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The Nine Essentials at a Glance

Essential 1: A Comprehensive Mission

A professional development school (PDS) is a learning community guided by a comprehensive, articulated mission that is broader than the goals of any single partner, and that aims to advance equity, antiracism, and social justice within and among schools, colleges/universities, and their respective community and professional partners.

Essential 2: Clinical Preparation

A PDS embraces the preparation of educators through clinical practice.

Essential 3: Professional Learning and Leading

A PDS is a context for continuous professional learning and leading for all participants, guided by need and a spirit and practice of inquiry.

Essential 4: Reflection and Innovation

A PDS makes a shared commitment to reflective practice, responsive innovation, and generative knowledge.

Essential 5: Research and Results

A PDS is a community that engages in collaborative research and participates in the public sharing of results in a variety of outlets.

Essential 6: Articulated Agreements

A PDS requires intentionally evolving written articulated agreement(s) that delineate the commitments, expectations, roles, and responsibilities of all involved.

Essential 7: Shared Governance Structures

A PDS is built upon shared, sustainable governance structures that promote collaboration, foster reflection, and honor and value all participants' voices.

Essential 8: Boundary Spanning Roles

A PDS creates space for, advocates for, and supports college/university and P–12 faculty to operate in well- defined, boundary-spanning roles that transcend institutional settings.

Essential 9: Resources and Recognition

A PDS provides dedicated and shared resources and establishes traditions to recognize, enhance, celebrate, and sustain the work of partners and the partnership.

Table of Contents

Introduction to the SUP Themed Issue: Re-Envisioning School-University Partnerships with Antiracism at the Center.....	1
<i>Shamaine Bertrand, Erin Quast, and Kyle Miller</i>	
Working toward racial justice and equity in a predominantly white professional development school program.....	6
<i>Terry Husband</i>	
#THEWORK before community-engaged teacher preparation.....	22
<i>Kisha Porcher</i>	
Unsilencing the silenced Black voice in education courses and professional development: Partnering with educators to create equitable environments	47
<i>Laycee Thigpen and Anni Reinking</i>	
A virtual reading group project that helped re-envision antiracism within the NAPDS 9 essentials.....	84
<i>Stacey Leftwich, Cathy A.R. Brant, and William Rozycki</i>	
For and with the Community: Forging a School-University-Community Partnership focused on Civic Engagement.....	99
<i>Grace Kang and Ashley Mayor</i>	

Introduction to the SUP Themed Issue: Re-Envisioning School-University Partnerships with Antiracism at the Center

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Abstract: This article is the introduction to the Themed Issue of *School-University Partnerships* entitled Re-Envisioning School-University Partnerships with Antiracism at the Center. The authors provide context as well as their own personal experiences related to antiracism and school-university partnerships work.

KEYWORDS: Antiracism, race, equity, school-university partnerships, professional development schools

NAPDS NINE ESSENTIALS ADDRESSED:

1. A PDS is a learning community guided by a comprehensive, articulated mission that is broader than the goals of any single partner, and that aims to advance equity, anti-racism, and social justice within and among schools, colleges/universities, and their respective community and professional partners.
2. A PDS embraces the preparation of educators through clinical practice.;
3. A PDS makes a shared commitment to reflective practice, responsive innovation, and generative knowledge.
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5. A PDS is a community that engages in collaborative research and participates in the public sharing of results in a variety of outlets.
6. A PDS requires intentionally evolving written articulated agreement(s) that delineate the commitments, expectations, roles, and responsibilities of all involved.
7. A PDS is built upon shared, sustainable governance structures that promote collaboration, foster reflection, and honor and value all participants' voices.
8. A PDS creates space for, advocates for, and supports college/university and P-12 faculty to operate in well-defined, boundary-spanning roles that transcend institutional settings.
9. A PDS provides dedicated and shared resources and establishes traditions to recognize, enhance, celebrate, and sustain the work of partners and the partnership.

School-University Partnership Work in these Particular Times

In Spring 2020, COVID-19 changed the landscape of education. From kindergarten to college, classes were abruptly shifted to distance learning. No longer able to engage face-to-face, school-university partnerships scrambled to navigate ongoing apprenticeships and collaborations. Educators of all levels wrestled with how to provide quality instruction while concerns about students' well-being weighed heavily. Although widespread, the impacts of the global health pandemic were felt hardest by schools serving communities of Black, Indigenous, and People of Color (BIPOC). With disproportionate rates of virus infection amongst their communities, higher percentages of parents employed in essential work, and less access to technological and health resources, longstanding racial inequities among BIPOC students were magnified.

While adjustments were made to respond to the COVID-19 pandemic, many involved in school-university partnership and Professional Development School (PDS) work did not know how to respond to the racism pandemic impacting many, especially Black people. Streets around the world were filled with protestors that asserted, "Black Lives Matter!" School districts, universities, and colleges throughout the country posted statements on their websites acknowledging racism will not be tolerated. Some schools and universities participated in professional development that focused on antiracism and addressing race and racism. Some school districts, universities, and colleges sought consulting focused on equity and antiracism. Some educators began reading books, attending professional development, viewing online videos, and listening to podcasts in order to help them think about white fragility, privilege, equity, diversity, race, and racism.

While this is a great start, work around antiracism and addressing inequities---specifically racial inequities---must be ongoing. Recently, there has been a debate in school districts throughout the United States around Critical Race Theory and there not being a need to address this topic or topics associated with this topic in schools. This is evidence that there is more work needed to address the disparities and inequities within our education system.

Our education system as we know it needs to be dismantled and re-envisioned. We advocate for school-university partnerships to play a critical role in the creation of more equitable and just schools. This themed issue, "Re-envisioning School University Partnership with Anti-Racism at the Center " will bring together diverse voices across varied school-university partnerships that are committed to and engaged in antiracism work. Collectively, the issue highlights the need to address inequities in partnership work and offer ideas for cultivating more socially-just learning environments. Additionally, this themed issue provides an opportunity for PDS and school-university partners to re-envision equitable school-university partnerships using the revised NAPDS Nine Essentials. Below we share our experiences during the COVID-19 pandemic and times of heightened racism within schools, colleges, and universities.

.Our Experiences Centering Antiracism within School-University Partnerships

Shamaine: As a Black teacher educator and scholar who researches and teaches about equity, race, Blackness, and how to best support Black students, I strive to center antiracism within my teaching and partnership work. This past year was hard for me as a Black human being. I have

experienced racial battle fatigue and extreme exhaustion caused by racism and witnessing the constant murdering of innocent Black people. While I know this work around antiracism is important, I also realize that it is not the responsibility of Black, Indigenous, and People of Color (BIPOC) to do this work alone. While it has been great to see white teachers and teacher educators educating themselves about issues of race and racism, there has to be some action and sacrifice of white privilege. This themed special issue provides the opportunity for readers to gain ideas and think about what taking action can mean for them. While I am dedicated to making sure Black students have equitable education opportunities and teachers have knowledge of how to create equitable learning environments, I am tired and believe that more can be accomplished if we work together. Co-editing this issue has been a lot of work, however it has been an opportunity to work alongside my colleagues to create a space that centers antiracism by highlighting PDS and school-university partnership work around antiracism.

Erin: Over the past year, I found teacher candidates had plenty to say when it came to discussing the impacts of the global health crises on their lives and K-12 students. When asked about the four-hundred-year plus racial pandemic, however, they had much less to say. Silence quickly fell over my Zoom classroom when racism was brought up, many teacher candidates anxiously awaiting for someone else to speak. Teacher candidates are not alone in their discomfort and unwillingness to notice, name, and take action against racism. Education, both historically and presently, has a troubled relationship with racial equity and accountability. From K12 to college, educational systems frequently enact violence against BIPOC communities. This pattern of silence and violence is very much reflected in my own story as a white former early childhood teacher serving BIPOC communities. While I was winning teaching awards, I taught through colorblind racist perspectives that upheld eurocentric ways of knowing. I pushed BIPOC students out of the classroom through institutionalized systems such as special education referrals, progress monitoring, and zero-tolerance policies. My own story speaks to the grave consequences of failing to center antiracism in our conceptualizations of “good” pedagogy, practices, and partnerships. It is my hope that this themed issue supports us in taking a hard look in the mirror, as we take actionable steps to reimagine and recreate a system that was not designed for all to succeed.

Kyle: As a teacher educator who is engaged in various school-university partnerships and clinical supervision, I see the wide range of pedagogical practices and mindsets that shape instruction, teacher-student relationships, and student wellbeing. In the past year, I have been encouraged, discouraged, confused and inspired by how schools have embraced or rejected antiracist practices. The articles in this issue have prompted me to think more critically about what I am observing across schools and my role in the process. While positive relationships within and across schools is essential to work in teacher education, we must also be brave in truth telling when we see practices that challenge antiracism and reflective in ways that challenge our own practices. I like to think that antiracism is core to the work that I do, but there are certainly times when maintaining a positive relationship with a school or classroom teacher compromises that commitment as I attempt to cultivate and preserve partnerships. These articles pushed me to recognize the gap between my ideal self and actual self when it comes to putting antiracist pedagogy into action. I hope these articles will inspire some of the same critical reflection and recommitment to action for our readers.

The process of reviewing and editing the selected pieces has helped us reflect and evolve as teacher educators and scholars. We hope the five articles included in this issue will encourage deep reflection on current practices and engagements with school partnerships, as well as inspire educators to (re)center antiracism in their work as an educator.

Our two invited articles bear witness to the harm BIPOC students, teacher candidates, staff, faculty, and communities experience when antiracism is not at the center of school-university-partnerships. In *Working Toward Racial Justice and Equity in a Predominately White Professional Development*, Dr. Husband invites readers into the experiences of a Black male faculty member within a school-university-partnership. The article speaks to the pressing need to diversify the teaching force, highlighting the role school-university-partners might play in diversification efforts. Dr. Husband's autoethnographic research boldly brings to the foreground the deficit perspectives and racial microaggressions Black people face in educational settings. It affirms the challenges Black colleagues and students navigate daily that may not be voiced or recognized within existing SUPs. While readers, particularly white readers, initial reaction to Dr. Husband's veracious accounts may be to distance themselves (e.g., "I wouldn't do that), we encourage readers to read with the goal of analyzing their existing efforts, revealing the systemic systems at play that push BIPOC people out of education.

In our second invited article, *#THEWORK before community-engaged teacher preparation*, Dr. Porcher demonstrates the power of the pedagogical tool Photovoice in helping teacher candidates unpack their personal identities and better understand the strengths of an urban community. By asking teacher candidates to visually document spaces in an urban neighborhood and use those images to critically reflect on their identities and perceptions of communities and students of color, teacher candidates demonstrated movement toward an asset-based mindset about students and communities. Dr. Porcher presents a compelling case for the effectiveness of Photovoice in helping to reduce the harm that is often imposed by teacher candidates in urban spaces. Her article is a testament to trying new approaches with teacher candidates and working collaboratively with schools and communities to prepare teacher candidates for antiracist teaching.

Article three presents an ethno-case study involving two researcher-practitioners who centered antiracism through a collaborative evaluation of how Black voices are included or excluded in teacher education coursework and professional development opportunities. *Unsilencing the silenced Black voice in education courses and professional development: Partnering with educators to create equitable environments* is an article that offers a critical take on how whiteness continues to shape the curriculum, discussions, visual images, and relationships in teaching and learning spaces. Most importantly, it highlights the consequences of teacher education programs and associations neglecting to do the deep, difficult work of rejecting the status quo and transforming practices. Ms. Thigpen and Dr. Reinking share their reflective research journey and recommendations for putting antiracist pedagogy into action.

In our fourth article, we read about how a group at Rowan University conducted a yearlong virtual reading group that met virtually to discuss selected readings with a focus on topics that

supported the schools' PDS goals. For three participants, a decision was made to focus their reading on a specific text with one goal being to revisit how the National Association of Professional Development Schools (NAPDS) Nine Essentials were integrated into the university-school partnerships. Specifically, what essentials address the partners' antiracism, social justice and equity work?

Article five is likely to resonate with any teacher educator whose teacher candidates intended to return home after graduation and teach where they went to school. In the article, *For and with the community: Forging a school-university-community partnership focused on civic engagement*, Dr. Kang and Ms. Mayor push their teacher candidates out of their comfort zone by co-facilitating a civics engagement cohort, and providing an immersive, asset-based experience in an urban context. They present the core principles and activities of their cohort model, which include establishing rapport and relationships, intentional course alignment, critical self-exploration, individualized projects, and a deep understanding of community. The description of their partnership and reflections of teacher candidates shows the transformative nature of centering diversity, equity and social justice.

As co-editors, we shared in the process of not just reviewing articles, but also co-reflecting on who we are and what we envision for schools as it relates to centering antiracism. We ask that as you read through the articles within this special themed issue that you reflect and begin taking action on centering antiracism within PDS and school-university partnership work.

**Working Toward Racial Justice and Equity
in a Predominately White Professional Development**

Terry Husband
Illinois State University

Abstract: Much has been documented about the experiences of white teachers as they work toward racial equity and justice in professional development school programs. Relatively little has been documented about the experiences of non-white PDS faculty members as they work toward accomplishing these goals. In this autoethnography, I discuss my experiences as a Black male Clinical and Student Supervisor and University faculty member who works toward racial justice in a predominately white PDS program. Implications for practice and policy are discussed.

KEYWORDS: Professional Development School; Autoethnography, Race, Racial Justice, Racism, Supervisor

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- 1) A professional development school (PDS) is a learning community guided by a comprehensive, articulated mission that is broader than the goals of any single partner, and that aims to advance equity, antiracism, and social justice within and among schools, colleges/universities, and their respective community and professional partners.
- 4) A PDS makes a shared commitment to reflective practice, responsive innovation, and generative knowledge.

Introduction

Recent census data indicate that U.S. classrooms continue to become increasingly racially diverse as we journey through the remainder of the 21st Century (U.S. Census Bureau, 2015). At the same time, the teaching force remains largely white and middle class (U.S. Census Bureau, 2015). Given these demographic disparities, it is necessary and essential for teacher educators to prepare the next generation of teachers with the skills, knowledge, and dispositions needed to identify, resist, and reify various forms of racial injustice in schools and classrooms. To date, much has been written about the experiences of (white) teachers as they work toward teaching for racial justice and equity (e.g., Goldenberg, 2017; Miller, 2020; Jupp, Berry, & Lensmire, 2016; Picower, 2009). Nonetheless, relatively little has been written about the experiences of Black teacher educators as they work toward racial justice and equity in predominantly white contexts. Even more so, no studies have documented the experiences of a Black male teacher educator and university supervisor as he works toward racial justice and equity in a predominately white professional development school and university partnership. Accordingly, the purpose of this autoethnography is to examine my experiences (as a Black male teacher educator and university supervisor) working toward racial justice and equity in a predominantly white professional development school program. The research questions that guide this study are as follows:

1. What is the nature of my experiences as a Black male teacher educator and university supervisor working toward racial justice and equity in a predominantly white professional development school program?
2. How does race and racism shape and influence the nature of these experiences?

This study is significant for three reasons. First, much of the extant scholarship on this topic related to anti-racist teacher education centers the experiences of white teachers and teacher educators. While these experiences are definitely important and warranted, especially considering the demographics of the teaching force in the United States, very little has been written about the experiences of Black teacher educators as they navigate the terrain of predominantly white professional development school programs. Hence the findings from this study provide valuable insights into ways in which Black faculty in particular and other faculty of color in general might navigate the pitfalls of whiteness and racism as they work toward racial justice and equity in predominantly white professional development school programs.

Another reason this study is significant is because it documents my *first-hand* experiences while serving in a PDS program for several years. Due to the fact that this study is a first-hand account of my experiences, it captures many of the nuances and complexities that may have been overlooked and undocumented in other forms of inquiry related to this topic. For these two reasons, I believe the findings from this study provide valuable implications for both theory and practice related to professional development schools and anti-racist teacher education.

The National Association for Professional Development Schools (NAPDS) recently revised and released the “Nine Essentials” document that might/should be used to define, inform, and inspire work in and across professional development schools and partnerships in a variety of different settings and contexts (NAPDS, 2021). One of the Nine Essentials in this document deals with a commitment to reflective practice and responsive action. Essentially, individuals engaged in PDS work should reflect on the policies, practices, and processes that transpire in their particular PDS partnership as a means of promoting and enacting social justice and equity

based outcomes. In keeping with this line of thinking, this study provides an opportunity for me to reflect critically on systemic issues of racial justice and equity that shape and guide the policies, practices, and processes that comprise the predominately white PDS program I serve in. Furthermore, this reflection will help me as I take future steps toward accomplishing racial equity and racial justice within this program.

Conceptual Framework

This study utilizes a Critical Race Theory (CRT) framework. CRT was developed by legal scholars as a way of analyzing how racism operates within legal scholarship. Educational scholars have applied CRT to educational research as a way of identifying how racism and whiteness exist and operate in school policies, practices, and programs. The scholarship related to CRT is diverse and discursive in nature. For the purposes of this article, I draw from five specific tenets of CRT. These tenants include: a) the permanence of race in all aspects of society; b) interest convergence; c) challenging dominant ideologies; d) counter storytelling; and e) commitment to social justice.

Regarding the first tenant, the permanence of race, CRT points out that racism exists in all forms and facets of American society (Delgado & Stefancic, 2001). As such, racism is an inevitable and enduring part of every institution in the United States. Therefore, it is necessary for scholars to move beyond a color-blind analysis of race and racism and toward a color-conscious approach that highlights, underscores, and reveals the ways in which individual and institutionalized forms of racism shape and motivate policies, programs, and practices within American society. For the purposes of this study, a racialized lens is used to underscore my experiences as a Black teacher educator and university supervisor who is working in a predominantly white professional development program school program.

The second tenet of CRT, interest convergence, postulates the idea that Black people will only receive victories related to racial justice and equity when the interest of both Black and White people in society correspond. Derek Bell (1994) argues that this is best exemplified in the classic 1954 *Brown versus the Board of Education* U.S. Supreme Court decision that provided racial advancement for both white and Black groups and society. In clear terms, interest convergence assumes that white people are more likely to be engaged in anti-racist practices, policies, and programs in schools when their interests converge with the interests of Black people. For the purposes of this study and drawing from this tenet, I argue that racial justice and equity can be difficult to accomplish in PDS programs when these interests do not directly converge with the broader interests of the white gatekeepers and stakeholders involved.

Because racism and other forms of oppression are pervasive in all aspects of our society, CRT scholars work explicitly toward identifying, resisting and countering the dominant ideologies of race, class, gender, sexuality, etc. (Ladson-Billings, 1998). Some examples of these racist and dominant ideologies include but are not limited to the following: color blindness, meritocracy, achievement gaps, and labeling. Furthermore, CRT seeks to provide a systemic and alternative explanation for these frequently taken for granted ideologies related to race, equity, and racism.

Much of the research and scholarship associated with race and racism tends to focus on broad narratives that minimize and/or ignore the experiences of people of color (Pollock, 2005; Solórzano & Yosso, 2002). As such, counter storytelling provides an opportunity and space for the experiences and voices of people of color to be highlighted and foregrounded (Lynn & Dixson, 2013). CRT provides opportunities and spaces for people of color to resist and push back against

the deficit and pathological narratives about their experiences in the world in general and their experiences in schools and classrooms in particular. For the purposes of this study, I provide a collection of vignettes or counter stories that highlight the ways in which racism operates throughout the dynamics of this predominantly white PDS program.

CRT is explicitly and deeply concerned about and committed to racial justice for people of color in society (Ladson-Billings, 1998; Lynn & Dixson, 2013; Solórzano & Yosso, 2002). Consequently, CRT seeks to provide transformative responses and solutions to racial injustice and oppression in various policies, programs, and practices in the world. To this end, CRT seeks to empower people of color and other marginalized groups with the tools necessary to recognize, resist, and eradicate racism. In this vein, CRT was applied in this study as a means of identifying racial problems and strategizing potential solutions for these problems.

Literature Review

Black male educators make up approximately 2% of the public teaching force in the United States (Bryan & Browder, 2013). As a result, there is a tremendous dearth of research on Black male educators at both the P-12 and collegiate levels. For the purposes of this literature review, I review studies related to Black male educators at both the P-12 and post-secondary levels. It is my belief that this scholarship will provide both a context and warrant for the present study.

Black Male Educators in P-12 Contexts

Scholars (e.g., Foster, 1997; Ladson-Billings, 2009; Noguera, 2003) have long associated a direct correlation between Black male educators and a wide range of positive social and academic outcomes among students. For example, Brockenbrough (2012) points out that Black male educators often provide a significant degree of positive support and encouragement to their students while simultaneously serving as positive male role models. Even more so, a number of studies (e.g., Brown, 2009; Howard, 2014; Lynn, 2006) suggest that Black male educators are more proficient at meeting the needs of diverse learners than white teachers. To this end, several studies (e.g., Kunjufu, 2007; Lewis & Toldson, 2013; Lynn, 2006; Lindsay & Hart, 2017; Milner, 2010) suggest that Black male educators are able to make a positive impact with Black male students in particular. This is primarily due to the fact that many Black male educators understand the unique lived experiences of Black males in P-16 educational contexts (Howard, 2014).

Brooms (2017) points out that Black male educators often exhibit high levels of care or “other fathering” with their students. That is, Black male educators often treat their students in “fatherly” ways that are caring, nurturing and supportive. As a result of being treated with high levels of care by Black male educators, many students report feeling supported, validated, and affirmed. Ultimately, this form of support has led to positive social and academic outcomes for many Black students. It is important to note here that the nature of this other fathering role is very dynamic and discursive. For example, for some students, the other-fathering role involves Black male educators to serve as a person for his student to confide in and counsel with during difficult challenges. For other students, the other-fathering role often translates into Black male educators providing discipline and direction for students.

A number of studies (e.g., Bridges, 2011; Lynn, 2006, Milner, 2016) show that Black male educators are motivated to enter and stay in the profession for several unique reasons. For example,

Lynn (2006) points out that many Black male educators often enter the profession as a means of improving the quality of life for other Black students. In this sense, many Black male educators see education as a way of helping other Black students transcend negative social, political, economic, and personal circumstances and realities. As a result, many Black male educators see themselves as surrogate family members for other Black students in need. Yet and still, for other Black male educators, teaching is a form of service and a commitment toward improving and edifying the Black community in general. Interestingly, Bianco et al. (2011) found that having a Black male educator was a significant factor behind many Black pre-service teachers deciding to enter the teaching profession. While the previously mentioned body of scholarship definitely provides valuable insights into the teaching and learning relationships between Black male educators and diverse student populations, very little is known about the relationship between Black male educators working with a predominately white student population. The present study attempts to address this gap within the scholarship.

Black Males Educators in Higher Education

Unfortunately, Harper (2009) points out that the educational experiences of Black male educators in higher educational contexts tend to be largely negative and dismal in nature. Similarly, other scholars (e.g., Johnson, 2013 & Warren, 2013) point out that this phenomena is particularly true for Black male educators who work in predominantly white institutions. For example, studies (e.g., Harper, 2009; Johnson, 2013) show that Black male educators are often stereotyped in ways that call into question their intellectual ability and aptitude. In addition, Black male educators often feel like they are under surveillance as they work in predominantly white institutions (Harper, 2013). The present study draws from and extends this body of scholarship in particular.

A number of studies (e.g. Bell, 1994; Dantley, 2010; Griffin, Ward, & Phillips, 2014; Johnson & Bryan, 2017) show that Black male faculty members often take on the role of a social justice advocate as they navigate whiteness and white supremacy in higher educational contexts. Notably, these roles often lead to unintended and negative consequences such as racial battle fatigue, professional alienation, and racialized abuse and trauma as Black male faculty members navigate the pathways of tenure and promotion and beyond. The present study extends this body of scholarship as it examines my experiences while working toward racial justice and equity in a predominately white professional development school program.

Research Design

An autoethnographic research design was used to conduct the study. In short, Ellis, Adams, and Bochner (2005) succinctly define autoethnography as a systematic approach to research and writing (graphy) that aims to describe and analyze the firsthand experiences of an individual (auto) while engaged in particular social and cultural experiences (ethno). In other words, autoethnography involves the study of self and the social and cultural phenomena surrounding one's self simultaneously. As a result, autoethnography is typically written as a highly personalized narrative that captures the nuances and complexities of the social and cultural environment surrounding one's personal experience (Spry, 2001). For this reason, autoethnography is often viewed as a form of scholarly inquiry that challenges and moves beyond traditional forms of post-positivist inquiry, as it documents human experience from a unique first-hand perspective (Jones,

2008). For the purposes of this study, I was not only interested in my experiences as a Black teacher educator and university supervisor who is/was working in a predominantly white PDS program, I was also interested in describing and analyzing the nature of the context in which these experiences occurred. Hence, I deemed autoethnography to be the appropriate research design for this study.

Autoethnography is viewed as both a process and product of systematic inquiry.

It is important to note that autoethnography is not conducted according to a rigid, predetermined, specified formula or process. Nonetheless, Jones (2008) identifies six distinctive characteristics of autoethnographic research. These characteristics involve: a) reciprocity; b) reflexivity; c) dialogue; d) personal narrative; e) evocative stories as a call for social action; and f) embodied engagement as a prerequisite for change. Regarding the notion of reciprocity, autoethnographers are committed to conducting research in ways that move beyond self-exploration and toward a common good. Next, regarding the notion of reflexivity, autoethnographers strive to remain reflexive in all of their processes as a means of becoming aware of and understanding his or her beliefs, biases, emotions, and experiences. As both the researcher and researched in the study, autoethnographers remain open to dialogue about his or her experiences within a particular social and cultural context. Moreover, autoethnographers intentionally use narrative and storytelling to evoke particular responses by the reader. Finally, autoethnographers view autoethnography as a pathway to social change and justice. To this end, I chose autoethnography as both a process and product that could potentially lead toward racial justice and equity in this particular PDS program.

Research Design

Autoethnographer

I am the primary participant in the study (Ellis & Bochner, 2011) I am a Black, Cisgendered, Christian man. Both of these identities impact the ways in which I see the world and show up in it on a daily basis. The intersection of these two identities also influence and drive the decisions I make as a teacher educator and university supervisor. I have worked in my current position for nearly 11 years. As an early childhood teacher educator, I typically teach undergraduate literacy courses that lead to an initial teaching license in birth through 2nd grade educational settings. I am a strong advocate for social justice. My commitment to racial justice and equity is deeply rooted in both my racial identity and my faith. As a Black person in the United States, I believe it is my responsibility to work toward identifying, disrupting, and eradicating racism wherever feasible. At the same time, as a Christian, I believe combating racism is closely linked to the “Golden Rule” of “doing unto others as I would have them do unto me”. It has long been my belief and philosophy that education can serve as a means of combating racial injustice and inequity in schools and classrooms. Consequently, I have worked diligently to infuse anti-racist perspectives into all of the courses I teach. I have re-designed and re-imagined many of my courses to include assignments, activities, and readings that encourage my students to think critically about issues related to race, racial diversity, and racial justice.

Setting and Program Description

I currently work at a mid-sized doctoral institution in the Midwest portion of the United States. Approximately 21,000 students attend the university at-large. The College of Education in

which I serve is composed of three different departments. My department is largely responsible for preparing teacher candidates for an initial teaching license in specific areas such as early childhood education, elementary education, bilingual education, and secondary education. My department has a relatively large student enrollment, with over 1,000 teacher candidates enrolled at any given semester. Although our teacher education programs have been lauded for their success on a number of different state and national metrics, we are nonetheless experiencing challenges related to issues of diversity and equity. For example, in my 10 and a half years here, we have been very slow to diversify our faculty and hire more Black faculty members. At the same time, we have been unsuccessful in our efforts to increase the number of students of color in our programs. Unfortunately, through both informal inquiries and surveys, we have found that many of the students of color who are in our programs often report having negative and racist experiences and interactions in their coursework and their field placement experiences. In this sense, like many “top” teacher education programs in the United States, my department represents a bit of a paradox. On one hand, it can be characterized as a leading and successful teacher education entity in the state and the region. On the other hand, it can also be characterized as a program that is somewhat hostile toward students of color and slow to make significant progress related to diversifying the faculty along the lines of race.

The majority of faculty members in my department self-identify as white. In addition, as consistent with the demographic trends in the teaching force in the U.S. at-large, the majority of students in the courses I teach tend to be white, female, and middle class. To put things in perspective, I have had less than 10 Black female teacher candidates in my 10 and a half years here at my institution. Even more disconcerting, I have never had the opportunity of teaching a Black male early childhood or elementary teacher candidate. My department currently has a total of 39 tenure line faculty members, not including adjunct instructors. Including myself, there are only three Black tenure line faculty team members in my department.

In addition to teaching courses on campus each semester, I have been serving as the early childhood education professional development school university liaison since the fall of 2012. As a part of this role, I am responsible for facilitating workshops for teacher candidates throughout the year as well as supervising a cohort of approximately 18 to 24 pre-service teacher candidates each year. The pre-service teacher candidates are placed in elementary schools in the two local school districts that surround the university. Compared to traditional student teaching experiences at most universities, this program is unique, in that it lasts 9 months. Teacher candidates begin their experiences in August when the elementary schools open and culminate their clinical/student teaching experiences in early May. The teacher candidates who are involved in this program serve at their assigned sites three days per week for approximately six and a half hours each day during the Fall semester. The teacher candidates serve at their assigned sites five days per week during the Spring semester. Teacher candidates are admitted into this program through an application and interview process. It is important to note here that the majority of the cooperating teachers who are involved in this program are overwhelmingly white, female, and middle class as well. To date, I have never had the opportunity of working with a cooperating teacher who was not white while working in this PDS program. The dynamics of the university classroom environment and the clinical/student teaching contexts often provide a significant degree of social, cultural, and racial complexity, isolation, and alienation for me. To put it plainly, as a Black man, I find myself teaching almost exclusively white women and collaborating with exclusively white cooperating teachers and administrators on a regular basis.

Data Collection Sources

Data collection for this study involved three sources: journal entries, emails, and PDS related artifacts from students and cooperating teachers. Because I am the primary participant in this study, I used journal entries as a major source of data. I have been capturing my experiences over the last 4 years or so. Initially, the journal entries served as a place for me to document, reflect, and more or less “vent” about my experiences in the PDS program. Over time, the journal entries were developed into narratives and used in the data analysis process of this study. I used the narratives to expound upon my thoughts, reactions, and emotions related to significant events I experienced throughout my interactions with cooperating teachers and pre-service teachers in the PDS program. In keeping with the principles of autoethnographic research presented above and in an effort to capture the richness of my experiences, I intentionally chose to write the stories from a first person point of view. At the same time, my desire is for readers to make personal connections and situate themselves within the stories that are presented in the data analysis portion of this article.

Data Analysis

My data analysis process involved three steps: coding, categorizing, and narrative writing. In keeping with a grounded theory (Charmaz, 1996) approach to data analysis, I began by reading through the journal entries and assigning codes. I engaged in both open-ended and closed-ended coding processes. First, I developed descriptive codes and assigned the codes based on the topics in the data (Saldaña, 2009). Descriptive codes were assigned to individual sentences and/or entire sections of data. Next, I re-read the data and assigned closed ended codes based on specific patterns that were beginning to emerge related to my research questions. I paid special attention to identifying specific events as well as the emotions and reactions I experienced as I participated in these events over time.

During the second step in my data analysis process, I developed analytical categories and sorted the data into these categories. During this step, I paid special attention to the larger social and cultural dynamics that were occurring at the time. The third step in my data analysis process involved generating short vignettes/stories to capture the gist of my experiences related to race and racism while working in the PDS program. During this process I engaged in sociological inspection and emotional recall (Ellis, 1999, p. 671). This process allowed me to better remember and understand the social and cultural context and emotions that occurred therein. This process was especially important when recalling the particularities of stories that happened a few years ago. I used a CRT lens to help me construct meaning related to race, racism, whiteness, and racial justice. Finally, I selected and revised the three vignettes in ways to make them concise and powerful for the reader.

Trustworthiness and Credibility

Given the overall nature of autoethnographic research, terms like reliability, validity, and generalizability are not very relevant and/or applicable to this study. Instead, autoethnographers often work toward establishing the rigor, trustworthiness, and credibility of their work using alternative means (Ellis, 2011). While autoethnographers often place a tremendous value on

narrative truth, it must not be overlooked that the human memory is imperfect and may often have difficulty recalling events exactly as they were experienced (Ellis & Bochner, 2000). Hence, I worked toward increasing and establishing the trustworthiness of this research in three ways. First, I engaged in a critical self-reflexive process (Ellis, 2011). Being both the researcher and researched in the study, I re-read the narratives multiple times while considering my experiences from multiple perspectives. This gave me some degree of distance from the data and allowed me to interpret and re-interpret the experiences from multiple vantage points. To contribute to my credibility as the researcher in the study, I included as much of the background information and nuances as possible. I attempted to provide a thick description (Denzin, 1989) of my experiences and the settings in which I participated.

In addition to being critically self-reflexive throughout the study, I also triangulated (Denzin, 1989) the data to verify assertions that were being made. For instance, when I noticed that the concept of “microaggression” was beginning to emerge from the data, I looked for and located multiple data sources to confirm this assertion prior to writing the narratives. Furthermore, as Cresswell (1998) points out this process enhances the validity of the findings that are reported in the subsequent section of this article.

Findings

In the section that follows, I present a series of vignettes related to three major themes that emerged from the data analysis process. These themes include: microaggressions; linguistic racism, and colorblindness within the curriculum. Indeed, it is certainly not possible to share every aspect of every narrative related to these major themes in this article. Therefore I purposely include vignettes I believe that capture and represent the ways in which racism functions within this predominantly white PDS program. Furthermore, the names of students, teachers, and schools have been changed to protect the anonymity of all parties involved.

Vignette 1: Do you really have a Ph.D.?

I arrived at the PDS site 20 minutes early to observe my student teach a lesson. Having been relatively new to the town at the time, I gave myself a little bit of extra time to arrive at each school in case I got lost. Also, being a Black person who was walking into a predominantly white school setting, I didn't want the pervasive stereotype threat (Steel & Aronson, 1995) of Black folks being late to show up and work against me. Whereas many of my white colleagues may be given the benefit of the doubt for being tardy for reasons such as traffic, car issues, and or not knowing exactly where to go, I assumed that the white teachers and administrators at the PDS sites would be less gracious toward me because of my race. Therefore, I always conducted myself in a way that was consistent with what Cooper (2017) calls “respectability politics”. This includes how I dressed as well as how I interacted with all of these staff members at each site. For instance, at the bare minimum, I always wore a freshly ironed shirt with a tie and slacks. At times, I even wore a suit jacket and a bow tie. I guess you can say that I believed on some level that presenting myself in a particular way would lessen the amount of potential discrimination and or bias I might potentially experience on the basis of race.

After sitting in the car for about 10 minutes or so and organizing my observation forms on my laptop, I got out of the car and made my way to the front entrance of the school. I was used

to having to be buzzed in and had rehearsed a response for when the front office asked, "How can I help you?" I typically replied by saying, "Hi, my name is Doctor Husband and I'm here to observe a student in Mrs. _____'s classroom." Typically, the secretary would buzz me into the school and I would make my way into the office to sign in. The office secretary typically asked to see my university badge and after that I was given instructions about where to go to visit a particular classroom.

On this particular morning, I made my way down the hall to Room 7 and introduced myself to Mrs. Wilson, the cooperating teacher. Mrs. Wilson appeared to be in her late 20s or early thirties. She made a place for me to sit in the back of the room as I observed my student teacher while she taught a whole class literacy lesson. After completing her lesson, I walked with my student teacher to the Teachers' Lounge to give her feedback on her lesson. After we finished our 15-minute conference, my student and I made our way back to the classroom. My student teacher stepped in the classroom and took over responsibility for the class. I then made my way back over to the cooperating teacher's desk and asked her politely if she had a few minutes to chat about my student's progress. We walked to the far end of the classroom where we wouldn't disturb the rest of the children in the classroom as we began talking. "How is she doing?", I said. "She is doing really well," the teacher responded. "That's awesome to hear!", I said. "Do you have any additional questions or concerns for me before I leave?" "Sure", she said. She lowered her voice and moved closer toward me like she was about to tell me a secret. "Are you really a doctor?", she asked. At that moment I was completely shocked because I had never had anyone in my life question whether or not I had earned the title of Doctor. While restraining my frustration, I gave her a half-hearted smile and responded "yes". It was my hope that this would be the end of that discussion. Unfortunately it was not. She asked another question. "Like how? You look so young! How did you do it? Did you go to school online or something?" At this point I really wanted to respond in a negative manner. However, I thought about the potential negative backlash and political consequences this could cause. I also thought about if my other colleagues are questioned about their professional qualifications when they meet cooperating teachers for the first time. To avoid a scene, I explained to her that I taught full-time while working part-time on my doctorate degree at The Ohio State University for 7 years. Judging by the look on her face, I could tell that she was both surprised and confused by my response. How could it be that a relatively young Black man (I was 34 years old at the time) could have a Ph.D.? To ease the awkwardness at the moment, she began talking about her desire to go back and get her Master's degree. She also talked about never really having the time to do so considering her family and teaching responsibilities at the moment. Not knowing what else to say, I quickly told her goodbye and wished her a great day.

Nadal (2011) points out that it is quite common for Black people to experience microaggressions on a regular basis in their professional environments. In this particular vignette, I experienced a form of microaggression called a micro-invalidation (Riel, 2021). That is, based on my racial identity, the said cooperating teacher called into question my professional qualifications and background. What is most insidious and difficult about calling out this form of racism is the fact that it is often couched as "honest questions". In other words, the said teacher could easily dismiss this micro-invalidation as her simply asking questions or making small talk. However, as a Black person who has been a victim of microaggressions all throughout my professional career (and judging by her body language and facial gestures), it was not difficult to discern that her questions were rooted in racism and implicit racial bias.

Vignette 2: I just want her to talk the right way!

It was a Thursday evening around 7:30 p.m. I was at home relaxing and watching television when I got a text from a Black female clinical student named Sonia I was supervising at the time. The text read, "Hello Dr. H. I hope you are going well. Can you stop in and see me if you get a chance when you're out at the building next week please? ". It is common practice for me to give my personal contact information to my students, so that they could reach me if any problems, challenges, or questions occur during their clinical and student teaching process. I always try to position myself as an advocate for students and in doing so I also provide opportunities for students to share and discuss any social and emotional challenges they may be working through with their cooperating teachers as well. I immediately texted Sonia back and asked her to let me know if the issue was an emergency. I let her know that I was willing to readjust my Friday schedule to stop in to visit with her. Sonia asked me to stop in at 11:30 a.m. on the following Monday. Sonia was a woman and very bright first generation college student from a middle class background. Being the only Black student in the PDS cohort at the time, I took it upon myself to establish a personal and professional caring relationship that would help her navigate many of the pitfalls, complexities, and nuances of being a Black student in a predominately white context. Up to that point, Sonia had not had any known or explicit challenges working with her cooperating teacher. As a result, I kept wondering to myself whether or not the challenge was internal or external in nature.

The following Monday I arrived at the school as planned. I completed my observation with another PDS student and waited in the Teachers' Lounge until 11:30 a.m. to meet with Sonia. Around 11:27 am, I packed up my things and made my way down to the room where Sonia was assigned. The kindergarten children in Sonia's classroom were on their lunch / recess break and the cooperating teacher was out of the room. I asked Sonia if she wanted to talk in the room or if she wanted to go somewhere else where we could have more privacy. Sonia told me it was okay to talk there because the cooperating teacher was on break as well. I asked Sonia how things were going and what she needed to talk to me about. Sonia revealed to me that she had been experiencing many tensions with her cooperating teacher over the last few weeks or so. She further explained that her cooperating teacher, who was a white woman, kept hyper-correcting her language patterns after each of the lessons she taught. Sonia explained that she felt that the feedback was racist in nature and didn't know how to deal with the situation without experiencing some form of negative retaliation from her cooperating teacher (i.e., negative letter of recommendation, passive aggressive behavior, negative evaluations etc.). Sonia wanted me to give her guidance in handling the situation in a way that would produce the least amount of social and political damage as possible. After discussing possible solutions to this problem for several minutes, I offered to talk to Sonia's cooperating teacher on her behalf. Sonia declined and said she would just ignore everything and continue moving forward, as there were only about five weeks left in the student teaching semester. I told her I respected her decision and to let me know if her position changes. Sonia then escorted me toward the door, as it was almost time for the kindergarten children to return from their break. Suddenly, Sonia's cooperating teacher walked in and greeted us with an awkward stare. I politely said "hello" and smiled and continued to make my way toward the front office to sign out for the day. Within about four hours or so, I received an email from Sonia's cooperating teacher stating that she wanted to talk to me. Sonia's cooperating teacher and I both

agreed to meet for a conference on the following Wednesday morning. We agreed that 8:00 am was the best time to meet, as the children would not be at school during this time.

I showed up at the designated meeting time and met with Sonia's cooperating teacher in the conference room adjacent to the principal's office. Sonia's cooperating teacher opened the meeting by thanking me for taking the time to meet with her. She also explained that she wasn't trying to be "mean or anything" but she had a problem with the way that Sonia was speaking to the children during many of her lessons. Sonia's cooperating teacher also talked about how she felt that it was "wrong" and "unprofessional" for Sonia to talk like that and that she just wanted her to "talk right". It was clear to me that Sonia's cooperating teacher was operating from a deficit and racist view of language in general and Black language in particular. It was also clear to me that I did not have the time nor the space to adequately deal with this issue. Instead, I shifted the conversation to celebrate Sonia's strengths and progress up to that point and encouraged the cooperating teacher to focus less on hyper-correction and more on building a supportive, nurturing, and caring relationship between her and Sonia. The cooperating teacher agreed to set this as an appropriate goal going forward and thanked me for my time as she escorted me to the exit door.

What is evident in this particular vignette is the fact that Black students and other linguistically diverse students are likely to experience various forms of what Baker-Bell (2020) calls linguistic racism. That is, a form of racism that disparages and discriminates against language patterns and variations that are rooted in non-white ways of being and speaking. As a Black preservice teacher who was working in a predominantly white classroom and school, Sonia was criticized and marginalized on the basis of using Black language while teaching. Language patterns are deeply rooted in and connected to one's race, culture, class, age, and region (Smitherman, 1977). Therefore, to critique one's use of language is to commit a form of racialized violence toward that individual (Lee, 2017). In keeping with this line of thought, the cooperating teacher wasn't merely critiquing Sonia's words. Rather, the cooperating teacher was also critiquing and committing violence against Sonia's identity, history, and humanity.

Vignette 3: "I think she would do much better in a high school or college setting"

As an advocate for social justice, I infuse various theories, assignments, and practices related to racial justice and equity into the courses I teach. More specifically, in the literacy methods course I teach (that is required for PDS students to take simultaneously during the fall semester of their PDS experience), I discuss the importance of teaching young children about race and racism. Moreover, we talk about the possibilities of using children's literature to help facilitate these dialogues. PDS students are then required to teach a social studies lesson related to a justice issue such as: racism, classism, sexism, etc.. I can remember when one student in particular, Haley, decided to teach her kindergarten students about the Civil Rights Movement and the history of racism in the United States. She developed a high-quality and developmentally appropriate lesson involving several picture books. After observing the lesson and providing feedback, I had a conversation with Haley's cooperating teacher Mrs. Jackson. Mrs. Jackson let me know during this conference that she didn't think it was "appropriate" for Haley to be teaching kindergarteners about race and racism. Mrs. Jackson assured me her perspective did not have anything to do with her being white or racist. She explained to me that she has a biracial grandson and therefore could not be considered a racist. In addition, Mrs. Jackson explained that she felt young children

shouldn't be exposed to these atrocities so early in life. Mrs. Jackson believed this information could have a potentially detrimental effect on children.

Mrs. Jackson went on to further explain to me that she believed Haley would be better suited to teach in a high school or collegiate classroom than an early childhood classroom. We continued our conversation for a few more minutes and settled on the fact that we both see things differently regarding the topic of race and children. I later spoke with Haley and she admitted to me that she was highly discouraged and disappointed by the feedback she received from Mrs. Jackson regarding her lesson. Haley and I both agreed that this was less about potentially damaging children and more about avoiding issues of race and racism within the early childhood curriculum.

Many early childhood teachers apply a color-blind approach to race and racism in their classrooms (Escayg, 2020). Oftentimes, as was the case with Mrs. Jackson, early childhood teachers argue that avoiding discussing issues of race and racism is a way of preserving the innocence of childhood. Unfortunately, studies (Escayg, 2020; Husband, 2012) suggest that not talking about issues of race and racism can impair children's consciousness of race and racism during the latter part of their lives (Hagerman, 2019).

Implications

The purpose of this study was to examine my experiences, as a Black male teacher educator and university supervisor, working in a predominantly white professional development school program. Data from this study yields three important implications for practice. First, as pointed out in the data, I experienced microaggressions as a result of being a person of color working in a predominantly white context. Hence, it is critical for white cooperating teachers to engage in professional development related to implicit racial bias, microaggressions, and diversity and equity issues. While it is common for preservice teachers to experience coursework related to these topics, it is far less common for cooperating teachers who work in predominantly white environments to engage in these types of learning opportunities. Perhaps, universities can work to provide these opportunities for cooperating teachers who are interested in serving in professional development school partnerships.

The second implication from the data relates to providing support for preservice teachers of color who are working in predominantly white schools and classrooms. As mentioned earlier, one of the Black student teachers I supervised reported being criticized and bullied for the way in which she spoke. In an effort to help future student teachers of color, who may find themselves in similar situations, university supervisors and other PDS stakeholders should consider working collaboratively to provide what I referred to as "racialized safe spaces" for students who believe they are being discriminated against on the basis of their race. Indeed, it can be very intimidating and risky for a Black student teacher to attempt to resolve a race-related conflict with his/her cooperating teacher. Therefore, creating a proactive and supportive university space and mechanism where students can share and work toward resolutions can serve as a constructive and productive means of addressing these types of issues.

Finally, the data from this study also suggest the need for teacher educators and university supervisors to work with cooperating teachers to move beyond color blind approaches to race and racism within the early childhood curriculum. It is difficult for student teachers to work towards racial justice when they are paired with cooperating teachers who do not share the same goals and commitments. Perhaps, university faculty members (who are involved in PDS partnerships and

committed to issues of social justice and equity) might work alongside cooperating teachers to diversify and decolonize the early childhood curriculum in ways that are meaningful, contextually specific, and mutually beneficial for all parties involved.

In conclusion, demographers project that the vast majority of the teaching force in the U.S. is likely to remain white and middle class as we journey through the next decade. For this reason, teacher educators and university supervisors must work diligently to develop and implement PDS programs and partnerships that are supportive for both students of color and faculty of color alike. Rather than taking for granted that cooperating teachers will operate in ways that promote inclusion, diversity, and equity, university faculty members, school administrators, and PDS stakeholders must work collaboratively to develop systemic and sustainable ways to disrupt and combat both institutionalized and individualized forms of racial injustice in their respective programs and educational contexts. Furthermore, failure to do so will ultimately lead to additional students and faculty of color being marginalized on the basis of their racial identities.

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#theWork Before Community-Engaged Teacher Preparation

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Abstract: Many white cis-gender monolingual teacher candidates in teacher education programs, have negative perceptions of students and communities of color (Bertrand & Porcher, 2020). Teacher education programs struggle to provide opportunities for teacher candidates to interrogate these perceptions, and most importantly, their own identity before entering clinical experiences and/or service-learning opportunities. The article analyzes whether Photovoice is an effective pedagogical tool for students to interrogate their identities and perceptions of communities and students of color in preparation for a critical service-learning project in the New Brunswick community. More specifically, the key elements of the Photovoice project is to advance teacher candidates abilities to engage in an archeology of self (Sealey-Ruiz, 2018) in order to avoid enacting harm upon the community during critical service learning.

KEYWORDS: Archeology of Self, Community-Engaged Teacher Education, Photovoice

NAPDS NINE ESSENTIALS ADDRESSED:

- 1) A professional development school (PDS) is a learning community guided by a comprehensive, articulated mission that is broader than the goals of any single partner, and that aims to advance equity, anti-racism, and social justice within and among schools, colleges/universities, and their respective community and professional partners.;
- 2) A PDS embraces the preparation of educators through clinical practice.;
- 4) A PDS makes a shared commitment to reflective practice, responsive innovation, and generative knowledge.
- 7) A PDS is built upon shared, sustainable governance structures that promote collaboration, foster reflection, and honor and value all participants' voices.
- 8) A PDS creates space for, advocates for, and supports college/university and P-12 faculty to operate in well-defined, boundary-spanning roles that transcend institutional settings.

Introduction

As we prepared for the community learning walk with our resident artist of the New Brunswick community, I could see the fear on my teacher candidates' faces. I asked the teacher candidates blankly, "How many people are fearful of walking around the community?" More than half of the teacher candidates raised their hands. My eyes darted toward the one teacher candidate whom I knew was a resident of the community. She attended K-16 in that community, including the teacher education program, and her face demonstrated disappointment, anger, and frustration. One teacher candidate stated, "Dr. P., we are told not to venture past the train station in orientation. It is not safe." Another teacher candidate chimed in, "Yeah, it's almost like we all live in two New Brunswicks! It's the Rutgers side and the resident side." I looked at the teacher candidate who had grown up in the community, and it immediately dawned on me, *if they feel that way about the community, how do they feel about her? Do they believe that she is an anomaly?* Furthermore, when I am in the New Brunswick community and schools, it feels like home and the community I grew up in. *If they feel that way about the community, how do they feel about me as one of their few Black professors?*

This sentiment that teacher candidates expressed before our community learning walk is not new. A community learning walk is led by a community pillar, where teacher candidates walk through the community learning about, from, and alongside the community. Working at a white-dominated institution, more specifically, a teacher education program, I expect that many white cis-gender monolingual teacher candidates have negative perceptions of students and communities of color (Bertrand & Porcher, 2020). Wynter-Hoyte and Smith (2020) argue that anti-Black violence in schooling impacts white students because they receive messages of Black inferiority Black omission, and inaccurate historical representations, thereby developing negative attitudes about Blackness.

The teacher candidates were told in their orientation that the community where their university is located is "unsafe." Latinx and Black people populate this community. Even after five years of attending school, the teacher candidates were not aware of the community's assets and conditions. What was most frightening and humbling is that the present course, *Students, Communities and Social Justice*, was the last that teacher candidates would take before entering the classroom. Their perceptions of the students and communities that they served were neither interrogated nor unpacked.

Course Context: Students, Communities & Social Justice

The *Students, Communities, and Social Justice* course is the capstone course for the Urban Social Justice Teacher Education Program. The course learning objectives are that teacher candidates:

- Work alongside community members to jointly develop a program of engagement,
- Engage in meaningful interactions with members of a community other than school personnel, and
- Interact with students, community members, family members both with a Graduate School of Education (GSE) instructor and independently, without GSE instructor mediation (Porcher et al., 2020).

University administration gives professors who teach the *Students, Communities, and Social Justice* course the flexibility and creativity to design the course in the way they choose, as long as they adhere to the course objectives (Porcher et al., 2020). I worked collaboratively with the Collaborative Center for Community-Based Research Service, New Brunswick Community Organizations, and New Brunswick community members to design and teach one section of the *Students, Communities, and Social Justice* course in the New Brunswick community. We connected as a result of my explicit commitment to model critical service-learning (Mitchell, 2008), develop authentic relationships, and reposition power and privilege as a faculty member. When designing the course, we leaned on Mitchell's (2008) three components of critical service-learning: redistribution of privilege and power, societal change, and authentic relationships (Porcher et al., 2020). With the assistance of the Collaborative Center for Community-Based Research, we partnered with four organizations over two year (Table 1).

The purpose of this article is to analyze whether the pedagogical tool, Photovoice, is an effective tool for teacher candidates to interrogate their identities and perceptions of communities and students of color in preparation for critical service-learning projects in the New Brunswick community (listed in Table 1). The research question that guided the analysis is: in what ways does the Photovoice project allow teacher candidates the ability to engage in an archeology of self (Sealey-Ruiz, 2018) in order to avoid harming the community during critical service learning? The purpose in sharing the analysis is to inform and support fellow teacher educators and teacher education programs to engage in the foundational work (#theWork) of teacher candidate identity *before* they engage with students in clinical experiences, and/or critical service learning in school-university partnerships, and/or community-engaged teacher education.

Table 1. *Community Organizations & Critical Service-Learning Projects*

Organization	Background Information	Critical Service-Learning Project
New Brunswick Healthy Housing Collaborative (NBHHC)	An organization that seeks to improve health outcomes by mitigating housing issues facing residents within the Esperanza and Unity Square neighborhoods. The NBHHC works with other public, private, or non-profit institutions and organizations “to implement healthy housing assessments, consumer training, lead, and asthma testing and environmental changes that will produce safer and healthier home environments, provide additional opportunities for a healthier lifestyle and behavior change, and advocate for housing policies that promote community health and well- being.”	<p>The project involves teacher candidates:</p> <ul style="list-style-type: none"> • Learning about the assets and conditions of the Esperanza & Unity square communities; • Evaluation of landlord-tenant rights workshop; • Analyzing the home assessment data; • Developing infographics to illustrate the data for the Esperanza & Unity square residents; • Creating videos for the Esperanza & Unity Square residents for support with issues found during the home assessments; and • Support with developing the first tenant-landlord association.
New Brunswick Gifted & Talented (G&T) program	The academy for the Gifted & Talented program aims to “nurture [students’] multiple intelligences and allows students to demonstrate skills... that include the different modalities of learning.” Thus, the program provides differentiated instruction for students with exceptional abilities in intellectual ability across multiple domains, specific aptitudes in mathematics, English language arts, STEM disciplines, or the visual and performing arts.	<p>This project involved teacher candidates:</p> <ul style="list-style-type: none"> • Surveying G&T students, teachers & parents to determine needs to transition to the public high school; • Organizing vertical articulation meetings for the G&T teachers and the high school teachers to support G&T students’ transitions; and

		<ul style="list-style-type: none"> • Creating an infographic to present to the New Brunswick public school admin to support G&T families.
<p>Eric B. Chandler Health Center (EBCHC), Reach Out & Read Program</p>	<p>The health center focuses on providing a community-oriented approach to family medicine. EBCHC is federally- funded, owned, and operated by Robert Wood Johnson Medical school (RWJM). The health center is centered on meeting the health care needs of the New Brunswick community and the people it serves. One of the many services provided by the EBCHC is a family literacy program known as Reach Out and Read (ROAR). In this program, professionals will use health topics (e.g., nutrition, physical activity, bedtime routines, and social-emotional behavior) to introduce and promote early literacy skills for pre-K children and their parents in New Brunswick.</p>	<p>This project involved teacher candidates:</p> <ul style="list-style-type: none"> • Organizing materials for Reach Out & Read workshops; • Reading to & with patients to demonstrate interactive reading skills; • Conducting a book drive for the reading corner at the clinic; • Developing strategies for volunteers when they read to & with patients; and • Creating training modules for volunteers to read to students in the literacy center.
<p>New Brunswick Senior Resource Center (NBSCRC)</p>	<p>The NBSCRC is a multi-purpose facility for independent seniors and is designed to provide a supportive and stimulating environment for New Brunswick senior citizens. The NBSCRC is open Monday through Friday from 8:30 a.m. to 4:30 p.m. and serves a diverse population. The Center offers various cultural, social, educational, recreational, and health-related programs designed to enhance its members' quality of life.</p>	<p>This project involved preservice teachers:</p> <ul style="list-style-type: none"> • Developing an agenda for the Cultural Heritage Day; • Locate community resources to support the efforts of the Cultural Heritage Day; and • Ensure that the Cultural Heritage Day spans 100 years.

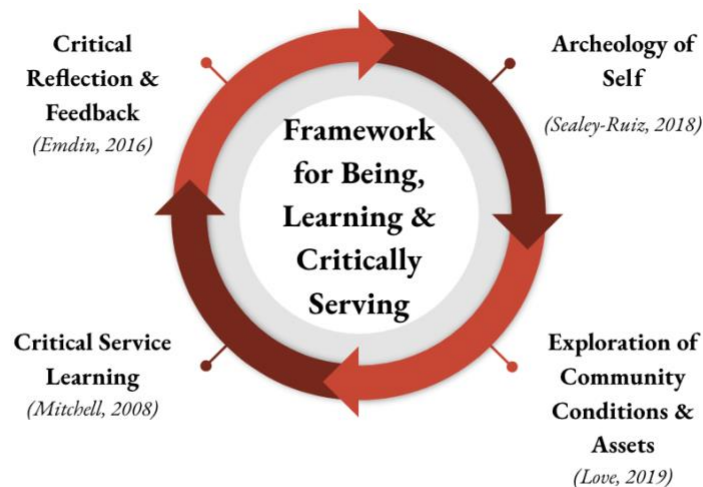
Conceptual Framework

Framework for Being, Learning, & Critically Serving

Reading the opening vignette, one may think two things, “*Why did teacher candidates feel comfortable saying those things?*” and “*Why would she send teacher candidates to work alongside the community with those negative perceptions? Could it possibly enact more harm?*” To be transparent, I have thought about this often, which is why I created a framework for courses to ensure that teacher candidates interrogate their identities and perceptions of communities of color called, the Framework for Being, Learning and Critically Serving (FBLCS). FBLCS allows current and future educators to engage in a continuous process; the work begins with self and continues through reflection (Image 1). FBLCS is also a framework for teacher educators engaging in school-university partnerships and community-engaged teacher education in preparing teacher candidates to unpack their racialized perspectives of self, students, communities, society, and the educational systems. #theWork is essential as many white teacher candidates enter teacher education programs with negative perceptions of Black and Brown communities (Bertrand & Porcher, 2020). Suppose these negative perceptions are left unexplored and dismantled. In that case, there is a strong possibility that preservice teachers’ engagement in school-university partnerships and/or community-engaged teacher education will enact harm.

There are four elements of FBLCS: archeology of self (Sealey-Ruiz, 2018); exploration of assets and conditions of students and their communities; critical service-learning (Mitchell, 2008); and critical reflection (Image 1).

Image 1. *Framework for Being, Learning & Critically Serving*



Sealey-Ruiz (2018) defines the archeology of self as a deep excavation and exploration of beliefs, biases, and ideas that shape how we engage in the work. The archeology of self is rooted in racial literacy. Using it in my framework, I engaged teacher candidates in necessary reflection about their racial beliefs, anti-racism, and practices. Sealey-Ruiz (2013) defines racial literacy as “a skill and practice in which individuals can probe the existence of racism and examine the effects of race and institutionalized systems on their experiences and representations in US society” (p. 386). Doing #theWork of racial literacy requires students to engage in deep self-reflection, along with moral, political, and cultural decisions about how teachers can be catalysts for societal changes (Sealey-Ruiz, 2011). Sealey-Ruiz (2021) argues that racial literacy can be sustained through the archeology of self.

FBLCS begins with unpacking and interrogating one’s identity. Unpacking and interrogating one’s identity is aligned to Sealey-Ruiz’s (2018) archeology of self. The self-work in this framework, known as “*being*,” is the foundation of learning and teaching. If left unpacked and unexplored, it has the power to negatively impact the lives of students (Sealey-Ruiz, 2018). The archeological dig requires teacher candidates to consider their own identity and explore whiteness in American society. The excavation is imperative because teacher candidates cannot understand others or their impact on others until they know who they are (Howard, 1999). Once teacher candidates begin the journey of archeology of self, then they are ready to explore the assets and conditions of students and communities of color.

Assets & Conditions of Students & Communities of Color

Once teacher candidates begin the journey of unpacking self, they are introduced to the importance of exploring the assets and conditions of students and communities that they will teach. The exploration of the assets and conditions of students and communities of color is known as the “*learning*” aspect of the framework. It is imperative to focus on the assets of students and communities of color because many white cis-gender monolingual teacher candidates have negative perceptions of students and communities of color (Bertrand & Porcher, 2020). Teacher candidates also explore the conditions that are systematic in society and schools that contribute to the conditions of Black and Brown communities. With the understanding that students enter classrooms with funds of knowledge, not in need of saving, but cultivating the genius (Muhammad, 2020) of who they are, they are ready to engage with the community through critical service learning.

Critical Service Learning

Critical service-learning is a redistribution of privilege and power, societal change, and authentic relationships (Mitchell, 2008). “*Critical service learning*” requires teacher candidates to engage with students and their communities before entering their own classrooms. Through critical service-learning, the goal is that teacher candidates will develop authentic relationships with their students and communities. Furthermore, they are taught to work alongside their students and communities to enact social change. The critical service-learning experience required that teacher candidates collaborate with a community organization or a school within the New Brunswick community (Porcher et al., 2020).

Critical Reflection & Feedback

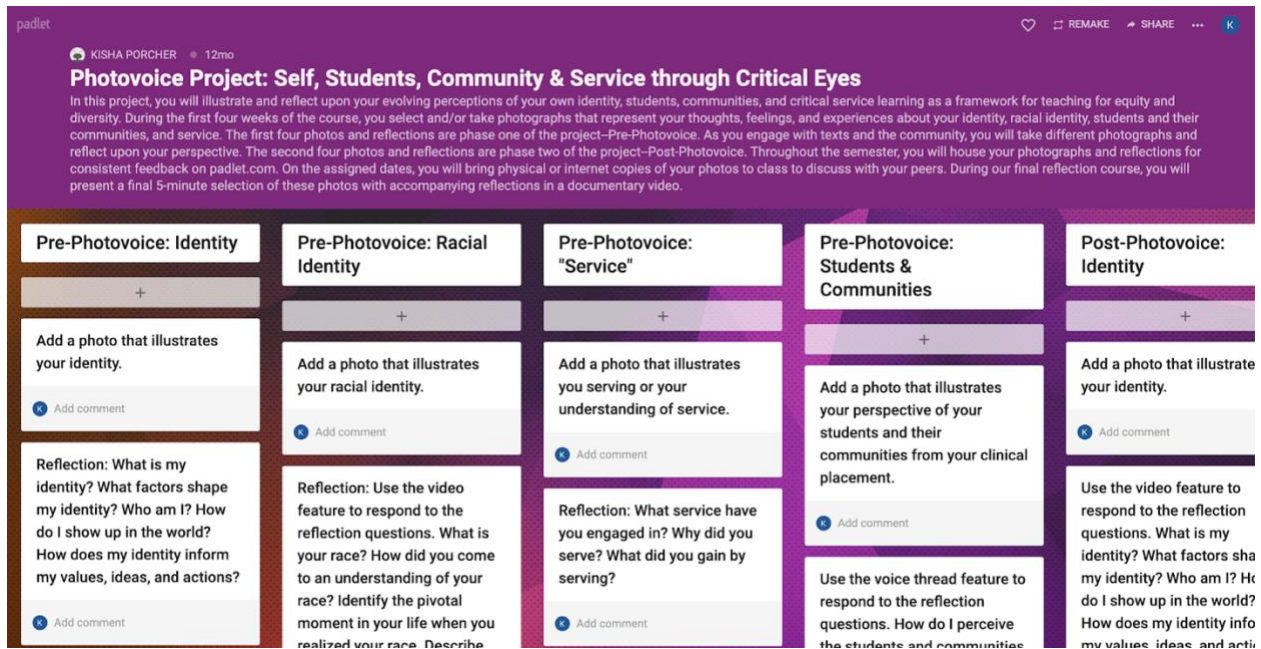
The final continuous effort of the FBLCS is “*critical reflection*.” This critical reflection requires both the teacher candidates and me to reflect upon the perspectives, mindsets, and beliefs we hold that shape how we approach our work as educators (Milner et al., 2019). This process involves reflecting each class period about what is going well and areas of change, interrogating ourselves and knowledge, and engaging in cogenerative dialogues (Emdin, 2016). FBLCS, as the framework for the course, is just the beginning of the work of teacher candidates interrogating their own identities and perceptions of students of color and their communities. It requires carefully curated pedagogical tools for teacher candidates to engage in “#theWork.” One pedagogical tool that I used in the course was Photovoice to push teacher candidates to engage in #theWork.

Photovoice as a Pedagogical Tool

The teacher candidates interrogated their identity, perceptions of students of color and their communities, and service-learning. The teacher candidates reflected using Photovoice (Bazemore-Bertrand & Handsfield, 2019; Wang et al., 1997; Zenkov et al., 2014) and created a mini-documentary to demonstrate how perceptions of their identity, students of color and their communities, and service-learning changed. Photovoice is a visual method used to assist adult educators in connecting their prior school experiences to their current attitudes and behaviors toward teaching (Bazemore-Bertrand & Handsfield, 2019). It is the use of photography, reflection, and discussion as tools for social change. Within the Photovoice assignment, the teacher candidates captured photographs and engaged in reflection (written, audio, and video) using Padlet, based on posed questions posed (Image 2). Photovoice is an example of multimodal learning. It utilizes video, audio, and sound elements as unique modes of communication and ways to interpret physical and virtual worlds, the relationships between people, and how teacher candidates experience certain spaces (Buckley-Marudas & Martin, 2020).

The reflection questions examined teacher candidates’ personal and racial identity, their perceptions of students and communities of color, and service-learning. This critical reflection brought commonly held beliefs about their identity and students of color into question (Sydnor et al., 2020). The Photovoice assignment created tension and cognitive dissonance for the teacher candidates. At the beginning of the project, teacher candidates were unwilling to confront the conflict between their purported beliefs about their identity and students and communities of color, which resulted in a critical service-learning project. Photovoice leveraged digital media as an important way to invite teacher candidates into critical dialogue with their own identities and histories, as well as their beliefs and assumptions of students and communities of color (Buckley-Marudas & Martin, 2020). The teacher candidates demonstrated their reflections and how their perspectives of their own identities and perceptions of color changed throughout the course to prepare them to engage in critical service learning.

Image 2. *Padlet Photovoice Project*



Methods

S-STEP: Self-Study in Teacher Education Practices

This study uses Self-Study in Teacher Education Practices (S-STEP), a practitioner inquiry undertaken by teacher educators with the dual purpose of improving their practice and acknowledging their role in teaching and learning in the larger project of preparing high-quality teachers to teach equitably (Sharkey, 2018). Self-study is a methodology for exploring professional practice (Appelget et al., 2020). There are five elements of self-study outlined by La Boskey (2004) to shape the study: self-initiated and focused, improvement aimed, interactive, qualitatively collected data sources, and validity based on the trustworthiness of results. This approach is appropriate for this study because self-study of teacher education practices is an inquiry approach well-suited to exploring the challenges of effectively teaching teachers about equity, diversity, and social justice (Kitchen, 2020). I served as a participant, teacher educator, and researcher (Appelget et al., 2020).

Data Collection & Analysis

The primary data source in this study is the teacher candidates' Photovoice projects. The teacher candidates worked on the Photovoice assignments throughout the entire semester. Twenty-three teacher candidates' Photovoice projects were examined throughout the semester. The teacher candidates were diverse in racial demographics (white 13, Asian 5, Latinx 3, Black 2). Through the Photovoice assignment, the teacher candidates self-identified their racial demographics. Although the teacher candidates' in this course were racially diverse, the students across the larger *Urban Social Justice* teacher education program mirrored the racial demographics of teachers in the US; majority-white cis-gendered women.

Throughout the semester, there was a routine for ongoing and recursive data analysis focused on inductively generated (Saldaña, 2015; Strauss & Corbin, 1998) codes. Data analysis included each element of the FBLCS within the Photovoice projects; four rounds of coding. The first round of coding occurred when teacher candidates completed pre and post Photovoice reflections focused on identity. The second round of coding occurred when teacher candidates completed pre and post Photovoice reflections focused on their perception of students and communities' assets. The third round of coding focused on their understanding of service. The final round of coding focused on how I pushed teacher candidates to dig deep in their reflections.

Findings: Analysis of Photovoice Projects

The purpose of this article is to analyze the effectiveness of the pedagogical tool, Photovoice, for teacher candidates to interrogate their identities and perceptions of communities and students of color in preparation for a critical service-learning project in the New Brunswick community. More specifically, I examine the ways the Photovoice project allows preservice teachers the ability to engage in an archeology of self (Sealey-Ruiz, 2018), to avoid harming the community during critical service learning. Four key themes emerged at each level of coding when I analyzed teacher candidates Photovoice projects:

- Archeology of Self: Lean into Race
- Exploration of Community & Students Assets: Shift from Deficits to Assets
- Critical Service-Learning: Root Cause of Service
- Reflection: Questioning to Further Thinking

Archeology of Self: Lean into Race

The archeological dig requires teacher candidates to consider and unpack their own identity and explore whiteness in American society. The Photovoice assignment required teacher candidates to explore their identity (Table 2). The teacher candidates explored their perceptions of their identity and racial identity. When reviewing the reflections, teacher candidates of color identified their racial identity upfront. The majority of the white teacher candidates separated their race from their identity. For example, one Black teacher candidate, Terresa (all names are pseudonyms) wrote:

In regards to being called intimidating, I believe this was done for many reasons. It could be because I am a strong African-American woman with bass in my voice. It could be because I am plus size and 5'8". It could also be because professors and colleagues might not be used to seeing African-Americans in an education program. There are various possibilities. I take the statement, "You intimidate me" with a grain of salt. I'm used to being referenced as intimidating, unfortunately. I'm used to those awkward moments where I am the only Black person in the room. I also believe that they say these things because they have not taken the time to get to know me.

Terresa's response is for the first Photovoice reflection entry focused on identity (Table 2). Terresa did not wait until prompted to acknowledge her race as an important element of her identity. White teacher candidates, however, did not mention their race until the Photovoice reflection prompted them to discuss their racial identity. For example, one white teacher candidate, Laura, reflected:

At the risk of sounding cliché, my identity is what makes me, me. It is a combination of my external and internal characteristics that I hold most important in defining who I am as a person. There are several aspects of my identity that always remain constant. For example, I am tall, I have straight, brown hair, I am a daughter, I am a big sister, and I am Catholic. I did not choose to have these things define me, but I do not believe that people should discount them. My height and my hair are my most prominent external characteristics that define my physical presence in this world. It is the image that all of the other pieces of my identity are attached to, and I feel that it is important to include who I am.

Another white teacher candidate, Edward articulated:

I like to think that, like most people, my identity is one that is unique and complex for many reasons. However, on a superficial level, there are factors that partly influence my experiences and development. I am a white male, and I grew up in a low-income household with a bevy of dysfunction, but I would be hesitant to say that this defines me. I am passionate about many things, such as animation, powerlifting, progressive metal, and physics. I am actively trying to find new information that reshapes the way I think about the world. I am always perfectly willing to grow and change.

Research shows that white teacher candidates struggle to have conversations about race (Porcher, 2020), which is why this finding was not a surprise. People of color do not have the privilege to separate how they see their identity from their race. Our skin color has been historically marginalized and oppressed. With this in mind, it was important for me, as the educator, to ensure that the teacher candidates would not be able to avoid interrogating their racial identity. The course readings provided the opportunity for teacher candidates to examine whiteness and apply it to their own reflection and interrogation of all elements of their identity. Furthermore, the teacher candidates were asked to identify the pivotal moment in their lives when they realized their race, which supported their ability to examine their race.

Table 2. *Identity photovoice reflection questions*

Topic	Pre-Photovoice Reflection Questions	Post-Photovoice Reflection Questions
Identity	What is my identity? What factors shape my identity? Who am I? How do I show up in the world? How does my identity inform my values, ideas, and actions?	What is my identity? What factors shape your identity? Who am I? How do I show up in the world? How does my identity inform my values, ideas, and actions? What text have we read that has challenged and/or affirmed your perceptions of your identity? Explain.
Racial Identity	What is your race? How did you come to an understanding of your race?	What is your race? How did you come to your understanding of your race?

	<p>Identify the pivotal moment in your life when you realized your race. Describe your emotions and your actions during this moment. Be as descriptive as possible.</p>	<p>What benefits do you have because of your racial identity? In what ways can you utilize or minimize your racial identity to support the most vulnerable populations? What text have we read that has challenged and/or affirmed your perceptions of your racial identity? Explain.</p>
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Once teacher candidates engaged in the course readings and discussions, they could dig deeper into their racial identity. The teacher candidates were able to expand their lens to become more aware of their racial identity. One teacher candidate articulated in her post-photovoice racial identity reflection:

So, throughout the month of February, I have been thinking a lot about how I show up in spaces outside of work and school. After analyzing these spaces, I have come to the conclusion that the spaces that I choose to enter are usually majority white. Whether it's a movie theater in my hometown, a venue in Brooklyn, a show in Montclair, or the Freehold mall, I am seeing ~75% white faces. I recently learned that even some of my hobbies are racially coded in whiteness, as running groups and races have a 90% white turnout. I have never noticed until learning this statistic that almost everyone I run with and at every race I have ever been to has mostly white people participating and competing. This makes me think about the knowledge and understandings that I am missing in life. In my day-to-day interactions with people of color, strangers, students, and/or coworkers, what am I ignorant about their lives and identities? What do they do and where do they go on the weekend? It almost feels embarrassing not to know. How can I truly know my students of color if I am unaware of how they spend their free time?

The teacher candidates were not allowed to avoid their racial identity. However, the course provided space for teacher candidates to engage in these reflections and engage in an archeological dig of their racial identity. Another teacher candidate reflected transparently:

In addition to the privilege of being able to pretend I am not a pawn in America's palpable racial divisions, I have come to learn that I have unwittingly accepted the inequitable benefits of my racial identity my whole life. Through the illuminating lessons of this course, I have become cognizant of the statistical facts that as a person who is white, I am less likely to be pulled over by a police officer without reasonable suspicion, I am more likely to land a job interview with my "white"-sounding name, and, most painfully, I am more likely to receive respect from people I have never met before, who are predisposed into thinking I am a good person solely based on the color of my skin. While I blindly accepted those benefits without realizing it before, my newfound sobering realization of those benefits inspired me to leverage my undeserved white privilege to court allies into joining me in the fight against toxic racial stereotypes and help my compatriots transform their white privilege into an asset worth sharing rather than hoarding for selfish self-promotion.

It is important to note that teacher candidates were given the space to express their feelings and thoughts about their identity. Teacher candidates needed to unpack their own identities before engaging with the community through critical service learning. Without explicit instructions, white teacher candidates would not have leaned into their racial identity. They would not have examined the way whiteness shows up in their bodies, experiences, and communities. Without leaning into their racial identity, it has the potential to enact harm upon Black and Brown students and communities (Sealey-Ruiz, 2018). Once the teacher candidates began this journey, they were ready to explore communities and students of color. Shifting from a deficit to an asset perspective of students and their communities was unveiled in the second theme.

Exploration of Community & Students Assets: Shift from Deficits to Assets

The Photovoice reflections allowed teacher candidates to articulate their perceptions of the students and communities where they engaged in their clinical experiences and critical service learning. Many of the teacher candidates held deficit perspectives of the communities that they participated in during their clinical experience. It is important to note that many teacher candidates completed their clinical experiences in schools serving primarily students of color. One teacher candidate articulated in her Photovoice Thread Reflection:

QR Code 1. *Teacher Candidate Reflection on Rahway*



In the voice thread, the teacher candidate utilized words such as “city” and “crime” to discuss the city and community where her clinical placement took place. “City” is one of the code words for urban, which is associated with deficit perspectives of communities and students of color (Porcher, 2016). The teacher candidate also discussed how she was so happy and surprised that parents showed up for parent-teacher conferences. That parents do not care about their children nor are involved in the school community is also a deficit perspective of parents of color (Milner et al., 2019). This teacher candidate was not the only one with deficit perspectives of students and communities of color. Another teacher candidate highlighted deficits of the students that she taught during her clinical placement (QR Code 2).

QR Code 2: *Teacher Candidate Reflection on Neptune Students*



With the freedom to describe her students, she focused specifically on the racial demographics of students: Black and Hispanic. She also highlighted that the students did not live in the home with their parents and received free and reduced lunch. She stated that students came to school with dirty clothes. Most importantly, she articulated that teachers worked to make the students' lives better, alluding that the students' lives were not good in the current condition. The teacher candidates, when allowed, did not choose to describe the assets, brilliance, or genius (Muhammad, 2020) of their students and communities.

Research indicates that teacher candidates have deficit perceptions of the communities and students of color (Bertrand & Porcher, 2020), which must be addressed. It was imperative to engage teacher candidates in these reflections on their perceptions of students and communities of color prior to engaging in critical service-learning, because the teacher candidates would be engaging directly with communities of color.

Through the Photovoice assignment and course readings, teacher candidates explored the assets of the communities they served and the conditions that contributed to challenges that they viewed as deficits or stereotypes. The teacher candidates shifted from describing the communities and students from a deficit to an asset perspective. For example, one teacher candidate reflected:



The way that I view the New Brunswick Community has changed from being a “low socioeconomic town that faces a great deal of struggles,” to knowing it as a town that is rich in culture, has a great deal of unique resources, and has a collectivist attitude. After interacting with the New Brunswick community through our walking tour and learning about services such as Elijah’s soup kitchen, community gardens, the healthy homes collaborative, the Chandler health center, and the New Brunswick Senior Center, I have come to view New Brunswick as a town with a rich history and a lot to offer. The citizens that I have met from New Brunswick seem to have strong emotional ties to the town that

they live in, and it seems that the town cares for one another...During my clinical placement, I wish I knew more about all of the great things that this town offered and took more time to highlight the assets of the town. In my future classroom, I will learn from this by taking the time to learn about the town that I am teaching it and actively seek out experiences and people that defy stereotypes.

This teacher candidate intentionally articulated the assets of the community as opposed to describing all of the conditions that impact the community. The teacher candidate also noted that engaging with the community and the community members also helped shift her perspective.

Another teacher candidate reflected transparently:

I talked in my Pre-post that I felt I misjudged my students in Neptune. I feel like I had done that to the people of New Brunswick as well. I allowed myself to believe others and considered New Brunswick to be a “bad” city. I really tried to toy with this notion of “good” and “bad” cities - something I’ve come to realize is just a social construct to “keep the status quo” and ensure inequities would continue...The hard workers from The Healthy Housing Collaborative are prime examples of this. We are quite literally in an epidemic, and yet, they are still willing to put in work for the community...A Traffic Jam in Atlanta was really eye-opening for me. It’s not by chance that some areas are separated from another, and that’s really messed up. Knowing this, I can use this information in my future classroom and be an activist for my students... I wish I knew this when in my placement because I could have explored the inequities within the school system there.


Teacher candidates did not engage with the community until after they read different text and noticed that their perceptions lacked the context of the conditions that contribute to the challenges in the communities that they served in. Not only did teacher candidates change their perceptions about the communities that they served in for clinical experience and critical service-learning, but in their personal lives.

Through the data analysis, I noticed that I had to nudge teacher candidates to shift from deficit perspectives to asset perspectives. The teacher candidates were not aware of their perceptions until they were given the opportunity to unpack them in their Photovoice reflections. Along with exploring their own identities and exploring the assets of students and communities of color, they also had to interrogate their understanding of service. This truth was unveiled in the third theme of the analysis.

Critical Service-Learning: Root Cause of Service

Many of the teacher candidates enrolled in the course to engage in service-learning projects. In their Photovoice reflections, the teacher candidates highlighted their previous engagement with service learning. Many teacher candidates were not introduced to critical service learning and the importance of reciprocating power and privilege. The teacher candidates were also not widely aware of the systemic issues and conditions that cause people to need service. The majority of teacher candidates learned the difference between service-learning and critical service learning. Most importantly, teacher candidates who had deep service-learning experience still learned the root causes such as systemic racism that caused the need for service. One teacher candidate’s pre and post Photovoice reflection (Table 3) articulated that the need for service demonstrates that we have inequities in our society. This was a new perspective for teacher candidates that pushed them to look at the root cause of service.

Table 3. *Pre & Post Images & Reflections*

Images	Reflections
	<p>... My junior year, I applied and was selected for an HC Alternative Break. This would be a week-long service trip during Winter Break, preceded by a few months of classes and preparation. The trip I attended was to Project Lazarus in New Orleans. Once a hospice for gay men dying of HIV/AIDS, it has grown and evolved with the advances in technology, and now serves as a transitional living facility for homeless individuals with HIV/AIDS of all genders... Originally, I had the same mentality as many people of privilege that are involved in service- I was going to go help people. Through the discussions I had with residents, with my fellow volunteers, and with my trip leaders and co-leader, I came to what I believe is the most fundamentally important aspect of service- it is not about you, or what you want to do, or what you think you should do, or what you get out of it...I developed the idea that service is not always inherently good during my first time in NOLA...Overall, my experiences with service have reinforced the importance of connecting with the community with which you are working and learning what kind of service they want you to do, rather than what you want to do. The photo above was taken at a local art display across the street from the facility. I feel as though it captures the peaceful yet strong dispositions of the residents I worked with.</p>



...This was taken on a past service trip in an art gallery focused on the human impact of Hurricane Katrina in NOLA. As our own present-day situation tends toward terror, and I don't think that's an exaggeration, I believe that we must critically analyze our relationship with service on all scales. How do we show love for others, especially those who are systematically oppressed or underprivileged, at a time like this? I heard a recent quote from Joe Biden stating that the virus doesn't see color or some bullshit like that. His statement might be correct- I'm not a medical professional. But one thing is for sure- the economy, our healthcare system, landlords, local government officials, and our president certainly do see color, and evidence shows that people of color will be even more disadvantaged in these times of crisis. In a way, we can view this entire crisis through the lens of service... Unfortunate as it is, the last thing the Senior Center needs right now is a large-scale gathering of members and college students. However, this may be an opportunity. A key part of service-learning is listening to the needs of the body you are serving. If there is something else that we could be doing to meet a real need of the Senior Center, it is our responsibility to adapt to the best of our ability.

Reflection: Questioning to Further Thinking

The teacher candidates in this course engaged in critical thinking and interrogation of their identity and their perceptions of students and communities of color in their Photovoice project. As previously mentioned, this was teacher candidates’ final capstone course before graduating and entering the classroom as teachers. Many felt that they reached a point where they were just checking off the box of requirements and ready to enter the classroom. They had already passed their student teaching, so they felt that they were ready. Through the data analysis of the Photovoice projects, I found that I had to continue to push their thinking about their identity and perceptions of the students and communities before they entered the classroom. Some of the probing questions used to push their thinking through their Photovoice project are listed in Table 4. The teacher candidates were probed to think about their thinking, being, learning, teaching, and serving. Through the probing questions, they were able to uncover their biases and shift to new perspectives.

Table 4. *Probing questions by Photovoice topics*

<p>Identity</p>	<ul style="list-style-type: none"> • How did you come to this understanding about race? • Please elaborate more on why you believe that you identify with elements of being a white male? Where did you learn how to be a white male? Do you believe that you are accepted within the white male culture? • How did you know to check white on a paper or application without any information about it? What have you learned about New Jersey now that you had to drive 40 minutes to see someone different than you? • Have you ever thought about why all of your friends are white?
<p>Perceptions of Students & Communities</p>	<ul style="list-style-type: none"> • What are the demographics of the students? What are the demographics of the teachers? How did you perceive the students and communities before you started your clinical placement? Did you ever challenge your teachers on how they were not showing up for students? • What were your thoughts initially about parents? Why were you so surprised that parents were present? • Did you and your cooperating teacher ever talk about ways that you can support students when they are discriminated against? How does this information inform your future practice as an educator? • Since you grew up in a low-income community, how was your schooling different from the schooling provided in the school of your clinical placement? Why do you think that there are differences? You spoke about the challenges in low-income communities. Did you notice any assets of the students and their communities? Also, in what ways could teachers that are different from their students build relationships with them?

Service	<ul style="list-style-type: none"> • Have you thought about ways to use your privilege as a white person to advocate for others in your personal life? • Can you explain more about how you make the connection between hardships and service? Are the only people that need service are people that have hardships? • How do we avoid coming into spaces and enacting our own agendas? Also, what connections do you find between critical service-learning and teaching?
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Discussion

The opening vignette highlighted teacher candidates' open and honest perceptions about the community where they attended college and completed their clinical experiences. Based on the opening vignette and responses on the Photovoice reflections, it is evident that these were some of their first experiences interrogating their identities and/or perceptions of students and communities of color. The course reflections and the Photovoice project was effective in preparing them for the critical service-learning project and their future classroom (see Appendix A). After analyzing their Photovoice reflections, I recognized that this was the last course that teacher candidates engaged in before entering classrooms. Furthermore, although the Photovoice project was utilized as a pedagogical tool for teacher candidates to interrogate their identities and perceptions of students and communities of color, the teacher candidates completed their clinical experiences with deficit perceptions. This shows that while they were completing their clinical experiences, many of the teacher candidates had negative perceptions of their students, and because their identities and perceptions were left unpacked, there is a strong possibility that harm was enacted upon students.

This reflection is a mirror for teacher education programs, teacher educators, and school-university partnerships. We must ask ourselves: in what ways are we creating space in our courses for preservice teachers to do #theWork before critical service learning, and most importantly, before clinical experiences? What harm have we subconsciously enacted upon communities and students by not doing #theWork? The final section of this article amplifies what we must do as teacher educators to do #theWork to avoid enacting harm upon students and communities of color.

Recommendations & Conclusion

It is important to note that in the opening vignette, the teacher candidates talked about the ways in which they were told not to engage in or with the community surrounding the university. In many teacher education programs, there are not critical conversations about our own perceptions of the communities where our universities reside, the students and communities we are preparing our teacher candidates for, or the content that we are teaching. Photovoice was effective in starting the teacher candidates on the continuous journey of unpacking their racial beliefs, anti-racism, and practices. Yet the question of how we do #theWork as a collective remains. Following, are recommendations to continue #theWork.

Teacher educators must interrogate their identities too!

#TheWork is not just for our teacher candidates, but for us too. We cannot ask teacher candidates to do #theWork if we won't do it ourselves. Our teacher candidates are listening and watching us. They believe what we say, and if we have negative perceptions of the communities our universities reside in and students of color, it has the power and potential to impact teacher candidates' beliefs.

#TheWork must happen in all courses!

Many teacher educators depend on diversity, multicultural, and urban education courses to unpack teacher candidates' identities and understandings of racism. The methods courses focus primarily on subject-related content. #TheWork has to happen in all courses. The teacher candidates can interrogate their identity and their perceptions of what they believe is knowledge and how it should be taught. If teacher candidates have negative perceptions of students and their communities, the content they know will not matter, and they will not be able to teach their students.

#TheWork continues.

None of us arrive at this work. It is a choice that we must make each day to ensure that all students have an equitable opportunity to learn. We cannot just have teacher candidates complete a teaching philosophy and move on. We have to model this ongoing work and push teacher candidates to continue it. If we don't engage in #theWork, we put teacher candidates in front of communities and students, and they enact harm.

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Author Biography

Kisha Porcher, Ph.D. is an assistant professor of English Education at the University of Delaware and co-host of the Black Gaze Podcast. Her research focuses on four interrelated areas: interrogation of self; exploration of assets and conditions of Black students and communities; centering Blackness in pedagogical practices, and community-engaged teacher education.

Appendix A

Teacher Candidates Course Reflections

<p>Identity</p>	<ul style="list-style-type: none"> ● I’ve had to be very honest with myself, which is something hard. In my pre-padlets, I uncovered a few biases/hypocrisies in myself that were tough to swallow. If it wasn’t for this class, I probably would not have recognized them. I’ve also had to recognize the privilege I have inherited. With this, I’ve had to work towards finding a voice so I can use that privilege properly. It’s been eye-opening. In my post padlet, I talk a bit about becoming a more thoughtful person as well. This course has taught me to think about my words and actions a bit more. ● This course has given me an opportunity to reflect more on the way in which I describe my own identity and analyze it in such a way that I can see ways my whiteness is reflected in my description of identity, as well as how it relates to people of color describing their own identity. I address this more in my Padlet, but in particular, I began to think about the temptation on my part to identify as a “unique individual” distinct from immutable qualities assigned at birth. While I was already aware of my whiteness and how it relates to privilege, I considered it separate from my personal identity, and I really only mentioned my whiteness in the pre-photovoice identity section to fulfill what felt like a responsibility or obligation. However, this desire to separate my racial identity and personal identity into two discrete categories was already indicative of my whiteness, as I had not considered
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	<p>the luxury I had in my ability to do so and how marginalized people may not feel that same luxury.</p>
<p>Perceptions of Students & Communities</p>	<ul style="list-style-type: none"> • This class has reminded me of the importance of considering the assets of communities in addition to the ways in which a community may be disadvantaged. While teaching, we are always considering both the strengths and weaknesses of our students in order to modify our teaching and provide the best for them. But interestingly enough, I felt that this was not as obvious when talking about communities as a whole. I found myself sometimes immediately gravitating towards the ways in which communities were marginalized (and the class as a whole would often go down this rabbit hole together until Dr. Porcher asked specifically about the assets). This class has felt like a nice head bonk reminding me to consider both the strengths and weaknesses for not only individuals but communities as well. • Students and communities of color are often looked at as in need of saving, and students who are particularly successful are too often the anomaly – succeeding in spite of the systems that be (seen as having “grit”), as opposed to succeeding because of them. This can, unfortunately, create a white savior complex even in white teachers who are well-meaning because often they enter communities without checking their biases and may think of their students as less capable, sometimes even without meaning to. I think what’s important when it comes to working with students and communities of color (as a white person especially) is to get to know individual students and work to be an active part of the community, to identify the issues of inequity that are actually causing problems in education instead of assuming.
<p>Service</p>	<ul style="list-style-type: none"> • I learned that critical service-learning is a reciprocal process. Instead of supplying what we think people need, we are asking what they need first. Understanding them as people and acknowledging their needs dismantles power dynamics. These power dynamics are dire. They most influential piece I believe I have learned from critical service-learning is the critical part. I better understand the value and importance of carrying that critical lens and using it to question if the service is actually benefiting who it is meant for. I plan to carry that critical perspective with me so I can best serve those I am trying to support. I now see it is vital to ask those who you are serving what they need, how they need it, and when. I think by having this lens, you learn about people in a completely different way and can grasp a better understanding of what inequities they may experience directly related to social inequities.

	<ul style="list-style-type: none">• Similar to what I have discussed in my Padlet response, I have learned that critical service-learning is not what I can do for them but what we can do for each other. There should be an equal distribution of knowledge and respect between the two parties. No one should be greater than, and no one should be less than. This understanding has helped me reflect on what I know as social inequity through analyzing how society views the homeless, incarcerated, undocumented, etc. Society has taught us that these populations cannot offer anything of value to us, and we can only help them. From our readings, it is evident that these populations can offer more than what society is giving them credit for, but only if they are allowed the opportunity to do so
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Unsilencing the Silenced Black Voice in Education Courses and Professional Development: Partnering with Educators to Create Equitable Environments

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Abstract: The silencing of Black voices in education has occurred in the United States for hundreds of years, and its impact creates a power dynamic in educational settings with negative consequences for Black educators and students. Black teachers continue to be marginalized, seen as less competent, and experience racial trauma through microaggressions. When Black educators do not feel welcomed, Black students are impacted through the creation of inequitable and unsafe environments. In this ethno-case study, two researchers, one white and one Black, research, implement, and evaluate the process of centering Black voices in education courses and professional development. While there are overarching themes related to the inclusion and exclusion of Black voices and differing levels of support within coursework, the process of reflection and owning one's voice for the Black researcher was also prominent in the study.

KEYWORDS: Black educators, education courses, professional development, antiracist pedagogy, whiteness

NAPDS NINE ESSENTIALS ADDRESSED:

1. A professional development school (PDS) is a learning community guided by a comprehensive, articulated mission that is broader than the goals of any single partner, and that aims to advance equity, anti-racism, and social justice within and among schools, colleges/universities, and their respective community and professional partners;
3. Professional Learning and Leading A PDS is a context for continuous professional learning and leading for all participants, guided by need and a spirit and practice of inquiry;
4. A PDS makes a shared commitment to reflective practice, responsive innovation, and generative knowledge;
5. A PDS is a community that engages in collaborative research and participates in the public sharing of results in a variety of outlets

Background

Silencing Black voices has been part of American history for generations (Cargle, 2019). Arguably, the silencing of Black voices began in this country during slavery through the denial of education and the barriers to literacy skill acquisition. The silencing continued through the elimination of cultural context by splitting families apart throughout slavery, and then hundreds of years later, removing Black teachers from classrooms so white teachers could have their jobs during desegregation (Charles, 2020; Fairclough, 2006). For generations, Black voices, Black people, and Black bodies have been denied the decency of equitable education, an equitable voice in American history, and a historical truth in our education system.

Truly understanding and accepting American history, which has denied the educational rights and voice of Black people, is the foundation of this research. Specifically, the authors of this study recognize the whitewashed university course material and teacher professional development that is prominent in the educational landscape. Due to this reality, we, the authors of this paper, decided to take action and investigate whether Black voices can be represented in a historically accurate and realistic manner within professional development and teacher education. This work not only provides a “truth” history, but also access to representation for Black educators.

As is often stated, representation matters. However, Black educators are often not seen in classrooms around the United States, even though students of color are the numeric majority in schools (Geiger, 2018). Specifically, in 2015, the United States crossed the threshold of Black, Latinx and Asian children representing the majority of the newborn population (Krogstad, 2019). With that being stated, it is implied that the preschool class of 2020 was the first time the school environment was no longer majority white (Krogstad, 2019). The increase of children of color in the classrooms being taught by predominantly white, female teachers has further increased the cultural gap or the fact that most teachers are white and most students are people of color (Aronson & Meyers, 2020). Therefore, Black teachers, and other teachers of color, are needed in classroom settings to ensure students experience representation and equity in school buildings. However, if Black teachers do not see themselves represented in education departments at the university level and within professional development workshops at the state or local level, encouraging silenced Black voices to join the professional field of education is hard, and sometimes impossible.

The work in this study is directly related to the Nine Essentials of Professional Development Schools, specifically in the context of ongoing professional development to meet the needs of participants/teachers/students. While this project does not outline a specific school-university partnership, the university included in this study has a focus on institutional diversity and inclusion as a way to reach the wider public-school community, specifically classroom teachers in the surrounding area. In this specific area, there is a history of segregation, discrimination, and wide-held beliefs of white power and privilege. Therefore, modeling a way to include Black voices into education is a need in this specific Illinois community.

Furthermore, the university and professional development system included in this study both have a collaborative mission to advance equity and social justice throughout the state of Illinois. They share the NAPDS Essential 1 standard, which is “a comprehensive mission through planning practices focused on creating equitable learning environments” (napds.com). Through university outreach and the professional development system, a shared goal of creating equitable learning environments for all is at the core of this work. Partnering with public schools

as a way to increase the impact of this work and focus on equity is the specific piece outlined in this study, however it is part of a larger mission.

While the history, impact, and perceptions of Black educators have been researched for generations, this project specifically focuses on how Black voices are silenced at a state university located in a community that has a majority white population. The surrounding area demographics, also being majority white, further support the basis for restructuring professional development opportunities for educators who are not attending undergraduate or graduate courses. Finally, the scope of this project is not to look at the impact of change but rather the process of change itself.

While the impact of change is important, the process of change needs to happen first. Therefore, in this study we look at how undergraduate and graduate courses are changed as a way to include Black voices by transforming the coursework. This directly relates to the NAPDS Essential 1 standard, which was outlined above. Through this change at the graduate and undergraduate level, there is an implied impact to PK-12 classroom settings.

The impact of this study is wide-reaching. Through this study, school districts and professional development organizations will be able to understand the importance of including Black voices, as well as gather some strategies that either support or do not support the inclusion of Black voices. The guiding research questions directing this study were:

1. How are Black voices integrated into course material or professional development for educators?
2. What supports are in place for Black voices to be encouraged or added to educational discourse?

These questions are addressed within the context of coursework at a predominantly white institution (PWI) and the state's professional development workshops.

Positionality

Stating our positionality as researchers facilitates the dialogue of conversations that are often fear and anxiety-provoking for individuals, such as the discussion of racial inequity. Specifically, "in any classroom, beginning a dialogue about race or opening an anti-racist agenda must be preempted by these introspective assessments of our own social locations as educators" (Rebollo-Gil & Moras, 2006, p. 391). Therefore, the positionality of the researchers is important because it influences the process of change for course and workshop materials.

One of the researchers is a mid-30-year-old, white, Christian, heterosexual, mother, professor, education consultant, whose first language is English. She is the mother of a biracial son who identifies as Black and lives in a racially diverse community. She has been in the field of education for over fifteen years and has taught in various educational settings.

The other researcher in this study is a mid-30-year-old, Black, Christian, heterosexual, mother, educator, and graduate student, whose first language is English. She was raised by her Black mother and white step-father. She lives in a racially diverse community. She has also taught over the last ten years in various educational settings.

Theoretical Framework

We, the researchers of this study, used a combination of two theories to frame the research project. Taking pieces from each of the two theories, specifically the actor-observer

theory and anti-racist theory, a foundation for this work was developed. Each of the two theories are described in detail.

The actor-observer framework (Jones & Nisbett, 1971) states that people tend to explain their own behavior with situation-causes and other people's behavior with person-centered causes. For example, students of color who are struggling with academic achievement as compared to their equivalent white peers in college courses, can be described by the observers (i.e., white teachers) as lazy, displaying low expectations and motivations, or having many family obligations. However, when speaking directly to Black students, who are the actors, it was discovered that campus wide marginalization of students of color impacted their academic success (Steele, 2010). The solution, in turn, becomes organizational change rather than further marginalization of the observed actors.

Building on the actor-observer theory, the anti-racism theory, or what Columbia Center for Teaching and Learning (2020) calls 'Anti-Racist Pedagogy in Action' focuses on five action steps:

1. Self-educate and acknowledge racial trauma
2. Interrogate your positionality and (un)conscious biases
3. Address curricular gaps with intentional course design
4. Foster a compassionate class community and meet students where they are
5. Engage the wider campus community and commit to action beyond the classroom

While there are five in total, our research project focused specifically on the first three, with extra attention to number three.

We acknowledge that racial equity in education is hard to achieve without organizational change through an anti-racist lens (Welton et al., 2018). The actor-observer theory focuses on understanding marginalization and inequity from the "actor's" perspective (i.e., Black educator). Being able to understand the lack of Black educators and the silencing of Black voices through an anti-racist lens and through the actor-observer theory is important and at the core of this work. Ultimately, the two merged theories served as a foundation for the work of identifying, understanding, and changing education course materials at a predominately white institution (PWI) and within a professional development system. These two theories guided the research and ultimately were the basis for the findings.

Literature Review

As stated by a co-host of the *Learning Vibes Podcast* in December 2020, "We know it is not on the shoulders of Black and Brown people to educate non-Black and Brown people on the injustices that are happening, the marginalization, the history of cultural and ethnic erasure" (Reinking & Knowlton). However, much of the scholarship available focuses on how Black individuals are providing or shouldering that education, devoting sweat equity to further the education of the majority white educator population, and fighting against an assumed history; a history that leaves out or erases Black voices from the historical context or current reality.

Black educators being marginalized in the field of education, which has long-lasting impacts, is supported in research. Specifically, TeachPlus and The Education Trust (2019) documented the challenges and experiences of teachers of color in the workplace. They interviewed 88 teachers who identified as Black or Latinx. The individuals in this study reported that they were experiencing a hostile work culture, felt undervalued, deprived of agency and autonomy, and were left to navigate unfavorable work conditions.

Building on those findings, this review of current literature will provide information on where Black educators work, the perception of Black educators in the communities where they work, the racial trauma Black educators experience in their community interactions, and where Black voices currently show up in professional development for educators. Each portion of the literature review adds context, background, and a needed foundation to move forward.

Where are Black Educators

In 2015-2016, seven percent of all the full-time and part-time public school elementary and secondary educators in the United States were Black (U.S. Department of Education, 2019). The statistics go on to show that this low percentage of Black educators are often placed in schools that serve a high number of children of color and hold lower expectations for their success (D'amico et al., 2017). Basically, Black educators are hired or placed in areas around the country that have a high percentage of students of color, a high percentage of students living in poverty, and a high percentage of transient students, which are the categories of students that are deemed "more difficult" or "less capable" (Institute for Education Sciences, 2020), while simultaneously offering minimal support for teachers. These circumstances can help explain lower recruitment and retention rates for teachers of color.

In response, schools, organizations and educational institutions are working to develop programs to help recruit teachers of color. During his presidency, President Barack Obama created the White House Executive Order on Educational Excellence for African-Americans. The purpose of the order was to "improve the recruitment, preparation, development, and retention of successful African American teachers" (The White House, 2012, para. 14). This order was built to support the hiring and retention of Black educators because the retention rates of Black educators are much lower than the retention rates of white teachers (Coffey & Farinde-Wu, 2016; Ingersoll & May, 2011).

Microaggression Experiences

In addition to serving in schools with complex needs, another reason for low retention rates is due to the daily microaggressions Black educators face from students, colleagues, families, and others in the community (Kohli, 2016). When Black teachers are hired to teach, they are faced with obstacles that generally stem from society's stereotypes and perceptions based on their race. These challenges often take the form of microaggressions, which is the language of implicit bias (Melik, 2021). Specifically, racial microaggressions, according to researcher Derald Wing Sue (2010), "are the brief and everyday slights, insults, indignities and denigrating messages sent to people of color by well-intentioned white people who are unaware of the hidden messages being communicated" (para.9). The microaggressions Black teachers experience, specifically in education settings, are broad, and can include being seen only as a disciplinarian, being perceived as less competent, or being hired to fulfill a 'diversity quota' and not truly having the knowledge or experience to be an impactful educator.

One microaggression Black educators often experience is based on their level of competence. The concept of competencies is historically based on the stereotype of Black people being labeled as lazy, violent, and unintelligent (Taylor et al., 2019). This falsehood results in microaggressions, specifically how administration and colleagues interact with teachers of color. Overall, Black teachers are often treated as being less capable than white teachers. For example,

when interviewed for a study (Dixon et al., 2019), one Black teacher stated that her opinion was often ignored in staff meetings. However, when a white colleague would suggest the same idea, the idea was celebrated. Furthermore, DeCuir-Gunby et al. (2019), found that Black teachers feel that they must be twice as good or work twice as hard as their white counterparts in order to be valued in their school community.

While repeated microaggressions can be detrimental to the overall well-being and brain health of Black teachers, it also has repercussions for career advancement (Agarwal, 2019). For example, some Black educators testified in interviews that they were often overlooked for a promotion in their own district. Additionally, Black educators stated that during professional goal setting conversations, or other interactions with administrators, they were not validated when discussions were brought up about becoming a leader in the building, outside of the classroom setting (Griffin & Tackie, 2016).

A second type of microaggression Black educators often experience is the perception that they are purely disciplinarian focused in educational environments. Due to this perception, many Black teachers are made to enforce the school rules. Specifically, one Black educator stated in a research study that he was seen as the “white muscle in black skin” (TeachThought Staff, 2018, para. 5). This is seen as a type of microaggression known as an invalidation. Specifically, a Black teacher being perceived or identified as someone who only disciplines and does not teach students is invalidating or insulting the education and experience of the Black educator.

Furthermore, Black teachers have learned, through mentorships with other Black educators, to “get with these kids.” This statement implies that Black educators need to provide tough love if they are going to be successful (Cashdollar, 2017). As Black teachers and mentors share these types of strategies for classroom management with each other, and implement the strategies, they unintentionally reinforce the stereotype of Black teachers as the school disciplinarian. Regardless of how the label was created, being seen as only a disciplinarian limits the teacher’s ability to advance their career and be seen as more than the authoritarian educator.

Regardless of what type of microaggressions are experienced, Black teachers often respond with silence. One teacher wrote, “I think it’s hard, at times, in education, where you find that it’s predominantly White, and the majority of supervisors are White. I think that there are times that you don’t feel as safe or you don’t feel heard” (Dixon et al., 2019, p. 16). When Black educators are not in leadership roles, the result is that Black educators silence their voice due to fear of being seen as a troublemaker, or experiencing gaslighting, which is the manipulation of another person into doubting his or her perceptions, experiences, or understanding of events.

Black Educator Representation

When Black educators are asked, “Why do you teach?”, many respond with the theme of passion for the profession and the importance of empowering students (Griffin & Tackie, 2016). This supports the idea that Black teachers serve as role models for Black students. For example, having Black educators in the classroom allows Black students to be able to “see themselves” in a successful, professional setting. This representation of a successful and professional Black individual, something that is often not portrayed in media, creates a learning environment for Black students that is positive. This can result in Black students performing higher academically, getting suspended less, and graduating high school at higher rates (Kamenetz, 2017).

Furthermore, teachers who identify as Black are more likely to be able to connect with students of color. Lindsay and Hart (2017) found “consistent evidence that exposure to same-

race teachers lowers office referrals for willful defiance” (p. 485). These research results support the findings from Darensbourg et al. (2010). They found that Black teachers and Black students have a socially perceived cultural and experiential shared background. The shared background allows Black teachers the insight needed to assist students in navigating the microaggressive environment of schools, hence interrupting the preschool to prison pipeline (Darensbourg et al., 2010).

Black students are not the only students that benefit from having a Black teacher; all students benefit from having diverse teachers (Phillips, 2014). Specifically, Phillips (2014) found that diversity provokes thought because it encourages the consideration of an alternate view. Furthermore, Perry (2019) wrote, “Ultimately, all students benefit from teachers of color, as exposure to individuals from all walks of life can reduce stereotypes, prevent unconscious bias, and prepare students to succeed in a diverse society” (para. 3). Overall, this supports the shared understanding of implementing lessons that provide students the experience of seeing the world through windows and mirrors. Mirrors that reflect the student’s own culture and the windows that offer the students a view into someone else’s experience (Warner & Duncan, 2019). This intentional practice of mirrors and windows in a learning environment creates a more inclusive curriculum that pushes against the often biased school-issued curriculums (Duncan, 2020). Overall, having Black educators creates an environment that brings in diverse experiences and authenticity to instruction that is less whitewashed and more inclusive (Roberts & Anthony, 2019).

While it is important and beneficial for all students to have Black educators, the burden of code switching is still on the shoulders of Black people to conform to the reality of professional educators, as deemed by white colleagues through microaggressive interactions, such as expressing discomfort around a Black teacher’s tone of voice, use of Black language, or differences in the concept of “being professional” (Griffin & Tackie, 2016). Black people also have the burden of supporting the whole child through what Griffin and Tackie (2016) frame as:

a sense of obligation to teach Black students well beyond the academic curriculum. Because of this, they experienced additional professional and personal stressors. It was often noted that their sense of obligation and the stress that goes along with it, were intensified by their limited representation in the teaching workforce and the field of education at large (p. 6).

Furthering this concept, The Education Trust (Griffin & Tackie, 2016) questioned 150 Black educators in public and private districts. From these interviews, the researchers found the same results: Black teachers felt the burden to connect with all students of color while also staying professional so as to not impact their career path (Griffin & Tackie, 2016). For example, Black students may rely on Black teachers to be a role model who addresses the child at the holistic level. It was stated by one of the teachers in the study, “I don’t think I taught today. I felt like I was a nurse, a therapist, a fan, a mentor” (Griffin & Tackie, 2016, p. 9).

While this holistic relationship is beneficial for the student, it often leaves the Black educator feeling exhausted and burned-out due to the inability to adequately support the students of color and still complete all the required classroom preparation and curriculum implementation. Overall, the burden of support, representation, and teaching is heavy on the shoulders of Black educators.

Current Reality: Professional Development and Coursework

While it is important to know where Black educators are located, how they are perceived in education settings, and how they are treated within their profession, it is also important to know what opportunities outside of the school walls Black educators have access to that include Black voices. Through observation, it has been noticed that there is a multitude of anti-racist workshops, diversity, equity and inclusion workshops, and other, sometimes disjointed, workshops available for educators to attend. This was especially true during the Covid-19 pandemic where everything moved to virtual interactions. However, prior to the pandemic, the wide-reaching availability was subjectively minimal, and scholarship is not abundantly available on the wide-reaching professional development opportunities.

One way teacher programs and school districts collaborate to bring in more diverse voices is through Grow Your Own (GYO) teacher training programs. These programs focus on recruiting teachers of color and supporting them as they complete their teacher certification, often with the guarantee of a teaching position once their teaching certification is acquired. Through the GYO programs, candidates are given financial, emotional, and academic support to help them complete their degree. The overall goal of GYO programs is to increase diversity in the teacher workforce (Muniz, 2018). GYO Teacher programs are being used in states such as Washington, Tennessee, Mississippi, Missouri, Pennsylvania and Illinois. In Illinois, there are currently 123 GYO teachers in 88 schools teaching more than 2,000 K-12 students.

Finally, Illinois is continuing the work of including diverse voices and mindsets in educational settings through the implementation of Culturally Responsive Standards. Specifically, the Culturally Responsive Teaching and Learning Standards outline what practicing teachers should implement in their classrooms from developing self-awareness and relationships with others, to understanding and educating on systems of oppression, to engaging students in activism. The Standards consist of five categories that focus on anti-ism practices, while also bringing in the voices of people of color to PK-12 settings. The five standard headings are (Illinois State Board of Education, 2020):

1. Teachers and Students Working Together
2. Developing Language and Literacy Skills Across All Curriculum
3. Connecting Lessons to Students' Lives
4. Engaging Students with Challenging Lessons
5. Emphasizing Dialogue over Lectures

Through this work at the state level, the importance of Black voices and voices of color in PK-12 settings is supported and perceivably valued through this work. While they were recently signed into rule (2021), they have the potential to support educators of color by creating learning environments where the onus is on everyone to support all students, including students of color, rather than placing the assumed sole responsibility on the shoulders of Black educators. Furthermore, these have the potential to create equitable environments for students and educators to understand and appreciate racial and cultural differences. However, as with any new mandate, the success or failure of the new standards relies on the fidelity of implementation.

Methodology

For this study we used the ethno-case study methodology, which is a systemic recording of human cultures in the form of a case study. The ethno-case study is essentially the combination of an ethnography and a case study (Angers, 2004; Harwanti, 2019; Parker-Jenkins, 2016; Yin, 2003). We used the case study methodology, in conjunction with the ethnography methodology,

to deliberately study the context of course and professional development materials as part of the overall change to include Black voices in educational settings (Creswell, 1998, Yin, 2003).

Furthermore, we used the ethno-case study methodology to observe the process of change in the natural higher education setting and professional development systems with pre- and in-service teachers. Using this method, we were able to study how three courses at one PWI in Illinois attempted the process of change to include more Black voices, as well as how a large professional development system strategically included Black voices in the implemented workshops.

Finally, the “culture” or piece of culture that was researched in this study was an overarching education system, more specifically the education system in Illinois. Specifically, both of the researchers were deeply embedded into the two systems studied in this project through the specific theoretical framework of the actor-observer theory. The actor, in this study, was one of the researchers, while the observer was the other researcher. Through this process, we, the researchers, embedded our own positionality when applying anti-racist theory to the analysis phase. Therefore, we brought our own subjective insights through the findings process, which is a recognized limitation.

The community where the research study took place has a racial makeup of 8.3% Black and 85.5% white overall population. A large school district in the county reports 79.4% white students and 7.6% Black students, with 94.9% white teachers and 2.1% Black teachers. Furthermore, the county has a longstanding recorded history of segregation practices. As outlined in a historical report, “Illinois General Assembly passed legislation in 1987 requiring the public school system to admit Black students. Communities reacted by creating separate public schools for African American children” (Madison County Historical Society, 2020, para. 4). After a hard-fought battle that spanned decades, schools in the county were integrated “well into the twentieth century” (Madison County Historical Society, 2020, para. 10). However, it is important to note that “some rural schools... were never segregated. The one-room Wood School... built in 1859, taught both Black and white students when they weren’t working on their family’s farms” (Madison County Historical Society, 2020, para. 11).

Prior to gathering syllabi and discussing course and professional development materials, the researchers developed two guiding research questions, which were stated previously. Once the guiding research questions were developed, the researchers began identifying pieces of curriculum at one large state university and the professional development provided within a statewide system. The gathered data included materials from one undergraduate/ graduate early childhood course, two courses within a diversity and education graduate program, and workshop materials developed for early childhood educators as part of continuing education credits. In all, the researchers gathered one syllabus to evaluate the overall course structure and implementation, two syllabi and materials to evaluate how Black voices could be supported and added to critical discourse, and access to a wide range of professional development materials for early childhood educators and families.

The first syllabus gathered was from a course designed for both undergraduate and graduate students at a PWI. The course was face to face in a traditional format and taught by a white professor. The course focused on effective strategies for collaborative relationships in the field of early childhood. Specifically, in this course, students learned about the diversity of families, how to communicate with colleagues and other stakeholders in a professional way, and the diversity of children from brain science to academic and social growth. During the data gathering phase, we realized that specific pieces of the coursework were not redesigned to

include Black voices and perspectives, but rather the entire course was intentionally designed to create an environment for marginalized voices to be heard, valued, and accepted.

The second two pieces of data gathered were two syllabi at the graduate level only at the same PWI. One of the two courses focused on philosophical and historical issues in education and the other focused on the analysis of socio-cultural educational issues. Both of the courses were asynchronous online and taught by a white professor. The syllabi, the assignment descriptions, and one Black student's work, specifically discussion board responses and end of semester written reflection, were gathered for data analysis of these courses. Additionally, email communication with the professor was gathered as the Black student advocated for more Black voices to be embedded in the courses over the two semesters of interactions. These courses were chosen because they were part of a Master's program in Educational Leadership called Diversity and Equity in Education. These courses took place over two semesters and were mandatory courses for program completion. The specific student work was gathered because she was the sole Black student who enrolled in both of the required courses for those two semesters.

Finally, the last pieces of data gathered were materials from a statewide early childhood professional development system. That statewide professional development system is a grant funded entity that provides professional development to early childhood professions and those adjacent to the early childhood profession. Workshops that are provided range from curriculum implementation to strategies for planning lessons, to incorporating trauma informed practice in early childhood settings. The data gathered for this portion of the study included marketing materials, an overview of their calendar of events, and book studies provided to educators and families. The materials were gathered through web searches, access to course materials, and discourse the researchers had in their given field.

Once all of the materials were gathered, we discussed the materials synchronously. Through ten, hour-long research meetings, we grounded ourselves in the theoretical frameworks, specifically the observer-actor theory, and guiding research questions. Our emphasis on the observer-actor framework became the focus due to our different positionality lenses. Our discussions included evaluating the materials, engaging in discourse, and expanding our research through questioning each other, as well as the materials. Some of the questions we asked each other focused on our positionalities, realities, and personal journey's focused on the realities of Black voices in educational discourse. During these sessions, our attention was purely on evaluating the inclusion or absence of Black voices. In all, our process for specifically identifying our final themes involved the process of inductive coding (Thomas, 2006). We identified common ideas through coding, applied the coding notes to our theory and guiding research questions, and ended with our common themes.

Findings

Overall, the findings of this study support the research surrounding the concept that Black voices are present at times, but not fully supported. This all depends on the implementer and planner. The findings will be broken down according to the guiding research questions. The theoretical frameworks will also be embedded in the findings.

Integration of Black Voices

The inclusion of Black researchers, Black voices, and Black perspectives was clear in all three areas studied: undergraduate/graduate course, graduate courses, and professional

development. All three areas of data clearly had connections to anti-racism concepts and theory through the documentation that was provided, specifically the syllabi and workshop descriptions.

In the two graduate courses the book by Ibram X. Kendi, *How to Be an Anti-Racist*, was included in the readings, as well as the foundational text by Beverly Tatum, *Why Are All the Black Kids Sitting Together in the Cafeteria?: And Other Conversations About Race*. Finally, within the graduate course, reflections on the work of bell hooks, a person of color, was embedded into an assignment asking students to connect their identity to a wider sense of identity among and between students.

In the professional development system, there was a clear sense of working with all families, including all voices, and ensuring that materials were provided that displayed an asset-based mindset. For example, in a few of the workshops, participants were taken through the process of reflecting on their personal identity and how they filter life through their personal “identity lens.” As part of this process the book, *Anti-Bias Education for Young Children and Ourselves*, by Derman-Sparks, was used, as well as the book, *Multicultural Teaching in the Early Childhood Classroom: Approaches, Strategies, and Tools, Preschool–2nd Grade (Early Childhood Education Series)*, by Souto-Manning.

While there were intentional practices of integrating Black voices, it was noted by the researchers that the embedded materials and assignments were more of an observer-actor implementation rather than a true implementation of Black voices. This finding was mainly due to the fact that the leaders of the professional development, as well as the professors designing the courses, were all white females. None of the “implementers” of the materials had lived experiences that could provide context and representation of real-world lived experiences. While seemingly unintentional, the actor-observer framework took firm hold in course and workshop development. The designers, specifically the professors and professional development providers, took the ‘observer’ point of view to describe the ‘actors’ or the marginalized Black voices, students, and communities in the coursework and discussions.

For example, as part of a workshop with white educators, the Oscar-winning short video, *Hair Love*, by Matthew A. Cherry, was shared as a way to reflect on cultural differences. Specifically, the cultural differences of confronting our bias towards Black fathers, the importance of people of color being their authentic self by wearing their hair in any state, natural, pressed, weaved, loc’d or braided, if they so choose, and the responsibility of the teachers to create an environment that respects all children and families’ cultures. However, at the end of the video, when it was time for reflection and discussion, the white educators, unintentionally or intentionally, focused on what they could relate to as an observer. They paid attention to the last minute or so when it became clear that the mother had cancer and had lost her hair. Essentially, they were observing from their point of view and lens, rather truly understanding the actions of the actors, the actions that spoke to the importance of Black identity.

Support for Including Black Voices

The second theme within the findings was around the support for Black voices in the coursework or other learning materials. This did not coincide with the authors of the materials but rather the support for Black student and educator experiences embedded in the work.

The theme of support and organizational change can be simply summarized through the experience surrounding the marketing materials of the professional development system. When

critically analyzing the website, one of the researchers pointed out that there were no children of color represented, which is also known as a visual microaggression. Therefore, the website was unintentionally stating that the professional development system was only designed for white educators and white families. When it was brought to the attention of the professional development administration, it was changed and updated within 24 hours. It was noted and reflected by the researchers, however, that while the inclusion of Black voices was valued, it was on the shoulders of a Black educator to initiate the change. This relates back to the literature review where it is discussed that Black educators feel the burden of implementing an anti-racist framework by calling attention to injustices that their white counterparts often do not realize.

The support of including Black voices was also seen in the undergraduate/graduate course, focused on collaborative relationships, through the intentional addition of a Black educator to co-lead the course. This intentional inclusion was based on the needs of the students and the program faculty recognizing that the early childhood education courses lacked Black representation. The intentional restructuring of the course engaged a Black co-instructor to plan and teach with a white- professor of record. Through this addition to the course, the two instructors worked together to ensure that voices, readings, and perspectives were wide ranging, inclusive, and embodied an anti-racist ideology. While none of the actual course materials were changed, the way the course materials were taught was intentionally changed to include both the white instructor's perspective as well as the Black instructor's perspective, hence supporting the inclusion of a Black voice in the course.

The graduate course materials and implementation of coursework also reinforced the theme of supporting the inclusion of Black voices. Specifically, an email to the professor from the Black student-participant studied in this project illustrates this finding. The Black student wrote:

The Black, Female, and Academic chapter was very significant to me. The reason why I did not post it with my original discussion submission is because I felt uncomfortable. I have lived my life not wanting to be seen as the "angry, black, woman." I am aware that hooks said, "When we teach our students that there is safety in learning to cope with conflict, with differences of thought and opinion, we prepare their minds for radical openness" (hooks, p. 88). I feel as if I share my thoughts with my peers, some might give me the label of angry, black woman and I will lose my effectiveness to have quality dialogue. A part of me wants to not care what they think and share my thoughts but the other part of me wants to not be vulnerable for the fear of someone saying "Get over it." So instead, I will share them with you and this will be my safe place.

As a follow up to that conversation, the student asked for synchronous time so that all of the students in the course could get to know each other and form stronger relationships. The professor did arrange a time for synchronous discussion and relationship building. When the synchronous discussion occurred, within the professor-set context of a critical consciousness discussion, the Black student reported that they "felt supported" and were able to develop better relationships with fellow students. The stronger relationships resulted in "better" discussions online because "I felt like my peers knew who I was, and I was not an angry Black woman."

Nonsupport for Including Black Voices

The theme of nonsupport was apparent in one of the graduate courses. It was also clear that empathizing with Black students, who have had the burden of speaking up and 'representing

their Blackness' their whole lives, was not fully considered in this specific course. Specifically, the Black student who was part of this study and reflection, recognized that one of the other students enrolled in the course displayed comments on discussion board responses that were overtly racist. The comments criticized almost every article put forth or said that the hardships of certain groups of people do not exist today.

For example, while reading *The Color of Law: A Forgotten History of How Our Government Segregated America* (Rothstein, 2017), white students in the course commented that redlining was only part of the past and no longer has an effect on where people are able to live. One specific student stated that she, "...denied the de facto segregation as having influence on what neighborhoods Black people are approved for FHA insured loans and are welcomed in, even today." Another example was while students were discussing the reading *Lies My Teacher Told Me* (Loewen, 2018). One student questioned the author's knowledge of sundown towns. When two Black students testified that they were told by their families to avoid certain sundown towns in their reflective discussion responses, the student with the initial comment continued to hold onto the idea that the world is a welcoming place and the media is responsible for portraying "these lies" of safety issues in towns.

After realizing this unsafe environment, the Black student asked the professor to be "more involved in the discussion." The reasoning for this request, as reflected on by the student, was that, "having to live with the trauma of being Black and being made to post your reflections and to have to listen to someone who is denying your experience, became a lot for me. I think the hardest part of the class was watching some of my peers relate to the student's racist views."

Where the theme of nonsupport became clear in the data was the professor's response to the Black student. The Black student was told to "just ignore the comments and that student." The lack of empathy, support, and true understanding of racial trauma changed the interactions and feeling of safety for the Black student for the rest of the semester and at the PWI. Overall, the lack of support for Black voices can be summarized by the Black student in a reflection where she stated, "the discussions at a PWI puts pressure on the Black students to stand-up for the Black experience. While the reading material was about race, I felt unsupported in trying to give perspective to the readings. It left me feeling alone and discouraged."

The discouragement the Black student experienced is directly in opposition to the self-identified anti-racist mission of the PWI, specifically in the context of sharing a commitment to reflective practices of supporting, including, and creating a safe space for Black voices to transform educational practices. Additionally, the lack of encouragement to include Black voices shows the need for this specific PWI to focus on the NAPDS Essential 3 standard, which focuses on leading participants to a practice of inquiry. When Black voices are not included, the true process of inquiry is not present or welcomed.

Implications

The implications from this work span from course development to intentional hiring practices to focused professional growth in the area of Diversity, Equity, Inclusion, and Access (DEIA). Additionally, the implications from this study focus on the intentional reflective practices necessary for educators, especially white educators.

One of the biggest portions of our research study focuses on the development of curriculum that includes Black voices and the realities Black people face on a daily basis in America. Therefore, one of the implications from this study focuses on the third action piece in

the ‘Anti-Racist Pedagogy in Action’. Specifically, educators address curricular gaps with intentional course design. As seen in our research, the development of curriculum for a course, as well as the intentional practices of implementing said curriculum, is imperative to the learning that occurs, as well as the safety all students or learners feel in a setting. Building on this implication, the Black student included in our study stated, “The curriculum did not create a space for me to feel safe. I had to intentionally create the space of safety through using my street smarts and finding people in the class who were like me. The professor never created a safe space, which created academic trauma for me moving through this graduate program.” Therefore, intentional course design is an area all educators should focus on when designing courses and learning environments.

This research study supports the literature found by The Education Trust and Teachplus, which stated that Black educators feel undervalued and are unable to be their authentic self in school environments due to the constant microaggressions being experienced. Relating back to the actor-observer theoretical framework, the “implementor”, or in the case of this study the college professor or professional development provider, must analyze their role in dismantling racism and use their privilege to create an equitable space for Black voices. Specifically, the implementor needs to engage in reflective practices regarding their own identity as a first step in their journey to include silenced voices into curriculum and addressing the microaggressions that are embedded into educational settings.

Furthermore, educators need to engage in personal and professional growth through intentional practices such as a personal growth journals or accountability thought partners focused on anti-racist education. A personal growth journal is more than general journaling and reflecting on teaching practices, but rather it is an intentional practice. The intentional practice of listening to podcasts based on racial injustices (ex. Codeswitch), reading books focused on racial implicit biases and the education system (ex. *We Want to Do More than Survive* by Bettina Love), and overall immersing into the world of social justice education while reflecting on personal mindsets will lead to more critical reflection. Overtime, growth will happen and will be visible through questions, reflections, and insights entered into the personal reflection journal.

The personal growth journal is also connected to the ‘Anti-Racist Pedagogy in Action’, step number two, which was discussed earlier. Specifically, it helps educators interrogate their positionality and (un)conscious biases. As educators intentionally practice growth towards an anti-racist pedagogy, interrogating one’s own biases through a personal growth journal is an excellent way to be honest with personal unconscious biases, while also pushing towards creating a more inclusive environment for all voices to be heard.

Data from this study show that training and coursework being reflected upon need to include Black voices to give an accurate account for people of color. Even though higher education institutions are providing their staff with trainings to become anti-racist educators, we must acknowledge the honest truth that white colleagues get the opportunity to pick and choose when they want to think about racism and carry the burden of social justice work. However, people of color do not get the choice to be invisible in this work, but are constantly being asked to provide race-related support to students or colleagues, provide representation of diversity on committees, or be the sought-out voice of teaching.

The implications for PWIs from this research study, and the studies in the literature review, support the need for Black educators to be recruited and hired. As stated in the literature review, diversity of staff is beneficial to students and is instrumental in challenging stereotypes and bias. This can be accomplished through the employment practice of strategic hiring. A

strategic hire is the practice many higher education institutions employ as a way to intentionally hire people of color for tenure-track positions. This intentionality at many PWIs ensures that Black voices are present and heard, which therefore will support future educators. Through our findings we learned that adding a Black co-teacher to a college course transformed the course by intentionally integrating more Black voices through discussions, readings, and the co-teacher's personal background knowledge and stories.

Adding Black voices and personnel, however, will not automatically create inclusive and equitable environments. Goals of institutions and learning environments should be to create shared knowledge, develop and disseminate open-sourced materials, and intentionally focus on the NAPDS essential strategy of creating a comprehensive mission through planning practices focused on creating equitable learning environments. Supporting this implication, we found that racial diversity of staff can benefit all students, both white and people of color. In our research we learned that having one or more Black educators can reduce racial stereotypes in discussions and materials. This will help create an institution and learning environment where Black students can more freely participate with less racial microaggressions. A specific finding from our study, that supports this implication, is the experience of a Black student who did not feel comfortable speaking freely in the class discussion board due to her concerns of being perceived as the "angry, black, female."

Overall, it is important for PWIs and educator training systems to understand the need to include and hire Black staff members, engage in the work of unsilencing Black voices, and fully implement strategies to create safe environments for Black educators and students. This happens through analyzing whitewashed curricula and providing mental health services focused on the impact of racial trauma. The impact of racial trauma has been researched to the point of developing the 'Anti-Racist Pedagogy in Action,' which was discussed earlier. Building on the first action step, self-educate and acknowledge racial trauma, PWI's and educator training systems need to facilitate learning that includes more Black voices, which will create inclusive environments and negate visual microaggressions, as well as other microaggressions in the learning process.

As is evident in our research, one student engaged in personal coping strategies of reporting her feelings directly to the professor and limiting her responses on the wider discussion board to protect herself. In this example, mental health support is important because it has been found that many Black educators engage in adaptive and maladaptive coping strategies (DeCuir-Gunby, 2020). It is important to support Black students as they learn to navigate educational spaces and the harm they may present.

While our research focused on Black educators, it does not consider the dual role of being both a Black educator and a student at a PWI. As stated earlier, the majority of the "implementors" are white and female. Black educators stated that they felt unheard when they tried to give their input in PWIs (Dixon, Griffin, & Teoh, 2019). Our research does not extend to the additional pressure to speak truth as a person of color while still being seen as inferior (Tulshyan, 2015).

This concept also holds true when Black educators are required to attend Diversity, Equity, Inclusion and Access trainings led by white people and required to reflect on their own experiences without the support to navigate the re-traumatization of their experience as a Black educator. Overall, unsilencing the silenced Black voice in education, as a way to create equitable and safe environments, takes growth, reflection, and the boldness to speak up because silence is loud.

Limitations

An inevitable limitation of ethno-case studies is the evaluation of work from just two perspectives. A perspective from a white researcher and educator and a perspective from one Black educator and student. This limitation does not bring in a wide outlook to the data, but rather focuses on the lens of the two researchers and their positionality.

Another limitation, tied to the identity and positionality of the Black researcher, was the feeling of unworthiness, fear, anxiety, and a sense that their voice was not a voice that “should” be present. When the white researcher began to ask the Black researcher to reflect on those feelings, the Black researcher shared that they were raised in a community where feelings were not shared, thoughts around racial experiences were not shared with people outside of your race, and there was an overarching fear of offending others. In all, through this process of sharing her voice, the Black researcher felt the years of oppression and microaggressions while diving into writing and reflecting as part of this study. Therefore, this is a realization, as well as an inherent limitation and unintended consequence, as Black voices continue to be shared in an environment, where for generations they have been devalued and silenced.

Devaluing and silencing Black voices occurs in many facets of our communities. In this study we focused on including and transforming educational settings, with the hope that Black educators and students feel empowered and valued to share their voice.

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Re-envisioning Antiracism within NAPDS Nine Essentials: A virtual reading group project

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Abstract: COVID-19 continues to affect academia across the country. For Rowan University, fall 2020 prompted many initiatives and activities to pause due to financial challenges. In addition, faculty were asked to teach increased course loads, which impacted Professors-in-Resident (PIRs), and some faculty who receive course releases to conduct PDS work in an assigned P-12 school. As a result, PDS work at Rowan University was suspended for the 2020-2021 academic year. To sustain PDS momentum, a yearlong virtual reading group was implemented. Participants met virtually to discuss selected readings with a focus on topics that supported the school's PDS goals. For three participants, a decision was made to focus their reading on a specific text with one goal being to revisit how the National Association of Professional Development Schools (NAPDS) Nine Essentials were integrated into the university-school partnerships. Specifically, what essentials address the partners' antiracism, social justice and equity work?

KEYWORDS: Anti-Racism, Social Justice, Equity, NAPDS Essentials

NAPDS NINE ESSENTIALS ADDRESSED:

Essential 1: A Comprehensive Mission: A PDS is a learning community guided by a comprehensive, articulated mission that is broader than the goals of any single partner, and that aims to advance equity and social justice within and among schools, colleges/universities, and their respective community and professional partners.

Essential 5: A PDS is a community that engages in collaborative research and participates in the public sharing of results in a variety of outlets

Essential 6: A PDS requires intentionally evolving written articulated agreement(s) that delineate the commitments, expectations, roles, and responsibilities of all involved

Essential 7: A PDS is built upon shared, sustainable governance structures that promote collaboration, foster reflection, and honor and value all participants' voices.

Introduction

COVID-19 has had a tremendous impact on how colleges of education, across the nation, have been able to conduct work in schools. For Rowan University's college of education, the pandemic resulted in the Professional Development Schools (PDS) network of eleven P-12 school-partnerships to pause due to the university's financial challenges. Faculty course teaching loads were increased to compensate for the decrease in student enrollment. This impacted Professors-in-Resident (PIRs), the faculty who receive course release to conduct PDS work in an assigned P-12 school. As a result, the PDS work was suspended for a year.

Despite the university putting PDS initiatives and the activities associated with this work on hold, to sustain PDS work, a yearlong virtual reading group was implemented. The idea for the reading group was the result of one author's participation in a similar group sponsored by a PDS Special Interest Group of the American Educational Research Association in the summer of 2020. Mirroring the summer reading group, a yearlong reading group was created. Participants met virtually to discuss selected readings, which focused on topics that support the university-school partnership's PDS goals and objectives. Invitations for membership to the reading groups were opened to all eleven P-12 school partners in the university's PDS network (referred to as Reading Cohorts). For each of the eleven Reading Cohorts, educators from varying professional backgrounds (e.g., PIRs/university faculty, school PDS liaison, administrators, professional staff, clinical interns) gathered virtually once a month throughout the academic year. Members read and answered specific questions related to select articles and/or book chapters. Prior to the monthly meetings, an initial meeting was held to provide an overview of the project and to model how a meeting might be facilitated. After this overview, the facilitation of the meeting sessions rotated, giving each member in the individual Reading Cohorts an opportunity to choose the readings that support the partnership's PDS work. The facilitation of each meeting tasked members to prepare, in advance, purposeful discussion questions to facilitate the meeting conversations. At mid-year and at the conclusion of the yearlong project, all Reading Cohorts virtually came together and shared the learning and experiences discussed in their reading groups.

For three participants, their Reading Cohort focused on reading a specific text with one of the goals being to revisit how the NAPDS Nine Essentials were integrated into the 11 university-school partnerships. Specifically, what essentials address the partners' anti-racism, social justice and equity work?

Context

Rowan University is a public research university in the northeastern United States. The university is a predominately white institution, especially in the teacher preparation programs. As part of Rowan University's commitment to building community partnerships, the college of education established its first PDS partnership in 1991. Historically, the majority of the PDSs partnered with Rowan University mirrored the demographics of the university in both student population, P-12 teachers and administration. Of the eleven schools in Rowan University's PDS network, three are led by principals of color and four have assigned PIRs of color. What lacks in diversity at the administrator, and P-12 and university faculty level, is made up for in the diversity of P-12 learners. That is, seven of the 11 schools have a students of color

population of 50% or more. The diversity of the P-12 learners is what drove the need to investigate the structural role of anti-racism, social justice and equity within Rowan University's PDS network.

The Reading Cohort discussed in this article consists of one university administrator and two university faculty members. Author A (she, her, hers) is the Executive Director of the Office of Educator Support and Partnerships, an office that provides support to programs and initiatives related to education preparation as well as P-12 partnerships. Author A identifies as an African American woman. She recognized the lack of diversity in the PDS network for several years and began to use her position as an administrator to ensure the PDS structure aligned with the college's vision of being a leader in the preparation of reflective practitioners who learn to use education to help transform a diverse society (Rowan, 2021a).

Author B (she, her, hers) is a new tenure-track Assistant Professor of Equity in Teacher Education, who has not yet been assigned a PDS due to COVID-19 temporary suspension of the program. Author B identifies as a white, Jewish woman committed to using her privilege to address issues of social justice and equity in her teaching and scholarship. Author C (he, him, his) is a full-time lecturer who recently completed his first year as a PIR during the 2019-2020 school year. Author C identifies as a white male who, prior to joining Rowan University as a full-time lecturer, spent eight years in public education serving predominantly students of color. Since assuming the role of a PIR, he is continually making efforts to engage white teachers, serving predominantly students of color, in tough conversations centered on anti-racism, inclusion, and diversity. Being that the group had two novice PIRs, it was decided to focus the Reading Cohort around a text that Author A had purchased and was planning to use to conduct a book study with the current PIRs in Rowan University's PDS network. The latter did not take place due to the pandemic.

The text *Clinically Based Teacher Education in Action*, edited by Eva Gavin and Rebecca West Burns (2020) contains case studies about various PDS-related issues including the Nine Essentials of a PDS as well as a chapter on equity and social justice in the PDS model. This article grew out of an earlier group meeting where the discussion focused on *Chapter 11: Committing to Equity and Social Justice*. The discussion began with the exploration of various definitions of the term social justice. Looking across the literature at various social justice definitions, the group began to think about how PIRs and the network, not only define social justice, but embed it throughout the network's PDS activities. The group began to examine, holistically, the PDS work in the network's communities, which resulted in asking more questions including: How does our PDS work enable our preservice and in-service teachers to be advocates for equity and justice for all students? How do we ensure that our PIRs are committed to issues of equity that are aligned with the university and college mission? How do we respond when the schools or school districts we work with are reluctant, or even resistant, to the role the PDS relationship will play in helping make schools more inclusive? How do the structures, policies and documentation promote or inhibit a commitment to equity and social justice? The discussion and proposed questions led to the authors' decision to explore the question *How can the use of a virtual reading group lead to changes in the ways in which a PDS model can be structurally re-envisioned with a commitment to anti-racism, social justice and equity?*

In this article, the authors provide a literature synthesis about PDS partnerships and the role that anti-racism, social justice, and equity plays in P-12 schools. Next, the structural components and NAPDS essentials that guide the network's PDS work as well as how the components were found to need revision are described. The latter includes answering the following questions for each component: Where are we? Why are we here? and Where do we want to be? The article ends with final thoughts that include how changes to the network's structural components will be implemented in the future to address and answer questions about PDS work.

Literature Synthesis

PDS Partnerships

PDSs are innovative institutions formed through partnerships between professional education programs and P-12 schools. The goals of PDSs are four-fold: (a) to maximize student achievement and well-being, (b) to assist in the preparation of teachers and other school-based educators, (c) to provide professional development of teachers and other school-based educators, and (d) to apply inquiry designed to improve and support student and educator development (Abdal-Haqq, 1998; NCATE, 2001). In a PDS model, the school provides a site for preservice teachers to learn about teaching and learning and apply the knowledge they gained in the university context. Additionally, university faculty are expected to become immersed in the school, instructing their coursework within the school and providing professional development for teachers and school staff based on the mutually agreed upon school improvement goals. An effective PDS is based on true partnership built on a mutually beneficial collaboration in which the school staff members and the university take on responsibility in meeting the educational needs of children in P-12 settings and the need to prepare teacher candidates (Ball & Rundquist, 1993; Cozza, 2010; Grisham et al, 2002; Lieberman, 1995; Taymans et al, 2012; Trachtman, 2007). This model of collaboration creates environments in which university students, faculty liaisons, classroom teachers, and P-12 students in the schools can engage in long-term, ongoing research-based initiatives that benefit all members in the learning community (Rowan, 2021b). As Decker et al. (2018) describes, PDS involves cyclical relations.

The development of strong, vibrant, mutually beneficial PK-20 partnerships serve to promote shared responsibility for the preparation of teachers, provide a context to empower and better serve complex learning environments for both candidates and PK-12 students, and ensure professional accountability for candidate effectiveness. These, in turn, empower teachers to meet the diverse needs of children in our schools. It truly does take all key stakeholders in a clinical partnership to prepare educators to enter the 21st-century classroom. (Decker et al, 2018, p. 44).

PDSs create a space for the P-12 school and the university that is mutually owned to address problems and issues facing each partner (Burns & Badiali, 2020). These partnerships between school and university stakeholders require a balance of the independence of each partner with the interdependence of the partners on each other (Sumowski & Peters, 2019). Like living breathing organisms, PDS partnerships grow, change and adapt over time based on the wants and needs of

each member of the relations. Dresden (2006) captures this sentiment, “I would suggest that a PDS is not a thing; rather, it is a set of relationships. A PDS is not a product; instead, it is a process” (p. 75).

Anti-Racism, Social Justice and Equity in P-12 Education

As PDS programs create spaces for P-12 schools and universities to address problems and issues, PDS programs can also help create spaces to address anti-racism, social justice and equity in P-12 education. The diversity in American public schools continues to increase (National Center for Educational Statistics, 2020), yet the teaching population continues to remain mostly white and middle class, approximately 83% (National Center for Education Statistics [NCES], 2016). In addition, individual and systemic racism, sexism and other types of oppression are pervasive in classrooms, school cultures, and communities. Due to these demographical mismatches between teachers and their students, compounded with the unrelenting oppression that exists in school spaces, for over thirty years scholars have argued that multicultural education, culturally relevant/sustaining pedagogies, and social justice be integrated across the curriculum and applied in the school contexts in an attempt to make schools more equitable spaces for all children (Banks, 1991, 2004, 2007; Grant & Sleeter, 2007; Ladson-Billings, 1994; Nieto & Bode, 2008).

The goal of multicultural education is to help reform schools so that all students, regardless of gender, cultural group, race, or social class can experience equality in schools and have the opportunity to experience educational mobility (Banks, 2004). This educational movement pushes educators to “[challenge and reject] racism and other forms of discrimination in schools and society, and accepts and [affirm] the pluralisms (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities and teachers reflect” (Nieto & Bode, 2008, p. 44). When done well, multicultural education can make school spaces more equitable for all children. A review of the multicultural movement led to the development of affirming pedagogies for African American youth such as culturally relevant pedagogy.

Culturally relevant pedagogy is the study of oppression with the goal of collective empowerment (Ladson-Billings, 1995), but especially the empowerment of African American youth. Culturally relevant pedagogies are based on: academic success for all children, with a focus on children of color; the development and maintenance of cultural competence; and the development of a critical consciousness in children so that they can go out into the world and challenge individual and systematic oppression. This anti-racist approach to teaching benefits all children, as it helps empower students to see the oppression that exists in the world, especially for Black, Indigenous People of Color (BIPOC) and the work against it. For this article the authors use a definition of social justice, presented by Garin and Burns (2020), citing Cochran-Smith (2004), as “recognizing and addressing the disparities and inequalities among racial, cultural, and linguistic groups in school achievement, poverty levels and resources” (p. 247). They argue that with this definition, an important element is that of “addressing” these disparities and inequalities in education.

Equity & Justice in PDS Partnerships:

When courses and field experiences are carefully and collaboratively designed with the school and university partners, preservice teacher education can have a significant influence on the beliefs and pedagogies of novice teachers (Cantor, 2002). Just as the school-based clinical experiences should help preservice teachers learn about how to teach reading, classroom management techniques, etc., school-based clinical experiences can help preservice teachers with their understanding of anti-racism, social justice, and equity. Embedded coursework and field experiences in PDSs that are enacting culturally relevant, culturally sustaining and equity-based pedagogies can help preservice teachers breach the disconnect between the theory and praxis (Middleton, 2003). PDS experience in schools, with partnerships focused on commitments to anti-racism, social justice, and equity, can help preservice teachers understand their own biases, break down previously held deficit-based ways of thinking, understand the needs of the students in their classrooms, and find ways to design learning experiences to best meet the needs of students in their classroom (Fall, 2018; Peters et al, 2018).

At the same time, while working with the university partner, school-based teachers and staff can also develop their ideologies and pedagogies around these critical topics. Partnerships between schools and universities can provide opportunities to help cultivate teachers' dispositions around many topics, but also around topics of anti-racism, social justice, and equity that can benefit students, teacher educators, mentor teachers, and emerging teachers (AACTE, 2018). In order for PDS partnerships to change ideas and dispositions around equity and justice, "both the school community and university must be cognizant and in accord about the level of commitment and dedication necessary to tackle issues born from long-standing hegemonic practices supported by biased systemic processes and policies" (Fall, 2018, p. 8). The reading group was one way to begin addressing hegemonic, biased and racist practices.

Revising Structural Components of a PDS Network

Over the course of the Reading Cohort discussions, we, the authors, recognized that several structural components in the network were in need of revisions. Revisions focused on a specific NAPDS essential. In this section, we first identify the *essential*. Next, we describe how the *essential* is currently addressed. Then, we elaborate on why the *essential* is addressed in this way. We conclude with a description of where we would like to see the *essential* addressed if the network is committed to an anti-racism, social justice and equity stance in the PDS work.

NAPDS Essential 1: A Comprehensive Mission

Rowan University PDS network's mission aligns with the vision of the university's college of education, which is to be "a leading force in preparing and supporting reflective practitioners who use education to transform our global society" (Rowan, 2021c). The college of education's tagline is "access, success and equity, turning research into practice" (Rowan, 2021d). To ensure this commitment is attained, the work conducted with PDS partners is collaborative in nature to promote learning and the mental and physical well-being of diverse learners in all settings.

The mission of the network also hinges on goals to: raise student achievement, professionally prepare teacher candidates, facilitate P-12 faculty development, and foster inquiry directed at the improvement of practice and enhance student learning. Per the vision statement, the college of

education at Rowan University prepares and supports professionals both preservice and in-service, while fostering a commitment to social justice through the development of knowledge, skills, and dispositions.

Although Rowan University's college of education and PDS network's missions speak to diversity, social justice and equity, the authors questioned where those ideas live in the action of the PDS work? Each university-school partnership in the network is required to write a PDS School Report, which is written by the PIR, P-12 site coordinator and the school's PDS Steering Committee. These reports provide an assessment process to support the continued development of the partnership. These collaboratively written reports, completed at the beginning and end of the year, are intended to provide a thorough plan and platform through which to analyze the efficacy of the partnership. The initial report requires a copy or description of the school's improvement plan, an explanation of baseline data to support the work identified, and a list of PDS goals and objectives. These goals and objectives are supported through a series of narratives describing the plan and focus of the Rowan University's clinical interns assigned to the site, a list of the course(s) taught at the site, and a description of the expected outcomes. The report ends with a tabled timeline of the activities to be implemented throughout the year.

At the end of the year, the PIR submits a final PDS School Report. Also, collaborative in nature, this report provides evidence that supports the PDS work for the year. The report summarizes how the PDS goals and objectives were achieved, provides an explanation of the impact on teacher professional development, the clinical interns' plan and focus, and the course(s) taught on site. The report concludes with explanations of the research the PIR conducted, and student achievements as a result of professional development and research implemented throughout the academic year. Both reports are submitted to the Executive Director who reviews and meets with PIRs when clarification is needed before the reports are shared with the districts' superintendents. This reciprocal process allows for all involved to be aware of the PDS work and provide opportunities for modifications if needed.

When reviewing the 11 PDS's 2019-2020 reports, four reports explicitly addressed anti-racism, social justice, and/or equity in the report's objectives, goals, and/or activity descriptions. Diversity was in the form of inclusive education, social emotional learning, trans lingual learning and implementing diverse children's literature across the school curriculum. However, seven reports did not address areas of anti-racism, social justice, and/or equity, which does not mean that the PDS work did not address these areas, but it was not explicitly described. This led the authors to ask, if anti-racism, social justice and equity are identified as a mission of this work, why wouldn't all reports identify these ideas in the PDS goals and objectives?

As a result of discovering that anti-racism, social justice, and equity were not explicitly addressed in at least one of the goals and objectives of ALL PDS reports, it was determined that there was an opportunity to make this more explicit moving forward. Providing guiding questions to place these areas at the center of developing, implementing, and reporting on the PDS work is one example of a revision that will take place moving forward. For example, Rowan University's clinical interns are evaluated in their yearlong clinical practice experiences using the Charlotte Danielson Framework. The framework identifies four domains of teaching

responsibilities: (1) Planning and Preparation, (2) Classroom Environment, (3) Instruction, and (4) Professional Responsibilities (Danielson, 2007). Within each of these domains, opportunities to address anti-racism, social justice, and equity are identified. Using this framework, guiding questions can be used to ensure PDS reports address these important areas for clinical interns and inservice teachers mentoring them. Table 1 provides examples of the domain, components and guiding questions to implement in future work.

Table 1. *Embedding the Charlotte Danielson Framework in PDS Reports*

Danielson Domain	Domain's Component	Guiding Questions
1. Planning & Preparation	1A. Demonstrating Knowledge of Content and Pedagogy	How will the educator be prepared to incorporate global awareness and cultural diversity within his/her teaching?
2. Classroom Environment	2B. Establishing a Culture for Learning	What data will be collected to ensure that the educator has established a culture for learning?
3. Instruction	3C. Engaging Students in Learning	What evidence indicates that the educator is aware of the students' learning style?
4. Professional Responsibilities	4C. Communicating with Families	How will the educator prepare to be culturally sensitive when engaging and interacting with students' families?

NAPDS Essential 5: University-School's Engagement and Public Sharing

All new and returning PIRs participate in an orientation prior to the start of each academic year. These interactive orientations allow new PIRs to work with existing PIRs to develop school agendas that align with the four cornerstones (i.e., preservice, inservice, research, student achievement) of PDS work. Information and instructions about the PDS School Reports, PIR evaluations, and calendar of events are presented at this all-day meeting. In addition, representatives from all PDS partners formally come together four times during an academic year to attend network meetings. These meetings create space for PDS partners to share the work that encompasses the four cornerstones of PDS. The meetings offer a forum to celebrate and provide updates on the work being implemented at each PDS site. The meetings are structured to facilitate collaboration, reflection, and communication. At the end of each year, PIRs and school partners come together for a year-end retreat. Similar to the beginning of the year orientation, the day-long meeting is an opportunity to provide updates about how goals and objectives were accomplished and make plans for the following year. The retreat is also an opportunity to recognize and reward the network members for their contributions to the work.

It became very clear that these various forums had opportunities to engage and share on a deeper level. The current opportunities were being used to provide structure and formalities to complete

the work, but PIRs and school partners were not being held accountable for how their work addressed the mission of anti-racism, social justice, and equity. The authors quickly recognized that these multiple meetings could be a platform to acknowledge those who were engrossed in this work and assist those who were not. It was determined that future beginning of the year orientations, mid-year partnership meetings and end-of-the-year retreats would include structured activities and discussions around anti-racism, social justice, and equity in relation to the work being conducted at ALL PDSs. For example, the next orientation will begin with an introduction of a new charge; a common understanding of Rowan University's commitment to anti-racism, social justice, and equity. Similar to the Reading Cohort meetings, a common text will be used to define and articulate what PDS work that has an anti-racism, social justice, and equity stance looks like and how to implement it into P-12 schools. In addition, PIRs will brainstorm together (i.e., professional readings, professional development workshop ideas, meeting working sessions) ways to help prepare PIRs not addressing the areas and the school partners to have a common language towards this work.

By making the connections to anti-racism, social justice and equity explicit for PIRs and giving them a place to discuss, the goal is two-fold. First, the authors hope to empower the PIRs to become advocates for BIPOC in the schools and communities in which they work. These discussions will provide language for PIRs to assist their schools in becoming more culturally relevant and anti-racist. Secondly, given that the PIRs are coming to the discussion with very different backgrounds and commitments to anti-racism, these forums can provide examples of implemented "tried and true" practices that can be modified and adapted to other PDS settings.

NAPDS Essential 6: University-School's Articulation Agreement

The network's articulation agreement is in the form of a Memorandum of Understanding (MOU). The process for signing the MOU begins with a meeting between the Executive Director and district administrators. For current PDSs in the network, the previous year's MOU is reviewed and if necessary, changes are made to ensure school needs are met. The MOUs provide a description of core PDS activities, a list of activities that the school/district agrees to conduct, a list of activities that the university agrees to conduct and the expectations of participating school members. This document is signed by the district's superintendent and business administrator as well as the Rowan University's dean of the college of education.

When revisiting the MOU it was abundantly clear that there was no mention of PIRs, district/school or the college of education responsibilities to implement the mission of anti-racism, social justice, and equity. Without it and without a discussion around it, many schools in the network were not being held accountable for this important work. In fact, because the MOU is seen as a contract between the school/district and university, there were a number of opportunities to add items to ensure that anti-racism, social justice, and equity are addressed moving forward.

The MOU will be revised to include a section where all parties pledge to support work that is grounded in anti-racism, social justice and equity for all. In this section a definition, that will be collaboratively crafted by the partnership, will begin this added section followed by how this definition should guide the four cornerstones of PDS work. The Executive Director will hold

meetings with school administrators to introduce them to the cultural shift the network is taking and give each partnership an opportunity to pledge their support to this shift or reevaluate their participation.

NAPDS Essential 7: University-School's Forums for Ongoing Governance, Reflection and Collaboration *Ongoing Governance*

The network offers a structure that provides governance, reflection and collaboration through a series of formal PIR meetings and dissemination opportunities. The PIRs meet monthly to discuss and collaborate around PDS related initiatives, questions, challenges, and events. These meetings provide a space for PIRs to offer support, share experiences across PDSs and work together to plan around conference presentations, research efforts, and collaborate on local and national efforts to sustain and expand the PDS network. On a rotating basis throughout the academic year, PIRs highlight progress of their PDS work, upcoming initiatives and celebrate accomplishments through a weekly blog received by all faculty, staff, and students in the college of education.

The current pandemic continues to ravage education at all levels. To compound the current pandemic, social tensions continue to rise across the nation. The pandemic has paused PDS work at Rowan University, but collaborative efforts to continue PDS work by way of virtual reading groups arose. The authors took this time of pause to reflect on the current ideologies and practices of Rowan University's PDS network and the respective PIRs. The authors reviewed the pertinent Nine NAPDS Essentials and Rowan University's college of education's tagline and discovered there was work to be done if the network was truly in alignment with an anti-racism, social justice and equity stance. The tagline explicitly reads, "Access, success and equity, turning research into practice" (Rowan, 2021e) but these efforts of turning research of access, success, and equity into practice are minimal, if not absent when PDS/PIR work was highlighted at quarterly PDS network meetings.

During the quarterly monthly PDS network meetings, PIRs and partnering school faculty and staff in attendance have the opportunity to highlight and keep the network abreast of the PDS work currently taking place at their respective sites. PDS work is always aligned to the four cornerstones of PDS (i.e., preservice, inservice, research, student achievement) but given the wide range of professional backgrounds, experiences, and research focus, PDS work was transforming into an isolated experience with no interconnected dependence. As a result, the authors asked themselves, how can we transform our PDS work into a collection of interdependent projects addressing a mission of anti-racism, social justice, equity, and diversity?

PDS is the pathway for the network to address a mission of achieving anti-racism, social justice and equity. That is, it requires equipping the PIRs with the research and theory in order for them to turn-key to P-12 faculty and staff as well as preservice educators currently interning at their respective PDSs. In past PIR meetings, these forums were primarily informational and an opportunity to highlight the current PDS work taking place, but with such diverse professional experiences, disciplines, and research backgrounds in the room at one time, it is an optimal time

to redesign these meetings to discuss research, articulate reflections, and move to strategies that align to an anti-racism, social justice, and equity stance.

PIR meetings and PDS network meetings will move to the construction of a shared commitment and responsibility to bring anti-racism, social justice and equity to the forefront of PDS work as it becomes an overarching charge that begs the question, how can the PDS network incorporate anti-racism, social justice and equity into achieving the four cornerstones of PDS? Meetings will proceed to highlight current work. Then collaborative working sessions of reflection around current projects and strategizing future projects. Each PIR will become a sounding board and collaborator for fellow PIRs. This structure is summarized in Diagram 1. *Diagram 1. Ant-Racism, Social Justice, and Equity as the Charge for PDS.*

Reflection and Collaboration-School Reports & PIR Evaluation

PIRs are evaluated twice a year using an evaluation form that is completed by members of the PDS Steering Committee. The evaluators are asked to use the following performance ratings: exceeding, meeting, developing, or not meeting expectations. Evaluators are also asked to provide thorough comments to support the ratings given in order to determine whether the PIR should continue working in the assigned PDS. In the event that the PIRs are experiencing challenges, the Executive Director will meet with them to develop and institute a developmental plan. At the end of the year, the PIRs are reevaluated to ensure a good fit. For those PIRs with developmental plans, it is a time to confirm that the concerns have been adequately addressed, and if not, the PIRs are released from their duties.

PIRs are evaluated using an evaluation form that does not evaluate the PIR's work in the areas of anti-racism, social justice, and equity. Social tensions have been on the rise as more and more evidence of social injustice and social inequities are brought to the forefront through news outlets, social media platforms, and peer to peer discourse. While a select few PIRs have been successful with such projects, it is critical that all PIRs are equipped to drive projects of anti-racism, social justice, and equity with Rowan University's P-12 partners and future educators currently enrolled as Rowan University students and interns in PDSs. The PDS network is Rowan University's pathway to educate and support matters of anti-racism, social justice, and equity.

The work of where we want to be has already begun. As the authors continue to move forward during this time of PDS pause, they have the opportunity to begin cultivating a shared responsibility and commitment to addressing the mission of anti-racism, social justice, and equity. It is an opportunity to meet the network's mission and hold all accountable for this work by adding language that requires partners to evaluate PIRs to make them accountable for implementing an anti-racism, social justice, and equity stance in their work. However, this is just the beginning. Rowan University and the college of education have an opportunity to address the mission firsthand. As social tension continues to rise, it is important to continue to provide professional development to the university faculty and staff, to the network's partners, but more importantly, it is the responsibility of the PDS network to provide future educators best practices for confronting social inequities.

Discussion

In this article, we discussed the ways in which our participation in a virtual reading group led us to question and examine the ways in which we formally enact an anti-racism, social justice, and equity stance into PDS structures. We have noted that although we are truly committed to anti-racism, social justice, and equity, the Reading Cohort brought to light needed changes to the way things have been done to put equity front and center. Below, we conclude with a description of each *essential* and the modifications needed to be made to the network to ensure a stronger commitment to an anti-racism, social justice, and equity stance is embedded in the PDS work.

Essential 1: *A PDS is a learning community guided by a comprehensive, articulated mission that is broader than the goals of any single partner, and that aims to advance equity and social justice within and among schools, colleges/universities, and their respective community and professional partners.*

We are excited about the energy this project has provided to continue to move the college and the PDS network's mission forward and the opportunity to bring anti-racism, social justice, and equity to the forefront of the college's PDS work. Yet, at the same time, we recognize the need for a more consistent review of commitments in the form of action. One practical change is to have the annual reports collaboratively written by the PIRs and school PDS partners. We want to ensure that this report explicitly addresses the ways in which the PDS partnership has addressed equity over the school year. Making this a mandatory part of the annual reports, will help PIRs and PDSs to remain focused on this important element of education.

Essential 5: *A PDS is a community that engages in collaborative research and participates in the public sharing of results in a variety of outlets*

PIRs meet a minimum of five times a year. In these meetings plans are being made to include explicit training and discussions around anti-racism, social justice, and equity in relation to the work being conducted in the network's PDSs. Opportunities will be used to push PIRs' commitment to social justice and provide them strategies on how to continue this work in their PDSs.

Essential 6: *A PDS requires intentionally evolving written articulated agreement(s) that delineate the commitments, expectations, roles, and responsibilities of all involved*

In reviewing the network's MOU, we found that the document had no explicit language on anti-racism, social justice, and equity. We realize that this is an area that needs significant revisions, which will begin with collaborative conversations between the PIRs and school partners. If the network is truly committed to justice and wants preservice teachers to have field placements and embedded coursework that focuses on equity and justice, PDS partners must be equally committed to this work.

Essential 7: *A PDS is built upon shared, sustainable governance structures that promote collaboration, foster reflection, and honor and value all participants' voices.*

There was a blatant absence of consistency within the PDS network that addressed the mission of anti-racism, social justice, and equity within the projects/work taking place within the P-12 school. If the network is taking on this new charge, PIRs need to be prepared with the consistent structures that will allow them to work with their partner school so reflection and collaboration can take place. Spaces to collaborate with PDS partners as they too engage in anti-racism, social justice, and equity-based work also needs to be provided.

Ultimately, the goals remain the same. Through commitments to anti-racism, social justice, and equity, the authors hope to re-envision the way practicing teachers engage in this work, prepare preservice teachers to do this work as novice teachers, and ultimately, to make schools more equitable spaces for all youth, regardless of their backgrounds.

Concluding Thoughts

We are three individuals in a larger PDS structure who are committed to making significant changes to our PDS network. We acknowledge the need to bring in other voices to the conversation including schoolteachers and staff, school administrators, students (where appropriate) and other colleagues committed to this work, especially those who identify as BIPOC and can act in the role of a critical friend. The goal of this work is to impact the schools and the lives of all learners, but particularly school communities and learners of color. However, change in schools requires education and professional development. A PDS network that takes a stance on anti-racism, social justice, and equity can provide a structure for change. We acknowledge that change will not happen immediately, but will require time, commitment and a willingness to engage in a dialogue for change.

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**For and with the community:
Forging a school-university-community partnership focused on civic engagement**

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Abstract: The purpose of this article is to describe a School-University-Community Partnership, the Civic Engagement Cohort, in a teacher preparation program. The authors provide background on teacher education research around issues of diversity, equity, and social justice; describe a Civic Engagement School University-Community Partnership; and offer several implications moving forward. The Civic Engagement Cohort focused on three core principles: 1) issues of diversity, equity, & social justice; 2) immersive experiences in and out of the classroom; 3) critical and agentive teachers in racially, culturally, and socioeconomically diverse educational contexts. The Civic Engagement Cohort offered candidates opportunities for embedded long-term mutual rapport, intentional (re)design of coursework, and complexity of lived experiences.

KEYWORDS: School-University-Community Partnership, Rapport, Civic Engagement, Social Justice

NAPDS NINE ESSENTIALS ADDRESSED:

Essential 1: A professional development school (PDS) is a learning community guided by a comprehensive, articulated mission that is broader than the goals of any single partner, and that aims to advance equity, antiracism, and social justice within and among schools, colleges/universities, and their respective community and professional partners.

Essential 2: A PDS embraces the preparation of educators through clinical practice.

Essential 4: A PDS makes a shared commitment to reflective practice, responsive innovation, and generative knowledge.

Essential 7: A PDS is built upon shared, sustainable governance structures that promote collaboration, foster reflection, and honor and value all participants' voices.

Introduction

In 2018, the School-University Partnership [SUP] Editors initiated a call to action for those involved in the work of PDS to reflect and examine how we can better engage the university, school, and community--to better serve students. In response to this call, we agree with the SUP editors (2018) of adding a tenth item to the NAPDS's Nine Essentials focusing "on engaging the community and advocacy efforts that advance the profession. It is in these spaces and communities where we see partnerships continue to move towards mutually beneficial action" (p. 146). Recently, NAPDS revised *The Nine Essentials* (NAPDS, 2021) where aspects of community and advocacy are mentioned in several of the essentials. Ensuring that our partnerships are mutually beneficial is something that has been at the forefront of forging the School-University-Community partnership development in this article. This work is not easy and often neglected, yet it is imperative to support not only our university Teacher Candidates (TCs), but to serve all students, Cooperating Teachers (CTs), and the larger community in the schools we work with. When preparing TCs for teaching in diverse environments, it is paramount for teacher preparation programs to build content knowledge and aspects of pedagogy, while also considering the sociopolitical backdrop (Bair, 2017; Milner, 2010).

Organizations like NAPDS began this charge almost a decade ago with their creation of the Nine Essentials (NAPDS, 2008). If such a charge was already answered, why do we need to revisit the question of *What is a PDS?* Like so many innovations, when PDSs moved from conceptualization to application, the concept of PDS was widely interpreted (Abdel-Haqq, 1998; Goodlad & Sirotnik, 1988; Field, 2009). Likewise, the notion of school-university partnerships is equally problematic. Some use the term school-university partnership and PDS interchangeably. Look at Johnston's text as an illustration. She uses school-university partnerships in her title but the entire book is about her work in a PDS (Johnston, 1997). We would not disagree that school-university partnerships and PDSs are closely connected. In fact, we would contend that all PDSs are school-university partnerships, but not all school-university partnerships are PDSs, particularly if they do not adhere to the NAPDS Nine Essentials (2008).

In this article, we provide background on teacher education research around issues of diversity, equity, and social justice, describe a Civic Engagement School-University-Community partnership, and offer several implications moving forward. The Civic Engagement Cohort was founded by Grace in partnership with the school district. The CEC was grounded in hopes to embody long-term mutual rapport, intentional (re)design of coursework, and complexity of lived experiences.

Background

The intersection of a sociocultural theory of human development (Lave & Wenger, 1991), a Discourse theory of identity development (Gee, 1996), and situated community (Barton & Hamilton, 2000; Gee, 1996) informs this School-University-Community partnership. This framework holds that literacy never exists in a vacuum; it is always a part of the practices, languages, and cultural values of a situated community (Friere, 1993). What makes communities unique is their specific practices, own features, or ways of living and viewing the world. Communities espouse a shared repertoire, which includes languages, routines, gestures, symbols, and ways of doing things that a community has established in its existence (Wenger, 1998).

Unpacking these shared repertoires is fundamental to highlighting equity, diversity, and advocacy. Communities are full of assets, funds of knowledge, and various forms of diversity (Gonzalez, Moll & Amanti, 2005). Funds of knowledge are described as historically accumulated resources, knowledge, and competencies of families and community members, and is a core concept in many teacher education programs.

Preparing Teacher Candidates for Urban Contexts

Many TCs enter teacher education programs in hopes to go back to their hometowns to teach, which often represents children and families that come from similar backgrounds to their own (Groulx, 2001) and similar school environments (Aragon et al., 2014). TCs who experience student teaching or clinical placements in urban settings, however, are more likely to teach in urban spaces in the future (Krieg et al., 2016). These trends are important for teacher education programs to consider and to create space for transformative opportunities in TCs' dispositions and trajectories toward urban teaching contexts. Matsko and Hammerness (2014) highlight the necessity of "context-specific teacher education" in urban settings for TCs to be equipped and prepared to work with diverse student populations and to address issues of equity in and out of the classroom. Additionally, urban education must be framed within the larger system and systemic issues (e.g., systemic racism, sociopolitical context, intersectionality, White privilege). TCs should not enter into urban schools and contexts to "save" or "rescue" students, but to play a role in disrupting the dominant mainstream narrative, disparities in education, and institutional racism.

Connecting Civic Engagement to Teaching for Social Justice

Preparing TCs to teach is a complex endeavor, especially to teach in urban contexts and meet the needs of an increasingly racially, linguistically, and culturally diverse student population. Teacher education programs must prepare TCs to teach in diverse populations with a focus on equity, social-justice, and anti-racism (Ladson-Billings, 1999; Milner, 2011; Sleeter, 2015). Muhammad (2020) calls for teacher educators to prepare the next generation of TCs to disrupt racism, sexism, and other forms of oppression. However, predominately White, middle-class female TCs often show resistance and become defensive when learning about issues of social justice, various forms of oppression, and White privilege. It is of extreme importance for White female TCs (which remains 80% of the public school teaching population) to be prepared to teach in racially, ethnically, and linguistically diverse spaces different from themselves (Kaczmarczyk et al., 2019).

Kinloch (2013) describes teacher education as a form of community engagement. Critical teacher education prepares TCs for anti-racist and social justice-oriented through forms of community/civic engagement and self-reflection/autobiographical work (Riley & Solic, 2017; Cochran-Smith, 2004; Crawford-Garrett, 2016; Kumashiro, 2015). It is essential for TCs to have opportunities to have critical dialogue with K-12 students and teachers to question their prior thinking and past generalizations about urban contexts. Murrel (2001) reconceptualizes urban teaching and teaching education to highlight the role of parents, families, and community in educational reform. Community engagement includes working with teachers, families, and community activists to disrupt the status quo and dominant narratives.

Context

The Civic Engagement Cohort (CEC) is situated in a Midwestern public university. The university is a predominantly white institution where the demographics of the elementary education program mirror the demographics of the teaching force (80% of the public school teaching population are White females). As the teaching force remains predominantly White, monolingual, middle-class females and the student population becomes increasingly diverse, there is an urgent call and need for a focus on cultural, linguistic, and racial diversity in teacher education (Banks & Banks, 2000; Milner, 2006). Establishing rapport, intentional (re)design of coursework, and complexity of lived experiences were pillars and themes of the CEC.

Establishing Rapport

The instructors for the CEC included Grace, an Asian-American tenured-track elementary literacy professor and a White non-tenured track professor. More description about both of their roles will be described below. From the start of the CEC, the instructors were intentional to establish, develop, and foster strong relationships with the CTs, schools, and communities. Author 1 developed rapport with the district over several years. Only after four semesters, the district administrators were willing to conduct a pilot partnership model. The CEC was created to support TCs in their understanding and growth in diversity, equity, and social justice; not only seeing their students in their classrooms, but the larger community's strengths, assets, and funds of knowledge.

Intentional (Re)design of Coursework

The CEC consisted of three courses: Literacy I: Reading and language development, Elementary Education: Issues and practices, and Clinical I. These three courses were (re)designed to build on each other and work in tandem to support the school-university learning and development. Appendix A lists the readings, learning activities, and assignments/projects that were completed in each of these courses. These readings and learning activities were intentionally selected to have diversity, equity, and social justice at the center. We slowly introduced these topics and then delved into the content by layering and building from one course to the next. The two instructors shared the same course assignments and were, therefore, aware of how topics were being taught and addressed. Additionally, all TCs were placed in clinical classrooms in the same district.

Complexity of Lived Experiences

The three courses built upon one another with these three core principles:

1. Focus on issues of diversity, equity, & social justice.
2. Provide immersive experiences in and out of the classroom.
3. Develop critical and agentic teachers in racially, culturally, and socioeconomically diverse educational contexts.

Through these core principles, the students of the CEC investigated their notions of community, their backgrounds and experiences, and their students' funds of knowledge and lived experiences. It may be important to note that the CEC was piloted in 2019 and became an official cohort in

2020. The year of 2020 was a challenging year for our larger society due to the COVID-19 pandemic, and in particular for schools, universities, and partnerships. However, the CEC instructors continued to run the cohort. This shared context provided immersive experiences both in and out of the (remote) classroom.

School

District Background

Hewett District (all names are pseudonyms) is in a small-urban community. According to the 2019-2020 Illinois Report Card, Hewett is a consolidated district serving over 10,000 students. The racial/ethnic diversity in 2020 was 33.8% white, 35.8% Black, 13% Latino, 8.8% Asian, .2% Native American, and 8.4% two or more races. Hewett has 55% low income students, which is a higher percentage of students than the 48.5% of low income students in the state. The local community is ethnically segregated, so the district has implemented schools of choice, where parents can rank their three top elementary school preferences for their children. Through this lottery process, families in the community can send their children to any elementary school in the district, but there is no guarantee.

Fostering Relationships with Cooperating Teachers

Both CEC instructors resided in the community and district where the TCs were placed. This shared understanding of the local community and school district was extremely pivotal and meaningful in the School-University-Community partnership. Additionally, both CEC instructors taught in the district and had existing relationships and rapport with CTs, administrators, and stakeholders in the district. For example, one instructor served on the district's Equity Committee, served on the PTA board for an elementary school, and taught at several elementary and middle schools in the district. The other instructor taught for 33 years in various elementary schools in the district and retired working as the district's Teaching and Learning Coordinator and Reading Recovery Teacher Leader. Hence, with deep understanding of the district's nuances and particularities, we were able to select and foster organic relationships with the CTs that embodied anti-racist practices and pedagogies, content knowledge, and assets-based perspectives. Author 2 is a white female and has taught in the district for seven years and has served as a CT in the CEC from the inception of the cohort and describes her experience as a CT below.

Cooperating Teachers' Engagement

There was frequent communication between the CTs and the university instructors. The CTs had a strong understanding of what the clinical experience was meant to look like for the TCs, but they also had autonomy and flexibility in supporting the TCs and collaborating on various instruction and learning activities throughout the day. Ashley developed rapport with the TCs in deep and immersive ways even amidst a pandemic where the instruction was 100% remote and the CT and TCs' collaborations were on virtual platforms.

Focus on Communication

Prior to the first day in the placement, Ashley and the TCs were in communication to prepare for the experience. The CT shared details about the classroom culture, schedule, expectations, and goals (see Appendix B). Before clinicals started, the CT outlined goals, which set the TCs up for success. The TCs had access to all of the instructional materials and had the opportunity to prepare for the clinical placement with recommendations from the CT. Throughout the placement, TCs were included in the class email exchanges and student listservs where they could preview the week's learning, class communication, and class calendar. Since the instruction for this placement was through a distance learning model, communication was extremely important. Asynchronous (e.g., email exchanges, shared lesson planning documents with collaboration tools) and synchronous (e.g., video calls, remote planning sessions) were utilized to build a true partnership within the clinical experience.

Benefit of Multiple Teachers

From the start of the placement, TCs were introduced to students as teachers in training, working to learn how to teach and to partner with the CT to give the students an enriching experience. Each day of the placement the TCs and CT would meet and plan together. The CT and TCs made decisions together regarding how students would benefit from the chance to work in guided small groups, and even one-on-one with students. TCs would work with students to build prior knowledge before whole class instruction, support students in reflection of their independent learning, and support students with new content presented in a lesson and/or presented in an alternate mode. The CT and TCs would reflect on students' next steps for learning collectively. Having the CT and TCs making observations of students' learning attempts in multiple settings provided a better understanding of students' learning and more opportunities to implement new skills and strategies.

TCs' Passion Projects

Throughout the placement, each TC planned and implemented a passion topic, which was an area that connected with the TC's specific endorsements or personal goals for the clinical experience. The CT then had each TC specialize on their goals throughout the placement. For example, a TC chose to focus on developing a fluency intervention, complete with pre and post assessments and small group instruction. Another TC chose to focus on different writing conference techniques, conducting revision and editing writing process conferences with students one-on-one, as well as a full writing conference cycle with one young author. Both TCs gained experience planning and executing a long-term instructional plan. This passion topic was in addition to their ongoing observations and efforts to enrich the CT's instruction.

University

Shared Understanding of Clinical Experience

As both university instructors resided in the community that Hewett was located in, they were able to be the liaisons between the schools, university, and community partners. They were the main points of contact and there were no other university staff involved. TCs were aware that their clinical instructor knew the CTs well and would often drop in to observe the classroom, as well as to debrief with them. Additionally, when CTs had questions or concerns about TCs' assignments, they knew to contact the clinical instructor and the channel of communication was open and clear. The university instructors and the CTs worked together as partners to support the TCs and the elementary students. It may also be important to mention that both the CEC instructors collaborated often, in which the tenured-track professor mentored the non-tenured-track professor. These forms of collaboration are necessary in large teacher education programs where both tenured-track and non-tenured-track faculty work closely together to form collegial and collaborative relationships amongst faculty.

Interconnected Coursework with Clinicals

There were two clinical sections of 14-15 TCs; each taught by one of the CEC instructors. Both of these clinical sections would come together for the *Literacy I* and *Elementary Education: Issues and Practices* courses (28-30 TCs). At times, the CEC instructors would combine sections for their Clinical I course to discuss larger topics. They also had flexibility in arranging blocked scheduling for *Literacy I* and *Elementary Education: Issues and Practices* based on the context and need. This fluidity and flexibility of the three courses supported TCs in and out of clinicals. Both CEC instructors were aware of each other's course calendars and content, so they could build on and support one another's content. Additionally, they knew when various assignments and projects were due, which supported a manageable workload for TCs. The same text was utilized and divided in parts to be read and discussed in the three respective courses.

In their *Literacy I* course, TCs planned a diverse text set with their clinical students in mind and then implemented it in their clinical placements. They also planned an interactive read aloud for their clinical placement, using a mirror, window, or sliding glass door text (Bishop, 1990). Additionally, they conducted a case study on a particular student in their clinicals for the *Elementary Education: Issues and Practices* course to understand the various nuances, dynamics, and differences of each student. TCs also enacted a Teachers as Change Agent project where they observed what would be supportive and helpful in their classrooms, schools, or larger community. Through grant funding, TCs were all given stipends to purchase materials and resources to support this project. Many TCs took initiative to create change in partnership with CTs, other school faculty, or community partners.

Literacy researchers and practitioners understand that literacy is multifaceted and that "literacies are constructed with and inseparable from identities, cultures, bodies, histories, actions, and emotions" (Chisholm & Whitmore, 2018 p. 5). TCs had opportunities to create identity maps of their home communities. The CEC instructors vulnerably modeled this for them and scaffolded recognizing how your past experiences in your local community support your identity development (in racist and/or anti-racist ways). Through interrogating their identities as members

of their own communities and examining their experiences in teaching and learning literacy (or any content), TCs were able to better understand how to notice and leverage students' community and cultural knowledge to support learning in classrooms. Thus, TCs made sense of the impact of their histories on their own engagement with students and students' communities in racially, culturally, and linguistically diverse spaces.

Interrogating the Dominant Narrative

While TCs investigated their own identity maps and community assets, they also interrogated the dominant mainstream perspective. They read *Is Everyone Really Equal (IERE)* by Sensoy and DiAngelo and participated in various interactive modules created by the tenured track faculty of the *Clinical I* course (see Appendix A). Many TCs came to various realizations and epiphanies regarding the mismatch or similarity of their childhoods and the dominant mainstream perspective. Through these readings, learning activities, and discussions, TCs recognized aspects of privilege, power, and positionalities that many of them espoused. As they were able to name these affordances they were beginning to see cultural mismatches, inequities, and opportunity gaps in the clinical communities they were a part of. One TC wrote:

The authors of *IERE* argue that racism is more than the acts of individual bad people. Racism is systematic and institutionalized so oppressed groups are kept oppressed though, and I'm not trying to be dramatic here, brainwashing. These systems are put in place for the "majority" group (won't be the majority much longer) to internalize racism and implicit bias, so racism is embedded into society. Reducing racism to simply the bad things some people think and do is problematic because it lacks accountability for their conscious actions which are put in place by a racist system.

Additionally, in *Literacy I*, TCs interrogated their literacy histories and the texts and spaces they were a part of, which often was not focused on issues of diversity, equity, and social justice. TCs had opportunities to reflect on their classmates' literacy histories and consider the literacy history of their clinical communities. In their *Elementary Education: Issues and Practices* course, they read critical texts that combated the traditional ways of discipline and classroom management, and humanized students' backgrounds and histories in classroom spaces. TCs would then investigate these restorative practices and humanizing pedagogies/practices against the larger backdrop of traditional school discipline.

Community

Immersive Experiences in and out of the Classroom

Before the CEC started, Grace noticed that TCs were only aware of the classroom cultures that their CT and students developed. They did not understand the larger school community or community partners and saw their clinical classrooms existing in silos, rather than being a part of a larger community. In the *Clinical I* course TCs interviewed various community leaders and went on field trips to visit local community organizations. TCs were able to see how these organizations partnered with local schools and teachers. As TCs grew in their understanding of funds of knowledge and assets-based perspectives, they recognized the many supports, assets, and allyships in these community organizations.

Buddy Program

Ashley designed a community engagement opportunity for her fourth-grade elementary students to work directly as coaches and mentors for primary elementary students twice a week, two times a day in a buddy program. The TCs and CT partnered together to teach the student leaders communication skills on goals for their work with primary students. The student leaders would then work one-on-one or in partnerships with young primary students to model, promote, and engage their buddies in learning exercises. The relationships that developed between the younger and older elementary students within this community were mutually beneficial. The fourth-grade students modeled desire for learning and growth while breaking down concepts or tasks and providing feedback to their primary student partners. The primary students benefited from the relationship and investment in their learning. Primary students received feedback and encouragement directly from the fourth-grade students. The teachers reported academic growth for students engaging in this community partnership. The TCs and CT supported the partnership, but the fourth-grade students were the ones leading, engaging, and making decisions throughout the sessions.

TCs participated in this experience outside of their clinical course and in addition to their coursework. TCs gained experience working with students at different levels as well and seeing the meaningful work of cross-grade level collaboration and the development of these relationships. This work was also done remotely and leveraged the opportunity to engage in this experience outside of the regular school day complimentary to teacher-led instruction.

Deep Knowledge of the Community's Assets

Both CEC instructors have background knowledge and understanding about the community's assets and local organizations, and saw the community as an integral piece in teaching and learning. As part of their clinical course, the instructors had TCs create identity mapping projects of their own home communities and assets. Then, TCs created community maps of their clinical community's organizations, assets, and resources. Through these clinical community maps, TCs drew upon various community interviews and course field trips to perceive community organizations as assets and resources. One TC reflected:

Before this class, I always thought of *community* as a place where people live. A place where you grew up. Yet, after this class and our Community Mapping Projects (both the personal and clinical community), I realized that *community* is so much more than that. To me now, *community* is a place that shapes you. *Community* is something that can change who we are as people and can accept us. A *community* does not have to be just a place you live in or grew up in. A *community* can be a place that you feel welcomed.

Community and civic engagement were not seen as add-ons and one-off field trips but were deeply embedded in the course content and clinical experience.

Focus on Civic Engagement

Grace revised the *Clinical I* course through a civic engagement redesign professional development offered by her university. Through this redesign process, she was able to research

various community organizations, connect with community partners to explain the CEC's vision, and make seamless connections to coursework and clinicals. It was extremely important that the aspects of civic engagement were not portrayed as service work to save or rescue students or families, but rather to partner together in tackling the systemic issues at play in classrooms, schools, and communities.

Riley (2015) notes that literacy is community embedded and based on democratic ideals. As this cohort included a literacy methods course, the literacy content was inextricably tied to the TCs' clinicals and in viewing literacy as a social, cultural, and political construct. Critical literacy was embedded throughout the cohort, where literacy was not viewed as an autonomous act nor as discrete skills in reading and writing that could be transferred from one context to another (Street, 1984). Rather, literacy was viewed in broad ways where literacy could be used for sociopolitical action, social change, and advocacy (e.g., Morrell, 2008; Muhammad, 2020; Royster, 2000). Hence within the CEC, critical literacy afforded opportunities to center civic engagement as forms of advocacy work outside of the classroom, sociopolitical consciousness, and humanization. A TC shared:

By participating in the Civic Engagement cohort, I was given the opportunity to learn more about the community and its resources that are available to the students, families, teachers, and the rest of the community. These firsthand experiences and explorations helped me gain insight into the many resources that are beneficial to myself and others in the community. Throughout the course, I learned how valuable an asset is, to be familiar with the places, events, people, and other resources in my community. As a future educator, I found the cohort to impact me in the sense that I will always do research and explore the community that my school is located in. My hometown is currently the place I would like to teach within, and I realized through the cohort that there are so many resources in my city that I haven't heard of or know little about. I went and learned more about the community I grew up in and continue to live. I was astonished at all the resources that could be beneficial to myself, teachers, parents, and students. Learning about these resources helps me as an educator because I can utilize them to my advantage as well as introduce them to others who may need support. In addition, the cohort impacted my development as a teacher because I saw how important it can be to use the community as support. Overall, the field trips, virtual explorations, and interviews helped me see that there is a whole community willing to help others and their resources need to be shared with others.

Significance Moving Forward

By no means can any School-University-Community partnership be replicated, and this Civic Engagement Cohort and partnership is no different. The specifics of each community, district, and school are what make these partnerships with universities so meaningful and unique. However, there may be threads of meaning and lessons to be gleaned from successful partnerships. A few themes mentioned earlier are establishing rapport with the CTs, administrators, and stakeholders; intentional (re)design of coursework to build onto clinicals; and deliberate attention to the complexity of lived experiences of individuals and communities. We would like to propose a few critical questions as we move forward:

1. How can rapport and relationships with schools (e.g., CTs, administrators, stakeholders) be developed and fostered?
2. With the understanding that the majority of our TCs are white middle-class females, how can we intentionally (re)design coursework to address anti-racism, equity, diversity, and social justice?
3. How can the community's cultural values, norms, and nuances be experienced and celebrated by the outsiders (university faculty and TCs) looking in?

TCs bring their knowledge and expertise to their clinical practice (Gee, 1996; 2012) as outsiders and work to integrate themselves into a new community with different norms, rules, and expectations. Therefore, intentional and deliberate attention must be made to the complexity of the lived experiences and funds of knowledge of individuals and communities. As teacher educators, researchers, and CTs, we believe it is essential that our TCs understand how their histories and backgrounds impact how they engage with their own communities and the communities in which they teach, especially marginalized communities. Lastly, we must scaffold TCs understanding of issues of diversity, equity, and social justice to be centerpieces of our teacher education programs and embedded in our School-University-Community partnerships. The work of School-University-Community partnerships can be somewhat challenging, yet the benefits of deep relationships in all three areas is extremely rewarding and beneficial.

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Author Biographies

Grace Kang, Ph.D. has taught at the K-6 grade levels and worked as a reading specialist. She is an associate professor of elementary literacy at Illinois State University. Grace teaches various literacy methods courses at the undergraduate and graduate levels and her research explores culturally sustaining pedagogies, culturally responsive teaching, teacher agency and autonomy, narrow definitions of literacy, and social justice-oriented teacher education, specifically in writing.

Ashley Mayor teaches 4th grade and has worked as an educational technology coach. She currently teaches in Champaign, Illinois, and opens her classroom to host clinical students in partnership with Illinois State University. Ashley is an alumnus of the Professional Development School from Illinois State University. Ashley's primary area of research has been in collaborative practices and inquiry-based learning integrating technology. She incorporates service-learning and community engagement into her classroom culture.

Appendix A

Literacy I: Reading & Language Development

Readings	Learning Activities	Assignments/Projects
<ol style="list-style-type: none"> 1. <i>Cultivating Genius: An equity framework for culturally and historically responsive literacy</i> by Gholdy Muhammad 2. * <i>Teaching for Black Lives</i>, Edited by Watson, Hagopian, & Au 	<ol style="list-style-type: none"> 1. Blogging around the readings with guiding questions. 2. Critical video analysis regarding language diversity, social nature of literacy, Danger of a Single Story, gradual release of responsibility. 3. Crossing cultural border activity-reflect on a time when you crossed a cultural border/comfort zone. 4. Major Theories Related to Literacy Instruction Activity 5. Identity and Literacy Mini-Experiment 6. Perception and Literacy Mini-Experiment 7. Mirrors, Windows, and Sliding Glass Door Activity 	<ol style="list-style-type: none"> 1. Literacy History 2. Literacy History Analysis 3. Diverse Multicultural Text Set 4. Interactive Read Aloud

Clinical I

Readings	Learning Activities	Assignments/Projects
<ol style="list-style-type: none"> 1. <i>Is Everyone Really Equal? An Introduction to Key Concepts in Social Justice</i> 	<ol style="list-style-type: none"> 1. Clinical Community Explorations and Visits of various community 	<ol style="list-style-type: none"> 1. School & Community Investigation

<p><i>Education</i> by Sensoy & DiAngelo.</p> <p>2. <i>We Got This: Equity, Access, and the Quest to be who our students need us to be</i> by Minor</p> <p>3. * <i>Teaching for Black Lives</i>, Edited by Watson, Hagopian, & Au</p> <p>4. Deficit Thinking and funds of knowledge Module by Lara Hansfield</p> <p>5. Anti-Racism in Education Module by Shamaine Bertrand & Erin Quast</p> <p>6. Family & Community Module by Grace Kang & Kyle Miller</p>	<p>organizations, non-profits, etc.</p> <p>2. Blogging around the readings with guiding questions.</p> <p>3. Interviews with community leaders and stakeholders</p> <p>4. Quizzes on White privilege and implicit bias.</p> <p>5. Videos and simulations on power and privilege.</p>	<p>2. Introductory Letter to Students & Families</p> <p>3. Identity Mapping Project</p> <p>4. Gallery Walk of each other’s Identity Maps</p> <p>5. Clinical Community Mapping Project from an assets-based perspective.</p> <p>6. Teachers as Change Agent Projects</p>
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Elementary Education: Issues & Practices

Readings	Learning Activities	Assignments/Projects
<p>1. <i>These Kids are Out of Control</i> by Richard Milner</p> <p>2. * <i>Teaching for Black Lives</i>, Edited by Watson, Hagopian, & Au</p>	<p>1. Blogging around the readings with guiding questions.</p> <p>2. Speakers around management and mindset, restorative practices, assessment, and technology.</p> <p>3. Videos around video analysis, MTSS, and supporting successful student learning.</p>	<p>1. Group Behavior Support Research Project--on “classroom management”</p> <p>2. Lesson Plan using CCSS</p> <p>3. Case Study Project</p>

*Marks that the text was used across the CEC

Appendix B

First Day Information Document

Clinical Students Schedule Spring 2021

Welcome: Jenny & Madalyn (all names are pseudonyms)

February-May 2021

Tuesdays & Thursdays (~8-9 hours experience each week)

Tuesday/Thursday Schedule
8:00-8:30 Feedback on Student work & Lesson Prep <ul style="list-style-type: none"> • Small group time
9:00-9:30 1st/4th Grade Coaching Session
10:00-10:30 1st/4th Grade Coaching Session
(*Occasional) 11:00-11:35 Tier 2: support time
11:35-2:05 4th Grade Live (with students)
2:05-2:15 Reflect/wrap up day
~4-4.5 hours clinical experience daily

Prep for Day 1

1. Please share your background check cert with me so I can file this with the school office.
2. Setup a Google Drive Folder for 4th Grade @ Hickson so you can organize all of our digital resources.
3. Trial run the log-in (Zoom).
4. Check out some of our class resources (digital platforms).

Supplies to have at hand at home:

1. Zoom with camera & mic
2. Small (hand held dry erase board), dry erase marker, & eraser
3. Post-its or note cards for modeling activities
4. Notebook/personal record keeping observational data
5. Class list

Digital Platforms we use (feel free to preview)

1. Our Class website = Protected site (Google account needed for access)
2. Google Apps for Education (Google Classroom, Drive, Docs, Slides, Sheets, Forms, etc.)
3. enVision Math Curriculum
4. Reading Wonders Curriculum
5. Math = Khan Academy Grade Four Course

6. Peardeck - interactive lesson builder
7. Intervention Tool: Edmentum
8. Digital Media Resources: Hoopla, Overdrive(Libby) Using public library card, & Epic (class account)

Responsibilities/Goals

As a clinical observer I encourage you to ask questions - ask students questions about what they are doing and if the student can tell you why (their strategy/reasoning). One of the most important things in observing students practice is giving the student an opportunity to think out loud- tell you how they are making decisions and what steps they are taking. (This allows us information on how to guide their learning).

Please feel free to ask me questions (we will be able to talk each morning at 8am and during the students' specials).

In order to best serve the students in the class, I may ask you to work with students 1:1 to complete an activity or give starting prompts. You may work with small groups in breakout rooms - leading an activity or make observation notes. I hope that you will get as much time in active observation in my classroom.

I ask you to do your best to be present when in the classroom (Zoom). I understand you are going to take time to take notes in your observation - this is great, also be sure to be attentive to the students as they are working.

Students have many potential distractions in their homes as do we, I am committing to giving students my full attention during our '4th Grade Live' Zoom sessions. I am asking that you do the same and minimize distractions around you as much as possible, giving the students your full attention during our live Zoom sessions.

I am glad you will be joining our class. Currently, I have 17 students in a distance learning setting (please see the class list below). This class has been resilient and is a true community. They have learned some amazing tech skills, independent learning work habits, and ways to build relationships amidst a global pandemic. We have shared heartache and celebrations this has been quite a year!

I look forward to meeting you!

