adrienne did this with an emphasis on engaging students in the stories of history. Her goal by the end of the year was for students to “get that the subject [of history] isn’t reduced to names and dates,” but rather, that it involves “just telling human stories.” Pedagogically, she added, “the only way to do that is to tell them, and so it’s just about like learning how to tell these stories in ways that are interesting” that will keep students engaged and passionate about learning history (Adrienne, Interview, 4/7/2016). Clayton, on teaching English, opined that at the beginning of the year he might start by “lecturing (in the most engaging way possible, of course) why, I think, the study of literature and writing is a worthwhile endeavor” because he wanted his students to “appreciate the intrinsic value of reading a good book, or articulating one’s thoughts in a clear, logical manner” (Clayton, Class Assignment, 8/19/2015). Clayton also expressed an intrinsic love of the value and process of writing, which I take up further in Chapter 5. Sidney, also teaching English, observed that he did not care that his teaching held “authenticity” to the real world because

when has literature been interested in authenticity? It’s about like distortion, it’s about, hope--, hopefully elevating things. [AJS: Right, right] It’s about, it’s a lie! Like fiction is a lie. [AJS: Yeah.] It’s a lie that tells some kind of truth (Sidney, Interview, 3/28/2016).

In different ways, these pre-service teachers saw an exploration of the subject matter itself as a world to be explored, valuable in its own way, and not needing justification via

their utility for the “real world.”⁶ It does remind us, though, that pre-service teachers also develop a deep connection with the subject matter that they teach, which Palmer (2007) characterizes as “the subjects that chose us,” and locates at the heart identity and integrity in teaching (p. 26). The role of the content area will become important as pre-service teachers experienced tensions related to these aims and frames in the context of their teaching practice, discussed further in the next chapter. Here, it simply suffices to remember that not all teachers conceptualize teaching as being, in some way, “for” the “real world.”

Second, an emphasis on the external “real world”—whether to be prepared for or to be changed—might be taken as an implication that students’ worlds are “other” worlds. Without this acknowledgement, there is an absence of understanding of the lived realities of the students themselves—a concept foundational to the notion of a pedagogy for liberation (e.g., Freire, 1998, 2011; Shor, 1992). Students are, indeed, living in the real world—their real worlds. As Phelan, Davidson, and Cao (1991) emphasize, they are navigating issues of identity and values across multiple (micro) worlds, like those of the family, peers, and school. In his educational philosophy, written for his English Methods class, Sherwood explicitly stated why characterizing students’ worlds as real worlds was critical from a curricular standpoint:

For many students, their English education condemned reading to a static, academic realm, fatally abstracted from the “real world” of their lived experiences. This problem is exacerbated in urban schools, as students often see little of themselves and their experiences within the canon

⁶ In fact, after Clayton described the “intrinsic value” of a good book, he added secondhandedly, “This is not to deny that those skills are also useful in the ‘real world,’ after all, employers need employees with strong analytical skills and the ability to express themselves articulately in speech and writing” (Clayton, Class Assignment, 8/19/2015).

frequently taught in public schools (in addition to dozens of other problematic barriers) (Sherwood, Class Assignment, Fall 2015).

This excerpt powerfully shows how the construct of the “real world” does not have to be external to students, and can be their world in and of itself. Sherwood also demonstrates an understanding of the reciprocal relationship between school and society here: how an overemphasis on the “real world” as being apart from students’ worlds can reproduce inequities in and of itself, by invalidating students’ lived experiences as a vibrant part of a teachers’ conceptualizations of their practice. I discuss the way teachers navigated students’ worlds more fully in Chapter 5, as I discuss tensions teachers experienced when making choices about curriculum in their teaching practice.

Third, recall from Finding 1 that the pre-service teachers in this study came from worlds very different from the students they taught. As Adrienne expressed, “I grew up in a very different environment than the ones we’ve been preparing ourselves to face” (Adrienne, Class Assignment, 8/19/2015) and as Charlotte narrated, “I have to take a social justice lens um because their reality is different from my reality” (Charlotte, Interview, 2/27/2016). The extent to which pre-service teachers were aware of how their privileges, upbringings, lenses, and resources shape their perceptions of which worlds were and were not available to their students—and how their students were positioned relative to those potential worlds. The preparation of students for future worlds is a teaching goal that exists inseparably from the teachers’ social location, their positionality vis-à-vis their students, and their perception of their students’ social locations. Given that all seven pre-service teachers identify as White, three of them were educated in private schools in the United States, none grew up in major U.S. cities, and

all acknowledged either their middle- or upper-class background or parents' occupations being in the professional class—these dimensions of social identity do shape their perceptions of their goals for their students.

It would be a mistake to ignore these social identities and positionalities, as decades of research in multicultural teacher education and social justice teacher education have shown the ways in which White teachers' positionalities shape their work with students of color (e.g., Delpit, 1988, 2006; Howard, 2006; Nieto, 2010). It would also be a mistake to ignore how this both reflects and reproduces the whiteness of *research* on teacher education, positioning students of color as objects, not subjects (Montecinos, 2004). Very few studies of how pre-service teachers of color conceptualize and learn to develop culturally relevant pedagogical practices (e.g., Gist, 2014; Achinstein & Ogawa, 2012; Bennett, Cole & Thompson, 2000). Most centrally, the lived experience of aspiring teachers of color can convey epistemic privilege (Anderson, 2015) on ways of knowing, seeing, and being in a world undergirded by oppression, which dominant-culture White teachers can aim to understand but never know. This can yield different conceptualizations of justice and practice which is vulnerable to the “silenced dialogue” embedded in the Whiteness of teacher education institutions (e.g., Delpit, 1988; Sleeter, 2001). Further, the diversity within teachers of color, and the intersectional nature of teachers of colors' social identities, would require studies attendant to range and variation within the group, just as this one seeks to do with White teachers. In short: teacher identity and positionality matter in shaping conceptualizations of justice and equity, and

of teaching practice, and there are more worlds beyond the ones these seven pre-service teachers came from worth exploring in these same ways.

If the third point, above, is to avoid generalizing from these seven pre-service teachers, the fourth point here is to avoid homogenizing these seven pre-service teachers. One ought not to imply that, though they share some similar characteristics in terms of social identity and social location, their experiences are by no means the same. As I point out in Finding 1, their prior experiences with concepts related to justice and engagement with urban youth relate to where they believe action is possible. In other words, there seemed to be some relationship between prior experience, conceptualizations of justice and equity, and conceptualizations of teaching aim in relation to the real world. These patterns are visible in Table 6, which illustrates the two findings presented in this chapter together. Across Finding 2, all seven pre-service teachers conceptualized their work as being aimed toward preparing students for the real world of college and careers in some way. However, those pre-service teachers who conceptualized students or teachers as capable of taking action—Charlotte, Sarah, Sherwood, and Sidney—also tended to be the teachers who saw their teaching as aiming towards students understanding, critiquing, and changing the real world. This amounts to the presence of critical consciousness both in conceptualizations of justice and practice: the critical consciousness to be able to name macro-level forces that structure inequities in schools and society, and the ability to conceptualize one's work as critical praxis towards the transformation of those worlds (Freire, 1998, 2010). It is important to note that these four pre-service teachers were also the ones with prior experience working with students across the racial, cultural,

economic, and linguistic differences, and/or prior experience engaging with critical theories, concepts of diversity, or concepts of justice. Again, my purpose in noting this is not to imply conclusively that there is a developmental advantage, or that there are “more correct” conceptualizations of justice and aims of practice than others. Rather, I note it to raise questions to be tackled by future researchers and practitioners, described further in Chapter 6.

Table 6. Conceptualizations of Justice and Conceptualizations of Practice

	Adrienne	Arthur	Clayton	Charlotte	Sarah	Sherwood	Sidney
Conceptaions of Actions Teachers can Take Toward Justice							
- Impacting students’ academic growth	X	X					
- Reorienting classrooms to recognize and value students’ cultures			X	X			
- Preparing students to engage with social issues				X	X		
- Being change agents as teachers					X	X	X
Preparing for the “Real World” that is							
- Writing and communicating skills for college and careers	X	X			X	X	X
- Building 21 st Century Skills for careers			X	X			X
- Adopting the modes of success in dominant society	X	X	X		X		
Critiquing the World that Is/ Shaping Future Worlds that Could Be							
- Using subject matter material to understand/ critique the world		X				X	X
- Actively critiquing and participating in the world to change it				X	X	X	

As a fifth and final observation, despite this range and variation, it is important to observe that all of the pre-service teachers conceptualized some connection to the “real” world beyond the school, that they aimed for their work to affect. A pre-service teacher (or in-service teacher) might not conceptualize their work as related to issues of justice or equity at all. Chubbuck (2010) refers to this as an individualist orientation. Villegas and Lucas (2002) refer to this as teachers who see the work of “teaching as technician”—essentially providing the right instructional inputs to lead to narrow learning outputs. For the purposes of comparison, consider the pre-service teacher from another program that Sarah described in the introduction. This other teacher was

really good at like, instructionally, like, can talk about these really minute details about like, you know like, if a student isn’t like taking notes, here are strategies to get them to take notes, many things, but she had not thought about like the bigger picture of like how what she was doing was gonna influence students outside of, or influence their lives outside the classroom or have any effect outside of school. Like she was really focused on like *Great Gatsby* like, how do we get them to understand this (Sarah, Interview, 2/16/2016).

Like “teachers as technicians,” as Villegas and Lucas (2002) characterize them, this teacher had “no need...to develop a personal vision” and saw her practice as primarily to “impart students the knowledge and skills that are packaged in the school curriculum” (p. 54). For clarity—not caricature—we might imagine teachers who are focused on ensuring the totality of the textbook is covered, or who want to ensure students have the knowledge and skills to succeed on standardized exams, as inhabiting this space. The purpose of teaching is confined to the execution of schooling.

Sarah narrated the difference between this teacher and one who had a “social justice focus.” One part of this different lens was “being able to situate your teaching or

your classroom practice in a larger field of education,” and another element was “being cognizant of the different of how like, what happens in schools affects larger society and that like society affects what’s happening in schools” (Sarah, Interview, 2/16/2016). This illustrates a structural orientation (Chubbuck, 2010), sociopolitical consciousness (Villegas & Lucas, 2002), and a critical frame on one’s teaching. But it is about knowledge. Sarah, along with all six other pre-service teachers in this study, conceptualized social justice education as involving some sort of *action* towards a more just society. Whether that was preparation for the real world, or preparation to transform it, all seven pre-service teachers met Villegas and Lucas’ (2002) definition of teachers as agents of change:

Teaching involves much more than applying instructional methods. It is essentially a political and ethical activity. Teachers are participants in a larger struggle to promote equity in society. They must develop a personal vision of why they are teachers and what is important in education and in the larger society. As agents of change, they assume responsibility for identifying and interrupting inequitable school practices. Their actions are never neutral; they either support or challenge the existing social order (p. 54).

Though their conceptualizations of what would lead to justice differed, all seven pre-service teachers saw themselves as involved, somehow, “in a larger struggle to promote equity in society,” despite the “societal and epic” nature of these forces, as Arthur put it. As their conceptualizations for their teaching goals illustrated, each of these pre-service teachers did indeed “develop a personal vision” of what they aimed to achieve through their teaching “in education and in the larger society.”

In Chapter 2, the theoretical framework, I identified one point of convergence between Social Justice Teacher Education and Practice-based Teacher Education as in

supporting pre-service teachers in specifying a larger aim for their teaching practice, including and beyond entering a profession and facilitating student learning. These pre-service teachers all did that, though each did so in different ways. In developing an aim for their teaching, the pre-service teachers illustrated that they are not just emerging educators, but emerging educators concerned about equity. They are emerging social justice educators. How these conceptions of justice and equity, and their teaching aims, interacted with their classroom and school contexts, and how they sought to enact these teaching goals in their actual teaching practice are considered next, in Chapter 5.

Chapter 5

FINDINGS: CONTEXTUALIZED TENSIONS AND CREATIVE ENACTMENT

Chapter 4 explored the ways in which pre-service teachers, across Penn’s Teacher Education Program, conceptualized the relationship between justice and practice. In it, we observed a diversity of ways in which pre-service teachers conceptualized the relationship between justice and practice. In particular, findings suggested that pre-service teachers all understood the scale of macro-level, societal challenges to education, and oriented themselves differently toward whether and how they and their students could impact them; and, additionally, that they oriented their goals for their teaching with different conceptions of how their work was preparing students to succeed in or reshape the “real world.” This chapter explores how they sought to enact those beliefs and understandings in practice—to draw connections between their conceptions and their endeavors in real classrooms, with real students, and the tensions that emerged for them in the process. In doing so, this chapter aims to respond to the second and third research questions in this dissertation study:

Research Question 2. How do they try to enact those conceptualizations in the context of their student teaching placements?

Research Question 3. What, if any, tensions arise as they negotiate the relationship of justice/equity and their enacted teaching practice in their student teaching placement context?

In this chapter, I present two findings that are rooted in pre-service teachers’ experiences seeking to enact the goals of their teaching practice, undergirded by the conceptions noted in the previous chapter, in their particular school contexts:

Finding 3: Pre-service teachers emphasized particular conceptual tensions that occurred at the intersection of the particular nature of their school context as well as their particular conceptualizations of justice and practice.

Finding 4: Pre-service teachers demonstrated creative enactment in designing and enacting units of instruction which resolved contextual tensions, reflected their conceptualizations of justice, and fulfilled their aims of their teaching practice.

I explore each of these findings in turn.

Finding 3: Identifying Contextualized Tensions

While practice-focused approaches to teacher education de-emphasize the role that the context of teaching plays in novices' learning to teach, the pre-service teachers in this study experienced tensions that emanated from their school context that influenced both their conceptualizations and their teaching practice. Indeed, Schön (1983) characterizes the essence of professional knowledge and skill as being able to reflect-in-action in response to specific contextual situations. When a situation or response falls out of the range of what is expected,

[T]he practitioner allows himself to experience surprise, puzzlement, or confusion in a situation which he finds uncertain or unique. He reflects on the phenomena before him, and on the prior understandings which may have been implicit in his behavior. He carries out an experiment which serves to generate both a new understanding of the phenomena and a change in the situation (p. 68).

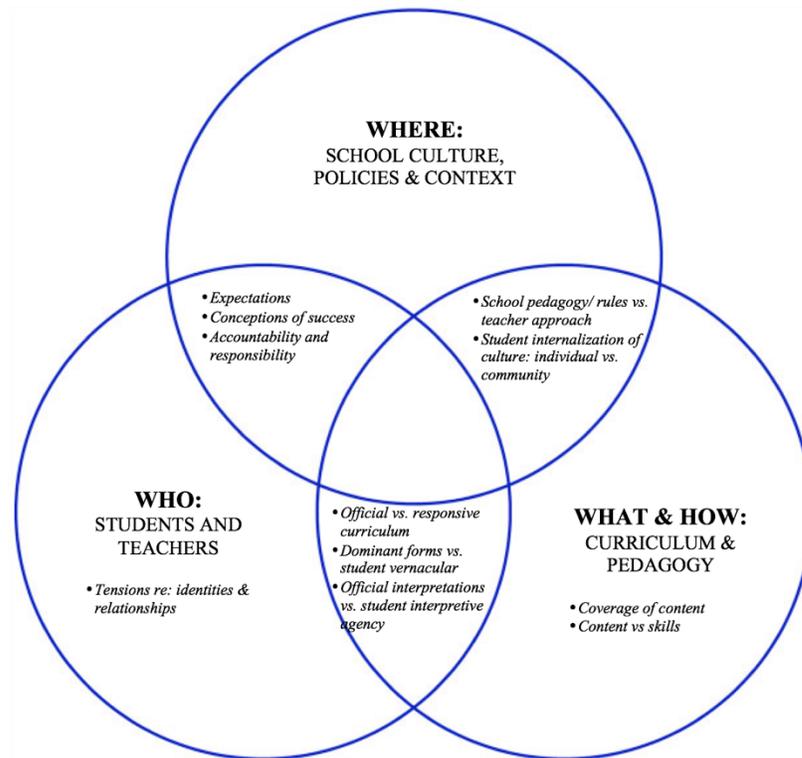
This process of "reflection-in-action" essentially makes the professional "a researcher in the practice context" Schön adds (p. 68). Professional knowledge and skill is defined by this knowing- and reflecting-in-action, which, for teachers, necessarily involves attention to the school and community context.

Though they are not professionals, the pre-service teachers in this study also experienced surprised, puzzlement, and confusion as they transitioned into their student teaching practicum schools—first as they observed their classroom mentors teach, then as they did more and more of the teaching themselves. In the interview data, as well as their final inquiry projects, pre-service teachers noted certain tensions that arose in their experiences attempting to enact their teaching practice. These tensions seemed to emerge from the intersection of three realms of context—curriculum and pedagogy (that is, the “what” that they were teaching and how they were teaching it); school policies, practices, and culture (the “where,” the institutional context in which they taught); and the students and teachers engaged in this process (that is, the “who” was involved in teaching and learning in their classrooms). The Venn diagram in Figure 6 represents the intersection of tensions pre-service teachers reported, in relationship to these three realms.

In this finding, I describe the tensions pre-service teachers experienced and narrated in attempting to enact their teaching practice. Which tensions became compelling enough for pre-service teachers to select as their final inquiry portfolio project is noted throughout. This is significant because it demonstrates that the tension was worthy enough for the pre-service teacher to dedicate weeks and months of time and attention reflecting on, designing practice to address, collecting data to analyze, and writing to discuss. It is also significant because it represents pre-service teachers taking up the tools of teacher inquiry embedded throughout Penn’s Teacher Education Program to make sense of these tensions. Throughout this finding, I also draw connections back to

Findings 1 and 2, demonstrating how different pre-service teachers emphasized different tensions, given their conceptualizations of justice and the aims of their teaching practice.

Figure 6. Organizing Pre-service Teachers’ Contextualized Tensions



Tensions of Instructional Priorities: Content versus Skills

Arthur and Adrienne, from Chapter 4, both saw their primary realm of action as classroom learning, and key goals for their teaching being to prepare students for the real world—an emphasis on the side of “academic excellence” within Ladson-Billings’ framework (1995a, 1995b). In this section, I focus on Adrienne’s experience of this contextual tension, since it evolved into her Master’s teacher research project. Adrienne especially narrated tensions related to the the “what” of learning—specifically, making choices to divide limited class time and instructional focus between covering content and

building the skills students needed to succeed. Adrienne taught ninth grade World History and eleventh grade U.S. History at High School for the Arts, an arts-based special admissions school located in the downtown section of the city. With an enrollment of 710 students during the year Adrienne taught there, each student at High School for the Arts completed the District's core academic program as well as a "major" in one of five arts-based areas. In teaching history, Adrienne felt a strong association with the passion of history as stories, and felt impelled to cover the complete curriculum throughout the year. On the other hand, she felt that her students needed to develop notetaking skills and writing skills for the future worlds they imagined themselves entering, as in Finding 2. This created a tension between covering content as well as teaching important skills. In one interview, she explained the gap between her love of historical stories, and the challenging nature of needing to make choices in terms of which content was covered:

It's um, so it's hard because so much of what I love about it, and what I want them to love about it, is the stories, but when I give them tests, like I can't give them tests on the stories, how much of that do I, I don't put the whole story on the Prezi, that's just mean, so like [AJS: Yeah] Yeah, I, it's, a lot of it is on my part, picking and choosing what I want them to know, which kind of, I don't love that aspect of it, cuz I want them to know everything, except I, I can't reasonably expect them to remember it (Adrienne, Interview, 4/7/2016).

Notice the intertwined nature of what animates her about history—"the stories"—and the earnest desire for "them to know everything," which, for Adrienne, was both an aspect of her love for the stories of history and her desire to cover the complete curriculum. And yet, limitations—how much students can remember on a test; how much could go on one Prezi slide—created a tension she had to navigate in her teaching. "I try to make the notes just like the bare bones," she explained (Adrienne, Interview, 4/7/2016). Building this

skill of note-taking, which she felt was important for fulfilling her goal of preparing students for success in college (as discussed in Finding 2), seemed to take away from the essence of the subject area she wanted to share with her students.

Similarly, though Adrienne surfaced students' writing abilities as a core skill she wanted to work on as her teacher inquiry, but she was concerned about the tradeoff of time spend on this skill versus covering new content. This became her inquiry project for her Masters' portfolio. Her question was, "What happens to students' argumentative writing when targeted instruction for writing skills is incorporated into a social studies curriculum?" In her inquiry portfolio, she wrote, "I am still working with the struggle of incorporating full class writing instruction without sacrificing the precious little time I have for social studies content" (Adrienne, Inquiry Portfolio, 5/4/2016). Adrienne connected this to an issue of equity, and a tradeoff she thusly had to navigate:

It seems unfair that I must trade in one for the other, when everything that we have been discussing in our classes tells us that learning to write, learning to express thoughts in writing, was one of the most significant disparities between low and high achieving students (Adrienne, Inquiry Portfolio, 5/4/2016).

Here, Adrienne connects her inquiry back to the goals of her teaching and her conception of justice and practice: if her aims were to ensure students were prepared for the "real world," and writing was a skill she considered critical for doing so, narrowing the gap between her students' writing abilities and their future competitors in college and careers was an important effort at justice as redistribution (North, 2006, 2008). However, the cost came in the form of time attending to the full breath of the subject matter, which was central to history being the subject that chose her, in Parker's (2007) words.

Tensions of Academic Excellence: Context and Instruction in Innovative Schools

If Adrienne's tensions above occurred within curriculum and pedagogy itself, for other pre-service teachers, major tensions emerged between the curriculum and pedagogy and the school context. These other pre-service teachers narrated how adapting to a particular school's policies, practices, and culture created unexpected tensions as they sought to enact their teaching practice. This was particularly evident for the three pre-service teachers, Arthur, Sidney, and Sarah, who taught in student teaching contexts in schools that developed democratic, innovative, or progressive teaching models. For Sidney and Arthur at School for Academics, Inquiry and Leadership in Science (SAILS), and Sarah, first at the Urban Design Academy and then at the Foundry School, each explained that this was a tension they had to navigate as they began their teaching practice.

Sidney and Arthur both taught at the second campus of SAILS, SAILS West. The first campus opened downtown in 2006; SAILS West opened in 2013, and when Sidney and Arthur taught there, it had phased in ninth, tenth, and eleventh grade students. On their website, the school markets itself as an "inquiry-driven, project-based high school focused on 21st century learning." The curriculum is focused on science, technology, mathematics, and entrepreneurship, and school adopts a project-based approach to pedagogy grounded in the five core values of "inquiry, research, collaboration, presentation and reflection." The school includes a one-to-one laptop policy to facilitate student learning, and incorporates partnerships with city institutions, including an array of museums and internship opportunities in its learning experiences for students. During

their student teaching practica, both Sidney and Arthur experienced tensions with these structural aspects of the school. For instance, Arthur, who taught ninth grade World History, experienced challenges navigating the school's one-to-one laptop policy with their efforts to facilitate discussion and collaboration in his classroom. He explained how the presence of laptops, and the norm of teachers using them every period, created a powerful expectation on the part of students:

and I hate it, so I know that's terrible, it's terrible, but I am all about having the computers closed unless I'm telling you to use them, and that's really hard because the MO in every class is to come in, open your computer, get on the Google classroom or the Canvas or whatever it is, and never close the computer, it's always out (Arthur, Interview, 4/11/2016).

Arthur explained the problem with this in terms of respect; if the class was having a discussion, and someone else was speaking, that student might “feel a certain kind of way if they are seeing you not listening to them, or not being respectful,” and this could harm the classroom community (Arthur, Interview, 4/11/2016). This very concrete example shows how a particular school practice—the one to one laptop policy, and the way teachers and students embedded it in school culture—provided an unexpected roadblock for Arthur's teaching aims.

Arthur's inquiry question also stemmed from the particular approach to learning advocated at SAILS. His inquiry question was, “What is the impact and effect of a targeted writing skills curriculum when employed in a project-based context?” (Arthur, Inquiry Portfolio, 5/4/2016). In the opening paragraphs of his inquiry portfolio, he narrated how a combination of his goals for his students and the context of his teaching intersected to produce this interest. I quote it in full to capture the way Arthur

characterizes the “tensions” he felt between the virtues of his innovative school’s approach, the need for students to develop skills, and his aim for students to succeed in college and careers:

Teaching is, in many respects, the art of finding compromise in situations of tension. Teachers quell behavioral issues, differentiate for students experiencing difficulty, and work with resources that are often less than ideal. These conflicts are to be expected - they are the quotidian issues that are synonymous with urban education. There are other tensions a teacher must parse; larger, less obvious, and pervasive in their impacts. The choices made in considering these issues relate to essential questions regarding the very purpose of education as a whole. One such conflict underlines the creation of this inquiry project. The ideal education system prepares students to do all things well, to succeed in any of a number of post-high school college and career paths. In order to accomplish this goal, students must be instilled with a number of skills competencies, a passion for learning, and a drive for independent inquiry. Often the pedagogy of an individual school, or a district as a whole, will be designed to meet these foundational needs. Each system seeks to find a workable compromise that best meets the needs of the student population. There is an unspoken choice inherent to every system in that, with the limitations of reality, it must value some goals over others (Arthur, Inquiry Portfolio, 5/4/2016).

Arthur conceptualized the work of teaching as one involving multiple tensions and priorities at any moment, which he, as a teacher, had to navigate as an aspect of his practice. He found that those tensions came from the multiple sources, including the wider goals of an “ideal education system,” which aims student success in the real world (i.e., “post-high school college and career paths”). These aims, however, required “skills competencies” along with independent traits for success. These sentiments very closely align to his emphases described in Chapter 4, that his goal was to ensure students developed the skills they needed for the future worlds they would enter.

Near the end of the quote above, he spoke of the “unspoken choice” between a pedagogical emphasis of the school (in this case, SAILS’ focus on project-based

learning) and what he perceived as the needs of the individual students (that is, them needing to develop the academic capacities in order to thrive in this project based environment and then in the real world). As he summarized, “The strand of inquiry here presented stems from the tension between a schoolwide pedagogy and the needs of the student population” (Arthur, Inquiry Portfolio, 5/4/2016). He then explained the relationship between this tension and his inquiry, which focuses on historical writing:

I believe that every student at [SAILS] is capable of thriving within a project based system, but many of the students do not have fluency in the academic language that these project require. A lack of a ‘solid skills’ foundation prevents students from accessing the educational wealth of [SAILS]. My hypothesis regarding the failure of these students to thrive is that they miss skill development that the [SAILS] curriculum lacks. As a social studies teacher, I find that the core skill my students struggle with most is historical writing. My inquiry seeks to weave a historical writing skills based curriculum that coexists with the project-based methodology. The singular skill here addressed, given the time restraints of this project, is the usage of quotations and paraphrases as evidence within historical writing (Arthur, Inquiry Portfolio, 5/4/2016).

This excerpt of his inquiry portfolio is a strong representation of Arthur’s conceptualizations of justice, as well as the way he framed his goals in response to the “real world.” He saw the value of his project-based school context for his students’ success in post-secondary worlds, but observed that more of his students would need more skill development to succeed in this present and future world. This dovetails with his conceptualization of justice, which, as discussed in Chapter 4, is about academic excellence (Ladson-Billings, 1995a, 1995b). Arthur sought to do the very best he could for the students in front of him, and maximizing their improvement in skills—their “deltas,” as he put it. The way in which Arthur sought to respond to these tensions in his teaching practice is further described in the fourth finding in this chapter.

Sidney, who taught eleventh grade English at SAILS West, also expressed tensions related to the school's pedagogical approach as well as the school culture. In response to a school culture that emphasized the "ethic of care," which he felt at times devolved into being "more permissive," Sidney set his own beliefs against the context in which he was teaching:

I feel like maybe there's a certain Kool-Aid that people have to drink to like get on board with a lot of [SAILS] and its mission and its policy and its pedagogy, all these things, um and I don't know if I've drank that Kool Aid (Sidney, Interview, 2/26/2016).

Not being sure "if I've drank that Kool Aid" illustrates Sidney's skepticism to whether the school's emphasis on an "ethic of care" when it came to school culture matched what he found to be best for his students.

Sidney felt a similar concern about the way in which students internalized the individual inquiry ethos of the school, and the effect it had on students learning from him as an instructor and working collaboratively with each other. The school's core value of inquiry, the ability to pursue questions individually and independently—with one's laptop—often was reinforced by a school culture in which teachers assigned individual projects. Sidney felt this hampered his attempts to facilitate collaboration in his classroom. He expressed some surprise that this was a tension that had emerged, stating, "it's a new tension because I never thought that, I never thought that I'd be like, oh, you know, how dare they try to do everything on their own" (Sidney, Interview, 3/28/2016). And yet, he added that "we're at a place where apparently it's hard to listen to others, it's hard to be engaged in that sort of mutual way where we're actually listening, where we're actually you know, building off of each other" (Sidney, Interview, 3/28/2016). Sidney

noted the ways in which students were missing out on a core aspect of what he valued about education: community and collaboration. For one thing, these were core aspects of Sidney's values—mirroring his conception of the importance of building political coalitions towards a more just society. Additionally, collaboration was explicitly one of SAILS' core values. As he shared,

that collaboration could be so useful, it could be so useful for them to learn from each other and to work in cahoots, and produce something together, which is something that they, that th--, that's a real world skill, [laughter] that you have to know, though that's not an argument in and of itself, but is something that would be useful (Sidney, Interview, 3/28/2016).

Sidney attributed students' failure to embrace collaboration to students' having internalized the norms of pursuing inquiry individually, as often facilitated by teachers' instruction. He explained that he had seen collaboration suffer because “kids are so used to doing things on their own” because adults had “given [them] all this leeway to do that” (Sidney, Interview, 3/28/2016). This became Sidney's inquiry question for his Master's portfolio: “What happens when a teacher tries to support a collaborative stance in learning?” (Sidney, Inquiry Portfolio, 5/4/2016). One can see in Sidney's emphasis in collaboration—which even he admitted was a “real world skill”—the foundations of the notion of people inquiring and working and striving together, in bottom-up coalitions towards justice.

Though Sarah did not student teach at SAILS, she was placed at two different innovative schools (one in each semester), and struggled with similar tensions of valuing individualized inquiry and building community. Her first school, the Urban Design Academy, was founded in 2014, established a mission that

readies ALL young people for college and careers by supporting students to accept challenges and opportunities through: student agency, real-world problem-solving, developing engaging high-quality products with the purpose of demonstrating mastery, and to push the boundaries of seat time through asynchronous learning.

Here, the preparation for the future via “real-world problem-solving” was largely operationalized in design labs, where students would pursue real-world challenges individually and collectively. The learning times and spaces, however, leveraged individualized learning through a one-to-one laptop policy, with teachers acting primarily as facilitators of each student’s academic growth. Sarah saw the benefits of this asynchronous learning, in which “students moved through the curriculum at their own pace,” and did believe in the value of being able to “tailor instruction to each student’s needs” (Sarah, Interview, 2/15/2016). However, because “it was all individualized learning” and “there was never any whole class stuff,” Sarah observed “how detrimental that was to class community” (Sarah, Interview, 2/15/2016). This was a particular issue for Sarah given her values and goals, explained in Chapter 4, of democratic education. In the asynchronous independent learning spaces, there was little flexibility to alter this individualized approach to instruction. As a result, this hampered Sarah’s efforts to build a classroom community, critical to her notion of students becoming active and engaged citizens.

At winter break, Sarah switched schools. Her second school, the Foundry School, also emphasized real-world problem solving and authentic learning in a democratic education environment, again a powerful match for Sarah’s longstanding values. The school’s tagline on its website is “teaching students to change the world”—almost exactly

Sarah's conceptualization of justice. Like SAILS, the Foundry School aims to accomplish this through a project-based learning framework. In Sarah's experience, there was more explicit time carved out for teacher-led instruction and facilitation of projects compared to the Urban Design Academy. Yet similarly, Sarah observed "that when you do whole class stuff it's hard sometimes to like fit in that like democratic learning, like have students move at their own place" (Sarah, Interview, 2/15/2016). She noted that "when I'm designing my own lessons, how to find a balance between the two" (Sarah, Interview, 2/15/2016). Similar to her first school, this same tension of individualized learning versus classroom community emerged. However, at the Foundry School, she had more flexibility to decide how to balance these two needs in her classroom toward her aim of creating active and engaged citizens.

It should be noted that Adrienne also experienced tensions at High School for the Arts between the school context and academic learning; especially during periods right before the production of plays or concerts, students tended to miss lots of academic time to focus on their arts priorities. This seems to be less about navigating the school's culture, pedagogy, or policies in relation to her own teaching, however, and more a matter of the impact of them on students' seat time in her class. Nevertheless, all of these examples—Sidney and Arthur at SAILS West, Sarah at Urban Design Academy and then the Foundry School, and Adrienne at High School for the Arts—illustrate the ways in which the school context created tensions with pre-service teachers' efforts or approaches to facilitating academic excellence with their students (Ladson-Billings, 1995). This most

often interrupted their efforts to prepare students with the skills they needed to enter the real world.

Tensions of Cultural Competence: Curricular Content versus Student Identities and Cultures

While the tensions described above related to the intersection of curriculum and pedagogy and the school context, for other teachers, key tensions emerged between their curriculum and pedagogy and their students' identities and cultures. These tensions were primarily around issues of culture. In this section, I describe three categories of these interactions: cultural tensions between the "official" curriculum and more responsive curricular content; cultural tensions between writing and expression in "standard" English and in students' vernaculars; and epistemological tensions in who has the cultural power and authority to assert "right" answers and interpretations in the classroom.

Curriculum: "Official" content versus culturally responsive content. All seven pre-service teachers, in some form or another, named the tension between the "official" curriculum (as defined by Common Core State Standards, available textbooks and other resources, etc.), and content that would be relevant or engaging to students, as a tension they faced in their teaching (e.g., Ladson-Billings, 2009; Gay, 2010b; Nieto, 2010).

Most straightforwardly, Clayton and Arthur named covering the cultural canon, compared to incorporating texts that might spark student interest, as a core tension they faced. Arthur noted the ways in which that content often was very distant from students' cultural worlds:

And a lot of it's [the canon] not particularly responsive to our student population, a lot of it is, you know, Great Man history, or Western European schools of thought and that is interesting in some way, but it's not as culturally responsive as it might be (Arthur, Interview, 4/11/2016).

First, the critical frame that enabled Arthur to see World History curricula as political rather than normative. To respond to this tension, Arthur sought to “make a culturally responsive curriculum” by “meet[ing] students where they are” and making the “curriculum interesting for them individually” (Arthur, Interview, 4/11/2016).

Like Adrienne's tension above, this sometimes meant finding a balance between a responsive curriculum and skill development. Arthur believed in “finding a way to balance skill-building exercise and activity and growth, um, with a curriculum that engages the real interests and cares of my student body” (Arthur, Interview, 2/23/2016). Other times, it meant balancing dominant culture content that students might encounter in a college classroom—thus important for being prepared for the real world—with culturally relevant content that related to who they were (e.g., Ladson-Billings, 1995a, 1995b). In planning a unit on philosophers, Arthur explained,

It's not just the skills when I balance the curriculum between just being responsive, and the things I think they need, right now in world history, and a lot of the decisions I'm making putting the curriculum together for this unit is, is this, is this philosopher and this philosopher's ideas just something that they need to know when they get to college, is this something that you need to have in order to be a well-educated like literate college student. And some of it is really hard to get into and is not immediately relevant to the students' lives. I think you can make a lot of it relevant but that's, that's the difficulty (Arthur, Interview, 4/11/2016).

In this excerpt, Arthur balances curricular choices when the dominant culture-based content of a (Western) philosophers' unit may be important to be a “well-educated...literate college student.” Having access to this knowledge of dominant culture

could be exchanged for making certain impressions and entering certain conversations when Arthur's high school students become college students—and, thus, be upwardly mobile in an inequitable world. However, recognizing that this “is not immediately relevant” to who his students were presented a challenge to Arthur: how to make this knowledge that seems important, but also seems very distant, feel relevant. Though this discussion already details some approaches to Arthur's enactment of his teaching practice in response to this practice, one specific unit that shows “creative enactment” in response to Arthur's aims, frames, and tensions is discussed in Finding 4.

Clayton faced similar challenges in balancing the canon (the Western classics) and more culturally responsive texts in his English class. He taught English 4 at Kissinger High School, a special admissions school founded in 1935 with the highest standardized test scores in Literature of any of the schools involved in this study. The student body itself at Kissinger was very diverse, comprised of approximately 51% Black students, 21% Latino/a students, 12% Asian students, 11% White students, and 5% multiracial or other races. (See Appendix C for all school demographic statistics.) Thus, in negotiating the relationship between the Canon and culturally responsive texts, Clayton saw this as involving a balance: one part preparing them for dominant society (one of his teaching aims in Chapter 4), and one part “engaging them in materials that relate directly to their lives, cultures, and collective experiences,” as he wrote in April (Clayton, Reflective Writing Prompt, 4/11/2016). His fuller consideration of this tension was discussed in a February interview, which I include his discussion in full for the ways he sought to conceptualize what “balance” or a “blend” would entail:

I think good teaching would balance between uh exposing students to the classics and like things of dominant culture, training them to s--, speak and write in a way that conforms to like Standard English, is able to make an argument, being able to have a basic familiarity with texts like *Hamlet* or *The Great Gatsby*, and being able to analyze like which like that, but then also you know having this culturally relevant teaching practices... and then also if we're working with a thing like *Hamlet*, being able to like bring in um activities and materials that are more modern maybe more relevant to students' lives um so they're able to engage and transact with materials that are both like relevant on you know something that, closer to what you might hear on the radio or on the streets, but then also having this sort of uh more traditional, conservative approach, and being able to like blend those together, I think (Clayton, Interview, 2/29/2016).

Here, Clayton sought to negotiate how to expose students at Kissinger to what dominant society requires—to assist them in the endeavor to “conform” in order to succeed, facilitating an aim he discussed in Chapter 4, to prepare students for the “real world” of dominant society. However, in response to this tension, he sought to do so alongside materials that were “relevant” and “modern,” which facilitate this engagement. Clayton approximates Ladson-Billings’ (1995a, 1995b) conception of developing cultural competence here, engaging students with the culture of power while also providing opportunities to interact with texts from their own cultures.

While the tension that Clayton and Arthur describe above is about the canon versus student-responsive texts, Sarah and Sidney noted a tension in the *degree* to which teachers should employ culturally responsive curricula and texts. As Sarah wrote in her inquiry portfolio at the end of the year,

I want to focus on using personal response as a tool for engaging students and then use the text to help students make sense of racial issues in their own lives/in the real world, but I need to be sure the find a balance between using the text and using student experience in order to make meaning so as not to place too much value on personal response (Sarah, Inquiry Portfolio, 5/4/2016).

Sarah wanted to ensure students at the Foundry School could use their own lives and the “real world” to engage with texts on race and racism, but she did not want them to become too reliant on “personal response” should it cloud their abilities to see things from other perspectives, too. In this way, Sarah struggled with a tension between the curricular content she chose for her English class and the way it reflected students’ worlds. However, she did not want creating a culturally responsive curriculum to occur to the degree that students did not explore other perspectives and interpretations.

Sidney’s beliefs were more stridently opposed to an emphasis on culturally responsive texts. Sidney explicitly rejected the use of choosing texts solely because they reflected his students’ worlds back to them. He felt this diminished literature’s potential to teach students about different worlds by reinforcing the notion that literature is only valuable when it reflects oneself. In short, he worried about “just using the text as a selfie” (Sidney, Interview, 3/28/2016). He noted that the value of reading literature was not solely to answer the question “what does this say about you” (Sidney, Interview, 3/28/2016). The literature exists on its own, he emphasized, and while it was good for students “to do that work of being like, oh, this literature reflects me in some way,” he found the limitation in when the value of literature is seen only as a mirror of the self:

But when people just use it as a sort of mirror for themselves, that for me is like, hugely problematic, and sidesteps all the value of literature, that instead of saying, how is it like me, right, which assumes that the only way that we learn from each other is if somebody is exactly like somebody else [AJS: Yeah] is to say, it’s different, and that’s ok, and I like that, and I’m learning from that. So, yeah. I just worry about sameness being the, the site of learning, and like, oh you’re the same as me, and that is how I can learn, or I see myself in that, so therefore it adds value (Sidney, Interview, 3/28/2016).

In this excerpt, Sidney affirms the importance of learning from cultural *diversity*, from going beyond one's own identities and cultures to see from others' perspectives. Sidney labeled the inability to do this as “narcissistic,” “anti-community,” and “anti-all those things that I think are super important,” such as “having an orientation towards others that is not self-interested” (Sidney, Interview, 3/28/2016). In some ways, this critique dovetails with his concerns about school culture stifling collaboration, because both an over-emphasis on individual inquiry and a focus on self-reflection impede the ability of students to learn from others.

In this sense, Sarah and Sidney provide similar-yet-different rationales for needing a limit or balance in the use of culturally responsive texts. Both saw value in students having literature that spoke to their own experiences. However, both do not want the students to “place too much value on personal experience” or “sameness being the...site of learning” such that they are not also exposed to other perspectives, other experiences, and other worlds. This is an expansive understanding of Ladson-Billings' (1995a, 155b) cultural competence, which one might consider to be pushing students to develop multicultural competence, in their ability to engage in a diversity of sources and understandings without losing their own sense of cultural identity.

Writing: “standard” English versus student vernacular. The previous examples show tensions over the relation between students' cultures and the cultures reflected in the curriculum. Three pre-service teachers, Charlotte, Adrienne, and Sarah, expressed a tension when it came to culture as it mediated students' writing. Sometimes, this was a matter of writing skill level, but other times, this was a matter of vernacular.

Charlotte experienced this tension teaching ninth grade English 1 at Englewood Academy for Medical Sciences, the only neighborhood comprehensive high school in this study. Located in the near northern section of the city, Englewood Academy had a reputation as a low-performing school, in recent years becoming reinvigorated by a new principal and a career-oriented medical sciences focus. Its students experienced high rates of poverty—88% were considered economically disadvantaged and eligible for free or reduced price lunch—and its test scores were abysmally low, with only 16% of students scoring advanced or proficient on the Literature standardized test. With the school population comprised of 56% Latino/a students and 33% Black students, Charlotte did not report a tension with culturally responsive curricula. In our interviews, she described numerous examples incorporating texts that responded to her students' worlds. She did, however, report tensions when it came to facilitating students' writing voice while also pushing for them to use proper conventions in "standard" English. For instance, in one of our interviews, Charlotte reflected on a video of her teaching a lesson on dialogue to show how it could enhance characterization. She was encouraging students to write the way their mother would sound, but also use quotation marks and commas appropriately when doing so. Rehashing her approach, she imagined saying to her students:

See how your mom said something, versus me just saying, you know, my mom told me to go to bed. Like, how does your mom tell you to go to bed? [AJS: Right] Like, that's really important because how my mom does it is way different than the way your mom does it [AJS: Right] And that says a lot about our parents [AJS: Yeah] And just sort of teaching them that, but I do try to teach them like the ways that we can format it, just so a) they have that knowledge [AJS: Yeah] and b) I've tried to show some of my students that like you're an amazing writer, but there are gonna be really big jerks out there who look at your writing and think that you can't

write, because you don't know where the comma goes (Charlotte, Interview, 2/27/2016).

Here, Charlotte was seeking a way to encourage Englewood students to write a story that reflected the way people in their lives speak—but also, to represent it in the conventions of writing in the dominant culture's "standard" English, because otherwise, "really big jerks" would not acknowledge her student was an "amazing writer."

In another interview, Charlotte noted that her students "have these amazing ideas, but all those amazing ideas might be in one long sentence, you know?" She described the tension between their "brilliant ideas" and needing to "put all these red marks on it" in order for outsiders to see its brilliance:

And they're brilliant ideas, and it's so hard as I think an English teacher to get across to them, this is amazing, everything you said is amazing, but I'm gonna have to put all these red marks on it because otherwise no one else is gonna see it as amazing. I think that idea in general is urban education. Cuz you are amazing, but I have to put these little tweaks in here that don't make sense to you, because no one else is gonna see that your amazing, and I think that happens in math class, and whatever that correction is in math class, and in history, whatever that correction is, and I think that's to me, something I've noticed in urban education is that there are so many other people, even within the school community, that are not gonna see that some of the things that these kids produce are amazing, unless they have all these other things that were told are amazing, like periods and commas and semicolons (Charlotte, Interview, 4/6/2016).

These comments are about students' mastery of "standard" English as a form of cultural capital (Bourdieu, 1986), which enables Charlotte's students' brilliant ideas to be seen as such by dominant society. Even among others "within the school community," Charlotte averred that students' brilliance might remain hidden without them translating their work into these dominant cultural forms. Reflecting back on Chapter 4, Charlotte's conceptualizations of justice included the importance of ensuring her students, who so

often felt alienated by school, as seeing their ideas and abilities recognized and celebrated as academic and intellectual. Instead of feeling alienated by school, she wanted her students to feel successful. Here, she experienced that tension at Englewood Academy in deciding how to support students in making those brilliant ideas visible in dominant cultural forms of writing without the “red marks” stinging too much.

Adrienne and Sarah experienced this tension around culture and writing as well. In our February interview, Sarah observed that, at Urban Design Academy, where 85% of students were Black, and the Foundry School, where 89% of students were, she wondered,

to what extent do I need to correct their grammar and writing, or teach them to write in a certain way, and to what extent do I leave it to preserve their culture and like community, and not tell them that it’s wrong, the way they talk is wrong, because it’s not, it’s their, it’s kind of it’s an expression of their culture (Sarah, Interview, 2/16/2016).

Understanding language use as “an expression of culture,” Sarah struggled with when to recognize and accept cultural differences in writing, or “correct their grammar and writing” and “teach them to write in a certain way.” This mirrors the difference Erickson (2001) notes between treating cultural differences as boundaries or politically-charged borders. In her creative writing unit, this tension was less salient, because one of her essential questions was “how do I find my voice in writing, and their voice is like how they talk” (Sarah, Interview, 2/16/2016). Nevertheless, she still imagined how she would have that conversation about teaching students to write in dominant cultural forms to be recognized and respected for dominant society:

this sounds like your voice and like I really like how your voice comes across really strongly in this piece, but, there, like, you know, there’s like

this societal norms about how we have to write and the grammar that we have to use and when we're submitting formal papers to like external people, like that's the way we need to write (Sarah, Interview, 2/16/2016).

Here, Sarah, like Charlotte, recognized the gap between the “culture of power” (Delpit, 1988) and students’ vernacular ways of speaking and writing, and sought to address it explicitly.

Charlotte, in referencing the “really big jerks out there” to her ninth graders, and Sarah, in identifying “societal norms” about writing and grammar, both sought to navigate this tension by making plain the external expectations of the larger dominant culture. Both, in sharing these particular sentiments, did not differentiate between issues of culture (e.g., African American and Latino American Vernacular English involve different systems of verb use, syntax, etc. than “standard” English), and skill (e.g., students not properly placing a comma to introduce a quote). Nevertheless, both sought to navigate the tension between students’ vernacular and dominant culture expectations for writing.

Reviewing this finding so far, every pre-service teacher expressed some tension between their curriculum and pedagogy (the “what/how”) and their students (the “who”). These tensions emerged in the realms of curriculum and writing. Notice how the tensions between official curriculum versus a more responsive curriculum, and dominant cultural forms of communication versus students’ vernacular, occur around Ladson-Billings’ theme of “cultural competence” (1995). These tensions are narrated as relating to schooling being a cultural institution (e.g., Delpit, 1988; Fruchter, 2007; Nieto, 2010), as well as schools invisibly rewarding and reproducing dominant cultural forms (e.g.,

Bourdieu & Passerson, 1977; Bourdieu, 1986; Lareau, 2011). Further, they illustrate pre-service teachers identifying culturally relevant teaching approaches as pushing against this social reproduction by integrating and affirming students' own cultures as bridges to academic learning and valid in their own right (e.g., Ladson-Billings, 2009; Gay, 2010b; Nieto, 2010). The recent construct of "culturally sustaining pedagogy" (e.g., Paris, 2012; Paris & Alim, 2014; Ladson-Billings, 2014) illustrates how this tension is continuing to be explored in the realm of research as these pre-service teachers navigate it in practice.

"Official" interpretations vs. student interpretive authority. Thirdly, Sherwood located a cultural tension in terms of students' epistemological authority to construct knowledge. By this I mean that Sherwood noticed the invisible cultural understandings often required to get the "right" interpretation of a course text, and aimed to resolve this tension by enabling students to assert interpretations of texts for themselves.

Sherwood taught at Covello Academy, a special admissions school located downtown. Along with Kissinger High School, where Clayton taught, Sherwood's Covello Academy had the highest state standardized test scores of the schools in this study. 93% of students were advanced or proficient on the the Algebra 1 exam, 97% passed the Literature exam, and 80% passed the Biology exam. As he began to teach ninth grade English 1 and eleventh grade English 3, Sherwood was concerned when when he found himself "slipping into this dogmatic model" of teaching literary interpretation, in which English teachers seemed to only allow for one correct interpretation of the text (Sherwood, Inquiry Portfolio, 5/4/2016). As he explained, Sherwood started to see a

problem with traditional English classes, “where the class reads the text and then tries to guess the ‘correct’ interpretation inside the teacher’s head” (Sherwood, Inquiry Portfolio, 5/4/2016). He emphasized that this approach limited student agency to assert their own interpretations and also implicitly disadvantaged students outside of the dominant culture, because they have less access to the cultural referents that underlie the teacher’s favored interpretations. As Sherwood discussed in his analytic essay for his inquiry portfolio,

When literary interpretation is taught in a way that only recognizes one correct interpretation, tacitly presenting a dominant culture as an acultural, objective system of value and association, it does not acknowledge the culturality of the meaning-making process and marginalizes alternate systems of meaning (Sherwood, Inquiry Portfolio, 5/4/2016).

As he concluded, “these ‘right and wrong’ interpretations are judged seemingly arbitrarily, as they draw on unacknowledged and obscure sources of “right” cultural capital” (Sherwood, Inquiry Portfolio, 5/4/2016). As a result, assuming students have access to these symbols would lead teachers to “sabotage their own instruction,” because they are “asking students to perform an academic task they may or may not understand, which can only be accomplished by drawing upon resources they may or may not have access to” (Sherwood, Inquiry Portfolio, 5/4/2016). In short, Sherwood risked undermining his own instructional aims to produce student critique of the word and the world if he invisibly sought to lead students to the correct answers, only with trails of clues that those in the dominant culture could get.

In this way, Sherwood asserted a different type of cultural clash between students and content. Beyond a cultural clash being about choosing curricular content and texts, or about supporting and evaluating the forms of student writing, Sherwood’s tension is

located at the epistemological root of who is afforded the power to make claims, and whether the dominant culture's interpretations are presumed to be correct. This analysis, first, mirrors Sherwood's conceptualization of justice, of teachers "critically assessing pedagogical practices" in relation to issues of "equality and justice," the embodiment of taking an "inquiry stance" on his teaching practice (e.g., Cochran-Smith & Lytle, 2009). It also mirrors a critical consciousness about the power of teachers, through Freire's (1998, 2011) banking metaphor, to "deposit" official knowledge by insisting on students' memorizations of the correct interpretations. Consonant with his aims to facilitate students' development in critiquing the world, Sherwood's inquiry question for his teaching at Covello Academy became, "How can we foster critical literacy (equitably building interpretive agency and relevant meaning-making skills) in a Secondary English classroom?" (Sherwood, Inquiry Portfolio, 5/4/2016). The questions about critical literacy reflect Sherwood's goals being rooted in critical consciousness, as discussed in Chapter 4 (Freire, 1998, 2011; Ladson-Billings, 1995a, 1995b).

Teacher and Student Identity when Incorporating Race in the Curriculum.

At the end of this section, it is important to observe one tension within the construct of identity (the "who") that some teachers felt: that of their social identity and location vis-à-vis their students'. For the most part, this was something the summer course, *School, Society and Self* was designed to prompt pre-service teachers to consider. For Adrienne, Arthur, and Clayton in particular, who had grown up in homogenous environments and had fewer experiences with urban students as adults, any concerns or angst that they had at the beginning of the summer had been allayed simply by engaging in her teaching

practice. In this way, while they might have anticipated tensions in the summer, before entering the classroom, these were not ones that emerged for them during the school year. Adrienne, who grew up in an affluent suburb of a major coastal city, is perhaps the best example. In her final School, Society and Self assignment for Summer 2015, she wrote:

It was difficult to read that I may be “passively racist” (Tatum 12). I understand that I come from a background of privilege. I know how fortunate I am to have received the education I did, and to want for nothing. But the connotations I have with the term *White privilege* are so negative and entitled, it’s difficult for me to identify with it. So this idea of passive racism is even harder to stomach when I think of all the privilege I experienced in my own educational experience, and how little I have done in my life to ‘actively interrupt’ the system. We, as the recipients of White privilege and *especially* as teachers, have an enormous responsibility to acknowledge racism in our culture, and to not passively allow it continue (Adrienne, Class Assignment, 8/19/2015).

Having grown up in a relatively homogenous school and community, in which race was not discussed, Adrienne here expressed the angst upon navigating her racial privilege in the context of her student teaching placement. However, in her reflection back on this assignment in April, she observed that “I still think about this all the time,” and tried to mimic her White classroom mentor’s willingness to have conversations about race and gender; on the other hand, she also worried about overdoing conversations about race, stating that she “recognize[d] that my students might be tired of hearing about the issues of racism they themselves face from another white teacher” (Adrienne, Reflective Writing Prompt, 4/7/2016). Similarly, in an impromptu classroom discussion where a student brought up family members of the Black Panther Party who raised her to be skeptical of white people, Adrienne recalled feeling like she had built a relationship with

that strong student where this racial difference did not threaten her classroom community.

She recalled,

everyone turned and looked at me, and I was just like, I can't do anything about it, so, I mean, this student happens to be like a lovely young lady and I know that it's not that she just doesn't trust me outright, because I also know that that's not who she is, like she's not mistrusting of like anybody (Adrienne, Interview, 4/7/2016).

In short, fears of being passively racist and harboring White privilege did not interrupt Adrienne's classroom relationships with Black students. This was not a tension for her.

Clayton and Arthur had similar trajectories, and the construct of microaggressions (Sue et al., 2007) were at the root of both. Through the summer, Arthur had experienced a clear worry of "say[ing] something 'wrong;' something that offends my students and does irreparable relational harm" (Arthur, Class Assignment, 8/19/2015). However, through the course of the summer class, he realized "this is the wrong fear to harbor," and instead went into the school year knowing that he "must create a space in which unintentional transgression is possible" (Arthur, Class Assignment, 8/19/2015).

Somewhat differently, Clayton expressed angst at the end of the summer at the priming of White guilt—including via microaggressions—if in the course if it did not lead to productive action. In an interview in April, he explained that microaggressions were "was something that I bristled with, I still maybe bristle with it a little bit" (Clayton, Interview, 4/12/2016). Nevertheless, in his teaching, in a moment when he thought he might have committed a microaggression in commenting on a student's hair two days in a row, he realized that the student did not take it the wrong way, and he did the important processing of the event to determine whether or not there was an issue in his moment

(Clayton, Interview, 4/12/2016). Arthur and Clayton, like Adrienne, did not experience these moments of racial identity difference as tensions like they worried they might in the summer.

It is important to note that Sarah, who had prior experience in researching about marginalized students and college access, developed an inquiry question grounded in issues of race, which included investigating her own racial identity in relation to her students as they explored these issues. Throughout the summer, Sarah dove deeply into issues of race, resources, and equity, thinking critically about how Whites can be actively antiracist (Tatum, 1997) while also ensuring that her students of color can be empowered to address those inequities. Notice her experience of this tension in tandem with her conceptualizations of justice and practice—empowering students to change the world:

As teachers we can empower our students to become active citizens and, by utilizing their community cultural wealth and having discussions with them about race, we can give them the tools to both succeed in dominant society and go out and change dominant society (Sarah, Class Journal, 7/27/2015).

Even before entering the classroom, figuring out how to enable students (who would primarily be students of color) to have these critical discussions about race, as a White teacher, was a tension she sought to explore in her teaching.

It played out in both of her student teaching contexts, though a formative moment that she identified came when students at the project-based Foundry School were writing their own TED Talks, and one student chose to write about police brutality and racial profiling. Sarah asked him why he felt the topic was an important one. In a journal entry shortly after this event, she described his message:

During seminar one afternoon, I was discussing a student's Ted Talk topic with him. He told me he was writing about police brutality, and when I asked him why he felt that this topic is important, he began to explain to me and then cut himself off. "I can't discuss this with you," he said. Both he and his friend next to him exchanged a look. "Because...I just can't." I asked him if it's because I'm white, and he and his friend looked at each other uncomfortably. "I mean, kind of. Yes. You just can't get it." He went on to explain to me that he could not discuss this with me or my [classroom mentor], or any white person for that matter. He said that white people cannot understand, and that he cannot tell white people what to think. All he can do is ask white people questions to make them come to the conclusions on their own, which is what he plans to do in his Ted Talk (Sarah, Fieldwork Journal, 1/10/2016).

Observe, here, the intersection of multiple factors within this contextual tension: the Foundry School's project-based learning context facilitated the student having an opportunity to select the issue of race for his Ted Talk; Sarah's goal for her students to be "active and engaged citizens," and thus, to be able to talk with each other on issues of race, explained why this moment is critical to her; and her awareness of her positionality, as a self-described "white woman from the suburbs," provided a tension she was unsure of how to navigate in these moments. For Sarah, the core of her teacher research thus centered around the question, "How can I use literary texts to lead conversations about race in the classroom?" (Sarah, Inquiry Portfolio, 5/4/2016). Unlike the other inquiry questions in this section, this is not solely about Sarah's students vis-à-vis the curriculum, but rather, is about Sarah's and her students' identities vis-à-vis a curriculum including issues of race and racism, which they both are co-constructing.

Tensions between School Context and Students: Expectations and Success

As the Venn Diagram in Figure 6 shows, a third realm of tensions that pre-service teachers reported emerged from the intersections of students and the schooling context.

Expectations versus preparation. One tension that two pre-service teachers reported was between ensuring students felt successful and ensuring that expectations were high enough for them to be prepared for the real world. Charlotte, thinking about the 9th graders she taught at Englewood Academy as well as the seniors she worked with in a college access program prior to coming to the teacher education program, characterized this tension in the following way:

It's a really difficult to work through that in the education system, especially with my demographic of students, I think has such a iffy relationship with education where they're not really sure where they stand within a school community, or within education itself. And you don't wanna push them too far away with these tough lessons, but you also don't want them to graduate high school thinking a lot of these things are okay, especially if some of them do go on to college (Charlotte, Interview, 4/6/2016).

In this quote, Charlotte drew on her conceptualizations of how she could take action towards justice, by ensuring students could feel successful and that their work was recognized as academic and intellectual. This was especially important given that many of her students might come in with this “iffy relationship” with school, where success in school is felt to be a fragile state. Nevertheless, thinking about her goals including preparing students for the real world, Charlotte also emphasized that she did not “want them to graduate high school thinking a lot of these things are okay” (Charlotte, Interview, 4/6/2016). Hence, reflecting back to Chapter 4, her need to put red pen on their writing to help them get their great ideas to a point where others would recognize. This ultimately iterated into her teacher research: in exploring the question “How can I provide opportunities for students to display multiple levels of understanding?” Charlotte sought ways to ensure her students at Englewood Academy could feel successful, while

still demonstrate the knowledge and skill she knew would be expected of them (Charlotte, Inquiry Portfolio, 5/4/2016).

Reflecting on her teaching at both the Urban Design Academy and the Foundry School, Sarah expressed a similar sentiment in her interview at the end of the year. Believing it was important for teachers to “let them fail sometimes,” “but not too much,” Sarah located this need less in terms of students’ sense of success in school and more explicitly in the skills they came into class not yet having developed (Sarah, Interview, 4/4/2016). As she described,

they’re coming in below grade level, and reading and writing, and then, but they are not, they don’t know, like they don’t know what that means, and you have to let them fail sometimes to know that you’re not doing the work, you’re not where you need to be, and the mediocrity that you’re doing like maybe okay here but isn’t going to be outside of school, as isn’t giving you the skills you need outside the school (Sarah, Interview, 4/4/2016).

At Sarah’s second school, the Foundry School, the percentage of students passing the Algebra 1 and Literature standardized test was the second-lowest of the student teachers’ schools in this sample—second only to Charlotte’s Englewood Academy. However, Sarah here observed that students “don’t know” that always, and might not understand that “the mediocrity” their work represents in high school would simply not be enough at the next level (Sarah, Interview, 4/4/2016). Echoing the teaching goal of preparing students for the real world, she emphasizes that students accepting mediocrity “isn’t giving you the skills you need outside the school” (Sarah, Interview, 4/4/2016). In short, both Charlotte and Sarah found themselves teaching in school contexts where students had strained relationships with academic success. Numerous scholars (e.g., Irvine, 1990;

Noguera, 2008) have illustrated the importance of teacher expectations in shaping students' success, particularly for students of color. Not holding these high expectations for students of color and low-income students can enable schools to reproduce the larger political economy, as Anyon's (1980) classic study of expectations, instruction, and economic location demonstrates. For Charlotte and Sarah, figuring out how to meet them where they were at, without reproducing low expectations for them that would not cut it in the "real world," was a tension each navigated.

Caring versus accountability in a context of low expectations. In this same vein, four pre-service teachers reported a tension between their level of expectations and the level of expectations among other staff members or in the school culture. In this sense, the challenge was not so much setting one's expectations at the right level between students and their future worlds. Rather, it was how a teacher should set their expectations relative to the school building in which they taught.

This was once again a key tension that Charlotte felt. She observed that there were some adults at Englewood Academy that had "such low expectations for the students," and often, then, students experienced this as the "norm" (Charlotte, Interview, 4/6/2016). Thus, comparatively, she became a teacher who gave a lot of assignments and expected a lot of work. "Even though it comes from such a place of care," she explained, it

no longer looks like a place of care [AJS: Yeah] because here's someone else, and the class is kind of easy, we get to chit chat, we get to have fun [AJS: Yeah] we have a worksheet every once in a while, and I have an A in that class! (Charlotte, Interview, 4/6/2016).

Convincing her ninth grade students that her more rigorous and challenging course was indeed a manifestation of her caring for her students' well-being vexed Charlotte. "How do you convince kids that you're doing it because you care about" them, she wondered, "when there's this other teacher who also cares about them that isn't" holding them to high expectations at all (Charlotte, Interview, 4/6/2016). In this sense, Charlotte's tension as a teacher at Englewood Academy became about whether being seen as a "warm demander" (e.g., Bondy & Ross, 2008; Bondy, Ross, Hambacher & Acosta, 2012) who held high expectations for student success was truly read by students as the stance of a caring teacher.

For Charlotte, this was exacerbated in moments when she had to hold students accountable by recording failing grades on assignments. This made her second-guess her own work, considering how much time she gave them, how she constructed the lessons and assignments, considering her own levels of responsibility. As she reflected, she realized she

never really had to sit there and hit submit, and watch a student fail. And that was much harder than I expected it to be, and I would constantly look back on like, what I did, what I taught, looked at my lessons, looked at the assignments, look at what other students were doing, think about how much time I gave them, I'd constantly question myself when I watched, when I would put in low grades (Charlotte, Interview, 4/6/2016).

In this reflection, Charlotte discussed that new experience of having to hold Englewood students accountable for their success, with real consequences. This was something particularly challenging for her, given her concerns, noted earlier, about ensuring that the classroom was a space where students felt welcomed, appreciated, and successful, when so often it might feel alienating. In the moments of her teaching practice when she was

entering grades for students who did not complete assignments and reconsidering her expectations, she realized that often it would not be fair if she did *not* hold them accountable:

So I had to like really break it down in my head and say like, that's not too much. [AJS: Yeah] If I ask any less of them, I'm not really doing them justice, like [AJS: Yeah] they can do this. They've done it before. I've seen them do it before. I've seen, and it would always be like, it's never like one kid always didn't do it, it's like one kid did it one week, the next week he didn't, so it's like, I know you can do it, I've seen you do it, and I can't lower that expectation, because that's not fair to you (Charlotte, Interview, 4/6/2016).

This excerpt, in some ways, dovetails with the section described above: while Charlotte wanted students to feel successful, she also had to hold them accountable to what would be expected of them by the outside world. The idea of not lowering expectations because this would mean “not really doing them justice” and not being “fair” to them illustrates the ways in which school-level low expectations might *still* be too low, given her conception of what the “real world” would be expecting, and what she wanted her students to be prepared for.

It is important to note that Sidney experienced a similar conflict at SAILS West, though it was not a neighborhood comprehensive high school like Englewood Academy. Acknowledging that at his school there was a culture of students trying “to negotiate their deadlines all the time” and rarely completing work on time, he felt put in a bind, in multiple ways (Sidney, Interview, 2/26/2016). There were times when he was not fully prepared, so he wondered how he could hold them responsible for the same standard. Additionally, he knew that by enforcing deadlines, students would turn in rushed work or

not turn anything at all in, when he wanted to see their hard work. The school culture at SAILS West around lateness had a similar effect:

where I'm teaching is particular because we have styled ourselves as being a school that is kind of more of a home, and where the ethic of care is supreme, so that means like we don't, uh we don't get really hard on people when they come in late, because that in some ways punishes them from coming at all (Sidney, Interview, 2/26/2016).

In this excerpt, Sidney's characterization of low expectations is similar to the one that Charlotte described. Noting that the other teachers valued an "ethic of care," he observed how it might lead other teachers to be "lax" in how they enforced deadlines and tardiness. Here, he narrated a struggle with how to blend into the spirit of care behind this approach, while also ensuring students were learning the lessons about the "real world" they needed to learn. The tensions described here really are ones related to the non-academic 21st Century Skills described in Finding 2 (Partnership for 21st Century Skills, 2015). Charlotte and Sidney, here, described ways in which students' development of accountability and productivity might be counteracted by lower expectations held by the school community.

Discussion: Meaningful Tensions of Classrooms and Schools

In this finding, I have described the common tensions pre-service teachers reported as they transitioned into their student teaching contexts. These unexpected challenges or surprises emerged at the intersections of curriculum and pedagogy, the school's policies, practices, and culture, and their students' identities and cultures. The particular tensions each pre-service teacher narrated often dovetailed with their particular

conceptualizations of justice and the aims for their teaching practice, as I have narrated throughout.

One important consideration to interject here is the relationship between the tensions pre-service teachers discuss and their content area. To be sure, a teacher's content area shaped their conceptualizations of the goals of their teaching practice, as described in Finding 2; as described earlier, English and Social Studies teachers narrated their content areas as being particularly useful for developing, say, the writing skills needed to succeed in the real world, or the critical mindset to be able to change it as an active and engaged citizen. Here, however, a teacher's content area might create some additional contextual tensions that mediated their practice. In Social Studies, Adrienne and Arthur both noted the pressure to cover the full content area as one which mediated their practice. Following an approach to teaching the Bill of Rights that led to increased student engagement but seemed unfinished, Adrienne reflected that she had to "move on to like the next topic we have to cover," adding, "just the necessity of getting through certain chronological topics it like it can restrict that sometimes" (Adrienne, Interview, 2/25/2016). For Arthur, the expansiveness of the world history curriculum did create pressure to "convey content, content, content" (Arthur, Interview, 4/11/2016), despite him teaching in a project-based school which did not emphasize coverage in this way. While English teachers did not indicate content area coverage as a concern of theirs, they potentially might have faced content area constraints related to state-administered high-stakes standardized exams. None faced this particular constraint this year.⁷ The larger

⁷ In the summer, Adrienne illustrated concern that state standardized exams would affect her social studies teaching, wondering, "How can I teach culturally competent units while still making sure my students are

point here is that the nature of teaching one's content area can create contextual constraints in ways which should be investigated in future research studies.

One last observation is critically important before introducing the fourth and final finding. The fact that these contextual tensions narrated by pre-service teachers often iterated into their teacher research projects is significant for a few reasons. First, the fact that pre-service teachers' teacher research projects emerged from one the tensions described above provides data triangulation (Ravitch & Carl, 2016) to enhance the validity of organizing tensions in this way. The pursuit of one's inquiry question is a multi-month process of reflecting on one's practice, trying to design activities, lessons, and units that further push the inquiry, and collecting data and artifacts to analyze their instruction. This demonstrates the weight of concern each pre-service teacher placed on this particular tension, which can provide affirmation to the findings presented here, as well as their conceptualizations of justice and practice described in the previous chapter. Second, pre-service teachers' identification of particular contextual tensions, and making these tensions the focus of their teacher research in order to improve their practice, illustrates the workings of the university's teacher education program. It illustrates pre-service teachers' confidence that the tools of teacher inquiry, embedded at the heart of the program, were successfully used in response to these tensions. Last, pre-service teachers' inquiry questions provide a jumping off point to Finding 4, in which we begin to actually see their efforts at enacting their conceptualizations of justice and practice, in practice, in context, in response to these tensions. As Schön (1983) describes, professionals often

prepared for their state exams?" (Adrienne, Class Assignment, 8/19/2015). In reflecting back on this potential tension later in the year, she wrote, "Social studies doesn't have a state exam. So I'm good with that part of it" (Adrienne, Reflective Writing Prompt, 4/11/2016).

respond to a surprising or unexpected situation with an “experiment,” designed to test what practices will and will not be successful in a particular case. As I demonstrate in the subsequent finding, pre-service teachers designed their most creative units when they sought to translate their conceptualizations of justice and practice into reality for the students in their classroom context, addressing a core tension they experienced in the process.

Finding 4: Demonstrating Creative Enactment

To review: in Findings 1 and 2, I presented pre-service teachers’ conceptualizations of justice and practice—specifically, their conceptualizations of what actions teachers imagined they could take toward more just worlds, and the way they conceptualized the relationship between their teaching aims and the “real world.” In this chapter, in Finding 3, I described how the intersection of these pre-service teachers’ conceptualizations with the school context in which they student taught surfaced specific tensions in their teaching practice. These forces clanging together—beliefs and conceptions about justice and practice; the harmony or discord among school practices, curricular content, student cultures, and invisible expectations—might threaten to produce a cacophonous classroom environment of competing priorities and aims. However, in pursuing an understanding of how pre-service teachers sought to enact their conceptualizations of justice and equity in their teaching practice (Research Question 2), I encountered “emblematic examples” of “creative enactment.” Pre-service teachers designed and enacted units of instruction which resolved contextual tensions, reflected their conceptualizations of justice and practice, aimed towards their goals for their

students. I present four “emblematic examples” in this fourth and final finding, and outline them in Table 7.

Table 7. Emblematic Examples of Designing and Enacting Practice that Responds to Aims, Frames, and Tensions

	Arthur	Clayton	Sherwood	Sarah
Designed and Enacted a Unit	<i>“Conquest, Appropriation, and Legacy”</i>	<i>“Personal War Narratives”</i>	<i>“Introducing Theoretical Frameworks”</i>	<i>“How It Went Down”</i>
That Resolved a Tension (Inquiry Question)	<i>How to build a “targeted writing skills curriculum” in a “project based context”</i>	<i>How creative and reflective writing impact a passion for writing and use of writing voice</i>	<i>How to foster critical literacy (including “interpretive agency”) in the classroom</i>	<i>How to use literary texts to lead classroom conversations about race</i>
Toward an Aim (Conceptualization of Goals of Practice)	<i>Toward “subterfuge” for skill development for college and career-level writing</i>	<i>Toward an appreciation of writing form and process</i>	<i>Toward critical literacy, reading the word and world</i>	<i>Toward active and engaged citizens</i>
Reflecting a Frame (Conceptualization of Justice)	<i>Teachers acting toward academic excellence</i>	<i>Teachers acting toward cultural competence</i>	<i>Teachers acting to create critical consciousness</i>	<i>Teachers acting to create critical consciousness</i>

A few qualifications are important at the outset. First, focus primarily on units of instruction here, rather than pre-service teachers themselves. Across the year, pre-service teachers experimented with different types of lesson- and unit-planning, with different methods, toward different ends. Often this was on their own volition—Clayton observed in an interview that learning to teach was a “trial and error exercise” (Clayton, Interview, 2/29/2016)—and often it was at the suggestion or behest of a mentor or university instructor. Second, I also did not endeavor to collect data to suggest something total about each pre-service teachers’ practice, and did not collect the right type of data to make claims about pre-service teachers’ development of practice across the year. This is an

important future project, as discussed in Chapter 6, but beyond the scope of this dissertation.

With these qualifications acknowledged, the four emblematic examples presented here are compelling for a number of reasons. First, they originate from pre-service teachers' inquiry projects, which demonstrates that these were of deep concern not only to them in three interviews with me, but across weeks of planning and reflection, and executed by incorporating conceptual and practical tools (Grossman, Smagorinsky & Valencia, 1999) they picked up from methods classes and elsewhere. They thought deeply and cared about these units, which is important for understanding how, as pre-service teachers, they very intentionally sought to plan and enact their practice for their particular students, in their particular context. Secondly, by virtue of their consideration of these within their inquiry portfolios, in addition to discussing them in interviews, there were a wide range of representations of their practice in these units (Grossman et al., 2009). These artifacts included videos of their instruction, artifacts like lesson plans and student work, journal entries and reflections on their enactment, and their analytic commentary in their Master's portfolios. This presents a range of ways to "see" their practice, when the choice of just one aspect of practice can illuminate some dimensions but hide others (e.g., the way a video of practice illustrates all the teacher and student moves in the frame, but leaves teacher's cognition and reflection invisible; or the way an interview does the opposite) (Grossman et al., 2009). When incorporating these data into this findings chapter, I label them as "Artifacts" of their teaching practice. Last, the aims pre-service teachers strove for in each unit still reflected the range and variation of their

conceptions of justice and goals for their teaching practice, discussed in Chapter 4. Thus, as I discuss each emblematic example, I make connections to justice aims and critical frames via Shor's (1992) three avenues to critical thought, as well as connections to culturally responsive teaching practices (e.g., Ladson-Billings, 1995a, 1995b, 2009; Villegas & Lucas, 2002; Gay, 2010).

“Subterfuge” for Skills: Arthur’s Unit “Conquest, Appropriation, and Legacy: Colonialism on Display”

Some teachers’ instructional units were designed to facilitate students’ exploration of certain content-area themes—but to leverage the interest generated by these questions to facilitate students’ development of important skills for success in the “real world.” One emblematic example of this is Arthur’s 10th grade World History unit on nineteenth century European colonialism, titled “Conquest, Appropriation, and Legacy—Colonialism on Display.” Recall from Chapter 4 that Arthur, who was entering teaching after a career in the financial sector, conceptualized action towards justice in terms how he could “maximize” his students’ academic “deltas” between the beginning and the end of the year. This concern related directly the tensions he experienced at SAILS West, described earlier in this chapter: how to provide all students access to a rigorous project-based learning environment, when not all had the skills to succeed within it. He sought to integrate the development of historical reading and writing skills into what he hoped would be an engaging unit on issues of power and appropriation. Thus, in conceptualizing this unit, Arthur sought to ground the building of a particular historical writing skill within an engaging and rigorous project-based unit on colonialism.

Penn’s Teacher Education Program teaches pre-service teachers unit planning leveraging the Understanding By Design framework (Wiggins & McTighe, 2005), in which teachers conceptualize the goals for a unit, the performance tasks and other assessment evidence that will demonstrate student attainment of those goals, and the sequence of learning activities to get there.⁸ For his “Colonialism on Display” unit, Arthur drew upon this conceptual tool and listed the following overarching essential questions in his unit plan:

Artifact 1. Essential Questions in Arthur’s “Colonialism on Display” Unit

Essential Questions:

Overarching:

- What are the modes of intercultural contact?
 - What constitutes exchange between cultures?
 - How can ideas, technologies, religions, etc. naturally proliferate?
 - How is conquest a mechanism of forced cultural contact, and how is the dynamic of exchange altered?
 - What is appropriation, and where is the line drawn separating it from appreciation?
- How is intercultural contact both a societal and personal force?
- How does creative endeavor (short stories, poetry, artwork) offer a particular insight into cross-cultural, colonial contact?
- How has colonialism shaped our modern world?
 - How does it continue to effect current events?
- What does it mean to live within a multicultural society?
- What are the choices that go into museum presentation?
 - How do artifacts come to reside in a museum?
 - What can a museum do to honor and accurately represent the original culture of the work?
 - How can museums create, maintain, and propagate stereotype?

These essential questions, presented in Artifact 1, can be considered academic themes (Shor, 1992)—in that these are core debates that critical historians engage in, in response

⁸ These relate to, but are of a different grain size than, the way certain high-leverage practices describe planning-related practices like “designing a sequence of lessons on a core topic” (University of Michigan, 2015) and “selecting and designing formal assessments of student learning” (TeachingWorks, 2017).

to core debates in the field about colonialism and its impact. But Arthur also wanted students to explore them as they relate to the present. In this sense, one might emphasize that Arthur is demonstrating sociopolitical awareness as well as critical understandings of cultural diversity—two of Villegas and Lucas’ (2002) foundational strands of culturally responsive educators—in his framing of these academic themes related to European imperialism.

Along the way, Arthur made clear that he adapted his focus for the content to this unit to respond to what was most relevant to SAILS students’ everyday lives. In a February interview, explained how this played out in his planning of the colonialism unit. Notice the ways he wrestled with how to frame his content for students in ways that would spark a critical investigation of society today:

It would be more interesting for the students if I changed it slightly [from the way my classroom mentor taught it] to a unit on cultural appropriation and colonialism. [AJS: Ok] And, that, that was a choice because I looked at the overall curriculum and I was thinking content wise about when are we covering imperialism and colonialism, oh we’re not doing it then we might as well do it now, so there was some content choice that went into that, but I was also thinking, and this is at a very basic level, what’s the rhetoric in our politics these days, what are we, are we casting large groups of people or people under a narrative that they wouldn’t necessarily be comfortable with, are we producing music videos that are in some way appropriate, is a debate that’s going on in day to day life right now? The answer is yes. Um, so just being able to unpack issues that I think are relevant to the students’ day to day life, um, and then using content as a way to further investigate those issues um has been more successful for me as a teacher (Arthur, Interview, 2/23/2016).

In this quote, Arthur wrestled with how to make world history content generally and colonialism specifically engaging to students. His concerns were rooted in making connections to students’ lives—a hallmark of culturally responsive teaching (e.g., Gay,

2010). His entry point, however, are what Shor (1992) calls topical themes. Topical themes are initiated from the teacher, but include issues of social and political importance that are often unknown or under-known to students and untaught in the official curriculum. Investigating the appropriation of culture in music videos of the present day, issues that Arthur wanted to bring to students for their consideration and investigation, are at the heart of his essential questions. In short, in deciding the essential questions to guide this unit, Arthur drew together academic themes and topical themes to prompt critical inquiry.

Nevertheless, pursuit of these essential questions was largely an effort at what he termed “subterfuge” that aimed to “to encode a writing skills curriculum deep within the fabric of my curriculum” (Arthur, Inquiry Portfolio, 5/4/2016). This was critical for how it facilitated his conceptualization of his aim as a teacher:

A historical writing curriculum treats as fact the notion that the ability to write a historical research paper, of deep academic engagement and critical thought, is a skill that translates to success in college and the working world (Arthur, Inquiry Portfolio, 5/4/2016).

This was a theme in his approach to enacting his beliefs in his teaching practice: he would choose content that was responsive to students’ interests and lives, and use that as an entry point into the skills he aimed for his students to develop. He expressed this belief generally in a February interview:

I think as a teacher that means finding a way to balance skill-building exercise and activity and growth, um, with a curriculum that engages the real interests and cares of my student body. Um, and that, sometimes the two feel like they conflict to me, and my challenge as a student teacher is to find, is to chart the curriculum where they conflict the least [AJS: OK] and where, where one really facilitates the other (Arthur, Interview, 2/23/2016).

Arthur planned his colonialism unit around the engaging questions from the content that originated from academic themes and topical themes (Shor, 1992). Deep underneath, his aim, consonant with his conceptions of justice and practice, was to build student’ skills. As he said, this was “subterfuge,” as he elsewhere termed it, “where one really facilitates the other” (Arthur, Interview, 2/23/2016). The way Arthur planned his sequence of lessons illustrates this plan in practice. He scaffolded student facility in developing these particular writing skills within the context of students addressing academic and topical themes related to colonialism and imperialism. This illustrates how his dogged pursuit of students building real world writing skills, via historical writing skills, undergirded the progression of this unit.

To build student facility with concepts related to colonialism—and to do so in terms of building historical skills at the same time—Arthur opened the unit with a structured academic controversy titled “Appreciation vs. Appropriation.” The content centered around a Coldplay music video to the song, “Hymn for the Weekend,” which includes depictions of India, along with contemporary commentary on whether the music video is a form of appropriation of Indian culture. He explained in his inquiry portfolio that these “sources providing commentary on the video” were “ambiguous” and “able to support both sides” so students could truly engage in a complex discussion and debate about the themes of appropriation versus appreciation (Arthur, Inquiry Portfolio, 5/4/2016). In an interview, Arthur emphasized the importance of engaging in this conversation about cross-cultural interactions, particularly in his school—as SAILS West

was a very diverse, citywide admissions school, that drew students of a range of identities and cultures:

with this unit in particular we're starting or we started with a discussion of what do we bring into the classroom because it's magnet school, there's students coming in from all over Philadelphia, so what are, what are the, what's the cultural capital that we're all bringing in here, and it's varied, it's rich, there are different languages, there are different foods that we all eat, there are different traditions that we all bring, there are different religions that we all practice, um, and that relates to the neighborhoods in which we live, and we bring this into the classroom. So this is, just to get the students thinking at the very beginning about what does it mean to work in a microcosm of a multicultural society, cuz that's what our classroom is (Arthur, Interview, 2/23/2016).

As part of his “subterfuge,” he designed this first activity not only to facilitate discussion around this cultural content, but also leveraged this moment to push students on the particular skill he wanted them to build—choosing and using quotations to support a historical argument. He did so by leveraging a practical tool (Grossman, Smagorinsky and Valencia, 1999) he learned about in his social studies methods class, the “structured academic controversy,” in which students investigate primary historical sources to support an assigned side, then consider their sources in relation to the other side, and finally are allowed to generate their own (more nuanced) opinion (Stanford History Education Group, 2017). Students debated whether a present-day music video demonstrated cultural appropriation as the content of their learning, and did so in a way that enabled them to build historical writing skills, like sourcing quotations to support one's side. The graphic organizer Arthur designed for this particular structured academic controversy illustrated this, in that it is designed to facilitate students building the skill, as shown in Artifact 2:

Artifact 2. Arthur’s Graphic Organizer for Appropriation vs. Appreciation

Step 1:

The side I am gathering evidence for is:

Assemble quotations from the provided material that supports your position

	Publication	Quotation
Evidence #1		
Evidence #2		
Evidence #3		
Evidence #4		

Come to a conclusion with your partner: The video is appropriation/appreciation because...

The idea of beginning with this particular present-day, relevant structured academic controversy around a contemporary music video was to generate student understanding and interest before transferring that knowledge *and skill* to the nineteenth century period of European colonialism. He explained in an interview that by starting with something that was “very close to home,” students could be more “keyed in and present with the topics that are being discussed” (Arthur, Interview, 2/23/2016). Further reflecting on how this first Appreciation vs. Appropriation lesson played out, he explained how students’ thinking developed:

And, so now we’re starting to understand, well there might be this idea that appropriation has something to do with the history between different cultures and contacts between those cultures, and does that problematize

our vision of those cultures in the present, and there are all sorts of, the students to their credit, were bringing up all sorts of things, well, does this affect the way we interpret history and I'm like, of course it does! Thank you! (Arthur, Interview, 2/23/2016).

Here, Arthur returns to his topical theme (Shor, 1992)—appropriation versus appreciation in contemporary music—and captures how he introduced it in a way which laid the groundwork for his students at SAILS West to develop their historical thinking skills. The engaging topical theme of musical appropriation was “subterfuge” for the skill development that underpinned this unit.

The next lesson Arthur moved to was thus set in the historical past, and titled “Charity vs. Exploitation.” It engaged students in was the same form—a structured academic controversy—but set in the historical past. In this way, Arthur moved the unit’s exploration into the realm of his academic themes (Shor, 1992), central to the historical debate over the origins, aims, and impact of European imperialism, and whether they manifested charity or exploitation. As he wrote in his lesson plan:

This lesson seeks to engage the students in an investigation of the very nature of colonial interaction between Europe and Africa. From the European perspective, these interactions are generally framed as charity. This lens has continued to color the historical memory of this period - particularly as taught in countries of former colonial ambition. Recently though, there has been a reexamination of this history as a narrative of exploitation. In this narrative, the colonial powers are rapacious, repressive, and racist. Via the SAC format, students can access these oppositional historical narratives within one set of somewhat ambiguous documents. By this point in the unit, the bare facts of British involvement in West Africa will be well known. But this lesson asks the students to engage in a thought process of greater complexity; hopefully arriving at more nuanced definitions of both charity and exploitation (Arthur, Artifact in Inquiry Portfolio, 5/4/2016).

Note that, even in pursuing an academic theme, Arthur still incorporated content with issues of power and racism at its center. Further, having built students' facility with gathering evidence from contemporary sources in the Coldplay lesson, Arthur transitioned explicitly to building historical sourcing skills on historical content. The content pushed students to consider issues of justice, yet Arthur's ultimate aim still remained skill development.

In the design and enactment of this lesson, Arthur frequently positioned students as historians, engaged in the disciplinary work of analyzing sources. This occurred in multiple places in this lesson. At the very top of the assignment, he conveyed to students that "Your task, as a critical historian, will be to determine whether the British involvement in West Africa was *Charity or Exploitation*." At the top of the graphic organizer for students, which asked them to consider the source, type, author, date, and potential bias of four sources, Arthur reminded them,

Remember that YOU are a historical investigator. That means that you view the world with a critical eye - you aren't satisfied with the surface level explanation. Sourcing the evidence you view is then of *critical* importance. For each document - explain how the source note impacts your understanding of the evidence itself. What potential biases are exposed? How do these biases impact your use of the associated texts as evidence? (Arthur, Artifact in Inquiry Portfolio, 5/4/2016).

In his lesson plan, he pre-planned directions that also positioned students as historians. Once, he enjoined them, "Remember that, as historians, we want to be corrected when we have erred. It is impossible to confront a different argument or lens without completely understanding it" (Arthur, Artifact in Inquiry Portfolio, 5/4/2016). At another point, near the end of the lesson, he scripted, "As historians we are always negotiation different

interpretation of the same events. Now we get to do the heavy lifting, weaving oppositional ideas together into a coherent narrative” (Arthur, Artifact in Inquiry Portfolio, 5/4/2016). In this Charity vs. Exploitation lesson, Arthur grounded skill development not only in academic themes around colonialism, but also in the academic role that of historian, engaged in the analysis of these themes through primary sources. This matches the aims of the practical tools he is drawing on, as the notion of “reading a historian” (and the skills associated with it) is a core aspect of the structured academic controversy (Stanford History Education Group, 2017). Foregrounding students’ role as historians enabled him to continue to emphasize the ways in which, at root, he was working on students developing a particular skill, sourcing information and using it to develop one’s writing effectively.

In concluding his unit on colonialism, Arthur engaged students in an authentic assessment (e.g., Newmann, King, & Carmichael, 2007) related to issues of conquest, appropriation, and legacy. This final assessment fit with SAILS’ emphasis on project-based learning. Authentic assessments ask students to demonstrate the ability to construct knowledge on a particular topic (rather than simply regurgitate it), using tools of the discipline to do so, on a real-world matter or concern. Arthur’s project directions explicitly located students’ real world problem as that of museum curators:

All of the problems of this unit are present in the choices museums and galleries make in showing their collections. Every item has unique history and meaning, often a legacy of marginalization or conquest is attached to artifacts. This project ask [sic] you to assume the role of the curator - to design a gallery that reveals some essential knowledge about a culture or people of your choice (Arthur, Artifact in Inquiry Portfolio, 5/4/2016).

Students were asked to curate an exhibit about a particular culture during a period of colonization—both selecting artifacts for that exhibit and producing a narrative about that culture. As he wrote in his unit plan, the artifacts from which they could choose “hold charged histories, replete with questions of conquest and ownership” (Arthur, Artifact in Inquiry Portfolio, 5/4/2016). After selecting four artifacts, students needed to leverage their writing skills, and their thoughtful considerations of issues of power and representation, to provide an introduction to the gallery. The instructions in the assignment handed out to students were:

Then, as the curator, you must write a gallery introduction that succinctly discusses why you constructed the gallery in this manner. What does each piece represent about your chosen period and culture? How are issues of conquest, appropriation, and combination addressed? How have you grappled with the histories of the objects themselves? Your visitors will use the introduction as their guide for interpreting the gallery items. You should explicitly state what you hope visitors will gain from their experience at your exhibit. Your introduction should be roughly 400 words and should include at least two citations relating to expert sources about your chosen culture (Arthur, Artifact in Inquiry Portfolio, 5/4/2016).

In asking students to bring their knowledge from the unit together this way, Arthur wove together several aims of his teaching in one culminating assessment. The assessment took place via a topical theme (Shor 1992)—the notion that museum exhibits are not static time capsules of universal historic truth, but rather, involve political and ideological choices, and convey these ideas through their selection of artifacts and the narratives they create around them. One of Arthur’s overarching essential questions that this project invited students to investigate was how museums can “create, sustain, and propagate stereotype” (Arthur, Artifact in Inquiry Portfolio, 5/4/2016). The vehicle for students achieving this, however, required mastery of the skill Arthur wanted students to develop:

historical writing skills, and in particular, leveraging information from sources in a broader narrative.

Thus, across Arthur's "Colonialism on Display" unit, several key observations emerge. Arthur leveraged topical themes (Shor, 1992) to engage students in critical thought about the nature of power, appropriation, representation, and legacy in the present day. He drew on content that he believed would engage students in this exploration, including analyzing music videos for issues of appropriation, to help students build bridges between their worlds and this academic world of study (Gay, 2010b). He engaged them in a real-world application as a final authentic assessment on this content (Newmann, King & Carmichael, 2007), which fit SAILS's project-based framework for teaching and learning. Throughout the whole unit, however, the push-and-pull of engagement via content masked a deeper endeavor, the slow-but-steady development of students' writing skills, and in particular, the skill of leveraging evidence to support one's assertions. Again, as he noted in his inquiry portfolio, the "deep academic engagement and critical thought" that comes with the development of this skill "translates to success in college and the working world" (Arthur, Inquiry Portfolio, 5/4/2016). This enabled Arthur to act towards justice—as he conceptualized it—for the "X, Y, and Z students in front of him," toward an aim of preparing them for the real world with these particular skills. Via this "subterfuge," Arthur planned and enacted a unit that represents his aims for his teaching, and his frames of how his teaching, in his classroom, can create a more just world.

From “Social Power” to “Writing Voice”: Clayton’s “Personal War Narratives” Unit

Arthur’s emblematic example illustrated the use of academic and topical themes, with historical content that engaged issues of justice and equity, to facilitate his primary goal of writing skill development. Clayton’s unit, which I present in this emblematic example, illustrates a different endeavor: an effort to engage students in the love of writing form and process via expression of their own personal worlds. In doing so, Clayton worked toward his larger aim of engaging students in an appreciation for writing as a meaningful process and as a reflection of “social power.”

Recall that Clayton considered himself to be a “culture snob” at first, and earnestly wanted students to see literature and writing as a worthwhile endeavor in and of itself. One of his aims for his teaching was to expose students to the Western literary canon as well as the forms of writing valued by dominant society. Across his year of teaching at Kissinger High School, Clayton felt a core tension in balancing the texts of the canon and content that was more responsive to his students’ cultures and worlds. This iterated over time into Clayton’s inquiry question for his Master’s portfolio, which was about implementing creative writing in the classroom to “teach the writing process, facilitate student expression, and build classroom community” (Clayton, Inquiry Portfolio, 5/4/2016). Across the year, he found that students responded “much more positively to reflective, open-ended questions,” “creative writing over formal writing,” and “engaging with ‘big-ideas’” (Clayton, Inquiry Portfolio, 5/4/2016). These experiences at Kissinger High School helped him learn the importance of facilitating

student engagement in writing in more creative and less analytic forms. The bottom line for Clayton was less about a particular form of writing, or a particular writing skill, but rather an appreciation of writing and investment in the writing process. As Clayton explained at the beginning of his inquiry portfolio,

I had the natural inclination to observe my students' writing closely because I personally believe writing is essential for personal empowerment: to write well is reflect a strong, clear intellect and personal discipline, and questions of fairness aside, to write well is to reflect a level of social power. Throughout my education I have continued to develop my own technical writing skills, and in my personal life I rely on journaling to relieve stress, organize my thoughts, and make important decisions. These lines of questioning, observations, and personal convictions ultimately led me to ask the question that guided this project: What happens to student engagement and performance with regards to writing when I regularly use creative and reflective writing in my classroom? I asked this question with the ultimate aim of instilling in my students a passion for writing, and a desire to utilize their writing voice (Clayton, Inquiry Portfolio, 5/4/2016).

Here, Clayton makes plain the ways in which writing, in addition to being an intrinsically worthwhile endeavor, is a matter of equity: “questions of fairness aside,” one’s writing abilities “reflect a level of social power.” His inquiry question, shared at the end of this excerpt, sought to provide students with an opportunity to “utilize their writing voice.” This illustrates one way in which Clayton conceptualized writing as a blending of worlds—of providing space for students’ identities and cultures to be expressed. Compared to Arthur’s use of “subterfuge” to develop skills, Clayton’s unit is an emblematic example of designing and enacting lessons that enable student’s identities, cultures, and voices to find expression through the creative writing process.

The unit I share here, titled ““War is Hell, But That’s Not the Half of It...”: A Unit Overview for Tim O’Brien’s *The Things They Carried*,” represents the final

iteration of Clayton's inquiry and emphasis on the writing process. In describing the enduring understandings and essential questions, it is clear topical themes about war (Shor, 1992) lead the way for how Clayton envisions this unit pursuing critical thought. His enduring understandings articulated in this unit plan originate in the field of writing, and United States military engagements:

- Telling stories is a uniquely human activity that serves many purposes—to entertain, to preserve, memories, and to preserve a sense of self.
- Media (considered broadly to include film, text, news outlets, and music) influences the public's collective remembering and imagining of war.
- War can cause a range of intense psychological phenomena—from the horrific ecstasy of combat and trauma-induced depression post-war, to the building of inseparable bonds soldiers build with their comrades.
- The United States' military engagements post-WWII are characterized by their ambiguity in political motivations, and are therefore often criticized by soldiers, scholars, and the media (Clayton, Artifact in Inquiry Portfolio, 5/4/2016).

The first theme here—that “telling stories is a uniquely human activity”—seems to be an opening bid for students to consider themselves capable of being storytellers as well, to “utilize their writing voice,” as he wrote earlier. Clayton added an essential question of “In what ways does TTTC act as a meta-text about storytelling and consciously play with the false-dichotomy of fact and fiction?” (Clayton, Artifact in Inquiry Portfolio, 5/4/2016). This enduring understanding and essential question pair stem from Clayton's interest to leverage *The Things They Carried* as an example of the way authors say something more deeply in truth when they fictionalize it. The other enduring understandings listed above emphasize topical themes (Shor, 1992) that students might not think to pursue, but Clayton found it important to investigate in

reference to the text. In particular, they included investigations of the origins of US military engagement, the impact of the media on the public's understanding of war, and the psychological trauma war can cause. Thus, Clayton sought to leverage similar entry points to critical thought as Arthur—finding compelling enduring understandings and essential questions that emanated from the chosen text, as well as from issues in recent history and politics. However, instead of being oriented toward skill development, they were oriented toward personal expression via creative writing.

To that end, the final assessment Clayton devised was a “Personal War Narrative,” in which students would use storytelling elements they had learned about to convey the “storytelling truth” (beyond the “happening truth”) of a personal experience. In doing this, Clayton built his assessment to respond to that first enduring understanding, about the power of telling stories, and to create space for students to tell their personal stories. Drawing O'Brien's use of distortion of the truth in order to convey the truth of a story, in his unit plan, Clayton described this final assessment as a

Summative creative writing assignment on a time they experienced some sort of personal ‘war,’ which is to blend fact and fiction while remaining ‘true’ to the individual's experience. In O'Brien's language the assignment should blend ‘happening truth’ (reality in itself) with ‘story truth’ (reality as it is perceived, processed, and remembered) (Clayton, Artifact in Inquiry Portfolio, 5/4/2016).

In describing the assignment this way, Clayton used an academic theme (Shor, 1992) that emerged from the teaching of *The Things They Carried* in order to craft an assessment in which students would leverage the techniques the author used to do the same, and tell some truth about themselves. As he said in his April interview, this would allow him to “assess student understanding, they could demonstrate their understanding of the text

through this medium, through like, doing their own war story that's a fictionalized autobiography" (Clayton, Interview, 4/12/2016). Additionally, he noted the ways in which this type of an assessment provided space for students to explore their own worlds, and draw on their own experiences. "Everybody has come through some sort of like personal conflict or personal war," he explained (Clayton, Interview, 4/12/2016). This was a powerful juxtaposition for Clayton, given his conceptualizations of justice and practice. In Chapter 4, Clayton felt that one action he could take toward justice was ensuring his classroom responded to students' identities and cultures; when it came to teaching aims, however, he still held strong to the importance of preparing them for the forms of expression valued by dominant society, via canonical texts like *Hamlet* or the writing conventions of "standard" English. Here, Clayton was able to conceptualize an assessment through which Kissinger students could make their understandings of the academic content known on their terms, and facilitate a space for expression of their own experiences.

Artifact 3. Calendar for Clayton’s “Personal War Narratives” Unit

Calendar (Chapter titles of <i>TTTC</i> bolded to indicate reading schedule)					
	M	T	W	R	F
Week 1	- Introduce book - “What do you carry?” reflective writing - Begin “ The Things They Carried ”	- Work on presentations - Gallery Walk	- “Vietnam in the Middle East” article - “ Love ”	- “ Spin ” - Work time for presentations	- “ On the Rainy River ” - The Draft presentation - “How would you respond to the draft?” reflective writing
Week 2	- Begin writing personal ‘war’ narratives - “ Enemies ”	- “ Friends ” - “Love and War” clip from PBS documentary	- “ How to Tell a True War Story ” <u>hw</u> : “ The Dentist ”	- Protest Music - Anti-war Movement presentation <u>hw</u> : Find another protest song and write a short response to it.	- Reading quiz to “Friends and Enemies” - Finish protest music
Week 3	- “ The Sweetheart of the Song Tra Bong ” - May Lai Massacre presentation	- “ Stockings ” - Revise ‘personal narratives’ with 2 significant fictional changes. <u>hw</u> : “ Church ”	- “ The Man I Killed ” - PTSD presentation - PTSD article jigsaw	- “ Ambush ” - “Military Industrial Complex” speech - Introduce short analytic essay	- “ Style ” - Gulf of Tonkin Resolution presentation - “Who’s to blame for the waste of war?” reflective writing
Week 4	- “ Speaking of Courage ” - Film viewing: Opening scene from <i>Apocalypse Now</i>	- “ Notes ” - Ho Chi Min presentation <u>hw</u> : “ In the Fields ”	- “ Good Form ” - Film viewing: What makes a good war story? <u>hw</u> : “ Field Trip ”	- Reading quiz to “ Field Trip ” - Iraq War photo essay	- Film viewing continued - Peer workshop personal narratives
Week 5	- “ The Ghost Soliders ” - African Americans in the Vietnam War presentation	- Race in the Vietnam War article jigsaw <u>hw</u> : “ Night Life ”	- “ The Lives of the Dead ” - Finish film viewing	- Reading quiz to “The Lives of the Dead” - Work time for writing project and reading journals.	- Work time for writing project and reading journals.

The unit calendar Clayton created, reproduced above in Artifact 3, illustrated how he took Kissinger students through the writing process as they engaged with the text. In this way, reading the text and engaging in the writing process, represented the spine of Clayton’s unit, like the ways in which building historical skills undergirded each of

Arthur's lessons. From the first day of the unit, Clayton scaffolded the pre-writing process for their personal war narratives. The following text from one of Clayton's PowerPoint presentations represents very first warm up for the unit prompted students to consider what they carried:

What do you carry in your day-to-day life? Make a list of 5 physical things (every day items, mementos, good-luck charms, etc) and 5 intangible things (memories, emotions, ideas, can be good or bad) (Clayton, Artifact in Inquiry Portfolio, 5/4/2016).

This then spiraled into a reflective writing prompt:

Pick 2 of the 'the things you carry' (1 physical and 1 intangible) and write a reflection on these two things (about 4-5 sentences each).

Questions to ask yourself: Why do I carry this? Do I carry it by choice, or was it forced on me? How much does it weigh? (these questions can be answered both literally and figuratively!) (Clayton, Artifact in Inquiry Portfolio, 5/4/2016).

Here, Clayton asked students to begin in their own experiences, using questions as scaffolds to make sense of the text as well as to begin to develop ideas for their stories. In this way, he initiated students into the writing process, on terms of their own stories. Providing this starting point is an important element of culturally responsive pedagogy, in which students' identities and experiences can serve as bridges toward meaning making of an academic text like *The Things They Carried* (Ladson-Billings, 1995a; Gay, 2010b; Villegas & Lucas, 2002).

After introducing the assignment, Clayton structured in other pre-writing assignments and scaffolds to build their Personal War Narratives. He explained how he facilitated students engaging in an "initial brainstorm," instructing students to "write 10-12 sentences on a time they experienced a personal 'war,' with the qualification that 'war'

could be interpreted broadly as a pivotal point in their lives, or an emotionally intense period of personal formation” (Clayton, Artifact in Inquiry Portfolio, 5/4/2016). This provided more opportunities for students to engage in the brainstorming aspect of the pre-writing process, to generate ideas and possibilities for their work. He also leveraged the game “Two Truths and a Lie” to help students generate exaggerations in their story, a key storytelling device O’Brien uses to generate “story truth” while distorting “happening truths.” This scaffold aided students to demonstrate their ability to use the storytelling devices they were learning throughout the unit—ensuring students were developing the skills they would need to competently produce their own personal war narratives.

Later in the unit, “realizing some students still did not exactly understand what the assignment expected them to do,” Clayton developed an intervention. He provided students with the following directions and three questions to on a Rationale Sheet support their writing process:

Directions: Use this sheet to help you plan and write your personal ‘war’ narrative. **You should append this sheet to your final product to inform me of the rationale behind your writing.**

1. What is the main conflict you will be writing about? What is the truth you hope to express about your experience?
2. How will your story blend ‘happening truth’ and ‘story truth’? To do this, consider some of the following suggestions: exaggerate claims and parts of your story, add a person to your story, or combine two together, or invent a scenario that *could* have happened to you based on your other experiences.
3. How will you structure your narrative with a storytelling device? Storytelling devices could include: telling your story from the voice of a close friend or family member, or from the voice of your present or future self, remembering something happened to you based on the triggering of a

memory, sequences of events that are non-linear (Clayton, Artifact in Inquiry Portfolio, 5/4/2016).

Here, Clayton demonstrated that he realized students needed more structure to engage in the writing process. Thus, if he wanted to students to be able to develop a full narrative, he had to provide clearer scaffolds for students to imagine how they would achieve this end. In asking them to clarify the “conflict” and “truth” at the heart of the narrative, providing suggestions for how students could “blend ‘happening truth’ and ‘story truth,’” and providing examples of storytelling devices, Clayton provided students with the bare bones they would need to envision, plan, and write a creative text such as this.

Clayton also structured activities throughout the unit to revisit Kissinger students’ personal narratives. In this way, he provided space for students to engage in later stages of the writing process, like soliciting feedback and engaging in revisions. In week three, he wrote instructions on a PowerPoint slide to “Add at least 1 (or more!) fictional element to your story, but don’t change the central meaning of the story,” and providing suggestions like “use rich, descriptive adjectives and verbs as well as figurative language” and “add storytelling devices” (Clayton, Artifact in Inquiry Portfolio, 5/4/2016). Additionally, Clayton set up groups of students to workshop their ideas together at the end of week four in order to both improve their creative writing and build community. This peer workshop mirrors the ways in which the writing process involves getting feedback from others to revise and improve one’s story.

It is important to note that the writing process of the personal war narratives wove throughout the reading of *The Things They Carried* as a text, as well as the additional contextual lessons on the Vietnam War that Clayton prepared, across this five-week unit.

Key topical themes (Shor, 1992) related to war, the media, and memory in recent U.S. history. Reflecting back on this unit in an April interview, Clayton was “proud of some of the different activities I did,” feeling like he was able to make a wide variety of media and activities he integrated to get students into investigating these topical themes (Clayton, Interview, 4/12/2016). He elaborated on the activities he was proud of:

I mean I did protest music, so we did like Bob Dylan and Jimi Hendrix was fun, I did a film studies thing, I think I modified it from this assignment that I have here but we did, look that *Apocalypse Now* and *Platoon* and *Full Metal Jacket*, and I had like 15 or so minute clips from these, I think that that was a really high interest activity for a lot of the students, drew a lot of meaningful parallels to the book, back to the book (Clayton, Interview, 4/12/2016).

Here, Clayton’s choice of content across the unit achieved his goal of student engagement, and connecting the historical context to the text, *The Things They Carried*. This is a key point: these aspects served as contextualization to the text, the core driving force throughout the unit. They were less related to his end goal, of engaging students in the writing process on a personal war narrative.

Reflecting on this *The Things They Carried* unit in his April interview, Clayton referred to it as the “shining jewel of [his] year” (Clayton, Interview, 4/12/2016). In addition to the engaging activities he designed, he was proud of the creative writing assignment, and the way it provided a unique form for students to express themselves:

I just think that there are a few like good things that have come up from it, just in the sense that I can learn more about them, they can use space created by assignments to express themselves, I think there is a community building aspect to the workshopping, shar--, kind of, making himself vulnerable, I just think in general it’s good to get them writing at all (Clayton, Interview, 4/12/2016).

Note Clayton's valuation of both the final product, which enabled students "to express themselves," as well as the process, a "community building aspect" of students engaged in the writing process together. These successes dovetailed to enable some students to make themselves "vulnerable" and share powerful personal experiences. For example, one student used the opportunity to discuss the coming out process:

like one girl did an interesting coming out narrative, and I didn't know she was lesbian or queer, I don't know how she identifies or. She had this really funny plot twist where she was talking about this person Alex, like she liked Alex and then you think Alex is a boy, but then at the end, it's like a girl, so it's like, and that was part of the assignment like they had to have some sort of storytelling device, like either a frame narrative, like a flashback, or a plot, like some sort of ironic twist, and so I thought that was really clever (Clayton, Interview, 4/12/2016).

In this sense, Clayton's unit provided a way for students to transcend cultural worlds (Phelan et al., 1991) through this creative writing project. Their stories and experiences were included within and supported by the academic content (Gay, 2010b).

In his inquiry portfolio, looking across the whole year, Clayton concluded,

To summarize, creative writing—when implemented in a student-centered and process-oriented manner—can develop student writing skills, facilitate student expression personal struggles and political beliefs, and build relationships between students and instructors (Clayton, Inquiry Portfolio, 5/4/2016).

There are some key observations to be made here. Clayton set out to use a text as an entry point into an academic theme (Shor, 1992) in the field of English—namely, how writers can blend fact and fiction to tell a deeper truth, and the devices they use to do so—as well as academic themes in the field of history—including key understandings and debates into the Vietnam War. In doing so, Clayton also brought in topical themes (Shor, 1992), bringing them up for student consideration in relation to their present world, and US

military involvement. However, Clayton’s root goal was one of writing—finding an instructional approach to get students engaged in the writing process, using a variety of techniques and approaches that augmented their ability to share their own “truth.” Throughout, Clayton sought out students to make connections to their own experiences and own worlds—an endeavor which resonates with his goal of producing a “blend,” has he characterized it earlier, between more traditional texts and texts more responsive to students’ worlds. (Here, he created a space for students at Kissinger High School to create that text.) Thus, the unit here leveraged academic and topical themes—and pushing students to reflect on their own worlds—as part of Clayton’s larger aim to get students engaged in writing. The end product was a way for students to leverage what they learned about this form as a way to enjoy writing to tell their story: a compromise between them learning dominant forms of writing, and creating a space that was theirs.

“Transferability” of Critical Consciousness: Sherwood’s Unit “Introducing Theoretical Frameworks”

Whereas Arthur developed a unit that leveraged academic and topical themes to build historical skills, and Clayton developed a unit that leveraged these same types of themes to facilitate students using the writing process as a form of personal expression, Sherwood provides an emblematic example of unit design and instruction to facilitate students developing their own critical interpretations of text—and thus, their own ability to interpret the world. In this way, Sherwood’s unit is an emblematic example of aiming for an impact beyond the classroom setting by providing a set of skills students could use to analyze and critique the world, not just be prepared for it.

Sherwood's unit, "Introducing Theoretical Frameworks: Feminism and Marxism in 'The Yellow Wall-Paper' and *The Great Gatsby*," was a culmination of a year at Covello Academy pondering how to support his students developing the agency to interpret texts together. Sherwood accomplished this by leveraging a class text with a current events text or, in this case, a class text with a theoretical framework as a lens. In his inquiry portfolio, Sherwood noted that the origin of this interest came from advice from a Social Studies Methods professor in September, when she concisely stated, "If you're going to use one text, use two texts" (Sherwood, Inquiry Portfolio, 5/4/2016). This emerged as a solution to a tension he experienced, narrated in Finding 3, in which he found himself leading students in conversations that ended in the one "correct" interpretation of the text that he had in his head. Considering literacy "the ability to actively make meaning of a text," Sherwood characterized "the problem experienced in my classroom" thusly:

students understood literary interpretation not as independent meaning-making, but rather as "official knowledge," bestowed on them from an authority figure (me). This led to a lack of academic and personal agency: the study of literature offered students no voice with which to "speak out." And lastly, as a result of the previous two issues, the study of literature becomes a flattened and contrived act, demanding no real critical thinking of students and holding no bearing on the "real world" as students experience it (Sherwood, Inquiry Portfolio, 5/4/2016).

Notice, here, the way Sherwood harkens back to conceptions of the relationship between teaching and the world, discussed in Chapter 4. The goal he imputes here is "academic and personal agency," where literature enables students to not only "speak out," but to speak out in ways that matter to their lived experiences in the "real world." Sherwood then grounded his aims in the realm of critical literacy, in students being able to read the

word and the world (e.g., Freire & Macedo, 1987). Sherwood believed that leveraging two two texts together—and, in this case, one theoretical text, that could provide a critical lens by which students could analyze the core text—would provide students with the opportunity to build these meaning-making and interpretive skills. In being able to critique one text, they could then more deeply analyze literature, other media, and then to transfer these skills to their own worlds. This would make literary interpretation not simply a “contrived, passive act” that was limited to the realm of school, but rather, a “more authentic and meaningful task that holds value and relevance to students’ lived experiences” (Sherwood, Inquiry Portfolio, 5/4/2016). Sherwood’s critical reflection on the possibility that his teaching was reproducing official interpretations, and his desire to facilitate students’ interpretive authority as a response, illustrates how he was able to leverage a critical frame critique of this that was *both* about redistributing access to the tools to make theoretical critiques, *as well as* recognizing the cultural implications of whose understandings are recognized.

Sherwood organized his unit, “Introducing Theoretical Frameworks: Feminism and Marxism in ‘The Yellow Wall-Paper’ and *The Great Gatsby*,” around several enduring understandings. Note the ways in which elements of critical theory are tools he presented to students to use to interpret class texts and, ultimately, their own worlds.

Enduring Understandings

- We can develop multiple interpretations of a single work of art by reading it through various lenses.
- Theoretical texts expose us to new ideas and modes of interpretation.
- Art reflects the society that creates it.
- Social class is determined by access to financial capital, social capital, and cultural capital.

- Societies develop stories and systems of values that attempt to justify inequalities.
- A work of art can either challenge or reinforce social circumstances and ideologies.
- Oppressions and ideologies often overlap, and the intersection of lenses can yield even richer interpretations.
- Active reading and class discussion are the first stages of the pre-writing process.
- An analytical essay is a creative and argumentative work where you can articulate and defend your interpretation of a text (Sherwood, Artifact in Inquiry Portfolio, 5/4/2016).

In designing a unit that would enable to “develop multiple interpretations,” and then “articulate and defend your interpretation,” Sherwood focused not on reading and writing skills, per se, but ways of seeing and analyzing a text on one’s own, and developing the agency to make a claim based on those interpretations. In using critical lenses to do so, Sherwood introduced ways for Covello Academy students to develop a critique of the texts they read (and implicitly, of the world they inhabit) that relates to issues of justice and equity. The understandings that “societies develop stories and systems of values that attempt to justify inequalities” and that “oppressions and ideologies often overlap” were lessons Sherwood wanted students to take to the word and take to the world.

In the first lesson of the first week, Sherwood presented critical lenses to his students. In the body of his lesson plan, he straightforwardly presented critical lenses as a new way to develop interpretations of text. Notice how he had students “independently interpret” a poem, and then after providing “direct instruction” on critical lenses, had students return to the same poem to surface what new insights come from adopting a feminist lens:

Do Now: Independently interpret Paolo Xisto’s concrete poem (“SHE” from *Epithalamium II*)

Body: Direct instruction on critical lenses. Begin with concepts of “personal perspective,” leveraging that understanding to introduce the concept of adopting another perspective. Give examples of types of lenses and their foci. Explain that we will be focusing on the feminist lens--students take notes on key assumptions and helpful questions to ask when using the feminist lens. I will then introduce “critical theory” as a new type of text that “strengthens our lenses.”

We will return to Paolo Xisto’s concrete poem--discuss in table groups, practice using this lens by collaboratively determining a feminist interpretation of the poem. These are shared back to the class (Sherwood, Artifact in Inquiry Portfolio, 5/4/2016).

Artifact 4, below, illustrates slides that Sherwood presented as part of this direct instruction. The first slide makes direct comparisons between three lenses that he wanted to introduce to students, “The Marxist/ Social Class Lens,” “The Post-Colonial Lens,” and “The Feminist Lens.” Observe the very particular bullet points to aid students in their “seeing” with each lens. Since Sherwood structured the lesson for students to use the feminist lens to analyze Xisto’s poem, he provided more detailed slides on this lens. In providing students with “key assumptions,” he made explicit the “angle” at play; in providing students with “some questions you might ask,” he made visible ways of thinking that experts using these lenses might adopt. In an interview, he described the way he “pitched” this to students in terms of enabling them to be active readers and interpreters of the texts:

we’re not just reading passively, we’re not just reading to remember what happened, but like we can put on this particular lens, and we can look for these themes, and this is a vocabulary for us to talk about that (Sherwood, Interview, 4/5/2016).

Artifact 4. Slides in Sherwood's "Introducing Critical Lenses" Lesson

Critical Lenses



- We strengthen our lenses by reading **critical theory**, texts where people present new ideas and ways of interpretation.
- We will practice reading a piece of **Feminist Theory** tonight for homework

Critical Lenses

For Example....

<h3>The Marxist / Social Class Lens</h3> 	<h3>The Postcolonial Lens</h3> 	<h3>The Feminist Lens</h3> 
Looks for... <ul style="list-style-type: none">• Depictions of social class• Who has social and economic power• Economic causes of social conflict	Looks for... <ul style="list-style-type: none">• Depictions of other cultures.• Ideas of "western heritage," or "western values"• Depictions of oppression.	Looks for... <ul style="list-style-type: none">• Depictions of gender roles.• Use of gender stereotypes• How social or economic power falls along gender lines.

The Feminist Lens



Some Key Assumptions of the Feminist Lens:

- We live in a **patriarchal** society--most of the social, political, and economic power is allocated to men.
 - This lack of social and economic opportunities prevents women from realizing their potential
- Traditional gender roles are constructed to reinforce this patriarchal structure, keeping women in subjugated positions.

The Feminist Lens



Some questions you might ask when doing a feminist reading:

- Are female characters **complex and realistic**? Are they **autonomous and powerful**? Or are they simply stereotypes or plot devices?
- What does the story tell us about gender roles and expectations?
- Does the story reinforce or challenge accepted gender norms?

Note here the stark difference to the start of this unit, compared to that of Arthur and Clayton. Sherwood was not starting with an analysis of a contemporary music video, to engage students in the nascent building of a skill; he was also not starting with students brainstorming the things that they carry, to foreshadow a future personal narrative they will craft. Rather, Sherwood was very directly presenting critical theory as it originates in formal fields of study. In his inquiry portfolio, Sherwood recalled being initially afraid of “the complexity of the material and the amount of direct-instruction and note-taking in my lesson” (Sherwood, Inquiry Portfolio, 5/4/2016). However, he included his fieldnotes from just after this lesson, which demonstrated that students felt deeply engaged:

This went super well! They actually picked up the concept of critical lenses really quickly. It was the most engaged they had been so far this year. Took the notes well and applied the ideas to the concrete poem. We read about a page of Shakespeare’s *Sister* together, pausing to discuss and clarify. Great lesson! (Sherwood, Fieldwork Journal, 2/17/2016).

The excitement from this lesson seemed to illuminate students feeling engaged by both their ability to apply critical lenses to text, as well as the possibilities for how else they might use them in their worlds.

The rest of the unit was centered around two core texts. First, Sherwood had students analyzing Perkins-Gilman’s “The Yellow Wall-paper” from a feminist lens, and then reading *The Great Gatsby* from a Marxist lens (and then through multiple critical lenses). Artifact 5, below, shows the progressions of lessons in this unit. Observe how a core feature of this unit’s structure provided students with a deep amount of time and experience to first learn a lens, and then practice applying it, before asking them to do it on their own in their final assessment—a form of gradual release.

Artifact 5. Calendar for Sherwood’s “Introducing Theoretical Lenses” Unit

	Monday	Tuesday	Wednesday	Thursday	Friday
Week 1	Intro to Lenses Read & Annotate “Shakespeare’s Sister” (Woolf)	The Feminist Lens Read “Perilous Stuff,” write a letter responding using the feminist lens.	“The Yellow Wall-Paper” Read & Annotate “TYWP” (Perkins Gilman)	“The Yellow Wall-Paper” Gather evidence for CRQ. Topic sentence due 11:55pm Saturday	“The Yellow Wall-Paper” Gather evidence for CRQ. Topic sentence due 11:55pm Saturday
Week 2	“The Yellow Wall-Paper”	“The Yellow Wall-Paper” CRQ due at end of class.	“Something in the Walls”	Intro to Marxism Read & Annotate excerpt from <i>The Communist Manifesto</i> (pgs. 1-6)	<i>The Communist Manifesto</i> Read & Annotate remainder of excerpt from <i>The Communist Manifesto</i>
Week 3	<i>The Communist Manifesto</i> and “A Worker Reads History”	<i>The Great Gatsby</i> through The Marxist Lens Read & Annotate chapter 1 of <i>The Great Gatsby</i> (pgs. 5-26)	<i>The Great Gatsby</i> through The Marxist Lens Read & Annotate chapter 2 of <i>The Great Gatsby</i> (pgs. 27-42)	<i>The Great Gatsby</i> through The Marxist Lens Read & Annotate chapter 3 of <i>The Great Gatsby</i> (pgs. 43-65). Complete Characters/Power worksheet	<i>The Great Gatsby</i> through The Marxist Lens Read & Annotate chapter 4 of <i>The Great Gatsby</i> (pgs. 66-85)
Week 4	<i>The Great Gatsby</i> through Multiple Lenses Read & Annotate Lois Tyson’s essay on Critical Race Theory in <i>Gatsby</i> .	<i>The Great Gatsby</i> through Multiple Lenses Read & Annotate Judith Fetterly’s essay on Daisy.	<i>The Great Gatsby</i> through Multiple Lenses Read & Annotate chapter 5 of <i>The Great Gatsby</i> (pgs. 86-102)	<i>The Great Gatsby</i> through Multiple Lenses Read & Annotate chapter 6 of <i>The Great Gatsby</i> (pgs. 103-118)	<i>The Great Gatsby</i> through Multiple Lenses Read & Annotate chapter 7 of <i>The Great Gatsby</i> (pgs. 119-153)
Week 5	<i>The Great Gatsby</i> through Multiple Lenses Read & Annotate chapter 8 of <i>The Great Gatsby</i> (pgs. 154-170)	<i>The Great Gatsby</i> through Multiple Lenses Read & Annotate chapter 9 of <i>The Great Gatsby</i> (pgs. 171-189)	Start of Writing Workshop Final essay assigned!		

A practice Sherwood employed often was to provide additional texts—very often pieces of art—to provide chances for students to further develop their abilities to see with these different lenses. For example, in the second and third weeks, Sherwood engaged Covello students in a reading of Marx’s *The Communist Manifesto*, to introduce the Marxist lens. He then developed two mini-lessons for them to apply this theoretical text to artistic texts, namely, the 1931 Diego Rivera mural *Sugar Cane* and the 1932 Edward Hopper painting *Room in New York*. He noted in his inquiry portfolio that his students

were really successful in applying this critical lens to the visual text. With the *Sugar Cane* mural, he provided students four prompts for what to look for:

1. What social classes do we see represented?
2. How do these social classes interact?
3. Who is powerful? Who is powerless?
4. What conflict or potential conflict do we see? What might be the cause of these conflicts? (Sherwood, Artifact in Inquiry Portfolio, 5/4/2016).

He was greatly impressed with their ability to not only analyze the painting through the Marxist Lens, but also to incorporate its vocabulary in their analysis:

My students essentially nailed it. They delineated the three classes visible: workers, overseers, landowner. They tallied the members of the different classes (10:2:1) and noted the pyramidal structure of the class system depicted. They easily applied the vocabulary learned in our lessons on *The Communist Manifesto*, designating the workers as the proletariat and the landowner as a member of the bourgeoisie, and then they wrestled with the question of what class the overseers might belong to. This theoretical framework provided a focus for interpreting this visual image and the accompanying vocabulary allowed them to articulate their interpretation (Sherwood, Inquiry Portfolio, 5/4/2016).

Given the prompts and a well-chosen painting where critical theory could easily be applied, Sherwood was confident students were building the ability of “interpreting” the text and also using the “accompanying vocabulary” to discuss their interpretations.

Sherwood felt as animated after students analyzed the Hopper painting *Room in New York*, which he had selected because it seemed much less self-evidently about social class. As he wrote in his fieldnotes after completing the lesson,

WOW these kids are amazing. The Hopper painting was incredibly rich. Started off what do we notice--who do we see, where are they, how are they posed, what are they wearing, etc. Kids were super insightful even on observations, they're dressed nicely, they're both isolated, she seems sad, he seems focused. They readily supplied a narrative: she tried to talk to him but he was too focused on the paper. She's sad/having doubts. From there, what is he focused on--dressed nice, reading the paper, maybe he's

reading about his work/company, etc. From there we were off. I posed this basic narrative back to them and asked for an interpretation through our marxist lens and they absolutely killed it--they're relationship isn't as important as his job. Asked for the vocab word for that, [student] nailed it, "Commodification!" Was an awesome way to practice these interpretive skills--kind of an aha moment, making meaning out of a visual image that might have otherwise been opaque (Sherwood, Fieldwork Journal, 3/17/2016).

I include these full responses for two important reasons. In both of these examples, Sherwood is doing some important work in scaffolding student interpretation using a critical lens: providing prompts to analyze *Sugar Cane*, and less-scaffolded prompts about the stages of moving from "what do we notice," to "asked for an interpretation through our marxist lens," to "asked for the vocab word." Secondly, they illustrate Sherwood's aim of getting students to use these lenses to analyze and critique texts of multiple media, illustrating that ability to "transfer" the skill from reading the word to reading the world. In an April interview, echoing how he was "really impressed" with their abilities to apply these lenses to multiple media, he concluded "that, to me, shows that there's a certain like transferability of what we're doing." In short, Sherwood hoped that this "transferability" would enable Covello students to read their own worlds with these newly-developing interpretive abilities. This represents a manifestation of Sherwood making his teaching aim, discussed in Chapter 4, real: he was supporting students to develop a critical consciousness by which to critique the real world (Freire & Macedo, 1987).

The last weeks of Sherwood's unit on critical lenses involved students applying first the Marxist lens, and then multiple lenses, to an analysis of *The Great Gatsby*. The

assessment of the unit plan was an analytic essay that asked students to bring together what they had learned about critical lenses to develop their own interpretation of the text:

Once we finish the novel, we will move on to the summative assessment of the unit: an analytical essay focusing on developing a unique interpretation of the text using at least one of the lenses introduced in the unit (Sherwood, Artifact in Inquiry Portfolio, 5/4/2016).

An important aspect to observe here is that, unlike Arthur's authentic assessment and Clayton's personal war narrative, Sherwood's summative assessment does not leverage topical themes (Shor, 1992) or connections to students' worlds (Gay, 2010b). This assignment asked students to use a disciplinary form, the literary analysis, in order to demonstrate that they can "see" the text through at least one of the critical lenses they learned. It more closely parallels the ways in which Sherwood and Sidney, in Finding 2, took up disciplinary tools like the literary analysis as vehicles by which students could analyze and critique the world that exists.

This is an important observation about Sherwood's design and enactment of his unit on Theoretical Frameworks. Sherwood draws on critical lenses as a way of introducing new ways for students to "see" a text, and assert their own interpretations of it. Sherwood developed students' abilities to use these critical lenses by helping them practice on a range of visual texts throughout the unit. However, at the end, students demonstrated their ability to use these lenses on a course text, not a real world text. Sherwood strongly believes there is "transferability" they can make of this in their own lives—in short, for these academic themes to help students develop a critical consciousness of their own worlds (Freire, 2011). In an interview, Sherwood further reflected on how these lessons, as they occurred in his class, was enabling students to be

able to transfer these skills to analyzing their lived experiences. Practicing reading texts with critical lenses, he explained,

goes right back to, to what I was talking about in terms of like teaching them skills that will improve their, their lived experience, make them more reflective people, um, so you know, even more broadly like when we talk about why it's valuable to, to tea--, to talk about social class, like it's not just so that they can tell us about social class in *The Great Gatsby*, it's so that they can apply those, those reading and analytical skills to, to their lived experience, um, and just as they were able to say like, ok well, knowing what I know about how we read for this concept, I can now talk about this concept, I think that that shows that that sort of like theoretical schema is then transferrable not only to this text but to this, this lived experience or this other text or this, this other context, or stuff like that, you know (Sherwood, Interview, 4/5/2016).

Notice here Sherwood's faith in Covello students' abilities to leverage these skills on their own. Being able to "read for this concept" and use that to be able to "talk about this concept" can "improve their...lived experience," and "make them more reflective people." This represents Sherwood's aim for his teaching practice—not simply preparing his students with the skills for the real world, but helping them to better understand and critique the world in which they live. Unlike Arthur and Clayton, however, his final assignment did not provide them a chance to apply this learning to a real-world problem or to their lived experiences.

Generative Themes Toward Teaching Aims: Sarah's "How It Went Down" Unit

Of the four emblematic examples, Sarah's, presented here, is the only one which originates from students' experiences. Her unit on Kekla Magoon's text, *How It Went Down*, serves as an example of employing generative themes—those which emerge from students' lived experiences, such that students can make deeper meaning of those experiences, towards the development of a critical consciousness of race that she believed

active and engaged citizens in the United States need (Shor, 1992; Freire, 1998, 2011). In this unit, Sarah sought to engage her students at the Foundry School in an examination of issues related to police brutality, systemic racism, and implicit bias through the intersection of personal experiences, textual analysis, and critical media pedagogy (e.g., Morell & Garcia, 2013).

In her introduction to her inquiry portfolio, Sarah reaffirmed her goal as an educator to “help my students develop skills to become active and engaged citizens in their communities,” as noted in Chapter 4. She added that, especially “given national attention on the murders by police officers of African-Americans such as Michael Brown in Ferguson, Eric Garner in New York City, and Tamir Rice in Cleveland,” being an active and engaged citizen requires “being able to discuss and think critically about issues surrounding race” (Sarah, Inquiry Portfolio, 5/4/2016). This demonstrates an attention to this important national issue, a topical theme, that she wanted to ensure was part of her teaching practice (Shor, 1992). Yet it was specific interactions with students that prompted Sarah to focus on how she could better facilitate conversations about race in her classroom. As described earlier in this chapter, Sarah faced a contextual tension related to her racial identity vis-à-vis her students’ racial identities, and how that impacted their ability to discuss issues of race and racism in the classroom. Recall a formative moment she experienced earlier in the year, in which a student, who chose to write a TED Talk about police brutality and racial profiling, felt that they just could not discuss these issues with her. The student’s perspective was that “white people cannot understand, and that he cannot tell white people what to think,” but that white people

must come to their conclusions on their own (Sarah, Inquiry Portfolio, 5/4/2016). Sarah's perspective was that this student was "not wrong," adding, "I can listen to what my students say about their experience and I can empathize, but in reality, my students can teach me more about topics such as police brutality and racial profiling than I might be able to teach them" (Sarah, Inquiry Portfolio, 5/4/2016). Here, she couched her relationship to students in the Freirian sense of a "critical co-investigation," in which students and teachers do not occupy hierarchical roles, but each contributes their knowledge and experience toward the development of critical consciousness on a sociopolitical issue (Freire, 2011). This critical lens would form her approach to creating a unit based on the ability to talk about issues of race and racism.

Sarah also noted that it was important for people from diverse backgrounds to be able to have conversations about critical issues like race, further affirming her belief that active and engaged citizens can and should navigate issues of race, together. At the Foundry School, 90% of students were Black, and in doing an identity web activity in the classes she taught, "the majority of students put their race on their identity webs" (Sarah, Inquiry Portfolio, 5/4/2016). But when sharing out the most important traits on their webs, when the occasional student shared their race, other student seemed to show discomfort, primarily with a giggle or a laugh. Thus, for Sarah, it was also important for students to get comfortable with discussing race with each other. Overall, Sarah's inquiry question was, "How can I use literary texts to lead conversations about race in the classroom?"—and more specifically set the goal of "to learn how to lead conversations about race in the classroom such that students can acquire the information and language

that they need in order to have informed discussions about racial issues” (Sarah, Inquiry Portfolio, 5/4/2016). The emanation of this theme from students’ interests—in a Ted Talk, on their identity webs—but without always the language or comfort to discuss it makes this very clearly a generative theme (Shor, 1992). It emerged from students’ lived experiences. Sarah’s development of the *How It Went Down* unit aimed to help students develop a more critical tools to understand and discuss it.

Putting these ideas into practice, Sarah selected *How It Went Down* as a text for a 10th grade “book group” period at her school. Sarah described the text as a

fictional story of a sixteen-year-old African-American boy who is shot by a white man. The novel, which is told from the point of view of over 20 first person narrators, details the events surrounding the aftermath of the boy’s death as everyone tries to piece together what really happened. The text deals with issues of stereotypes, prejudice, implicit bias, racial profiling, and media representation (Sarah, Inquiry Portfolio, 5/4/2016).

In planning this five-week unit, Sarah drew on multiple conceptual tools (Grossman, Smagorinsky & Valencia, 1999), but in particular, Appleman’s (2015) framework for response-based pedagogy. This framework emphasizes the ways in which personal qualities, text properties, and contextual features shape the ways in which a reader makes meaning of a text. This framework was evident in her “essential question” or “overarching theme” for each of the weeks of this unit, as she outlined in her inquiry portfolio. Specifically, Sarah moved students first from their how their own perceptions shaped their understanding, to how the author’s perceptions shaped the writing of the text, and then to related issues in the “real-world” that shapes the context of the text:

Weeks 1-2: Point of view and perceptions (grounded in the text).

Week 3: What factors contribute to how readers make sense of a text?

What previous experience and background knowledge do we as readers

bring to the reading of this novel? (This is when I introduced the response-based pedagogy diagram.)

Week 4: Authorial intent and point of view/multiple narrators.

Week 5: How does the author's background shape the writing of the novel and what information is presented?

After this, I began connecting more intentionally to “real-world” issues and examples of racial profiling, police brutality, and media representation (Sarah, Artifact in Inquiry Portfolio, 5/4/2016).

Note the very different trajectory Sarah took on the planning of this unit. The origins of this unit are in a generative theme—students' interest in race and racism generally, and police brutality specifically—which is also a topical theme, given current events of police brutality (Shor, 1992). Sarah organized the sequence of lessons using a framework from the literature in order to explore academic themes as they navigated the text together (Appleman, 2015).

This same attention to sequencing—foregrounding students' personal experiences—occurred in how Sarah planned the first week of the unit. In Week 1, where students focused on how people with different perspectives could see view the same event differently, her goals and objectives reflected traditional academic goals:

- Students will be able to discuss authorial intent
- Students will understand how author context relates to reader understanding of a text (Sarah, Artifact in Inquiry Portfolio, 5/4/2016).

However, the sequence of lessons across this week sought to draw students into a democratic classroom community of readers and thinkers (e.g., Oakes & Lipton, 2006), understand and share aspects of their own identities, and make connections to the text. For example, on the first day, students began with an “icebreaker activity” in which students reflected on and shared out one aspect of their identity that they would use to

describe themselves, and an aspect of their identity others would use to describe them. Then, day two was built around the “‘big’ question to consider for the day,” “What contributes to characters’ different perceptions of Tariq and the events that happened?” As she wrote in her reflection on this lesson,

What I want students to come away from the unit with is understanding how different people can see/perceive things in different ways, and how different perspectives can shape one’s understanding of an event (Sarah, Artifact in Inquiry Portfolio, 5/4/2016).

Here, Sarah began with students’ identities and experiences as a way of foregrounding their perspectives, and then transitioned to how characters in the text may see the same event in different ways, given their different perspectives.

Similarly, starting in week two, Sarah introduced reader response pedagogy to students and the essential question of “What personal qualities or experiences relevant to HIWD might influence my response to or how I understand the book?” (Sarah, Artifact in Inquiry Portfolio, 5/4/2016). She began this week with an identity web in their journals, and starring aspects of their identity web that might influence their response to the text. As students shared out, she observed common themes students had on their identity webs on a dry erase board—Black, Philly, Male, Teenager, Poverty Areas, Thinker, etc.—that students indicated would influence their connection to the text. Later in the week, as the group read together, she wrote in her lesson plan to pause at two particular passages and discuss as a group whether they had any personal experiences that related to what a character was experiencing in the text. This is, perhaps, an important inverse example compared to Sherwood’s unit, where students read common texts with larger critical

lenses in mind to gain deeper insights; here, Sarah is inviting students to read with reference to their individual identities and perspectives to make personal insights.

As the unit progressed, students went through an exploration of the author of the text, Kekla Magoon, to try to understand how her biography might shape the information presented in the novel. Students also thought critically about dialogue and the form of voice used in the book. Later in the week, the text spawned a meaningful discussion about Will, a Black character who lives in “two worlds.” Sarah captured the nature of this discussion in full in her reflection:

The two worlds that students identified were living in the "hood" and living in the suburbs and getting good grades. We talked about how Will changes himself in order to move in between worlds: he changes the way he dresses, the way he talks, and who he hangs out with. There was a pretty heated (but civil) debate in the class about this situation. The debate was mainly among two students, although about three other students jumped in. One student, T, felt that you can't have both worlds because if you hang out in the "hood," people outside the hood will just judge and stereotype you based on the fact that you hang out in the hood, even if you get good grades or live outside the hood. People will assume that you're in a gang and that you're "hood." In T's opinion, success is the most important, so if you have an opportunity to leave the hood you should. Because of this, he felt the character of Will should live Underhill and be successful and then maybe return to Underhill once he achieves success, because otherwise hanging out in Underhill will hinder his success because he could get into trouble or be stereotyped by others. However, another student, A, felt that you can't go back to the hood once you leave. He argued that people from Underhill probably would judge Will for "switching" if they knew where he lived or the fact that he gets good grades in school. Because of this, A understands why Will hides part of his identity in Underhill. A recognized the importance of friends and where you come from to a person's identity, and it's hard to leave that. A made a great connection to the character of Brick, who wanted Tariq to join his gang instead of going to college. This led into a conversation about code switching (although I didn't use this exact phrase, which I wish I had) and hiding who you are in order to be able to fit in. T felt that you shouldn't have to hide any part of your identity to fit in. You should only surround yourself with people who accept you for who you are; otherwise,

they're not worth hanging out with. We made a connection to how Will's stepfather wants him to dress a certain way to be perceived as successful and professional (Sarah, Artifact in Inquiry Portfolio, 5/4/2016).

This discussion is important in the ways in which the students, whom Sarah anonymized as T and A, leverage their own experiences to reflect on the characters' actions in the text. Whether a character should “leave the hood” because they have the opportunity, or not risk the “importance of friends and where you come from to a person's identity,” is something students made meaning of in relation to their personal experiences. The nature of this discussion illustrates space Sarah created where generative themes—here, students' experiences of their own world and worlds—were reflected in and analyzed through the text.

In the fourth week of the unit, Sarah introduced a topical theme (Shor, 1992), specifically, media representation of issues of police brutality. By bringing in current events, Sarah reconnected to her belief in the importance of citizens being able to critically consume information about race and racism in the United States today, and being able to competently discuss it with each other. In the Overview/Rationale for this week, Sarah explained,

This week we will discuss authorial intent with regards to HIWD's point of view and use of multiple narrators. Students will consider what point of view HIWD is told from and why Magoon chose to write from this point of view. In order to start considering these questions, today we will read a news article that relates to Magoon's fictional story and discuss whose voices are and are not represented in the media (Sarah, Artifact in Inquiry Portfolio, 5/4/2016).

This lesson started by analyzing a *New York Times* article about Tamir Rice. As a class, they made a list of whose voices were represented more, less, or not at all in the article.

Students were able to navigate issues of bias and representation here, including one student noting that “every article has a little bit of bias” (Sarah, Artifact in Inquiry Portfolio, 5/4/2016). One might see her pedagogy here as an example of problem-posing education: given this topical theme, important to U.S. political life today, and generative theme, given that many Black students care deeply about and may have been affected by the issue of police brutality, Sarah pushed them to think critically about it by structuring an activity in which they consider *how* stories about police brutality are told, and who tells them (e.g. Freire, 1998, 2011; Shor, 1992). Students then viewed #iftheygunnedmedown photos on Tumblr, and the next day, read an NPR piece on Robert Peace’s story, told from his perspective (National Public Radio, 2014). As she reflected on these classes, Sarah wrote, “Students have been enjoying reading articles about ‘real-world’ stories that relate to the book but connect what they’re reading about to outside issues” (Sarah, Artifact in Inquiry Portfolio, 5/4/2016). Observe the return of “real-world” stories here, in a connotation that is not about preparing students with the skills or forms needed to be successful in dominant society, but rather, engaging them in discussions of these important “real-world” issues, as “active and engaged citizens” would. Specifically, this set of lessons engaged students in critical media pedagogy (Morrell, Dueñas, Garcia & Lopez, 2013), facilitating a deep look at the ways in which news media representations of police brutality manifest the broader inequities in school and society.

Sarah’s final assessment was a “Character Pitch,” in which she asked students to put it all together. Her instructions invited students to imagine that in a hypothetical new

version of the text, one new narrator will be added. She pushed students to make a “pitch” for who would be an important new narrator to include. The full text of the assignment is provided in Artifact 6.

Artifact 6. Sarah’s “Character Pitch” Final Assessment Directions

How It Went Down Character Pitch

Imagine that in a hypothetical new edition of How It Went Down, Kekla Magoon is taking suggestions for one new narrator that she will add to the book. Your job today is to “pitch” an idea for a narrator that she should include in the book. The narrator can be a character that we know exists but who we have not heard from in the book (for example, Tyrell’s father), or it can be a character that you create (for example, Jack Franklin’s lawyer).

In your notebook, you should write a pitch for a new narrator in at least 5 sentences. Your pitch should do the following:

1. Describe who your proposed narrator is.
2. Argue why it is important to include this narrator in the book and what this narrator’s voice will add to the story (or how it will change the story!).

Remember to be persuasive so that your narrator gets chosen! Some things you might consider in making your pitch persuasive:

- What voices are currently not represented in the book?
- Based on what we learned about Kekla Magoon last week, what narrator would she want in the book?
- Think about any personal experiences you might have or any news stories you might have read that relate to the book. Who was involved in those personal experiences or who was interviewed/represented in those news stories?

The final section, in which Sarah focuses on “some things you might consider in making your pitch persuasive,” really emphasized the aims of this unit. Sarah sought to get students both reflecting broadly about important voices that “are currently not represented,” and also connect to how “personal experiences you might have” and “news stories you might have read” could contribute to a compelling new perspective in the book. In this way, she could assess whether students can synthesize their

understandings of representation of voice, and the importance of personal experiences and contextual events (i.e., generative and academic themes), in shaping a compelling story.

Sarah's *How It Went Down* unit included a coherent focus around a generative theme—one that she learned, from students themselves, was important to their identities and lived experiences (Shor, 1992). In her inquiry portfolio, she summed up what was powerful about the constructs students discussed:

Through conversations about implicit bias (and stereotypes, discrimination, and prejudice), systemic racism, racial profiling, and media representation, students have examined their own race and the ways in which it has shaped their lives and how they interact with people and the world around them (Sarah, Inquiry Portfolio, 5/4/2016).

By engaging in this self-examination of how race and racism shaped students' lives, interactions, and worlds, Sarah advanced a central goal she had as an educator, to help students develop the “habits of mind” of “active and engaged citizens” by thoughtfully considering and conversing on these issues. Throughout the unit, she did so by pushing students to navigate questions of perspective and identity, as well as by introducing topical themes as they related to current events stories and issues of media representation (Shor, 1992). This particular unit, and its assessment, did not involve students directly taking action to change their communities—an aspect of Sarah's conception of justice, described in Chapter 4—but in providing students with the ability to examine and discuss critical issues of racism from multiple perspectives, Sarah might fairly aver that she is equipping them with the skills to competently do so as “active and engaged citizens.”

Discussion: Intersections of Justice and Practice in these Emblematic Examples

Taken together, the four emblematic examples presented here illustrate the ways in which the pre-service teachers negotiate the intersection of contextualized tensions, conceptualizations of justice, teaching aims related to the real world, and their students' identities and cultures in the site of their teaching practice. In other words, rather than approaching justice and practice as separate endeavors, pre-service teachers integrated them together in their day-to-day work. In this short discussion section, I refer back to the points of convergence of Social Justice Teacher Education (SJTE) and Practice-based Teacher Education (PBTE), theorized at the conclusion of Chapter 2, to highlight what teacher educators, teacher education programs, and teacher education researchers can learn from these emblematic examples of equity-minded teaching practice.

First, within each emblematic example, pre-service teachers marshalled a number of high-leverage teaching practices to enact their practice; however, they did so *within* their larger teaching aims, critical frames, and schooling context. The emblematic examples presented here illustrate two of the University of Michigan's high-leverage practices (2015). First, they illustrate "designing a sequence of lessons on a core topic," which the University of Michigan describes thusly:

Carefully-sequenced lessons help students develop deep understanding of content and sophisticated skills and practices. Teachers design and sequence lessons with an eye toward providing opportunities for student inquiry and discovery and include opportunities for students to practice and master foundational concepts and skills before moving on to more advanced ones. Effectively-sequenced lessons maintain a coherent focus while keeping students engaged; they also help students achieve appreciation of what they have learned.

In Arthur’s “Colonialism on Display” unit, for example, he helped his students “develop deep understanding” of colonialism through investigation around issues of appropriation, exploitation, and representation; he provided “opportunities for student inquiry and discovery” in the final museum controversy project. Throughout, he enabled SAILS students to “practice and master foundational concepts and skills,” specifically, the ability to marshal evidence to support one’s claims in historical writing—in the context of and in response to the tensions created by a project-based school pedagogy. The depiction of this high-leverage practice, however, understates how Arthur “effectively-sequenced lessons maintain a coherent focus while keeping students engaged” in ways that fulfilled his larger conceptualizations of justice and the aim for his teaching practice. The “coherent focus” is partly about content, the ways in which Arthur wove engaging debates on European imperialism and its implications today throughout the unit. But this coherent focus is also a manifestation of his beliefs about actions teachers can take toward justice and equity: that his contribution towards a more just world was to “maximize this delta” of students’ academic growth within his classroom, and that developing the skills at the root of this unit would better prepare his students for the skills they would need in the real world. In short, Arthur’s work is a representation of this high leverage practice; and yet, his enactment of this high leverage practice is situated in his larger teaching aims and his frames of justice. Attending solely to the enactment of this high-leverage practice, without attending to Arthur’s larger aim and frame, misses this.

The pre-service teachers in these four emblematic examples illustrated the use of other high-leverage practices, too. Regarding the related high-leverage practice “enacting

a sequence of lessons on a core topic,” Sarah’s *How It Went Down* unit shows how a teacher “represents academic content in ways that connect to students’ prior knowledge”—by virtue of her facilitation of students’ exploration of their own perspectives—“and extends their learning”—into the realms of critique of media representations of police brutality. Clayton’s development of additional scaffolds for students’ personal war narratives shows him in “adapt[ing] the sequence of lessons as needed.”

Other high leverage practices within individual lessons are evident in these emblematic examples as well. Sherwood’s use of artwork as a visual text to practice applying critical lenses is a good representation of “enacting a task to support a specific learning goal.” “In a skillfully enacted lesson,” in this case, two lesson segments applying Marxist frameworks to a mural and to a painting, Sherwood’s fieldnotes illustrated the way he successfully “foster[ed] student engagement, provide[d] access to new material and opportunities for student practice, adapt[ed] instruction in response to what students do or say, and assess[e]d what students know and can do as a result of instruction” (University of Michigan, 2015). In Clayton selecting *The Things They Carried* and Sarah selecting *How It Went Down* as the bases for their units, they exemplified “choosing and using representations, examples, and models of content,” which, when effectively done, involve a teacher considering a blend of “core ideas of the discipline, likely patterns of student thinking, and the experiences that students are bringing to the classroom.” Of course, there are other examples of high-leverage practices, as identified by TeachingWorks (2013) and the University of Michigan (2015). The point is that these

emblematic examples illustrate how pre-service teachers can enact high-leverage teaching practice *within the larger project of* enacting their teaching aims, in relation to their conceptualizations of justice, and in response to their teaching context. This relates directly to the first point of convergence discussed at the end of Chapter 2: teacher educators and teacher education programs ought to support pre-service teachers in specifying a larger aim for their teaching practice, including and beyond entering a profession and facilitating student learning, because those conceptualizations can guide effective design and enactment of lessons and units in their teaching practice, and the marshalling of particular high-leverage practices to achieve those aims.

One interesting high-leverage practice to single out is that of “composing, selecting, adapting quizzes, tests, and other methods of assessing student learning of a chunk of instruction” (University of Michigan, 2015). Looking across these four emblematic examples, Arthur engaged SAILS students in an authentic assessment of designing a museum exhibit to navigate issues of power and representation; Clayton had Kissinger students write personal war narratives, incorporating techniques that allowed them to play with the “happening truth” and “storytelling truth”; Sherwood had students at Covello write analytic essays employing critical lenses to *The Great Gatsby*; and Sarah had students at the Foundry School make a “character pitch” to navigate issues of voice and perspective in the text. To different degrees, each pre-service teacher designed a form of authentic assessment, asking students to construct knowledge, using disciplinary forms, on real-world problems (Newmann, King & Carmichael, 2007). Yet it is important

to observe how these assessments go beyond the ways in which designing assessments are described as a high-leverage practice:

Effective summative assessments provide teachers with rich information about what students have learned and where they are struggling in relation to specific learning goals. In composing and selecting assessments, teachers consider validity, fairness, and efficiency. Effective summative assessments provide both students and teachers with useful information and help teachers evaluate and design further instruction. Teachers analyze the results of assessments carefully, looking for patterns that will guide efforts to assist specific students and inform future instruction (University of Michigan, 2015).

Surely, the assessments designed by the pre-service teachers in this study provided “rich information” about students’ mastery of “specific learning goals”—namely, incorporating historical evidence, storytelling techniques, critical frameworks, and analysis of multiple perspectives. Beyond this, however, these assessments were designed with considerations beyond “validity, fairness, and efficiency”; they were designed in ways were undergirded by their particular conceptualizations of justice, and which provided opportunities for students to demonstrate mastery in readiness for or critique of the “real world.” An important omission, however, is the absence of assessments which, in and of themselves, engaged students as change agents of the world. In the future, it is worth exploring ways in which social justice-minded educators who seek to develop in their students the ability to critique and change the world—like Charlotte and Sarah—can be supported in designing assessments of learning that engage students directly in real world action (Picower, 2013).

Going beyond the foregoing discussion—of pre-service teachers enacting particular high-leverage practices in service of their larger aims—it is important to

acknowledge the ways in which these pre-service teachers enacted one of McDonald's proposed social justice high leverage practices. McDonald (2010) lists "developing cultural knowledge of students" as one of her social justice high-leverage practices; TeachingWorks (2017) has taken this up as "learning about students' cultural, religious, family, intellectual, and personal experiences and resources for use in instruction." This practice, which dovetails closely with Villegas and Lucas' (2002) fifth strand of educating culturally responsive teachers ("learning about students and their communities"), is evidenced most clearly by Sarah's formulation of her "How It Went Down" unit. In positioning herself as a learner from her students, and of them as experts in their own experiences, Sarah developed and implemented a unit that leveraged students' desires to investigate issues of race and racism that mattered to them personally. Across my interviews, other pre-service teachers discussed the specific practices they used in order to learn about their students' identities and cultures, which are not produced in the findings here. The main point is that pre-service teachers across these emblematic examples sought to enact their teaching in ways that was contextually and culturally relevant to their students, the second point of convergence between SJTE and PBTE hypothesized in Chapter 2.

Additionally, it is important to clarify the relationship between the emblematic examples, presented here, and the instruction provided by Penn's Teacher Education Program. More specifically, it is important to dispel the two zeniths of interpretation which might arise from looking at the units of instruction, presented here. First, it does not seem accurate to suggest that pre-service teachers conceptualized and implemented

these emblematic examples wholly apart from any influence of the teacher education program on their knowledge and skills as emerging teachers. In these examples, we see pre-service teachers draw on numerous conceptual and practical tools (Grossman, Smagorinsky & Valencia, 1999) from their university-based coursework, including the use of structured academic controversies, historical thinking skills, backwards design, critical lenses, and reader response theory. Absent their teacher education coursework, pre-service teachers might not have had exposure to these conceptual and practical tools, to leverage in the particular contextual ways which met their academic and larger aims as effectively as they did for their students. Additionally, they leveraged practitioner inquiry approaches, taught by the university, to both surface the tensions they were experiencing and develop these approaches to practice to respond to them.

However, it does not seem appropriate to suggest that the pre-service teachers' practice, detailed in this finding, is simply an instrumental application of techniques taught in the university-setting. The diversity of pre-service teachers' larger conceptualizations of justice and practice, and the diversity in the contextual features of their students and classrooms, illustrate that there is much in these emblematic examples that illustrates each individual pre-service teacher's unique approaches to effective teaching, for their particular students. Rather, it seems important to acknowledge the ways in which pre-service teachers, in these emblematic examples, successfully leveraged the conceptual and practical tools taught in the teacher education program, for their own aims, given their students' strengths and needs. This appears to be an example

of a teacher education program working successfully to prompt the development of thoughtful future professionals, not overly-similar teachers-as-technicians.

Last, it is important to acknowledge the ways in which pre-service teachers' different conceptualizations of justice remained as critical frames that undergirded their practice, even if they seemed to be invisible. To be sure, pre-service teachers made conscious decisions to prompt critical reflection on issues of equity and justice within these units. The topical and generative themes that they built into their units—from investigations of imperial appropriation, to protests against U.S. military actions, to Marxist frameworks, to media representations of police brutality—illustrate intentional choices pre-service teachers made to take their students down different roads to critical thought (Shor, 1992). And yet, two pre-service teachers characterized the role that their conceptualizations of justice played in their work largely in terms of its invisibility. Arthur, at one point, called a “backdrop” to his work. He felt the constructs related to justice that we discussed in our justice-oriented School, Society and Self were providing “background and structure to gird your like gut as a, as a teacher” (Arthur, Interview, 2/23/2016). Arthur continued by related it to the everyday work of teaching:

negotiating those kinds of situations where you might be trying to parse through whatever the problem of the day is with a student or a curricula, that reading that we did over the summer and the discussions that we had, even about the history of education, um, are helpful in thinking about the mo--, the most basic questions, what do I want out of this unit? What do I want out of this student? Um, this student is here, I want them to be here, where is it appropriate to meet them? Um, and, it's, it's those basic questions that the teacher has to answer 100 times a day, um, that our work over the summer helps to inform (Arthur, Interview, 2/23/2016).

Here, Arthur situates his conceptualizations of justice as “background and structure to gird your gut,” playing a role as a “backdrop” to one’s day-to-day teaching, but helping to “inform” these everyday questions of curricula, relationships, and expectations. Sarah expressed a similar notion by characterizing it as “implicit” in her work (Sarah, Interview, 2/23/2016).

The way that Arthur and Sarah situate their conceptualizations of justice in relation to their practice matches Schön’s (1983) construct of “knowing-in-action.” These guiding beliefs and understandings are things which the pre-service teachers “do not have to think about...prior to or during their performance,” and “are often unaware of having learned to do these things; we simply find ourselves doing them” (p. 54). This may be an important point, because in my practice as a teacher educator I have noticed that pre-service teachers often understand social justice teaching in terms of concrete choices of content and pedagogy that always have to be turned “on.” While it is important for social justice educators to make conscious decisions about their curriculum, pedagogy, and beyond-the-classroom activism (Picower, 2013), it is also important to recognize the extent to which one’s conceptualizations of justice and practice may become an “implicit” “backdrop,” an aspect of knowing-in-action as practitioners. Elsewhere, I have referred to this as a “praxident,” in that these values deeply held by teachers are lived in the action of their day-to-day work (Schiera, 2014). This observation about values-in-enactment is an appropriate mirror to the end of Chapter 4 on conceptualizations: if being and becoming a social justice educator requires conceptualization of one’s work as related to and impacting on the larger social fabric in some way; these four emblematic

examples illustrate pre-service teachers living out their conceptualizations in the context of doing their very best work, within the parameters of their content area, in the context of tensions that emerged from their classroom and school contexts, in service of their particular students' strengths and needs. If pre-service teachers can be convinced that their conceptualizations of justice are not a separate, distinct body of formal theory ("how will I use this?"), but rather, a form of knowing-in-action that is "implicit" in the decisions they have to make "100 times a day," then supporting the development of social justice educators will become about taking an inquiry stance (Cochran-Smith & Lytle, 1999) on their practice, what Sherwood characterized as "critically assessing pedagogical practices in order to activate education as a means of social change towards equality and justice."

CHAPTER 6

CONCLUSION AND IMPLICATIONS: TOWARDS A COMMUNITY OF PRACTICE OF TEACHERS AND TEACHER EDUCATORS

In this practitioner research dissertation study, I have endeavored to understand how pre-service teachers conceptualized the nature of justice and equity in relation to their practice, how they sought to enact it in their pre-service teaching context, and what tensions arose in this process. Across the last two chapters, I have presented and discussed four findings to this end:

Finding 1: All pre-service teachers had a macro-level understanding of the inequities of society, but they varied in how teachers conceptualized taking action towards justice.

Finding 2: All pre-service teachers related the aims of their teaching to the “real world,” but varied in whether this aim related to preparing students for the real world, or pushing them to critique and transform it.

Finding 3: Pre-service teachers emphasized particular conceptual tensions that occurred at the intersection of the particular nature of their school context as well as their particular conceptualizations of justice and practice.

Finding 4: Pre-service teachers demonstrated creative enactment in designing and enacting units of instruction which resolved contextual tensions, reflected their conceptualizations of justice, and fulfilled their aims of their teaching practice.

These findings reflect the very best of the possible intersections of justice and practice, Social Justice Teacher Education (SJTE) and Practice-based Teacher Education (PBTE). To the former, they illustrate how each pre-service teacher in this study both understood the larger macro-level structures that shaped their individual work as teachers, and also narrated their aims for their teaching to respond to the inequities in society in different

ways. Whether they emphasized closing the classroom door to ensure students left better prepared to navigate the world, or breaking down boundaries between school and the world so that the classroom could be a place of social critique and social change, the pre-service teachers here related the work of teaching to the aims of not just schooling but also society. Stated in this way, all seven participants are emerging social justice educators, whether they would label themselves thusly or not.

To practice, pre-service teachers' endeavors to enact these aims illustrate the complexity of teaching as a practice, one which cannot be reduced to atomistic set of behaviors, but instead, is complex, unnatural, and creative work (Ball & Forzani, 2011). Even as novice teachers, they drew on the conceptual and practical tools (Grossman, Smagorinsky & Valencia, 1999) from their university-based coursework to design and enact units of instruction that responded to their students' needs, their teaching aims, and the tensions of their context. Returning to the conceptual framework presented in Chapter 2, their work illustrates two points of convergence between SJTE and PBTE. First, the pre-service teachers' work illustrates the ways in which teachers' aims can be meeting places between conceptualizations of justice and practice. Second, their units can be seen as representations of practice (Grossman et al., 2009)—at least, proficient representations of novice practice—which illustrates the integration of culturally responsive teaching and social justice education into the enactment of one's day-to-day teaching practice. This study—along with its limitations—points to important implications across the multiple levels of the intersections of justice and practice, as well as future directions for research.

Implications and Recommendations

In Chapter 1, I introduced this study in reference to four different “levels” at which one might investigate the intersection of justice and practice in teacher education (depicted in Figure 1). The findings of this study carry implications for each of these levels as well. In this section, I return to each introductory vignette to extrapolate implications of the findings and discussion in this study for each level.

At the first level is the pre-service teacher themselves. As the findings in this study show, pre-service teachers integrated beliefs, values, and practices together in context: their particular conceptualizations of justice, as well as the aims of their teaching practice, interact with their school context, their classroom context, their students’ identities and needs, and their curricular realm. Their job is to put this together. As discussed in the first vignette of Chapter 1, pre-service teachers leveraged a “bigger picture” purpose to orient those goals. But, as Sarah’s observation of a pre-service teacher from a different program reminds us, not all teachers leverage this understanding:

she had not thought about like the bigger picture of like how what she was doing was gonna influence students outside of, or influence their lives outside the classroom or have any effect outside of school (Sarah, Interview, 2/15/2016).

For pre-service and in-service teachers, the findings in this study remind us that our conceptualizations of justice and practice play a powerful role in orienting our work. And yet, there is a difference between them being “espoused theories” versus “theories-in-use,” as Argyris (1991) observes. In the pressures of the day-to-day of teaching, one’s values and orientations can become muddled or obscured by the thousands of decisions one must make every day as a practitioner. Thus, it is important for teacher education

courses to provide spaces for pre-service teachers to name their mission and vision, and return to it regularly. Sarah noted that developing her students into “active and engaged citizens” was a “tagline” her students heard across her teaching; this “espoused theory” was also a “theory-in-use” in that it truly did guide the root of many of her lesson-to-lesson and unit-to-unit choices, as evidenced in her *How It Went Down* unit. Spaces in which pre-service teachers can engage in this intentional reflection, and develop knowledge-of-practice (Cochran-Smith & Lytle, 1999) in this way, are essential for these important aims being lived, day in and day out.

There is a case to be made that being able to integrate one’s conceptualizations of justice and practice and the actual enactment of that practice is developmental, and that a novice cannot combine all of these aims at the same time. This lies at PBTE’s emphasis on finding practices that are the right “grain size” (e.g., Forzani, 2014; Ball & Forzani, 2011), as well as the notion of engaging pre-service teachers in approximations of practice before engaging in full-scale practice (Grossman et al., 2009). Consider the ways in which Sherwood emphasized this point:

Like, cuz, to a certain extent when you’re building your comfort, you’re kind of like performing what a, a teacher looks like in your head, do you know what I mean? [AJS: Yeah] Uh, and it’s just kind of something that I mentioned before, when you try to incorporate new ideas when you’re comfortable with the old ideas, I guess [AJS: Yes] if that kind of makes sense. Uh just like, in your position, at the front of the class, doing your day-to-day things, uh you, there needs to be a level of comfort before you’re conscie--, like, I mean I don’t want to say before you’re conscientiously doing things, you try to do things conscientiously all the time. [AJS: Right] But, you, when you’re more comfortable, it’s easier to be more mindful (Sherwood, Interview, 4/5/2016).

Here, Sherwood emphasizes the development of practice—trying to “incorporate new ideas” requires a “level of comfort” before you can “conscientiously” do things. In saying this, he is observing the need to develop comfort in one’s practice before one can be “conscientious” or “mindful”—in other words, be mindful of the implications of one’s practice for justice and equity. However, when he emphasizes the ways in which the developing teacher is “performing what...a teacher looks like in your head,” he reminds us that teachers enter the profession with implicit aims and frames *already* (e.g., Lortie, 2002). Unless one is critically reflective about these images, they may reproduce inequities in this “performing” while they build up their practice. As the findings for this study show, pre-service teachers did have pretty clear conceptualizations of what teaching for justice meant to them, and what the aims of their practice were in relation to the real world. This may be particularly challenging to do, especially when the development of teaching practice is new (Feiman-Nemser, 2001). An implication of this study for pre-service teachers seems to be that they need structured opportunities to reflect on whether their espoused theories about the purpose of their teaching and its relation to the “bigger picture” are matching their “theories in use” when they are at “the front of the class” doing “day-to-day things.”

A second level of implications fall to teacher educators like myself. I embarked on this practitioner research study in order to better understand how pre-service teachers negotiate the relationship of justice and practice *so that* I can more effectively prepare future cohorts of pre-service teachers. In teaching a social justice-oriented foundations course, School, Society, and Self, I felt very sensitive to Arthur’s question, “this is great

to know, but how will I use it?” One starting point is to be clear about exactly what “it” is. As Adrienne pointed out in our final focus group, multiple definitions of social justice in education exist, and it would be helpful to name these explicitly. Teacher educators like myself need to critically examine their own teaching practice along the same lines as this study. What particular conceptualizations of justice do I name, explicitly and implicitly, in my School, Society and Self course? In which realms do I imply action is possible? In which ways do these conceptualizations align with the ways in which I position the purpose of teaching practice? As I had initially conceptualized it, this dissertation study would explore questions of my conceptualizations and enactment as a teacher educator in parallel to those of the pre-service teachers. As Freire (1998) explains, to teach is to “search and re-search,” and I truly do believe that “I teach because I search, because I question, and because I submit myself to questioning.” Ultimately, the scope of this dissertation became too big for me to pursue both questions simultaneously, and I felt that it was more important to rigorously investigate my students’ conceptualizations and enactment, first, so as to more intentionally inform my practice. Nevertheless, as teacher educators, we must submit ourselves to the same form of questioning at the convergence of justice and practice as we invite our pre-service teachers to investigate for themselves.

At the third level, that of teacher education programs, one implication of this study emanates from the points of convergence between SJTE and PBTE, discussed at the end of the theoretical framework in Chapter 2. Simply put, to blur the boundaries between foundations and methods courses, and justice- and practice- emphases, all

instructors across a teacher education program must become proficient blending justice and practice. Social foundations instructors, like myself, must identify social justice high-leverage practices (McDonald, 2010) that pre-service teachers find important in their placement contexts, and then teaching them using a pedagogy of enactment like representation, decomposition, and approximation to teach those practices (Grossman et al., 2009; Grossman, Hammerness & McDonald, 2009). This would answer the question in Vignette 3, “What are practices and components of practice that have implications for diversity and equity?” At the same time, however, content-specific methods instructors must make space for pre-service teachers to discuss their aims, as well as analyze practice from critical frames, situating micro-level teaching practices in relation to macro-level societal forces, in their teaching of teaching practice. The science methods professor must not only represent, decompose, and enable student to approximate leading a lab demonstration; they must also be well-versed at the ways in which teachers’ choices have implications for issues of justice and equity.

The findings in this study make plain that pre-service teachers blur these boundaries themselves. The conceptualizations of justice and practice they enter their program with, and investigate in social foundations courses, undergird how they seek to enact instructional practice in their particular school contexts. As the instructor of a justice-oriented social foundations course, I can engage my pre-service teachers in the processes of representation, decomposition, and approximations of social justice high-leverage practices like participating in a faculty meeting to interrupt an unjust English-only policy (McDonald, 2010; Grossman et al., 2009). A methods instructor, already

engaging pre-service teachers in the high-leverage practice of “leading whole class discussions of content” (University of Michigan, 2015) can incorporate pre-service teachers’ conceptualizations of their teaching aims, alongside a critical examination of relevant macro-level structures to enacting this practice as a critical frame, as conceptual tools (Grossman, Smagorinsky & Valencia, 1999) relevant to the representations, decomposition, and approximations of this practice (Grossman et al., 2009). Again, the findings suggest that pre-service teachers’ conceptualizations and enactments are fluidly related; teacher education programs need to ensure a similar degree of continuity throughout the conceptualization and enactment of their program’s practice, too.

The findings of this study suggest one additional implication for teacher education programs: the need to differentiate for pre-service teachers’ different needs. Culturally responsive teaching emphasizes the ways in which students’ prior experiences and understandings are critical building blocks for learning (e.g., Nieto, 2010); this is clearly true for pre-service teachers as well. It does not seem to be an accident that Sherwood, who had prior knowledge of constructs related to critical theory, was able to conceptualize his action as a teacher more broadly, as a “public intellectual” (Giroux, 1987) who sought to engage his students in “reading the word and the world” (Freire, 1987). (Accordingly, Sherwood designed instructional units to facilitate students developing critical consciousness by applying critical theories.) It also does not seem to be an accident that Arthur, a newcomer to critical theory with fewer prior experiences to support theorizing a response against macro-level injustices “epic in scale,” saw the most efficacious response as focusing doggedly on ensuring a “baseline of academic

excellence” for the students in his classroom, so that they had the skills to succeed in the real world. (Accordingly, Arthur designed instructional units to ensure his students left his care with these important skills for success in the real world.) Clearly, Sherwood and Arthur entered with different degrees of experience. When students enter a classroom with different levels of understanding and different prior experiences to a topic, culturally responsive teachers use those as resources to meet each student where they are, and provide each the instruction that they need. To the extent that teacher education programs recruit teachers broadly, providing differentiated learning opportunities for both justice and practice may be an important consideration for meeting each teacher’s needs as a social justice educator.

Lastly, this work has implications for future research at the intersection of justice and practice. It aims to reinvigorate the conversation initiated by McDonald (2010), wondering about whether social justice high-leverage practices are a fitting starting point for conceptualizing an overlap between justice and practice. As the points for convergence suggested in Chapter 2 demonstrate, identifying social justice high-leverage practices is just one of the possible meeting places between SJTE and PBTE. As the findings on enactment in Chapter 5 show, pre-service teachers’ conceptualizations of justice and practice emerged in their student teaching in complex ways, which suggest expanded opportunities beyond naming social justice high-leverage practices to take up the intersection of justice and practice in research on teacher education. In the next section, I identify such potential directions for future research.

Directions for Future Research

Several future directions for research emanate from the findings and limitations of this study. First, perhaps most importantly, these findings help draw initial connections between conceptualizations and enactment. More research can be done on the process by which pre-service teachers navigate these tensions of enactment, and the process by which they develop the ability to integrate conceptualizations in the context of their practice across the year. In this sense, a study more closely grounded in the “day-to-day” work pre-service teachers do to integrate understandings of justice, conceptualization of their teaching aims, in the particular contexts of their classroom and school contexts, can shed light on how this process plays out. Such a study might help surface social justice high-leverage practices (McDonald, 2010) that emerge regularly in school contexts as well. Additionally, a study more focused on developmental trajectories of conceptualizations and enactment across the year can help shed light on teacher growth in the domains of both conceptualization and enactment.

Future directions for research should also include a wider range of pre-service teacher participants. As I narrated in the limitations portion of the methodology chapter, initial choices led to participant selection incorporating English and Social Studies secondary teachers only. Future research should explore how mathematics, science, and teachers of other subject areas—as well as teachers at the elementary school and middle school level—conceptualize and enact the relationship between justice and practice. Additionally, as discussed in Chapter 3 as well as Chapter 4, the whiteness of the participants in this study reflected the whiteness of Penn’s Teacher Education Program as

well as the whiteness of the teaching force generally. Future research needs to account for the development of aspiring teachers of color in teacher education programs broadly (Montecinos, 2004), as well as their conceptualizations of justice and equity and their endeavors to enact it in their teaching practice. It is critical that the voices and perspectives that emerge from their epistemic privilege are not relegated to a “silenced dialogue” in teacher preparation (Anderson, 2015; Delpit, 1988); however, it is important to acknowledge, as Gist (2014) does, that preparing aspiring teachers of color for culturally responsive teaching is still an area of need in practice, and thus an important area of future research.

Lastly, practitioner research by teacher educators on our own conceptualizations of justice and practice, and the ways in which we enact it in our university-based classrooms, is a critical realm for future research. As noted earlier, a parallel set of research questions initially planned to investigate my teaching conceptualizations and enactment, in tandem with that of pre-service teachers. Such a study would be an important blend of practitioner research methodologies (e.g., Cochran-Smith & Lytle, 2009; Zeichner & Noffke, 2001) as well as design-based research studies (e.g., Cobb et al., 2003) in order to leverage the theoretical points of convergence between SJTE and PBTE and the experiences and expertise of pre-service teachers and teacher educators, who live this every day in their teaching practice (and praxis). Such a rethinking of the relationship between research and practice might also involve more participatory research methodologies, with teacher educators and pre-service teachers co-investigating their

conceptualizations and enactment together. I describe this aim and arrangement in the next and last section.

Towards a Community of Praxis of Social Justice (Teacher) Educators

Though the development of justice and expertise in practice are lifelong endeavors, the pre-service teachers in this study demonstrated that they were able to live their conceptualizations of justice and aim for their practice in the real world context of students, families, schools, and neighborhoods. Further, they did so through critical praxis, leveraging the knowledge and skills gained towards the transformation of schools and society. As I have noted in the last section, teacher educators, teacher education programs, and teacher educator researchers need to be engaged in a similar process of critical praxis (Freire, 1998, 2010). Adopting an “inquiry stance” on their own practice, teacher educators, program administrators, and researchers must also be surface their particular conceptualizations of the relationship between justice and practice, and investigate how they enact this in their practice—whether that be the practice of teacher educators, the practice of admissions to teacher education programs, or the practice of teacher education research. Not only should stakeholders in teacher education at all levels do this; this is something that stakeholders in teacher education might do *together*. I believe the appropriate appellation for this learning environment is a *community of praxis*.

By community of praxis, I imply two features. First, from the sociocultural frame, I imply a “community of practice” (Wenger, 1998) in which participation in the community (of pre-service teachers, of teacher educators, of program administrators, of

education researchers) develops one's identity as a justice-oriented practitioner, and enables one to practice their practice in a justice-oriented way. And second, across these many differently-positioned participants, I imply a collective "co-investigation" of issues of justice and equity in teaching and teacher education—a "praxis" that entails engaging in this critical reflection, together, and then acting on this reflection towards more just outcomes (Freire, 1998, 2011).

As Wenger (1998) notes, all communities of practice have three dimensions: mutual engagement, a joint enterprise, and a shared repertoire. These three dimensions look particular ways in a community of praxis approach to teacher education. First, on mutual engagement, a community of praxis expands the conceptualizations of who teaches and who is taught, who researches and who is researched, to engage all in this process of critical inquiry. In addition to pre-service teachers and teacher educators, students, parents, in-service teachers, administrators, and community members are all engaged "in actions whose meanings they negotiate with one another" (Wenger, 1998, p. 73). This negotiation comes through the Freirian notion of "co-investigation," which situates all as equally knowledgeable and collaboratively engaged in knowing and changing school and society. For pre-service teachers specifically, their traditional roles of students-at-a-university and apprentice-teacher-in-a-school (e.g., Grossman et al., 1999) can be transformed. As Freire (2011) says, "through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers" p. 80).⁹ These are the re-situated, mutually supportive

⁹ To my knowledge, only Morrell and Collatos (2002) have studied a program in which students in an urban high school are positioned as teachers of novice teachers.

roles where all are teachers and learners, and we can all help each other investigate our conceptualizations of and actions toward a more just society.

Given this relationship, both teacher educators and pre-service teachers are “jointly responsible for a process in which all grow” (Freire, 2011, p. 80). This joint responsibility, as Freire puts it, mirrors Wenger’s notion of a “joint enterprise,” which, in a community of critical praxis, involves all stakeholders in action and reflection towards a more just society. For pre-service teachers specifically, this entails the beginnings of their engagement in the lifelong project of becoming a social justice educator—and in the findings of this study, it is evident that many pre-service teachers have already begun to chart this lifelong path in the day-to-day work they do as educators. In service of this, many “shared repertoires” are called upon: pedagogies of enactment, problem-posing, dialogue, and teacher inquiry in service of praxis. It is through these shared repertoires that both pre-service teachers and teacher educators pursue their joint enterprise of social justice education.

One final coda is appropriate, and given our focus on justice and practice, it is appropriately two-fold. From a sociocultural frame, a communities of praxis approach aligns with the twin developments of participating in a community of practice: “developing an identity as a member of a community and becoming knowledgeably skillful are part of the same process” (Lave, 1991, p. 65). Pre-service teachers, as “newcomers,” are simultaneously engaged in the development of socially just teaching practices, and with development come to take on the identity of “social justice educators.” I, as a teacher educator, am still developing as a social justice (teacher)

educator, learning how to better support them in that process. Second, from a critical frame, pre-service teachers and teacher educators are engaged as “co-investigators.” For teacher educators like myself may be “more-knowing others” or “oldtimers” when it comes to conceptualizing justice and practice—but we are also engaged in the ongoing process of developing the conceptual and practical tools to orient our teacher education practice towards justice. At the overlap of these sociocultural and critical frames, in the intersection of justice and practice, I, too, am still becoming a social justice educator.

APPENDIX A

EDUC 544, School, Society & Self Syllabus

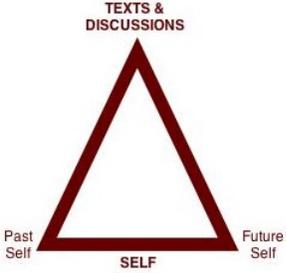
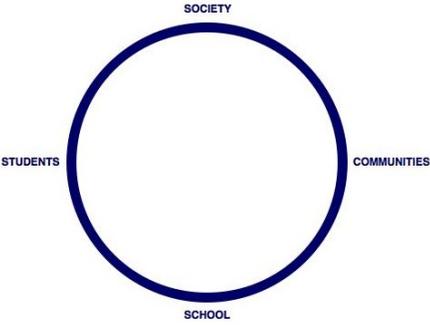
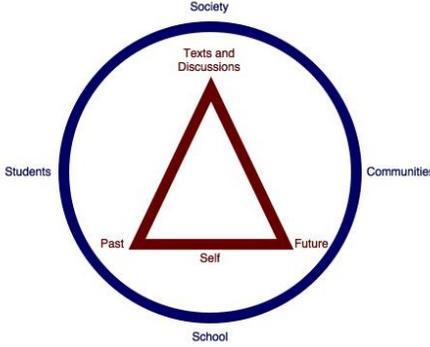
EDUCATION 544: SCHOOL, SOCIETY, AND SELF *Summer 2015*

<p><u>EDUC 544.920</u> <i>Mondays & Wednesdays, 9:00-12:00</i> <i>GSE Room 200</i></p> <p><u>Instructors:</u> <i>[Jeffrey]</i> <i>[Samuel]</i></p>	<p><u>EDUC 544.923</u> <i>Mondays & Wednesdays, 9:00-12:00</i> <i>GSE Room 203</i></p> <p><u>Instructors:</u> <i>[AJ]</i> <i>[Amanda]</i> <i>[Elaine]</i></p>
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I. Course Description

In this course, we will explore the ways in which American schools have been molded by the social, political, economic, cultural, and ideological forces in society at large, with a particular focus on the tensions between the promise of the American dream and the realities of urban public education. A particular focus will be on the question of justice – and what it would take to provide a just education for all. First, across the course, we explore the reciprocal relationship that exists between schools, society, and oneself, noting that in these relationships there are opportunities for reproduction or transformation. Second, across the course, we explore macro- and micro-influences on teaching and learning that influence school, society, and ourselves. In particular, we look at the historical, political, legal, economic, social, and cultural forces that shape ourselves and our worlds as practitioners, and investigate the role that race, gender, socioeconomic status, sexuality, and ability play in these settings. Last, as we engage in these conversations across the course, we seek to create a community of practice of justice-minded teachers, driven by the belief that we are all co-learners in our endeavor as teachers and as citizens, and that we are all co-equals in our participation in publics in a democratic society.

II. Essential Questions

	<ul style="list-style-type: none"> • How have my beliefs, experiences, and positionality shaped my understandings of school and society? How might they shape my future practices as a teacher?
	<ul style="list-style-type: none"> • How do macro and micro societal forces shape the schools and communities we teach in, and the students that we teach? • What kind of student, family, and community support is necessary to create positive teaching and learning spaces?
	<ul style="list-style-type: none"> • What do I need to be a successful practitioner as a teacher and learner in the contexts of where I work and live? • How should our work as urban educators take into account the histories, economies, politics, cultures, and people of the communities in which we teach? • How can we as individuals, in our work with students, schools, and communities, be forces for reshaping a democratic society?

III. Course Expectations and Materials

A. Attendance and Participation

- This course requires the active physical and intellectual participation of each of us. This means that your careful reading of, and responses to, the assignments as well as your preparation of meaningful questions for class is expected and required. You may be called upon to lead small or larger group discussions.
- You are expected to attend every class and to arrive on time. Your attendance is viewed as a sign of respect for both the instructors and your colleagues.
- Similarly, when you are in class, you are a key member of our classroom learning community. Please use your technological devices conscientiously for educational

purposes only (small group tasks, notetaking, etc.), and please make sure cell phones are turned off.

- If an emergency prevents you from coming to class or arriving on time, an effort should be made to contact the instructor prior to the class.

B. Building Community

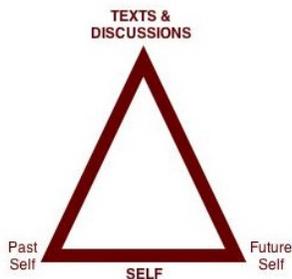
The nature of the content in this course involves dialogue about areas in which there may be active disagreement-- for example, issues of race and racism; gender and sexuality; directions for school reform. It is important that each of us takes responsibility for creating a safe environment in which respectful and honest dialogue can occur. This does not mean that we cannot or should not challenge one another on important issues because, when done respectfully, this can be a powerful learning tool. It does mean that our classroom must be a space in which we can discuss our differing beliefs and questions without fear of judgment, and recognize that each of us may be trying out new ideas, and may make mistakes. We will need to be respectfully tentative about the stance and questions of each other, realizing that each of us has unique experiences and perspectives on the world.

C. Engagement with Readings

Course readings will be posted on Canvas, under both Files and Modules (CHECK THIS). JIGSAW READINGS? The assigned readings for each class have been carefully chosen to provide a broad framework for considering issues of school, society, and self. You are expected to thoughtfully consider the concepts presented. You do not have to agree with the ideas presented; critique is encouraged and expected. But we do ask that you challenge yourself to consider how multiple perspectives can fit with your current understandings, and inform your future work as a teacher.

V. Course Assignments

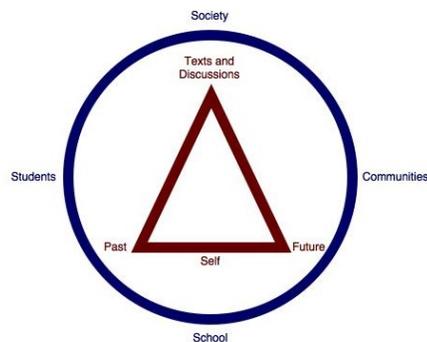
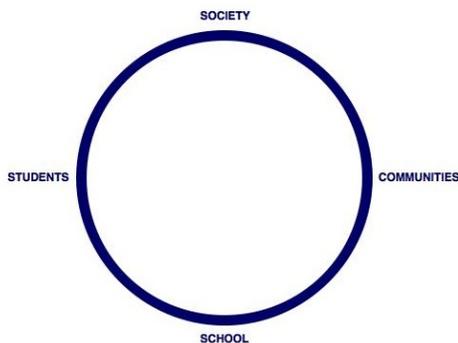
A. Educational Autobiography - Because “we teach who we are,” as Parker Palmer writes, this assignment asks you to reflect on your educational experiences growing up prior to coming to the class. You will write a table of contents that captures your K-12 educational trajectory, and then choose one of those chapters to write, in narrative form. Further directions, available at this [link](#), were distributed prior to class. **Due Friday, July 3, 11:59PM, to [EMAIL]**



B. School, Society, and Self Journal - This ongoing journal is a space for processing your thoughts about the issues we discuss in class as they relate to yourself and your

future practice as a teacher. As such, it is a “triangle” sort of assignment. Your journal is both a means of capturing your evolving understandings for reference in other assignments in the class, as well as an end in itself, documenting your journey. You will complete one journal for each class session. The two options for the format of the journal, as well as more details about the grading of the journal, are found at this [link](#). Your instructors will provide you with specific details about how and when to turn in your journals.

C. Ethnographic Neighborhood Study - This assignment is meant to begin your journey learning and reflecting on the particular school and neighborhood you will be student teaching in the fall. In groups based on your field placement, you will consider who your students and families are, what forms of capital (Yosso) and funds of knowledge (Moll et al.) students bring from their families and communities to their education every day, and what assets in the nearby neighborhood can connect to and support the learning that happens inside classrooms. Learning experiences throughout the summer will scaffold your engagement with the community, including your initial neighborhood tour, as well as building ethnographic skills for engaging with members of the school and neighborhood community. As a group, you will produce a Weebly web page to share these new understandings, and share it out at the culminating summer event with the cohort. See this [link](#) for more information. **Due Thursday, August 13, 2015, by 3:00PM, at the end-of-summer culminating event.**



D. My Teaching Mission, Vision, and Trajectory - In concluding the course, we would like you to look back on your trajectory up to and through the course, and forward into your particular Philadelphia school placement for student teaching. Accordingly, we ask you to conceptualize a "Part II" of your educational autobiography -- this time capturing the teaching half of your educational autobiography. This part has three chapters, each being 3-4 pages double spaced, focusing on the three dimensions of our course. See this [link](#) for more directions. **Due Wednesday, August 19, 2015, by 11:59PM, to Canvas.**

V. Grading

Your grade is determined by the weighting the four assignments by the percentages:

- A. Educational Autobiography - 100 point assignment, worth 10% of your overall grade
- B. Journals - 15 points each, 150 points total, worth 30% of your overall grade
- C. Ethnographic Neighborhood Study - 100 point assignment, worth 30% of your overall grade
- D. My Teaching Mission, Vision and Trajectory - 100 point assignment, worth 30% of your overall grade

Based on those weighted assessments, a final course grade will be determined. The breakdown of percentages is as follows:

100% = A+; 94%-99%=A; 90%-93%=A-; 88%-89%=B+; 84%-87%=B; 80%-83%=B-; etc.

PLEASE NOTE - Our view of our relationship, first and foremost, is as fellow practitioners interested in being effective teachers and change agents in schools and society. The central purpose is in capturing and advancing your evolving understandings of school, society, and self, as an aspiring teacher first and foremost. Our approach as instructors, both in class and in our responses to any assignments, is to write to you as fellow practitioners first, our experience working in schools and engaging in society on these issues. Grading is a secondary response, and placed in a secondary place (in Canvas), to this ongoing reflection and dialogue. We strive to make expectations for assignments as clear as possible, and rubrics for grading available for all assignments, so that you can engage at your best as a future teacher and as a graduate student.

VII. Course Lessons, Readings, and Assignments

WEEK 1: NARRATIVES AND COUNTERNARRATIVES OF "URBAN" EDUCATION

Class 1 (Mon. July 6)
Images and Realities of Urban Schools, Teachers, and Students
Required Readings: <ul style="list-style-type: none">• Su (2009), Introduction to <i>Our schools suck: Students talk back to a segregated</i>

nation on the failures of urban education

Jigsawed Films:

- *Blackboard Jungle* (1955)
- *Dangerous Minds* (1995)
- *Freedom Writers* (2007)

Assignments Due:

- Journal #1

Class 2 (Wed. July 8)

Structuring Cities, Structuring Schools: Place and Power in Urban Education

Required Readings:

- Massey & Denton (1998), *American apartheid* [Ch. 2: The Construction of the ghetto]
- Lipman (2011), *The New political economy of urban education: Neoliberalism, race, and the right to the city* [Ch. 2: Neoliberal urbanism and education reform]
- Yosso (2005), Whose culture has capital?

Assignments Due:

- Journal #2

WEEK 2: THE MISSION OF PUBLIC EDUCATION: HISTORY, PURPOSE, BARRIERS

Class 3 (Mon. July 13)

Purpose and History of Public Education: What and Who is Schooling For?

Required Readings:

- Labaree (1997), Public goods, private goods: The struggle over American educational goals
- Oakes & Lipton (2003), *Teaching to change the world* [Ch. 1: Schooling: Struggling with history and tradition]
- School District of Philadelphia (2015), [Action Plan 3.0](#) [focus on PDF pages 1-13]

Assignments Due:

- Journal #3

Class 4 (Wed. July 15)

Social Construction of Difference and Social Reproduction of Inequities
<ul style="list-style-type: none"> • Anyon (1980), Social class and the hidden curriculum of work • MacLeod (1987), <i>Ain't no makin it: Aspirations and attainment in a low-income neighborhood</i> [Ch. 2: Social reproduction in theoretical perspective] • Tyack (2003), <i>Seeking Common Ground</i> [Ch. 4: Thoroughly trained in failure: Mismatch of pupil and school]
Assignments Due: <ul style="list-style-type: none"> • Journal #4

WEEK 3: IDENTITY AND CULTURE IN SCHOOLS, SOCIETY, AND SELF

Class 5 (Mon. July 20) Culture, Visible and Invisible, of Groups, in Schools, and of Schools
Required Readings: <ul style="list-style-type: none"> • Erickson (2001), Culture in society and educational practices • Phelan, Davidson, & Kao (1991), Students' multiple worlds: Negotiating the boundaries of family, peer, and school cultures; Jigsawed Readings <ul style="list-style-type: none"> • Tobin & Hayashi (2011), The Preschool in three cultures studies • Lareau (2003), <i>Unequal childhoods</i> [Ch. 1: Concerted cultivation and the accomplishment of natural growth] • Valenzuela (1999), <i>Subtractive schooling: U.S.-Mexican youth and the politics of caring</i> [Introduction] • Fruchter (2007), <i>Urban schools, public will</i> [Ch. 2: The Achievement gap and the culture of schooling] • Lew (2006), Burden of acting neither White nor Black: Asian American identities and achievement in urban schools • Wallitt (2008) Cambodian invisibility: Students lost between the achievement gap and the model minority
Assignments Due: <ul style="list-style-type: none"> • Journal #5

Class 6 (Mon. July 20) Student Identities: Making Gender, Sexuality, and Ability
Required Readings:

<ul style="list-style-type: none"> • Gee (2001). Identity as an analytic lens for research in education <p>Jigsawed Readings: Social constructions of...</p> <ul style="list-style-type: none"> • Group 1: Gender roles in curriculum and instruction <ul style="list-style-type: none"> ◦ Scantlebury, K. Gender bias in teaching ◦ Carlone, H. B. (2004), The cultural production of science in reform-based physics: Girls' access, participation, and resistance • Group 2: Sexuality as understood by teenagers <ul style="list-style-type: none"> ◦ Linville, D. (2009), Queer theory and teen sexuality: Unclear lines • Group 3: Learning (dis)abilities by teachers and institutions <ul style="list-style-type: none"> ◦ McDermott, R. P. (1993), The Acquisition of a child by a learning disability
<p>Assignments Due:</p> <ul style="list-style-type: none"> • Journal #6

WEEK 4: RACE AND CLASS: STRUCTURES OF ADVANTAGE AND DISADVANTAGE, ACCESS AND OPPORTUNITIES

<p>Class 7 (Mon. July 27) Systems of Advantage and Disadvantage: Reproducing Racial Inequities in Schools and Society</p>
<p>Essential Questions: What are the critical discussions around how race operates as a system in society? How does this system of race and racism obstruct opportunities in school? How does this system construct our positions and experiences as individuals and future teachers?</p>
<p>Required Readings:</p> <ul style="list-style-type: none"> • Omi & Winant (1994), Racial formations • Tatum (1997), <i>“Why are all the Black kids sitting together in the cafeteria?” and other conversations about race</i> [Ch. 2: Defining racism: Can we talk?] • Sue et al. (2007), Racial microaggressions in everyday life: Implications for clinical practice <p>Jigsawed Readings: Systemic ways race operates to advantage some/disadvantage others in schools</p> <ul style="list-style-type: none"> • Group 1: Barajas & Ronkvist (2007), Racialized space • Group 2: Noguera (2010), <i>The Trouble with Black Boys</i>, Ch. 7, Schools, prisons, and social implications of punishment • Group 3: Disproportionality
<p>Assignments Due:</p> <ul style="list-style-type: none"> • Journal #7

<p>Class 8 (Wed. July 29) Resources: School Funding, Equity, and Educational Opportunity</p>
<p>Essential Questions: What is the nature of class/socioeconomic status in America, and what is its impact on schools and citizens? How do the ways we talk about class influence the ways schools operate and the ways we operate in schools?</p>
<p>Required Readings:</p> <ul style="list-style-type: none"> • U.S. Department of Education (2015), Equity of opportunity • Gorski (2013), <i>Reaching and teaching students in poverty</i> [Ch. 5: Class inequities beyond school walls and why they matter at school, Ch. 6: The Achievement--er, opportunity-- gap in school] • Benshoff (2015), Unsanitary, unsafe conditions found in Philadelphia schools • The Notebook (2015), Brush up on your knowledge of school funding in PA
<p>Assignments Due:</p> <ul style="list-style-type: none"> • Journal #8

WEEK 5:

<p>Class 9 (Mon. Aug 3) School Reform, in Theory and Practice (and Philly)</p>
<p>Essential Questions: How has the government recently sought to reform the school system to address inequalities? How has this played out in Philadelphia? How do these reforms structure the practice of teaching?</p>
<p>Required Readings:</p> <ul style="list-style-type: none"> • Bulkley (2010), Portfolio management models in urban school reform • Labaree (2010), <i>Someone has to fail: The Zero-sum game of public schooling</i> [Ch. 4: Organizational Resistance to Reform] • Whitehorn (2014), What do the Renaissance voting results tell us about school privatization? • McCorry (2015), Contemplating Philly's portfolio model after a year of closures, openings • Others TBA
<p>Assignments Due:</p> <ul style="list-style-type: none"> • Journal #9

Class 10 (Wed. Aug. 5)

Teaching for Social Justice in Schools, Teachers as Agents of Change in Society

Required Readings:

- Johnson, The social construction of difference
- Giroux (1988), *Teachers as intellectuals: Toward a critical pedagogy of learning* [Ch. 9: Teachers as transformative intellectuals]
- Picower, Using their words: Six elements of social justice curriculum

Assignments Due:

- Journal #10

Post-Class Due Dates

Thursday August 13, 3:00PM - Ethnographies due & present

Wednesday August 19, 11:59PM - Final paper due

APPENDIX B

Master's Portfolio Teacher Research Assignment

Master's Portfolio Guidelines
Secondary Education Program
2015/2016

The portfolio is a vehicle for you to articulate one aspect of your vision(s) of teaching, and to describe implementation of this vision. It is also the culminating project for your Master's degree, a vehicle for you to communicate and display to the faculty and to your wider professional community how you have integrated the personal, academic, and experiential dimensions of a year of learning. Ideally, these two purposes support each other smoothly. If you concentrate on the first one and do it well, it will surely more than fulfill the second.

Overview

Your portfolio will consist of four major elements:

- An introduction to your inquiry question (you may rewrite &/or draw on working theory of practice)
- An analysis of teaching & learning (which describes your inquiry and process of inquiry, the meaning you made from the data you collected (artifacts), and your reflections on what this means for your teaching practice)
- Artifacts that inform, illustrate and give evidence for arguments in your analytic essay
- Required artifacts (unit plan, lesson plan with feedback, 10-minute video of practice with lesson plan displayed on portfolio)

Since all other elements support the analytic essay, we will discuss that first.

Analysis of Teaching & Learning – the Focus of Inquiry

The focus of your inquiry should be an area of consistent and strong interest that emerges for you throughout the year. It should be connected with specific issues, cases, problems, or puzzling notions that have surfaced for you throughout your learning. Your inquiry focus can be envisioned as a unifying theme, an essential question, a research topic, a teaching dilemma, and/or a critical issue in education. This focus of inquiry should be strong enough to organize your portfolio.

We will spend time in seminar during spring semester helping you analyze artifacts that you deem significant to assist in “teasing out” the important issues that they raise or partially answer. The artifacts are, in a sense, the data from which you draw for sense-making, they are intimately intertwined with this essay.

Presenting your work

You will present your work as a website.

(Page estimates are intended only as guides based on a paper presentation equivalent.)

1. Use of web-based Medium

- a. Provide signposts for your readers. Providing easy to use navigation buttons at the side or bottom & top of your web pages and links or embedding helps the reader follow your thinking. This is the equivalent of a table of contents in a paper.
- b. *Use* the dynamic possibilities of the medium. Remember use of a website allows you to tell the story of your inquiry with the use of pictures, images of real classroom materials, and video. Think about how to efficiently use words and instead allow the reader to explore your inquiry through multiple mediums that a website offers.

2. Introduction

Your website or paper should begin with an introduction that states the focus of your inquiry (the organizing principle or central argument of the portfolio), and how this topic came to be important to you (or the story of the question). You may want to draw on your Working Theory of Practice assignment from fall semester to develop this introduction. (Page estimate 1-2, double-spaced)

3. The Analytic Essay

Your analytic essay will incorporate the following (Page estimate 15-20, double-spaced, including artifact analysis/pages):

1. Illuminate your inquiry into a developing theory of teaching and its implementation. Often, it is an elaborated discussion of your Working Theory of Practice, but it may begin there and then move in a new direction.
2. Analyze your understandings and your ongoing inquiry related to this theme using:
 - a. an exploration of specific cases, problems, issues, and examples from your experiences as a learner and a teacher. Draw on your artifacts of teaching and learning to elaborate and substantiate your broad view. Your essay should reference **10-12 artifacts**;
 - b. an engagement with literature, research, and theories relevant to your explanation of specific cases and examples. You will use this engagement to take exception to, or concur with, some of the literature in light of your developing theory. In each case, draw on the literature to elaborate and substantiate your broad view. Your essay should reference **6-10 sources** of literature.

4. Artifacts

The artifacts are an integral part of your presentation. They are the evidence on which your case (your argument) is built. Examples of artifacts you might use include: student work, lesson plans, journal or blog entries, field notes, excerpts from course papers, meaningful photographs, transcripts of conversations, very brief audio/video clips

(electronic portfolio only), and notes from meetings or lectures. Electronic media permit us to embed or link artifacts directly into our text.

- A. Please name each artifact to help the reader make appropriate connections. These can be labeled with a caption if they are embedded or titled on a separate web page that is hyperlinked.
- B. The text should reference the artifact; the artifact should have a caption or introduction that reminds the reader of its significance. Think about what will make it easiest for the reader to understand you. Embedding an artifact right next to the text in which you describe allows you best use of the dynamic options of the web-based medium. Some web formats allow you to place captions right on the artifact. Students have used voice over to explain artifacts or videos rather than just using the audio from the video. If finding the artifact requires the reader to navigate way from the main text more explanation of the significance of the artifact and its connection to the central argument should be provided and easy navigation back to main text.

Required Additional Artifacts: (You can create a separate tab to your Weebly called “Required Additional Artifacts”)

- Curriculum unit (does not have to connect to your inquiry)
- Lesson Plans with feedback (does not have to connect to your inquiry, but can)
- 10 minute video-clip of practice with accompanying lesson plan (this can be connected to the above two required artifacts & or your inquiry)

APPENDIX C

Data on Pre-Service Teachers' School Contexts

Admissions and Enrollment

School (Pseudonym)	Admissions Type	Year Opened	Grades Served	Enrollment
School District				134975
Covello Academy	Special Admission	2006	9-12	885
Englewood Academy for Medical Sciences	Neighborhood Comprehensive	2001	9-12	440
High School for the Arts	Special Admission	1997	9-12	710
Kissinger High School	Special Admission	1935	9-12	446
School for Academics, Inquiry and Leadership in Science (SAILS)	Special Admission	2014	9-11	361
Urban Design Academy	Open Admission	2014	9-10	169
The Foundry School	Citywide Admission	2013	9-11	199

Race and Ethnicity

School (Pseudonym)	% American Indian	% Asian	% Black/African American	% Hispanic	% Multiracial	% White	% Native Hawaiian/Pacific Islander
School District	0.20	7.95	51.47	19.31	7.38	13.64	0.05
Covello Academy	0.34	26.21	46.44	9.04	5.20	12.77	0.00
Englewood Academy for Medical Sciences	0.00	1.36	32.50	55.91	3.41	6.82	0.00
High School for the Arts	0.00	4.37	54.23	10.99	7.18	23.24	0.00
Kissinger High School	0.22	11.88	51.35	20.63	5.16	10.76	0.00
School for Academics, Inquiry and Leadership in Science (SAILS)	0.55	4.71	61.22	11.36	5.54	16.62	0.00
Urban Design Academy	0.00	0.59	85.21	8.88	1.78	3.55	0.00
The Foundry School	0.50	2.01	89.95	2.51	4.02	1.01	0.00

Other Demographics

School (Pseudonym)	% Economically Disadvantaged	% English Language Learners	% Special Education - with IEP	% Mentally Gifted Students
School District	75.21	9.52	13.57	1.77
Covello Academy	70.51	3.50	3.50	5.42
Englewood Academy for Medical Sciences	88.41	18.41	29.09	0.45
High School for the Arts	56.20	1.13	8.03	8.03
Kissinger High School	73.54	3.36	2.02	5.61
School for Academics, Inquiry and Leadership in Science (SAILS)	56.79	3.32	4.43	4.16
Urban Design Academy	88.17	2.37	16.57	1.18
The Foundry School	89.45	3.52	13.07	0.00

Teaching and Academic Achievement

School (Pseudonym)	# of Advanced Placement Courses	Average Years of Teacher Experience	% Advanced/ Proficient on Algebra I Exam	% Advanced/ Proficient on Literature Exam	% Advanced/ Proficient on Biology Exam	Dropout Rate
School District		13.75	42.60	55.30	35.80	6.14
Covello Academy	14	13.62	92.65	96.57	79.61	0.12
Englewood Academy for Medical Sciences	2	8.53	7.41	15.58	4.05	7.78
High School for the Arts	5	14.94	67.50	90.06	65.00	0.43
Kissinger High School	7	20.64	85.85	98.06	83.02	0.21
School for Academics, Inquiry and Leadership in Science (SAILS)		6.00	57.02	86.73	49.57	0.44
Urban Design Academy		8.25	47.57	60.44	40.22	4.08
The Foundry School		2.67	9.30	30.95	IS	0.70

APPENDIX D

High-Leverage Teaching Practices as Identified by Teaching Works (2017) and the University of Michigan (2015)

TeachingWorks	University of Michigan
Leading a group discussion	Explaining core content
Explaining and modeling content, practices, and strategies	Posing questions about content
Eliciting and interpreting individual students' thinking	Choosing and using representations, examples, and models of content
Diagnosing particular common patterns of student thinking and development in a subject-matter domain	Leading whole class discussions of content
Implementing norms and routines for classroom discourse and work	Working with individual students to elicit, probe, and develop their thinking about content
Coordinating and adjusting instruction during a lesson	Setting up and managing small-group work
Specifying and reinforcing productive student behavior	Engaging students in rehearsing an organizational or managerial routine
Implementing organizational routines	Establishing norms and routines for classroom discourse and work that are central to the content
Setting up and managing small group work	Recognizing and identifying common patterns of student thinking in a content domain
Building respectful relationships with students	Composing, selecting, adapting quizzes, tests, and other methods of assessing student learning of a chunk of instruction
Talking about a student with parents or other caregivers	Selecting and using specific methods to assess students' learning on an ongoing basis within and between lessons
Learning about students' cultural, religious, family, intellectual, and personal experiences and resources for use in instruction	Identifying and implementing an instructional strategy or intervention in response to common patterns of student thinking
Setting long- and short-term learning goals for students	Choosing, appraising, and modifying tasks, texts, and materials for a specific learning goal
Designing single lessons and sequences of lessons	Enacting a task to support a specific learning goal
Checking student understanding during and at the conclusion of lessons	Designing a sequence of lessons on a core topic
Selecting and designing formal assessments of student learning	Enacting a sequence of lessons on a core topic
Interpreting the results of student work,	Conducting a meeting about a student

including routine assignments, quizzes, tests, projects, and standardized assessments	with a parent or guardian
Providing oral and written feedback to students	Writing correct, comprehensible, and professional messages to colleagues, parents, and others
Analyzing instruction for the purpose of improving it	Analyzing and improving specific elements of one's own teaching

APPENDIX E

Interview Protocols with Pre-service Teachers

Interview Protocol: *Tensions in Being/Becoming Social Justice Educators*
PRE-SERVICE TEACHER INTERVIEW #2 – FEBRUARY 2016
DRAFT

Interviewee:

Interviewer: Andrew Schiera, University of Pennsylvania

Location:

Participant Interview Preparation: In the first interview, I'd like to learn from one of the videos you've filmed of your teaching for your GSE coursework, so we can look together into how your beliefs about how your visions of good teaching play out in the complexities of actual teaching practice. We'll take a look at an excerpt of it together in the interview, but please share it with me through Google Drive or Penn Box before hand!

Interviewer Directions. The following questions provide a guide for structuring the interview. In order to preserve a natural conversational flow, it may be necessary to ask questions out of order and to probe new insights as they emerge.

Project Background

The purpose of this study is to explore the assumptions and conceptualizations that pre-service teachers hold about the relationship between justice and their teaching practice.

1. **What were/are pre-service teachers' assumptions and conceptualizations about their becoming a social justice educator? In what ways is that manifested in their enactment of their teaching practice?**
2. **What were/are my assumptions and conceptualizations about my becoming a social justice teacher educator? In what ways is that manifested in their enactment of my teaching practice?**

Interview Introduction: *It is great to reconnect with you. As you know, my dissertation research is on how we help prepare teachers to be justice-minded and equity-minded educators. My primary goal is to learn from you-- what you see as good teaching, how you are putting that into action on-the-ground in real teaching practice. Your successes and struggles can be very helpful for us understanding what sort of summer learning experiences would be most valuable to future student teachers at Penn.*

There are no risks to participating. All of your responses in the interview and any excerpts of student work will be kept completely confidential. This interview will take no

more than 60 minutes. Most of all, I want to respect your time as a busy teacher and graduate student-- and respect your knowledge as a budding teacher who can help us support future cohorts of student teachers better.

Q: *Do you have any questions for me?*

Q: *Is it okay if we record this interview? (The recording will be for our research team and will be made available to you should you so choose. This helps us make sure that we've accurately captured your thoughts.)*

Permission for interview to be audio recorded? Yes _____ No _____

Q: *Is it okay to identify you by name when we report on our research? (EDITING THIS LATER)*

Identity can be revealed in study materials? Yes _____ No _____

Q: *Would it be okay if we follow up with you after this interview?* Yes _____ No _____

Reflection:

Interview Protocol

0. Tell me a little bit about your student teaching experience thus far.

1. At this moment, what is your vision of a good teacher?
 - a. Probes: role of teacher, process of good teaching

 - b. What informs your vision of a good teacher?
 - i. Probes: why you do it/ what motivates you, experiences, attitudes/ beliefs, readings/ideas from TEP?

2. Can you describe the context of (SCHOOL), where you are student teaching at?
 - a. (Probe: Students, teachers/admin, school culture, community.)

 - b. Can you think of an example of a teacher that embodies that vision of good teaching at (SCHOOL)?
 - i. Follow up: What makes them an exemplar in this way?

3. In general, how do these visions of good teaching shape the choices you make in your day-to-day teaching practice at (SCHOOL)?
 - a. Follow up: what role does the specific context of your work at (SCHOOL) play
 - b. Probe: Specific example

4. THEIR VIDEO: You've shared a video of your «I2_Shared_video_description» that you have made for «I2_Shared_video__TEP_class». I've picked a short segment for you to walk me through.
 - a. Is there any background information that would be helpful to understand about this video?

 - b. Ask the following sample questions at pre-specified moments.
 - i. What's happening in this moment?
 - ii. What were you thinking in that moment?
 - iii. Why did you decide to do what you did in that moment?
 - iv. How did you feel during/after that moment?
 - v. How does what you know about your students, school, community, etc. shape what you're doing here?

- vi. Looking back, would you have done the same thing in this moment? (If yes, why? If not, what would you have done differently, and why?)
5. (TIME PERMITTING) From what you are telling me, it seems like this is a particularly (successful/ complicated/ challenging) moment of enacting your beliefs about teaching into practice. Can you think of a moment in your student teaching this year were you felt you were (more challenged/ more successful) putting your beliefs into practice?
- a. (Tell the story. What was happening in this moment?)
 - b. What were you thinking in that moment?
 - c. Why did you decide to do what you did in that moment?
 - d. How did you feel during/after that moment?
 - e. How does what you know about your students, school, community, etc. shape what you're doing here?
 - f. Looking back, would you have done the same thing in this moment? (If yes, why? If not, what would you have done differently, and why?)
6. SAMPLE CASE: I've found a case of a challenge a teacher navigated in the classroom and the school. It's got four parts. Let's read one part at a time, and I'll ask you some questions about how you are seeing the situation and the way one teacher responds.
7. In what way, if any, do your experiences from the summer shape what you see as good teaching?
- a. Follow-up: How do they shape what you do in practice?
8. In what way, if any, do concepts like justice or equity shape what you see as good teaching?
- a. Follow-up: How do they shape what you do in practice?

9. Is there anything we haven't talked about that would be helpful to know, or anything you would like to add?

CASE STUDY TEXT

[1]

Ms. Mancini knew as long as she could remember that she wanted to teach English and that she wanted to do so in a linguistically and ethnically diverse school. Potomac High School was such a place. Not ten years ago, the students, like the teachers, were almost exclusively white, and only a handful of students spoke a language other than English at home.

Within the past decade, things had drastically changed. As the suburbs expanded, more and more immigrants were moving into the area, seeking the service jobs that inevitably follow suburban growth. When Ms. Mancini decided to apply for a job at Potomac, more than 20 percent of the students spoke languages other than English at home.

Ms. Mancini loved it. She often teamed with Ms. De Leon, who was a mathematics teacher with a Teaching English to Speakers of Other Languages endorsement. Ms. De Leon, in addition to speaking English, spoke fluent Spanish and always tried to learn a little bit of every language spoken by her students. Ms. Mancini only spoke English fluently but she, too, tried to learn a few words in each of the languages of her students who did not speak English at home.

- ➔ As you learn about this new school context, what questions are in your mind? What are you wondering?
- ➔ How do you think you would approach having ELLs in your classroom? Would it be similar or different to Ms. Mancini's approach?

[2]

Several of the staff members had been at the school for over a decade, witness to these transformations. It was not uncommon for Ms. Mancini to hear them and many of her other colleagues lament the changes to the student population or discuss the challenges of teaching in a school where they felt the students or their families were not learning English quickly enough. "They're *all* our students," Ms. Mancini would say, but, aside from Ms. De Leon, she found very few teachers willing to publicly back her support of English Language Learners (ELLs).

During a mid-year faculty meeting, a small group of teachers collectively introduced their concerns about "the ELLs." Ms. Ross was particularly outspoken. "It's one thing for those students to speak their languages in the hallways or at lunch, but I'm hearing it more and more in my classroom and it's a distraction!" she exclaimed.

"Exactly!" Mr. Thompson agreed. "They could be saying anything. The other students might think the ELL students are talking about them."

"They are probably just talking about the same things all the other students talk about," Ms. Mancini interjected, but she quickly was drowned out by what felt, to her, like years of pent-up frustration being released all at once from the other teachers.

"It's their parents," Ms. Ross said. "They don't see a need to learn English and that hinders their children's ability to learn English."

"I used to be one of those students," Ms. De Leon responded. "When you talk about *those kids* you're talking about me. And I can tell you, you are way off base."

- ➔ What are your impressions of the comments from other teachers? (What informs those impressions?)
- ➔ What are your impressions of Ms. Mancini's and Ms. De Leon's responses? (How would you have responded to the teachers?)

[3]

Sensing tension, Mr. Sumpter, the principal of the school who was formerly an English teacher at Potomac, stepped in. "OK, OK. I don't like how contentious this is getting. We're all colleagues here." He continued, explaining how he had been feeling pressure from "some people at the district office" to institute the same sorts of English-only policies that already were in place in several other area schools. "This wouldn't affect what they do in their free time or while they are receiving language services," he explained, "but it would mean-- it *will* mean-- that during classroom time, students will not be allowed to speak any language other than English." After a short pause he continued with a chuckle, "That is, unless they're in Spanish or French class."

- ➔ What are your initial impressions of this policy?
- ➔ What do you think the effects of this policy would be in Ms. Mancini's classroom? In the school?

[4]

As many of Ms. Mancini's coworkers laughed and expressed relief, all she could do was think of her students. She knew their home languages were invaluable to them during class, having witnessed so often how ELL students who spoke the same language helped each other to understand concepts they might have been struggling to understand in English. She glanced at Ms. De Leon, who looked back at her and shook her head gently. "Are you saying this is what we're going to do?" Ms. Mancini asked, although she was afraid of what the answer would be.

"Starting next term, so that we have time to decide the best way to address noncompliance on the students' parts," Mr. Sumpter answered.

Ms. Mancini knew this was bad policy. She knew it was going to hurt the English Language Learners in her classes and that it already was alienating Ms. De Leon. She wanted to find a way to reverse this policy decision. She also needed a plan for what to do in her own classroom if the policy did go into effect. Could she follow a policy she knew would negatively affect student learning?

- ➔ If you were Ms. Mancini, how would you respond to this policy in your classroom? How would you respond to this policy with colleagues/ in the school more broadly?

Interview Protocol: *Tensions in Being/Becoming Social Justice Educators*
PRE-SERVICE TEACHER INTERVIEW #3 – MARCH 2016
DRAFT

Interviewee: «PST_First» «PST_Last», «PST_Last» Interviewer: Andrew Schiera, University of Pennsylvania Location: «I3_Date», «I2_Time», at «I3_Location»

Participant Interview Preparation: Read through your Mission, Vision, and Trajectory assignment (attached). Imagine that you are giving this August version of yourself an “update” from the wisdom you now have after seven months of student teaching. Using the “comments” feature, write back to your August self, given what your March self now knows about putting this mission, vision, and trajectory to work in an actual classroom context. You might think about: (1) What assumptions and conceptualizations have changed? How/why? (2) What have you tried to put in practice since August? Why? What have you not tried to put in practice? Why?

Interviewer Directions. The following questions provide a guide for structuring the interview. In order to preserve a natural conversational flow, it may be necessary to ask questions out of order and to probe new insights as they emerge.

Project Background

The purpose of this study is to explore the assumptions and conceptualizations that pre-service teachers hold about the relationship between justice and their teaching practice.

1. **What were/are pre-service teachers' assumptions and conceptualizations about their becoming a social justice educator? In what ways is that manifested in their enactment of their teaching practice?**
2. **What were/are my assumptions and conceptualizations about my becoming a social justice teacher educator? In what ways is that manifested in their enactment of my teaching practice?**

Interview Introduction: *It's great to see you again! As you know, my big picture dissertation research is on how we help prepare teachers to be justice-minded and equity-minded educators. Last time, I learned from you when you walked me through a video, talking about how your vision of good teaching manifested in your actual teaching practice. In this interview, we'll look backward to what you saw as your mission, vision, and trajectory in the summer, and what you understand about it now. Your successes and struggles can be very helpful for us understanding what sort of summer experiences would be most valuable to future student teachers at Penn.*

There are no risks to participating. All of your responses in the interview and any excerpts of student work will be kept completely confidential. This interview will take no more than 60 minutes. Most of all, I want to respect your time as a busy teacher and

graduate student-- and respect your knowledge as a budding teacher who can help us support future cohorts of student teachers better.

Q: *Do you have any questions for me?*

Q: *Is it okay if we record this interview? (The recording will be for our research team and will be made available to you should you so choose. This helps us make sure that we've accurately captured your thoughts.)*

Permission for interview to be audio recorded? Yes _____ No _____

Q: *Is it okay to identify you by name when we report on our research?*

Identity can be revealed in study materials? Yes _____ No _____

Q: *Would it be okay if we follow up with you after this interview?* Yes _____ No _____

Reflection:

Interview Protocol

There's three parts to this interview. The first part focuses on following up from the last interview, and learning a little bit more about your vision for your teaching practice.

1. PARTICIPANT VALIDATION: I've put together this sheet of excerpts from our last interview. They seemed to capture some of the key things you said about your vision for your teaching practice.

[varies by individual – for most, a one-page sheet of excerpts from the prior interview, asking the participant to help make meaning of how they are conceptualizing and enacting their practice] [15 minutes]

- a. Possible questions/ probes:
 - i. As you look across these excerpts, do they capture what you see as your vision for teaching practice?
 - ii. What would you say the common theme is?
 - iii. What's most important? What, if anything, is less important? What would you add?

- iv. What has your trajectory been like in getting here? That is, how has this vision changed across the year? (Probe: what has influenced those changes?)

In the last interview, we looked at videos of your teaching practice, and talked about the “present” of being the teacher you want to be in actual classroom practice. In this interview, I’m hoping to get your knowledgeable, wiser present self, after almost a full year in the classroom, to comment back to your summer self.

2. You’ve had a chance to re-read and comment back to the Mission, Vision, and Trajectory assignment you wrote in late August 2015, at the end of the summer session and before you entered the classroom to begin your student teaching.
 - a. What was the experience like as you were re-reading this assignment?
 - b. How, if at all, have your assumptions and conceptualizations of your teaching changed since the summer?
3. I wanted to ask you about a few particular excerpts from your paper or comments you made, and learn more about how they relate to your understandings of your goals as a teacher, now versus then, and how they relate to your teaching practice.

Possible probes:

- a. How have your experiences in the classroom shaped this assumption/ belief/ conceptualization you had back in the summer?
 - b. How, if at all, have you tried to enact this statement from the summer in your practice? How have you learned how to do this?
 - c. What do you know now, because of your time in the classroom, that made you comment back to yourself in this way?
4. At the end of your Mission, Vision, and Trajectory assignment, we asked you to include “five key questions you imagine asking yourself at the end of your first semester to stay connected to your mission and vision.” (Each participant will get a handout of their five questions.)
 - a. How would you update your former self, on how you these questions relate to your practice?
 - i. Follow-up: What have you done in your day-to-day teaching?
Probe: example
 - ii. Follow-up: What has made this challenging? Probe: example

- b. What questions would you pose for yourself for next year, your first year of full-time teaching?

While we are on your wiser, more knowledgeable summer self, I have a few questions that seek to get you to speak back to summer learning experiences like School, Society & Self and Leaders of Change, based on your experiences this school year student teaching.

5. In reflecting on School and Society, one of our balancing acts is engaging students in theoretical and conceptual conversations about the reciprocal nature of schools and society, while incorporating an on-the-ground understanding of how this affects everyday teaching practice. If you could tell a story from your practice to a next summer's cohort, that best represents how a concept from School and Society has played out on the ground at _____, what story would you tell them? (representation)
 - a. Can you break down what you did? (Probe: what moves did you made? What were you thinking about?) (decompose)
 - b. Can you tell me what concepts this would help them learn? (Can share outline for reference.) (critical frame)
6. Another goal of School and Society was to connect you to the particular schools and communities that you would be teaching in. How have you learned more about the school and community since you've been there?
 - a. Can you break down what you did?
7. One of the key themes of both School and Society and Leaders of Change was the importance of listening to students and respecting student voice. I'm wondering if we could take _____ (student from the video) as a case. Can you tell me what you've learned about this student across the year?
 - a. How have you gone about learning about this student? Intentional/serendipitous?
 - b. How has learning more about this student impacted your instruction (if at all)?
8. One of the goals that I struggled to articulate and enact in Leaders of Change was to position you as learners from high school graduates about their experiences in urban schools. In what ways, if any, have you engaged with students as experts of their own experiences in your teaching practice?

- a. Prompt: Tell a story from your teaching practice that is an example of this. (Goal: this becomes a representation of these moments, as understood by the pre-service teacher.)
 - b. Probe: How did you decide to make the moves you made? (Goal: this becomes an exercise in decomposition.)
9. As you conclude your student teaching and start looking for your next teaching adventure, how would you describe your purpose for teaching? (What work do you want you teaching to do in the world?)
10. Is there anything we haven't talked about that would be helpful to know, or anything you would like to add?

Sidney: I think that there's no one answer obviously, and I don't think that anybody can be really doctrinaire, because as I said, I think that it depends so much on the relationships that you build with the kids, and the kids are all different, um, I think that there are ingredients that are useful in any kind of context, and I think that there are sort of shortcuts and things that are like a bag of tricks sort of that can be helpful, um, in some, in some way. But I think that, I ha--, I teach two classes, well I have two classes of juniors right now that I am teaching and the, the dynamics in each of those settings is very, very different. So what goes well with one does not necessarily go well with the other, and that's just within one school.

Sidney: Because students learn from each other, they don't, I can, I can sermonize all day, I can soliloquize at the front of the class, but that doesn't matter, like um they'll forget what I say, uh they need to learn with and from each other. And the, if they can't, if they can't put the effort into knowing each other's names, in a school of less than 400 kids, that to me indicates an orientation uh towards others that is like pretty galling. Like, um, like, um, borderline like solipsistic, like what you thi--, they're in a school environment that uh stresses collaboration, and yet, don't have the orientation or the proactivity to learn other people's names and to be able to work you know harmoniously, that for me is, yeah that was what I think was frustrating.

Sidney: Well, I feel like, not that I subscribe to the ethic of care, whatever that means, because I think that school is both something that is supposed to prepare kids for the real world, and is sort of the real world, and I think that is a difficulty that I am trying to manage, or have come to recognize in trying to manage as a student teacher, is the fact that the teacher is both the kid's advocate and their judge, and that that playing of both roles is never easy and you can't really harmonize them in any given moment. For me, I guess, being hard is important because if we're going to say that school is supposed to prepare them for the real world, the world is hard. And there are things like hard deadlines, and um certain things that are not going to be um just like, you need to learn those lessons, right

Sidney: Um, that came out of, I'm, I'm, I'm very literature-intensive in my class, and I didn't think that that was strange, and I didn't even, I would not, I would not have characterized myself as being literature intensive, because I thought that's just what you do in an English class, like if you read all the time, if you're not reading you're not in an English class. And yet, there are other people who are there, there are some people who like in certain schools in the district don't read [] a book at school. I, I have no words like for that. I don't know what, what are they doing? What are they doing in an English class if they're not reading something? So we read the bluest eye, and we read Kafka before, and um with Kafka we were moving towards developing an deepening our interpretation, and something that sort of continued to be a problem was this idea of interpretation, and I got a lot of very surface, surface-y kind of things. Um I wanted people to really take chances, take risks, and um yeah develop an approach that always asks why, and to

always sort of be critical and to get more, to develop their critical thinking skills because at this point it seemed like when I read, when I read 66 page, 3-page papers on *The Bluest Eye* and got a lot of I would say like 40 percent of the students heard my, my, my whole spiel about you know, my distinguished between what just description is and what analysis is and what interpretation is, um they heard that and they like put, and they wrote great introductions and the rest of the paper was just plot summary, you know they just didn't sustain an argument.

Sidney: Um, in class I'm really um I think that it's important to bring in race, but I think that it's also important to think about race in a global way, and to think about the world, and I think that if we get really entrenched in our worldviews, and start thinking, start thinking ab--, yeah, start thinking about certain things as being natural, normal, or inevitable, and saying, oh, our system is racist, and all those things are unchangeable, that we are going to get bogged down and um made to feel hopeless, and I think, I think that we just need to expand our world, we need to just [] broaden our horizons, broaden our vision.

[What follows are excerpts from prior interviews, embedded at the beginning of this interview, for the purposes of participant validation.]

Sarah

[1] Um, good teacher, good teaching, I would say that a, a good teach—well, I'm still very interested in the idea of democratic education, and so, and like with that in mind, a good teacher is one who prepares students to become active and engaged citizens in their community and so then, evidence of good teaching wouldn't just be the students develop the skills they need to succeed in college or in school, but that they you know develop habits of mind like being able to have discussions, and debates, and analyze, and I also think that a good teacher is one who develops personal relationships with their students, uh, to then be able to tailor instruction accordingly, um, to their students, but more, yeah, yeah.

[2] Cuz now, when I'm planning my lessons, like even, like I'm doing a poetry unit [] right now and I'll have students guide what types of poems they're interested in, for me to teach them, or like, I'll have them like tell me what types of poems they're interested in so I can give them more to read on their own, or like writing prompts I leave more open-ended to tailor to student interest, um because it's like that student buy-in and that student agency that comes with democratic learning, um, but it's also like something I talk about a lot with my CM is that [] that fine line between like still being that authority as a teacher and giving the students a role because something I do see a lot at both schools that I've been at is like push back from students

[3] I think like something that I've learned a lot this year is that it's really important to take time to get to know the students as people, but also, allow them to get to know you as a person, um, cuz like as a teacher I think a lot of times you can just put yourself forward as like a [] academic figure who doesn't really have a life outside of the classroom like [] connect with you on a more personal level, I think they're more likely to work with you and rather than working and also like the idea of rather than having the students work for you, having them work for themselves.... And like helping students kind of like find their like what they're interested in, why they're doing what they're doing

[4] And so I try and do that too, and like modeling for them helps them see what, helps them see like that what they should be doing, but also like helps you feel, helps them feel like they're learning with you. I had like earlier in the day students that I didn't call before this, asking like did you bring in your lyric, are you going to share it with us, they expect like you to be participating with them... And like you know I'm going to do the writing assignments with them, like a workshop with them, like I want it to feel like it's not a class driven by me but it's like a learning community where I'm you know like guiding it but they're all learning, we're all learning together.

[5] it's back to what I was talking about earlier about teaching to like real world problems, or real world issues, or connecting it to the outside world, and somehow in everything I each I try to connect to a larger issue or a larger problem, and I think that is like um a social justice issue. . . . Like in and of it, social justice teaching in and of itself. And I think part of like, like, like social justice, and like equality in the classroom is recognizing that it's not equal, and recognizing that, that students aren't all going to receive the same education, like across schools but also within schools, and also recognizing that different students need different types of education and equality is like giving each student what they need, not the same thing across the board.

[6] I don't [] think that you can teach or be a good teacher without being involved in that larger community or that larger dialogue and think about why you're doing what you're doing, and I think that you know like talking to people from other programs there that isn't there idea, and I don't, I just don't think that you can be a good teacher if you're only focused on your classroom and your students in your classroom at that moment. . . . Um, but yeah, it's like about, it's about developing your students to have a mind toward these social justice issues, and like being active engaged citizens, but it's also being active and engaged yourself.

Sherwood: That's really big, yeah. Um, I don't know, I guess, I suppose good teaching is something that, that has a, it, it helps kids make meaning in their everyday lives, and it helps them like live richer lives by, you know, having a more nuanced view of the world around them, in addition to like you know what they're doing directly between you know 8 o'clock and 3 o'clock in school. Um, I guess is most broadly what I would say.

Sherwood: So I think that's a really essential element to living a happy and fulfilling life where you can like kind of advocate for yourself in meaningful ways, is understanding the systems that you exist within, and being able to kind of like navigate them in a way that can lead to a richer life, I suppose.

Sherwood: ... I'm very interested in sort of like the complementary literacies, so I, I, I bring in uh, like a current event into like, in English classroom, which is something that like not a whole lot of people do, but like, in order to like grou--, either ground something in a historical context, or like tease out an idea that like may have been abstracted in the text that we may be discussing that doesn't quite feel very real, all of a sudden if you can like activate it um by presenting like, you know like a real world in quotations context is something that's, that's a little bit more recognizable, feels a little bit more relevant, um, I find that a lot of times that gets students not only to like be a little bit more active and engaging with the text more meaningful ways, but also it can like really make them look a little bit more critically at things, uh, if you c--, like, can kind of problematize the idea by like saying, oh well what about this situation, uh, cuz then like it, it's showing that there's, there's dialogue between the text and the world, and there's that sort of like level of meaning making, like you want them to take the skills that we're building like with texts, and apply them to like reading what's going on around them. So I mean that's kind of like my little stump speech, I guess, about that, but um, that's the thought underlying that practice, I guess.

Sherwood: ...maybe they'll remember this text as something that they like really enjoyed, like because they had an exciting time talking about it afterwards. So maybe that means that they'll read something else by the same author, or they'll, like this is might serve as a model for how they uh talk about some other text, or some other event, or anything else that they read or saw with their friends. Maybe they'll take two different sides of a debate and try to argue it. Um, so it's, it's like, it's, just that that sort of like authentic vital feeling engaging with something will keep them engaging with things and I think that the more they're, they're engaging with things and, and having an emotional response, like that will drive you towards a like deeper thought, uh, greater inquiry, interrogating things using one or another as resources, interrogating one another on, on positions like this.

Sherwood: Yeah, yeah, yeah. Um, I mean just going back to that idea of like adopting an, an, adopting alternate perspectives, is, is super, super crucial, um, I, I would like to do more specifically like um treating, [] were talking about current events in the past, doing a similar activity with a current event text, like, not necessarily like telling it from the

other side, but being able to like acknowledge a perspective that's not hear from, to, to say that there is another side to this story, to, to interpret it from a, a point of view that's not their own, to be able to sort of, like facilitate the leaving of your own perspective and adopting another one, speculating how other people might view this, or how other people might feel about this, what this experience would be like for a different a different person, I mean and that's just, that's an empathetic skill, that's, like, even outside of English class it's a very human, very important thing to d--, to be able to do, um, so, I mean, yeah, if you're able to do that, it definitely allows you to sort of like see the world in a much more three-dimensional way, where you're acknowledging the fact that the other people that you hear about and interact with on a daily basis are, are, [] you know, actors with as much complexity and agency as you, so, I mean, I think it's, it's a good practice, it's, builds valuable skills.

Sherwood: Um, I mean I think, facilitating discussion just in general, like, helping kids get at problem spaces, is, is really essential, and like, I think that reading things like the structured academic controversy, like it gives you a good like vocabulary and good like sort of like theoretical structure of like where you want this to go, cuz like, you don't want to be like managing the whole thing, but you do kind of want to like steer it and construct spaces in which good discussion can take place.

Sherwood: I mean, I, I think it's kind of like inextricable, really, I mean, that, those ideas are pretty firmly uh like, my, my desire to be a teacher is like kind of rooted in, in these ideas and these, these visions, like I wouldn't be doing what I was doing if I didn't think that it had a, had a tangible way of moving us towards like a more just, more equitable world, um, yeah, and it, it's a little bit tougher in, in the practice--, you know this is probably what everybody says, but it's a little bit tougher in the practice when you're still like gaining experience, you're still getting over your own discomfort, um, trying to like be really equitable and you know like democratic, if that's your, if that's your key, like, key theory or whatever, in your classroom, uh when you're just starting out, I suppose. But I mean that's, in terms of like the, the theoretical underpinning, like that's, that's there all, all the time for sure, like, I, I try to be very conscientious when I, when like you know [] having your wits about you and you're not just kind of like, in the moment, and trying to be a teacher-person. You know what I mean, if that makes sense, that might only be in my head that that makes sense, but whatever.

AJS: Wait can you say a little bit, just so I make sure I got it, um, especially about that last part, when you're not trying to be a teacher-person. Yeah, that part, that part, yeah!

Sherwood: Like, cuz, to a certain extent when you're building your comfort, you're kind of like performing what a, a teacher looks like in your head, do you know what I mean? Uh, and it's just kind of something that I mentioned before, when you try to incorporate new ideas when you're comfortable with the old ideas, I guess, if that kind of makes sense. Uh just like, in your position, at the front of the class, doing your day-to-day things, uh you, there needs to be a level of comfort before you're conscie--, like, I mean I don't want to say before you're conscientiously doing things, you try to do things

conscientiously all the time. But, you, when you're more comfortable, it's easier to be more mindful.

Charlotte

[1] Like more important is that they're seeing themselves in something that's academic, they're seeing themselves in something that's being celebrated as amazing, as teachable, as worthy of being in school, um, and recognizing that their lives, what they feel and what they experience is worthwhile, and it's, it can be turned into something like intellectual, ...

[2] I've realized that the more opportunities I give them just to voice anything other than what the "right answer" [with air quotes] is, or even just voice things that can't be wrong. Then, they engage a little bit more and they're able to make [] baby steps towards those things I really do need them to be able to do for standardized tests or what you know the outline of standards are, that they're willing to try to do those things when they have other opportunities to show like, I get this, I just might not get it the way you're telling me I need to. And not even you're telling, but just the way like state standards are telling me, that I need to understand this poem, I need to understand this book in this way, and so I think really seeing how much they were failing and how much that was affecting their confidence...

[3] You know, recognizing that like culture expands to more than just like a narrow definition of like, oh there's a Latino culture, and there's a culture of poverty and there's a culture, that they all, there's multiple different bubbles and sometimes they can all intersect and sometimes you just gotta highlight one of them and focus on one of them, and see which one is really gonna grab them, you know, and I think just on like a day-to-day level, I try my hardest to bring in something, even if it's just a question, it's just a video, or just something we're going to read, something that will promote a conversation.

[4] ...I think that was just for me like a, a moment where I was like, ok, like, I need to do this more often, I need to get them on my side and realize like I'm listening to you, I want to bring you things that you relate to, I don't want to bring you things you don't get, I don't want to bring you things that are too hard for you, I want to bring you things that are challenging but in a, in a good way, in a way that makes you feel like you can do it.

[5] And um I think just sort of having them hear themselves share these stories and hear other people share these stories and then giving them these historical facts to back it up, giving them these statistics to back it up in different ways, and seeing like what you're saying has truth and validity, I'm showing you ways that you can like take those anecdotal, anecdotal evidence and anecdotal stories and really make a case for yourself and advocate for yourself, uh, you know....

[6] There's so many issues in it grammatically that other people are gonna find and they're gonna see and they're gonna say this is bad writing, and I think for me giving them different ways to like show their understanding and to show their real wealth of knowledge, when I then go and read those papers and I remember like, this kid has lived

through X, Y and Z and this is what he had to say about it, and this was still the paper he was able to create. This was like, there's a lot in it, like yeah, he may not [] a period for like a whole paragraph, but like, we can work on that, like I can put those periods in there, I can show like, you need a period there, I can just reinforce that over and over again maybe it will stick.

But if not he's got these ideas that are amazing, and I need to work with that more than I need to work with where he's gonna put his period.

[7] So the idea behind that was, you're gonna pick a theme, you're gonna pick an important message you've either been told or you've learned throughout your life, and you're gonna tell a story that proves that theme, and sort of in hopes that they can start off with a theme and see how a story is shaped around a theme, maybe they will be able to see a theme in a story a little bit easier...

[8] And so I teach and I want to continue to teach the populations that don't get the benefit of the doubt, that don't get the same justice, um, and so for me it has to be part of my teaching, because I can't, if I'm teaching, one of my goals for teaching my students is to better them as humans and to prepare them for whatever in their world comes next, whether it's college, whether it's a job, whether it's being a parent, whether it's working, I have to take a social justice lens um because their reality is different from my reality and I can't teach from my reality of you know, I read a bunch of books about white people, and I learned a lot about white people, and learned about how successful you can be as a white person, and that's what I was given my whole life, [] with sprinkles of like, also Martin Luther King, he did a lot, and Maya Angelou's a really good writer. These sprinkles of other things. And um I need to take a social justice lens because if like, if I don't teach my students that, they might not get it anywhere else, because a lot of people in this world don't look at things that way.

Adrienne

[1] I think like part of it is just like understanding like the personality and the abilities of a specific group of kids and then like meeting them where they are at and then pushing them from there. So instead of trying to like hit like the highest or lowest like skill level in the class, just trying to like create things that can sort of interest everyone, and then like see how they grow from where they are.

[2] Um, so I think that was like where it really stuck out to me and there are kids that like just never participate and then there are kids that participate all the time but like never hand in work so it's just kind of each kid is, it's like, they're all their own little like creative monsters. They you know, like none of them are problematic, I mean there are kids that are failing but they're all kind of, they all have their own set of circumstances, so.

[3] So I'm focusing in on the use of evidence in like argumentative writing, so the idea that any history paper you write, even if it is a research paper, is an argument in some way, and you have to prove that, so how do you select like appropriate evidence, introduce it appropriately in like a paragraph and then analyze it, so like that's how I'm, I'm like narrowing down the focus of the inquiry to just that particular skill.

[4] And then also I've been trying to work in a lot more like, like we do journals in the beginning, not everyday but sometimes, so like a lot more questions were it, there is no right answer, so that they understand that like it's ok to be wrong, like, what's the worst that's gonna happen if you're wrong? Um, so I'm trying to build that into the community of the classroom and I don't, I don't know like, I think, I probably had that fear when I was younger, too, but, a lot of kids don't raise their hand cuz they think they're gonna be wrong.

[5] But I, I just like, I don't think that, it's possible that in [SCHOOL] like when they move to 11th and 12th grade like the teachers will still hold their hands for that, but like it was a skill that it took me a very long time to learn, I don't think I got a notetaking strategy until I was like into college, um but I definitely had to take notes all through high school and that in itself helped me, so I just want them to be like prepared, like I just, the feeling of being like lost is so traumatizing that I don't want them to feel lost when they get to another classroom and the teacher's not underlining everything like, I want them to be able to look at something and be like ok I can sort of tell what they're trying to tell me.

[6] Yeah, so I gave them an assignment where it was like a multi-part assignment and it was about the Bill of Rights, which they got really into, which was awesome, but essentially they picked one of the amendments out of a hat, and they had to create a visual representation of it in some way, and I showed them examples, I was like this isn't new, Norman Rockwell did it, it's like, it's everywhere. Um, and like some, there are like really cool modern 4th Amendment cartoons and stuff, um, so I was like, and it doesn't

have to be a drawing, it can be anything. So that was part of it. And then, then they had a writing portion where the first paragraph was supposed to be like creative, and it was like you can explain your amendment in any way that you want to, like use Philly jargon, like I won't understand it but just try.... And I don't know if it was just that they didn't know the distinction between informal or formal writing, but it was like, there was very clearly a line drawn between the first paragraph and the rest, but it was still like just they were like kind of messy in that sense, like they, it wasn't, it wasn't really like methodically done, which I think was more of the issue, but like so getting their ideas across is not their problem, which I think is like good. That they have that starting point that like they at least [] like I know that they understand. So then what is the disconnect between them understanding and them being able to like make a coherent argument about what they're trying to say in language that doesn't include slang. Like that, I, yeah. So I mean it's not like the language of power thing, but there is regardless like a difference between informal and formal writing so I want them to be able to know how to at least do it in one way and then like translate that into however they need to use it.

[7] Um, I like, I think until this point we hadn't talked about anything truly like upsetting, and I think that when you get to topics that are truly upsetting like the Trail of Tears, it's difficult to understand how they can even be allowed to happen, and so you just sort of demonize an entire like time period as like morally wrong, and it was morally wrong, like even the justifications are not like justif--, like justifiable. So, but I think that even so like you need to understand why it happened instead of just like demonizing it and moving on.

[8] So, I think just like a social studies curriculum lends itself to having conversations like that [referencing the 4th amendment and conversations with young students of color about how to interact with the police], it's just difficult because like you so badly want your lessons to like tie up with a nice bow. But with issues like that they don't, you just kind of like leave them unfinished a lot of the time.... And I think I'm still figuring out how to do that, and then move on to like the next topic we have to cover, because I think that it like just the necessity of getting through certain chronological topics it like it can restrict that sometimes, which I think is something I'm trying to figure out.

[9] But I think that like being, being equitable with my students isn't just about like embracing their diversity or like just treating them all with the same amount of respect, but I think part of it is giving them a chance to grow from where they are, so it's like this i--, like the idea of meeting them where they're at and then like working with them from that, is really the only way to fairly like assess and help all of the individuals in the class. Um, moreso than like, like so equity in the sense of like growth would be that idea of like getting to them, like what are [inaudible] you can actually push them, instead of pushing them from a level they can't even reach yet.

Arthur

[1] Good teaching for me is teaching that builds, builds within my students and cultivates the skills that they will need to best negotiate the world that they will enter into after school. And do that in a way that is most interesting and relevant to them while they are in school. Um, and I think as a teacher that means finding a way to balance skill-building exercise and activity and growth, um, with a curriculum that engages the real interests and cares of my student body. [] Um, and that, sometimes the two feel like they conflict to me, and my challenge as a student teacher is to find, is to chart the curriculum where they conflict the least, and where, where one really facilitates the other.

[2] ...for me I want my students to be good human beings, and I think that that then makes them potentially good workers, but certainly good citizens, and at the core of that for social studies I think is just the ability to think critically and to parse through information that can throw you a lot of ways, but how to negotiate that flow of information, particularly when our students are getting more information than perhaps they have ever had before, even when they are in class. So it's uh I th, that, that as a goal was actually pretty for me to fix on in the beginning, just how to make my students the most critically engaged human beings they can be

[3] Um, and then on the curricular side, I think that, it is, the freedom that we have at the school encourages us to look at what is most important to the students now. So [] because we don't necessarily have a set range of years that we need to teach, or a set geography that we need to teach, that freedom then I think mandates almost that we tailor our curricula to what's going on right now with the students. What are they naturally interested in, and how can, how can I deliver content that, that will speak to those interests?So it's, uh, that has been fun, and I, I think that when I think about skills I think about as a as a teacher, what do I want my students to have, but when I think about curriculum, I think as a student, what would I want to learn? And I think those are the, that's the difference.

[4] But when I was thinking about the things that I see in the news and the things that would be more immediately relevant to the students, because I think world history is perhaps of the three years of history is the hardest one maybe to connect to what's going on in students' lives on a day to day basis because you think [] maybe there's thousands of years to cover, it's all over the world...

[5] ...there's students coming in from all over Philadelphia, so what are, what are the, what's the cultural capital that we're all bringing in here, and it's varied, it's rich, there are different languages, there are different foods that we all eat, there are different traditions that we all bring, there are different religions that we all practice, um, and that [] relates to the neighborhoods in which we live, and we bring this into the classroom. So this is, just to get the students thinking at the very beginning about what does it mean to work in a microcosm of a multicultural society, cuz [] that's what our classroom is.

[6] and thinking about what are the stories that we are crafting as historians because when we're writing a persuasive essay we are adding to that story [] or somehow taking in and, and either regurgitating a story that we've seen somewhere else or we're adding our own spin to it, and how much do those stories influence our thought process as historians.

[7] ...part of it is developing relationships with the students and making it the kind of space where their time is worth something, and they are worth something, so, so you have to trust me that I'm not wasting your time, that we're going to get somewhere that is relevant and interesting and is something that you can grasp on to from what you already know.

[8] The core is that no one is gonna learn in my class or want to be there unless it's safe, generally, that's at the core of everything I do, and I think that people tend to feel more comfortable with one another when there's some kind of interaction, cuz that interaction builds trust when it's positive interaction, um and if you don't have that over the course of the year, you can have students who sit over here and sit over here not really knowing one another at all and not really knowing how their ideas will be received by that other person were they to speak up.

[9] and I try to do this at the beginning of most of my units, just to establish what we are bringing to this unit as individuals in the room, both so that we can be aware of the knowledge that's already in the room, but also if we're gonna have these discussions, it is, you would hope that people would be respectful anyway, but it's good to know that we have people from all these different experiences so you're going to be respectful [] because that's your friend.

[10] And, it's there are days when I think to myself in the broader scheme of things, yes, we have to be great classroom teachers, and we owe it to students to be fighting for them outside the classroom too. And then there are other days when I think there are only so many ways in which a teacher can expend themselves and perhaps you know fighting the policy battles, whether it's over teacher contracts or student resources um it's, there are days in which that just seems like it is counterproductive, where it, expending energy in those battles is is not rewarding and saps you of energy and kind of mental energy

[11] at the end of the day, and this gets back to how does justice inform instructor, it's just, just, it is, it is trying to teach all of the students in the room both to the best of your ability and in a way that helps them achieve to the best of their abilities. And, that doesn't change, so it's, it's like how do you solve the racial achievement gap? Well, I try to teach all my students as well as I can. Um, and, and that's, that's such a stupid answer, but it's true, in that uh when I think about justice in education, it's again it's good to be informed about why injustice in education exists, but as again not looking at the policy problems, as a single practitioner in a single room, it's just trying to do the best with all the students that you have there.

Clayton

[1] We're doing *The Things That They Carried* and this is the first unit where I feel like I was really able to like sit down and have a vision and really establish these like enduring understandings and like think about assessment and think about how those work together

[2] I think good teaching would balance between uh exposing students to the classics and like things of dominant culture, training them to s--, speak and write in a way that conforms to like Standard English, is able to make an argument, being able to have a basic familiarity with texts like *Hamlet* or *The Great Gatsby*, and being able to analyze like which like that, but then also you know having this culturally relevant teaching practices, um, we just finished a kind of short unit on spoken word poetry, um which went over really well, and then also if we're working with a thing like *Hamlet*, being able to like bring in um activities and materials that are more modern maybe more relevant to students' lives um so they're able to engage and transact with materials that are both like relevant on you know something that, closer to what you might hear on the radio or on the streets, but then also having this sort of uh more traditional, conservative approach, and being able to like blend those together

[3] I came in as a teacher, I was, I went to [LIBERAL ARTS UNIVERSITY], I have like a liberal arts background, I am a bit of a culture snob, I am a culture snob. Um, and you know coming in thinking that students are just gonna like drop what they're doing and read *Hamlet* or just like take my word for it that it's gonna be engaging, and seeing that kind of like fall flat on its face, um, um, and then just also being confronted with those questions like, why are we doing this, like, why is this important, like, why are we reading this book? Um, and having to come up with better responses than just like, oh, it's one of the greatest things in literature, don't you know

[4] Yeah I feel like really it just does seem like teaching is kind of like a trial and error sort of exercise, you know, sometimes things don't work that well, sometimes like the lesson that you plan on this sonnet that you thought was gonna be a good entry point into *Hamlet* just didn't work, but then, something else might like work really well, and just like trying to learn from those things.

[5] Um, yeah, I mean I guess it's just like asking yourself those questions, like, can I, like, do I need to facilitate this, like, how can I shape this as like a group activity, or how can I somehow like factor in something like group discussion um but then also like thinking like, I hope I don't make this too difficult, or like, looking at like a handout that I've drawn up and thinking like, ok, like I think that they can handle this, but like, we might need to like come back together as a class to go over like the first half of this to make sure like everybody's on, on task, and still like, having students be working with material and thinking about it themselves, but then like, having me there as like, as like

kind of safety net, or like something like bringing it back in if it, if it gets too far out there.

[6] Um and then in terms of like planning and things, I would say that you know just being able to like go out on a limb on, in terms of like my own research and like, if I'm for something like the spoken word poetry unit that I just did, I had no earthly clue really much about spoken word poetry at all. So like when I was planning the unit, like I was really having to like dig deep into like YouTube and like forms and like, and a lot of the time on genius, you know like rap genius, and like just being open to like finding new stuff, and you know, researching think--, and thinking like, can my students get into this, and like, what kind of class discussion can I frame around this.

[7] Yeah I mean I do make an effort to like be as pleasant as possible and, you know, call, like you know, really try to like mix up students that I call on and like make it clear that like, I do value your opinion, and I'll say things like, ok, like I've heard a lot from these people, but like anyone from this side, anyone that I haven't heard of, heard from, and then, same goes with like one-on-one interactions, I feel like, like most students like I, like, approach, or view me as approachable, and that's something that came up in like my field review and stuff, that like Kate, my teacher, says like, I think students really do appreciate your like friendliness and openness, so.

[8] But as I've also kind of hinted at, I do have a love of culture and content, which I think maybe was, maybe drove my decision to become a teacher more so, because I feel like um, you know I have become mu--, like, much more like, I've learned more about the facts of like inequality and like have a more like concrete idea of what that looks like and how it is manifested, and I do think that that is more at the forefront of my mind now that I've been teaching. And also as I've said, like seeing how you know the difference between like culture--, like the difference in student response to something more traditional versus something more culturally responsive, cuz I also like, maybe have in my mind is like, ok, like we do need teachers in our schools that are going be willing to be more experimental in their approaches and in the content they use.

Group Interview Protocol: *Tensions in Being/Becoming Social Justice Educators*
GROUP INTERVIEW – APRIL 2016
DRAFT

Participants: ***

Interviewer: Andrew Schiera, University of Pennsylvania

Location: 5/4/2016 5pm Weigle Room 118

Participant Interview Preparation: We're all confirmed to meet on 5/5/2016 at 5:00pm in «I4_Location» as a small group. In short, my goal is to learn from your experience -- after student teaching this year in Philly -- on how School and Society can be rethought and improved. In some ways it might feel like a brainstorming/ backwards planning session.

Interviewer Directions. The following questions provide a guide for structuring the interview. In order to preserve a natural conversational flow, it may be necessary to ask questions out of order and to probe new insights as they emerge.

Project Background

The purpose of this study is to explore the assumptions and conceptualizations that pre-service teachers hold about the relationship between justice and their teaching practice.

1. **What is the relationship between how pre-service teachers conceptualize their teaching practice and their beliefs and understandings about justice and equity?**
2. **How do they try to enact those conceptualizations in the context of their student teaching placements?**
3. **What, if any, tensions arise as they negotiate the relationship of justice/equity and their enacted teaching practice in their student teaching placement context?**

Introduction: *Greetings everybody! Your time as a student teacher is done, and you are on your way towards being full time first year teachers! And as for us, we are starting to gear up for this summer. As part of my dissertation research, I'm seeking to learn from you and your experiences this year in order to help make our summer courses even better for future cohorts. I have a few guiding questions, but the goal is really for you all to have a conversation and respond to each other.*

In order for that conversation to be generative, meaningful, and honest, there are a few norms we would like to establish before we begin. First and foremost is to be respectful of each other and to acknowledge that it is ok to disagree or have different opinions. It is also important that we have time to hear from everyone. Are there any other norms we should discuss?

This group interview will take no more than 60 minutes. I am going to keep my voice out of the conversation as much as possible, and let you discuss and build on each others' ideas while we have this time together. I might probe to follow up, particularly to learn more about what in your experiences student teaching makes something critical for the next group to learn in School and Society.

Q: *Do you have any questions for me?*

Q: *Is it okay if we record this interview? (The recording will be for our research team and will be made available to you should you so choose. This helps us make sure that we've accurately captured your thoughts.)*

Permission for interview to be audio recorded? Yes _____ No _____

Interview Protocol

Now that we're ready to begin, let's do this focus group in two "rounds." In this first round, I'd like you to think about your experiences in School, Society and Self, and your experiences this year student teaching in real schools, to help me design/redesign what the course might look like for future cohorts.

1. Based on your experience and expertise having completed your year of student teaching, what should the **goals** of a course like School, Society and Self be?
 - a. What should pre-service teachers **know** after they have completed the course, when they enter their schools in September?
 - b. What should pre-service teachers **be able to do** after they have completed the course, when they enter their schools in September?
 - c. **Follow-ups:** Why do you think these are important for teachers to know/ be able to do when they enter their student teaching placement? What experiences/ expertise from your year of student teaching informs this?
2. Given our conversation so far, what **assessments** in the summer term of School, Society, and Self would be most helpful in preparing you to enter your teaching practice?
 - a. **Follow-up:** How would have being able to engage in this assessment have prepared *you* as you entered your teaching practice?
3. Given our conversation so far, what **learning activities** in the class sessions would be most helpful for pre-service teachers?
 - a. **Probe:** This might include particular readings, approaches to instruction, particular activities, features of the classroom community, etc.

4. Is there anything else we haven't mentioned that are key ingredients to make School, Society and Self useful for students as they go into real classrooms to student teach?

Two key movements in teacher education programs today are Social Justice Teacher Education and Practice-based Teacher Education. In this last round, I'd like you to call on your experiences student teaching in Philadelphia schools to understand whether and how aspects of these movements should inform School, Society and Self.

5. One challenge with Social Justice Teacher Education is that social justice, as a term, means so many different things to different people. Take a minute or two to **free write**, for yourself, at this moment, how would you define "social justice" as it relates to education? We'll whip around, and then discuss together.
 - a. (Whip around)
 - b. Should a course like School, Society and Self explicitly be a social justice-oriented course? (Why or why not?)
 - c. How should a course like School, Society and Self account for the fact that pre-service teachers come in with different understandings and experiences related to social justice?
 - i. **Follow-up:** what would this look like in the course design or instruction?
6. Another movement is Practice-based Teacher Education, which emphasizes that learning teaching practice requires seeing representations of professional practice, decomposing the "moves" involved in them, and then approximating them—through role plays, for example. Take a minute or two to **brainstorm**: If you were to suggest certain teaching *practices* that would have been helpful to learn in School, Society, and Self, to prepare you for certain moments in your student teaching, what would those practices be? We'll whip around, and then discuss together.
 - a. Should a course like School, Society and Self incorporate the learning of these particular practices? (Why or why not?)
 - b. Follow-up: what would this look like in the course design or instruction?
7. Is there anything else we haven't mentioned that would help make these summer learning experiences more effective for future cohorts of student teachers?

SCHOOL, SOCIETY AND SELF – FOCUS GROUP HANDOUT

ROUND 1 - Now that we're ready to begin, let's do this focus group in two "rounds." In this first round, I'd like you to think about your experiences in School, Society and Self, and your experiences this year student teaching in real schools, to help me design/redesign what the course might look like for future cohorts.

1. Based on your experience and expertise having completed your year of student teaching, what should the **goals** of a course like School, Society and Self be?
 - a. What should pre-service teachers **know** after they have completed the course, when they enter their schools in September?
 - b. What should pre-service teachers **be able to do** after they have completed the course, when they enter their schools in September?
2. Given our conversation so far, what **assessments** in the summer term of School, Society, and Self would be most helpful in preparing you to enter your teaching practice?
3. Given our conversation so far, what **learning activities** in the class sessions would be most helpful for pre-service teachers?
4. Is there anything else we haven't mentioned that are key ingredients to make School, Society and Self useful for students as they go into real classrooms to student teach?

ROUND 2 - Two key movements in teacher education programs today are Social Justice Teacher Education and Practice-based Teacher Education. In this last round, I'd like you to call on your experiences student teaching in Philadelphia schools to understand whether and how aspects of these movements should inform School, Society and Self.

5. One challenge with Social Justice Teacher Education is that social justice, as a term, means so many different things to different people. Take a minute or two to **free write**, for yourself, at this moment, how would you define “social justice” as it relates to education? We'll whip around, and then discuss together.

6. Another movement is Practice-based Teacher Education, which emphasizes that learning teaching practice requires seeing representations of professional practice, decomposing the “moves” involved in them, and then approximating them—through role plays, for example. Take a minute or two to **brainstorm**: If you were to suggest certain teaching *practices* that would have been helpful to learn in School, Society, and Self, to prepare you for certain moments in your student teaching, what would those practices be? We'll whip around, and then discuss together.

APPENDIX F

Data Analysis Codebook and Definitions

CATEGORY		Code	Description/ Definition
	001	001 PST Demographics/Identity	PSTs' description of their own demographics/ identity
	002	002 School Demographics/ Identity	PSTs' description of school demographics/ context/ identity
AIM	101	101 Goals/purposes	PSTs' explanations of what teaching is for, what they hope to prepare students for, what they hope students become (beyond content-specific what they learn), or what purpose they see in their teaching
AIM	102	102 Justice/ equity	PSTs' conceptualizations of what justice and equity mean in relationship to education
FRAME	103	103 School/society relationship	Description of how larger forces specifically shape their teaching context
FRAME	104	104 Teacher positionality	Description of how teacher's positionality and social identities shapes/ influences their work
CONTEXT	105	105 Nature of teaching profession	Beliefs/ descriptions about what the teaching profession, locally or nationally, is like, and what issues/ challenges face teachers broadly
CONTEXT	106	106 Classroom mentor context	Description of classroom mentor's practice, and how this shapes PSTs' learning, classroom, practice
CONTEXT	107	107 School context	Description of school context and how this shapes PSTs' learning, practice
CONTEXT	108	108 Community context	Description of neighborhood context, and students' families, and how this shapes PSTs' learning, practice
CONTEXT	109	109 District context	Description of district context and how this shapes PSTs' learning, practice
CONTEXT	110	110 Teacher autobiography	Description of an experience in the teacher's life that shapes their practice
PRACTICE	111	111 Conceptual tools	"principles, frameworks, and ideas...that teachers use as heuristics to guide decisions about teaching and learning," "can include broadly applicable theories, such as constructivism or reader-response theory, and theoretical principles and concepts, such as instructional scaffolding, that can serve as guidelines for instructional practice across the different strands of the curriculum" (Grossman, Smagornisky & Valencia, 1999, p. 14)
PRACTICE	112	112 Approach to content area	General approaches/ values/experiences re: what is important (knowledge and skills) for learning this discipline, modes of disciplinary thinking, etc.
PRACTICE	113	113 Approach to	General approaches/ values/experiences re:

		curriculum	selecting curricular topics and materials
PRACTICE	114	114 Approach to instruction	General approaches/ values/experiences re: instructional methods employed
PRACTICE	115	115 Approach to t-s relationships	General approaches/ values/experiences re: building teacher-student relationships, learning about students, positioning students as experts/ self as learner from students
PRACTICE	116	116 Approach to classroom community	General approaches/ values/experiences re: nature of learning environment, st-st relationships, classroom community-building and management, etc.
PRACTICE	117	117 Approach to expectations, achievement	General approaches/ values/experiences re: setting academic expectations, grading/ students feedback, conceptualizations of success/ achievement
PRACTICE	118	118 Approach to colleagues/ school context	General approaches/ values/experiences re: interacting with colleagues, being a member of the school community, relating to school policies, etc.
PRACTICE	201	201 Enactment	Describing a specific unit, lesson, or activity the PSTs enacted in their classroom
PRACTICE	202	202 Patterns of enactment	Describing patterns of lessons, activities they have done in their classroom (e.g., I use warm up journals to...)
PRACTICE	203	203 Envision enacting in the future	Describing units, lessons, activities, materials, etc. they envision enacting in the future
PRACTICE	204	204 Reflection/commentary on enactment	Reflecting on or commenting on a specific moment of enacting their teaching practice.
TENSION	301	301 Tension	Tensions PSTs navigate re issues in practice
INTERVIEW PARTS	999	999 Data/Interview Parts	

APPENDIX G

Validity Threats and Research Design Responses

Validity Threat	Participant Validation	Triangulation	Reflexivity via Memoing	Dialogic Engagement	Strategic Sequencing of Methods
Researcher's perspectives and biases shape RQ formation, data collection, data analysis, writing & representation	X	X	X	X	
Researcher's positionality as instructor and researcher might impact research relationships, data collection	X	X	X	X	
Selection and sequencing data collection methods might prime some responses and inhibit others		X	X		X
Data are partial representations of complex, multifaceted phenomena; data collected for certain purposes entail an assumed audience (i.e., my beliefs, TEP portfolio assignment)	X	X			X

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