JoLLE@UGA®
JOURNAL OF LANGUAGE & LITERACY EDUCATION

Living and Learning in the Here-and-Now: Critical Inquiry in Literacy Teacher Education

Katherine Crawford-Garrett
&
Kathleen Riley

Abstract: In this paper, we utilize practitioner research to consider what happened in two literacy methods courses when we positioned students as human beings in the present rather than solely as future teachers. We first situate our work within the current sociopolitical context of the U.S., making the argument that critical literacy education is more urgent now than ever. We then consider the ways in which a "here and now" positioning afforded deep engagements into two localized inquiries—one on migrant labor and immigration and the other on racial justice past and present—and illustrate that these experiences offered our students opportunities to view the world from a multiplicity of perspectives and to develop sociopolitical awareness. We conclude by arguing that literacy teacher education must undergo a dramatic shift, one that positions pre-service teachers as critically-conscious human beings and emphasizes inquiries that attend to the lived reality of the moment.

Keywords: critical literacy, inquiry, teacher education

Katherine Crawford-Garrett is an assistant professor of Teacher Education, Educational Leadership and Policy at the University of New Mexico. Her research broadly explores neoliberal contexts of schooling, teacher activism and critical literacy. She has published work in *Children's Literature, Workplace, Educational Action Research, Teacher Education Quarterly* and has written a book titled *Teach for America and the Struggle for Urban School Reform: Searching for Agency in an Era of Standardization* that traces the experiences of Teach for America corps members working in Philadelphia during an era of high-stakes accountability and privatization. Her academic interests include practitioner inquiry, postmodernism, critical pedagogy, and feminism.

Kathleen Riley is an assistant professor in the Department of Literacy at West Chester University of Pennsylvania. Her research focuses on critical literacy practices in K-12 and teacher education, teacher activism, and urban education. Her work can be found in the *Journal of Adolescent and Adult Literacy* and *Teacher Education Quarterly*.

Introduction[1]

In the final class meeting of an introductory literacy methods courses at Southwestern University, students are presenting their final project for the course—interdisciplinary inquiries prompted by Francisco Jimenez's (1997) memoir The Circuit, which chronicles his life as a Mexican migrant worker in California's central valley. The students have selected inquiry topics ranging from deportation and reunification to migrant children's experiences in public schools. After conducting research on their topic, a group shares their inquiry into deportation and reunification by creating a museum-like environment that enables their classmates to circulate silently while examining photographs, reading quotations from primary sources, and watching clips from recent documentaries on immigration. After thirty minutes of silent reflection, we pause to debrief the experience. I notice that several students are crying. Michelle, a White student, who has been quiet all semester, exclaims, "These people are human! And look at what is happening to them!" In this instance, Michelle is responding to the powerful interplay of texts not as a future teacher but as a mother, daughter, sister, and human being—someone who cannot imagine being forcibly separated from her own family and the trauma that such a separation would entail. Dahlia, a Mexican-American student whose family is intimately familiar with dehumanizing immigration policies, echoes Michelle's emotion saying, "This all hits really close to the heart."

What does a moment like this have to do with teacher education? And with literacy teaching and learning in particular? Why, as literacy teacher educators, should we attend to instances in which critical inquiry is central, interpersonal connection is encouraged, and personal transformation occurs? We argue in this paper that these experiences are essential to becoming teachers. Yet despite the promise inherent in these approaches, teacher education is now increasingly subjected to accountability measures that mirror the value-added models already commonplace in K-12 contexts across the U.S. For example, a recent report by the Education Policy Initiative at Carolina (2015) aimed to assess whether graduates from teacher education programs ranked highly by the National Council on Teacher Quality (NCTQ) had a greater impact on student achievement than those from lower-ranking programs. While the results of this assessment indicated no clear "advantage" of the highly-ranked programs in terms of student achievement, the proliferation of studies like these is deeply troubling as notions of success become more narrowly defined. According to Jones (2015), "In the regime's last-ditch effort to force us (parents, K-12 educators, teacher educators, students, and citizens) to quietly comply with standardized testing that has turned into U.S. 21st century child labor…they are pinning Colleges of Education against the wall: Make your graduates' future students' test scores improve, or else" (para. 9). These attempts to mandate accountability not only discount the vast range of factors that impact student success, but consistently privilege future achievement at the expense of present engagement, an approach that seldom works in improving teaching and learning (Crawford-Garrett, 2013; Ravitch, 2014).

In our experience as two White, female teacher educators working with pre-service teachers in separate and distinct geographic contexts, perpetuating technocratic and mechanistic modes of teaching will do little to prepare novice educators to face the nation's shifting demographics (Frey, 2014)

[1] We acknowledge that there is a gender spectrum and that myriad pronouns exist that we can use when referring to individuals in our writing. Throughout this article we use pronouns to refer to individuals that correspond with the pronouns that they use to refer to themselves.

or disrupt a policy environment that continually devalues teachers and extols standardized mandates over localized instruction (Simon & Campano, 2013; Ravitch, 2010). Therefore, we infuse our teaching with opportunities for future teachers to question their assumptions about the world or grapple with political issues that may impact their lives or those of their future students. If one of our primary challenges as teacher educators is to enable pre-service teachers to work productively across difference and develop empathy for students whose experiences in school and society might be vastly different than their own (e.g. Jones & Woglom, 2013; Milner, 2006; Irvine, 2003; Sleeter, 2008), then we must fundamentally alter our approach to methods instruction by making lived experiences with critical inquiry central to our curriculum.

In this paper, we utilize practitioner research to consider what happened in two introductory literacy methods courses, one located at Northeastern University and the other at Southwestern University, when we positioned students as human beings in the present by engaging them in two critical inquiries—one on racial justice and the other on migrant labor and immigration. We first situate our work within the current sociopolitical context of the U.S., making the argument that critical literacy education is as urgent now as ever (Janks, 2014). We then detail the two literacy teacher education classes in which we carried out collaborative research and describe how our teaching and analysis are grounded in feminist notions of positioning, time, and space in teacher education. Our analysis considers the ways in which a "here and now" positioning afforded deep engagements into two separate, critical inquiries, arguing that these experiences offered our students opportunities to engage a multiplicity of perspectives and develop sociopolitical awareness. We conclude by arguing that teacher education must undergo a dramatic shift, one that positions pre-service teachers as critically-conscious individuals and emphasizes inquiries that attend to the lived reality of the moment rather than solely considering what it means to be a teacher in some distant, imagined future in which test scores are the only indicators of educational attainment.

"Teacher education must undergo a dramatic shift, one that positions pre-service teachers as critically-conscious individuals."

The Need for Sociopolitical Consciousness in the Current Political Moment

Pre-service teachers are entering teaching at a political time. As national demographics shift and the U.S. student population becomes increasingly ethnically and socioeconomically diverse, the teaching force remains overwhelmingly White, female, and middle class (Sleeter, 2008). According to the National Center for Education Statistics (2015), the number of white students in schools has decreased over the past decade, while the number of students of color has increased (p. 80). Although it is imperative that we work at a systemic level to recruit and retain more teachers of color, this trend also calls attention to the need for critically-conscious White teachers who can teach thoughtfully across various dimensions of difference.

In addition, teachers are entering the teaching profession in a time of unprecedented pressure to conform to mandated curricula and standardized testing. As the effects of incessant testing associated with No Child Left Behind become apparent, critics lament the slashing of arts programs (e.g. Abdul-Alim, 2012), the narrowing of curricula, the instructional time lost in favor of test prep, and the adverse health effects on students and teachers

(Gallagher, 2009; Ravitch, 2010). Standardized testing is just one symptom of a larger neoliberal project, which includes the proliferation of charter schools, widespread privatization efforts, corporate encroachment into public education, the dismantling of ethnic studies programs (Cammarota & Romero, 2014), and the de-professionalization of teaching. Like Lipman (2011) we define neoliberalism as "an ensemble of economic and social policies, forms of governance, and discourses and ideologies that promote individual self-interest, unrestricted flows of capital, deep reductions in cost of labor, and sharp retrenchment of the public sphere" (p. 6).

This far-reaching disinvestment from the public good does not apply solely to education; rather, the larger sociopolitical context of the U.S. is equally complex and problematic. In addition to trends that are specific to education, issues such as systemic racism, unfair housing policies (Lipman, 2011), mass incarceration (Alexander, 2012), growing segregation (Kozol, 2005), exploitation of workers, torture, detention, and growing economic inequality are being framed and debated in the national media in ways that impact each of our local contexts.

Within the current political landscape, critical literacy frameworks offer useful tools for making sense of—and responding to—these troubling trends. For example, Janks (2014) argues that the social conditions in which we live are not predetermined; rather, we create them through language and discourse. She offers critical literacy—the process of critically reading the world in order to transform it—as an antidote to taken-for-granted discourses that reproduce the status quo, which include social orders that create disparities based on social categories such as gender, race, class, ethnicity, and religion. These social orders do not develop naturally; rather, they are produced collectively and individually both by our actions and by our failures to act. Janks (2014) asserts that *critical* approaches to education can help us name and interrogate our practices in order to change them. Critical *literacy* education focuses specifically on the role of language as a social practice and examines the role played by text and discourse in maintaining or transforming these orders (p. 349).

Comber (2015) builds on this idea by asserting that critical literacy education must reflect a global, capitalist context: "Designing curriculum with a social justice agenda requires knowledge about the relationships between people, places, and poverty. This will mean enhancing teacher knowledge of economics, statistics, geography, politics, and history" (p. 366). In other words, we can no longer afford to teach literacy as an isolated subject, bereft of criticality and divorced from other fields of study that determine how we come to view the broader world and one another.

Given this political context and the urgent need to foster critical literacy within schooling, we aimed to create spaces that foregrounded historically marginalized perspectives so that students might recognize their interconnectedness with those who occupy different social locations. According to Darder (1991), Freire frames our vocation as educators as becoming "more humanized social agents in the world" (p. 76). Moreover, Janks (2014), in discussing the importance of raising critical consciousness, notes that "it is not enough for them [students] to learn how to interrogate the world; they need to develop a social conscience served by a critical imagination for redesign" (p. 350).

Within this frame of social justice teaching and critical literacy education, we join a long line of critical teacher educators concerned with preparing a more humane and responsive cadre of teachers who are capable of teaching and learning across difference and advocating for a more equitable society (Sleeter, 2008). These scholars have focused on the ways that critical teacher education provides aspiring teachers a chance to come to know

themselves as raced, cultured, gendered beings (e.g. Cochran-Smith, 2004; Lee, Sleeter, & Kumashiro, 2015; Milner, 2006; Philip & Benin, 2014), develop theories of practice that recognize, value, and draw on students' linguistic and cultural resources (e.g. Banks & Banks, 1995; Irvine, 2003), develop curricula with local relevance and transformative potential (e,g. Campano, 2007; Ladson-Billings, 1995; Sleeter, 2005), gain critical awareness of the sociopolitical context of American schooling (e.g. Edmondson, 2004; Kinloch, 2013), and begin to see themselves as ongoing learners, which includes a commitment to questioning assumptions related to their students and their practice (e.g. Campano, 2007; Cochran-Smith & Lytle, 2009). We supplement this line of scholarship by exploring how positioning undergraduate pre-service teachers in the here-and-now and inviting them into authentic inquiries around issues of social difference and inequality might add to our understandings of how to prepare critically literate and socially aware teachers in these times.

Research Context

The context of this study is two separate literacy methods courses that we taught during the spring semester of 2015, although our collaborative inquiry into our teaching has spanned the past two years and includes data collected over four semesters. While the courses we taught were required for students pursuing Bachelor degrees in education, they differed in that [Katy's] students were primarily preparing for careers as elementary educators, while [Kathleen's] students were planning to become middle grades teachers with specific content specializations.

[Katy] teaches a course called, *The Teaching of Reading in the Elementary School* at a large, public, predominantly minority-serving university in the Southwest. The course is comprised of undergraduate students in their junior year of college and is the second course students take after admission to the College of Education. There were 20 students (18 women and 2 men) enrolled in the course, 19 of whom agreed to participate in the study. Of those, 8 identified as Hispanic/Latino and 2 others claimed multi-racial identities, while the rest identified as White. The course met once a week for 2.5 hours and was "high stakes" in that the course content is closely tied to a state certification exam. In addition to attending university courses, all of the students were enrolled in field placements at local elementary schools where they spent three full days per week.

[Kathleen] taught a course called *Foundations in Reading, Grades 4-8* at a large public university in the Northeast that is located about one hour from a major U.S. city. Students in the course are pursuing middle grades (grades 4-8) certification and have concentrations in math, science, social studies, and language arts. In the semester of this study, [Kathleen] collected data on two sections of the course, one that was comprised of 19 undergraduate students, 17 of whom were White (five men, eleven women), one of whom was a Puerto Rican man, and one of whom was an Asian-American woman. The other section of the course had a combination of nine undergraduates (three men, six women) and five graduate students (two men, three women), all White. *Foundations in Reading, Grades 4-8* is one of four required literacy courses in a middle grades preparation program. The students were not in field placements in conjunction with the course.

Our Approach to the Courses

Like Lewison, Flint, and Van Sluys (2002), we view critical literacy as inclusive of four dimensions: disrupting the commonplace, interrogating multiple perspectives, focusing on sociopolitical issues, and taking action and promoting social justice (p. 382). As with other semesters, we applied this framework

to our courses, both in terms of our own approach to literacy in our classes and how we invited our students to think about the profession of teaching (Riley, & Crawford-Garrett, 2015). Framing our courses using the concept of *reading the word and the world* (Freire, 1987), we invited pre-service teachers to draw on their autobiographies; question taken-for-granted best practices within classrooms; respond to texts with art and emotion; engage perspectives vastly different from their own; and design curricular units with a focus on social change. We also recognized the importance of providing our students with concrete tools and strategies that they could implement in elementary and middle school classrooms (including reader's theater, word mapping, literature circles, written conversations, character interviews, etc.) and attending to the core issues embedded in literacy instruction like comprehension, academic language, assessment, and multimodalities.

In addition to introducing these strategies and situating them within a broader framework of criticality, we explicitly positioned our students as readers/writers/thinkers rather than solely future teachers. For example, as an opening introduction to the class, Kathleen had students respond to the question, *What is something that you read, viewed, or experienced recently that made you see something differently?,* a prompt that signaled that the course was a space that valued personal transformation, broadened the definition of "reading," and encouraged the students to bring personal readings and experiences into the room. Additionally, students in both classes created tableaus by sculpting their bodies into frozen scenes to depict moments when they felt empowered and constrained in their past experiences with reading and writing. These engagements allowed students to bring their own lives into the room for critical collaboration, as well as see themselves as learners/thinkers in the here-and-now who could be shaped and transformed by experiencing the perspectives of classmates, texts, and literature. Like all critical literacy work, these efforts often provoked discomfort, which we embraced as part of the process of our courses and attempted to make transparent to our students that we viewed discomfort—our own and theirs—as a valuable part of the learning process.

"Like all critical literacy work, these efforts often provoked discomfort, which we embraced as part of the process of our courses and attempted to make transparent to our students that we viewed discomfort—our own and theirs—as a valuable part of the learning process."

Theoretical Framework

In our teaching and analysis, we leveraged feminist pedagogies, which privilege personal histories, recognize the role of emotion in learning, encourage active, relational engagement with content, and acknowledge the significance of categories like race, class, gender, and sexuality in how learning does or does not happen (hooks, 1994; Shrewsbury, 1993). We modeled these tenets of feminist pedagogy in our classes by encouraging questioning; de-centering ourselves as the classroom authority; encouraging deep collaboration among students; allowing space for a range of perspectives to surface; highlighting lived experiences as salient to the learning process; and embracing uncertainty. To this analysis in particular, we apply the intersecting frames of positioning, space, and time to 1) conceptualize our work as teacher educators and 2)

consider how our students responded to specific invitations within our courses.

Positioning

Borrowing the notion of "mode of address" from the field of film studies, Ellsworth (1997) considers how our positioning as students and teachers in classroom spaces shapes our experiences with schooling. Specifically, Ellsworth (1997) asks us to consider questions like: *Who does this text/teacher/classroom think you are?* and *How does that position come to influence how you take up or resist learning opportunities?* (pp. 37-38). In narrating her own experiences with schooling, Ellsworth considers the limiting positions she was offered as a learner and how that narrow positioning influenced what she believed to be possible in school. Like Ellsworth, Dutro and Bien (2013) question the deleterious effects that narrow positioning can have on students and schools when they write, "No matter who is doing the narrating about students' lives (students themselves, peers, teachers, administrators, researchers, policymakers, or the media), stories about students position individuals and groups—academically, socially, and culturally—within too often static categories of race, gender, class, and ability" (p. 11). Dutro and Bien (2013) also argue for broadening both the positions students can take up in schools and the stories that can be told and heard in these spaces. We drew on this concept of positioning to consider how shifting and flexible modes of positioning allow students to engage with work differently and take up ideas, content, and questions as human beings, and not exclusively as future educators.

Space

In another project, Ellsworth (2005) uses the concept of *pedagogy as design* to analyze ways that learning spaces are shaped with pedagogical intent. She draws on examples of public spaces of learning, such as museums and memorials, to show how certain kinds of structures allow learners to put themselves in relation to others and to new ideas without necessarily guiding or dictating how they make meaning in these spaces. Differentiating between *learning as compliance* (p. 16) and the experience of learning (p. 25), she acknowledges the inherent risk and discomfort in what she calls the "crisis of learning," of "letting go of a former sense of self in order to re-identify with an emerging and different self that is still in transition" (p. 89). Pedagogical spaces, then, act as a "framework that protects as their users 'go outside,' and they provide supports for standing between realities and for being in transition during the time that the old self is lost and the new self is in the making" (p. 94). In other words, spaces of learning are *potential spaces* that are created with intent but are left open in terms of the meanings that might emerge.

Jones and Woglom (2013) take up the concept of space in teacher education when they assign students to ride a city bus route with the intention of supporting students in attending to their embodied experiences of being in different places, with the hope that they would "begin to create multiple and even contradictory storylines after their experience" (p. 11). Given that most students feel comfortable in school settings, Jones and Woglom (2013) advocate for "getting future teacher bodies into unfamiliar places" to "help them analyze various reasons why someone may feel comfortable or uncomfortable, included or excluded, powerful or powerless in different spaces" (p. 25). In our literacy methods classes, we attended specifically to the spaces that we created for students, aiming to structure embodied experiences in which our students felt emotions and could "go outside" of what they knew.

Time

The concept of time is also relevant in our teaching and analysis, as much teacher education coursework positions students primarily as future teachers, and conversations are often dominated by discussions of how an idea might be applied in a distant, imagined classroom (Jones, 2006; 2012). Jones (2006) challenges this assumption by drawing upon a case study of one student reading two texts in her class to emphasize what becomes possible when pre-service teachers are allowed to engage with literature as *readers* of adult texts, and not necessarily as *teachers* of reading through children's literature (p. 299). Jones (2006) emphasizes the importance of positioning pre-service teachers as readers in their own right in order to open up chances for transformative experiences (p. 302). She articulates the hope that her students will become teachers who will "listen with compassion to—and be responsive to—the lives of children and families who are traditionally marginalized in school" (Jones, 2012, p. 133). However, rather than teaching them in ways that imagine them into these future roles, she writes, "I try not to concern myself too much with such a lofty long-term goal and turn my attention to the young adults sitting in front of me to concentrate on hearing them, helping them to hear others differently, and position them as intellectuals who read and write public spaces" (Jones, 2012, p. 133). We engaged in this project, in part, because we were deeply motivated by this belief—that by supporting the students in front of us, to engage in transformative, critical dialogue, we could cultivate profound change in how teaching and learning happen in schools.

Methodology

As university-based teacher researchers, we define teacher research as "systematic and intentional inquiry about teaching, learning, and schooling carried out by teachers in their own school and classroom settings" (Cochran-Smith & Lytle, 1993, p. 27). Because "[t]eacher researchers theorize from the thick of things, from actual educational contexts that they shape daily," teacher research has the capacity to open up new "educational possibilities for students" ((Simon & Campano, 2013, p. 22) and construct counter-understandings of who students are and what they are capable of achieving.

Teacher research has a long history of responding to injustice and working towards more equitable conditions in schools (Ballenger, 1998; Campano, 2007; Cochran-Smith & Lytle, 2009) and teacher researchers, in a variety of settings, have mobilized their work to legitimize the experiences of historically-marginalized students and to disrupt deficit perspectives (Ballenger, 1998; Blackburn, 2003; Campano, 2007). As Simon and Campano (2013) argue,

> As a methodological stance on classroom practice, practitioner research provides a framework for working against deficit notions of students' identities and literacy practices, and working toward re-envisioning the 'normal' in classrooms as intersections of students' multiple worlds of culture, language, experience, and potential. (p. 23)

Similarly, Morrell (2008) comments on teacher research as critical practice when he writes, "Traditional research is often defined by its distant and objective stance toward research subjects and data; critical research, on the other hand, is defined by its closeness, its engagement, and its interestedness" (p. 14).

Thus, through the process of documenting our classes as university-based teacher-researchers, we continually wrestled with what felt puzzling, pressing, and urgent in our practice and aimed to disrupt notions of "best practice" in school and classroom settings (e.g. Cochran-Smith, 1995; Kinloch, 2013; Rogers, 2013; Simon, 2009). As teacher education increasingly contends with neoliberal

policies that aim to discredit academia and standardize university instruction (Giroux, 2014), teacher research becomes a promising mode through which to document practices that cultivate criticality and disrupt deficit thinking. The growing body of practitioner research focused on teacher education theorizes teacher education from the inside (Cochran-Smith & Lytle, 1993) and offers possibilities for resistance. As Morrell (2008) notes, "[teacher research] is activist research, interventionist research, and a potentially transformational research, which makes it different from research as it is usually conceived" (p. 14).

Researcher Positionality

As teacher researchers posing questions and collecting data from our own classrooms, we recognize the salience of our positionalities. We are White, middle class, female teacher educators as well as former elementary classroom teachers who taught culturally, linguistically, and racially diverse student populations in urban contexts. Our collaboration as teacher educators began in graduate school where we co-taught several courses together and began to develop and build upon frameworks for critical, feminist, anti-racist teacher education. As we each accepted faculty positions in different geographic locations, we maintained our co-teaching partnership by collaboratively reflecting on our practice and co-planning experiences for our students. Thus, we thought of ourselves as *co-teaching from a distance* in that we shared specific goals and questions for our courses and consistently drew upon the knowledge generated through our collaboration to understand our teaching more deeply. Even though our university settings differed substantially, we utilized our shared teaching philosophies to structure and facilitate our courses in similar ways.

"Teacher research has a long history of responding to injustice and working towards more equitable conditions in schools."

Data Collection and Analysis

Data collection occurred on a weekly basis throughout the Spring 2015 semester. After having collaborated for four semesters, we decided to narrow our broader inquiry to three specific areas: culture, emotion, and participation. During the semester that is the focus of this research, we attended closely to how culture was being talked about, how emotions surfaced (or not) in specific instances, and how different kinds of participation structures afforded different kinds of engagement. Shared data sources included weekly memos written immediately after teaching our respective courses (a total of 32 memos) and artifacts from our respective classes including student work completed in class, formal assignments, and photographs of classroom experiences. In addition, we each conducted and transcribed two one-hour focus groups at the close of the semester with a total of 12 students (six from each of our courses) as a way to verify initial themes and findings. All of the focus groups were conducted at the end of the semester after grades had been submitted and evaluations completed.

Data analysis was recursive and ongoing as we re-visited our memos on a regular basis and responded to one another's field notes through bi-weekly phone conversations, email communication, and responses on the memo itself. At the end of the semester, we re-read the entire set of memos, which was more than 90 single-spaced pages in length, and conducted a round of open-coding (Strauss & Corbin, 1998) to generate a set of broad themes. We then read the memos a second time with particular attention to how and when these themes surfaced and/or seemed salient. We also cross-checked these themes against other data sources, including the student work we had collected throughout the

semester. Ultimately we used these themes to create a list of focus group questions and conducted focus groups with students who self-selected to participate (Emerson, Fretz, & Shaw, 1995). As a mode of analysis, we employed cross-case analysis (Stake, 2003; Yin, 2003) to look across our two settings in the hopes of generating new insights. According to Stretton (1969), cross-case analysis is a methodology that provokes questions and reveals insights about independently investigated cases, enabling researchers to compare across settings, groups, and communities in pursuit of new understandings.

Findings

As we analyzed the data from our respective courses, we noticed how positioning students as learners in the here-and-now fostered critical consciousness as students responded to the content of each of our inquiries and engaged deeply with questions provoked by course texts (broadly defined). In what follows, we describe our respective inquiries into contemporary local issues and offer examples of how the spaces we created offered students an opportunity to both wrestle with alternative perspectives and confront sociopolitical issues.

Inquiry 1: Immigration and Migrant Labor

Across the U.S., various constituencies continue to debate what it means to be American, how best to secure America's borders, and how to contend with the influx of children from Central America seeking solace from violence which, in many cases, has been a direct result of U.S. policies. In Katy's class, the inquiry into immigration served two purposes. On the one hand, Katy initiated the inquiry in response to the university's proximity to the U.S./Mexico border and utilized it as a means for discussing border politics and negotiating discourses related to immigration that were circulating in the region. On the other hand, she also sought to address the deep history of racial tension that has been endemic in the Southwestern city where the university is located as indigenous populations, Europeans, and more recent immigrants from places like Mexico, Democratic Republic of Congo, Iraq, Colombia, Somalia, and Cuba contend for jobs and resources.

The inquiry began when students were invited to explore a collection of fiction and nonfiction texts related to immigration. After exploring the texts in depth, students posed questions prompted by the texts. They brought these questions into their reading of Francisco Jimenez's (1997) text *The Circuit* and re-shaped them as they encountered new information about his family's experience as undocumented migrant workers in California's Central Valley in the 1940's and 50's. *The Circuit* provoked further questions about deportation, education, bilingualism, working and housing conditions, migrant worker rights, resistance, etc. Katy supplemented *The Circuit* by engaging in critical readings of the current refugee crisis in which thousands of Central American children are being detained on the U.S./Mexico border after fleeing violence in their home countries. Ultimately, students formed groups around the questions they found most compelling, including, *When migrant families are split apart, are they ever reunited?; How is the idea of migration sold to people in other countries?; What compels them to come here?; What kinds of art have been produced in migrant labor communities?;* and *What resources are available to undocumented families (healthcare/schooling)?* Students conducted background research on their inquiry questions, gathered a minimum of four sources (ranging from primary sources to newspaper articles to images to films to poetry), and translated these sources into four pedagogical experiences that could be used in a unit with elementary students. As the capstone experience to these rich inquiries, students implemented one of their experiences with the class. The class then collectively reflected on what it felt like to engage in the inquiry process and

made explicit connections to the teaching and learning of literacy in their city as well as in the broader world.

Inquiry 2: Racial Justice - Past and Present

Kathleen's class inquiry into racial justice emerged in response to themes from course texts and also national and campus-wide events that occurred in the spring of 2015. The class read two novels, *Seedfolks* (Fleishman, 1997) and *March Book 1* (Lewis, Aydin, & Powell, 2013). At the conclusion of reading each novel, the class organized into interest-based inquiry circles, in which students collectively raised questions and sought answers by sharing texts that they found on topics such as stereotypes, civil rights in Pennsylvania, and racial justice today. For the final project of the class, students designed integrated, inquiry-based *Literacy for Change* units for classes of middle grades students on self-selected topics related to the two class novels, such as the Great Migration, food justice, ecosystems, personal and community change, and racial justice today.

The study of *Seedfolks* included a short video about the North Philadelphia Peace Park, a community garden in a low-income neighborhood that was embroiled in a conflict with the city's housing authority, which was planning to tear down the nearby housing project and displace both the residents and Peace Park itself. In a casual conversation after class one day, several students expressed interest in visiting the North Philadelphia Peace Park. Kathleen responded by arranging a Sunday tour, attended by six students, which included a story of how the community garden was created, the theory of change undergirding the work at the park, and the current battle that the park was facing with the housing authority.

Towards the end of the semester, Freddie Gray died in Baltimore, MD in police custody and his death, viewed in the context of other highly publicized deaths of unarmed African Americans at the hands of the police, led to massive protests. Kathleen's personal reading of this event included anger about the way that the media disproportionately focused on a small group of protesters who destroyed property and an intensifying concern about campus-wide discourses of colorblindness, indifference, and in some cases overt racial hostility. At the suggestion of a student, who expressed how important she believed it was to discuss the events in Baltimore, Kathleen designed a class that included a critical media analysis of the events in Baltimore and a discussion of an article about the Black Lives Matter movement, "Black Students' Lives Matter: Building the School-to-Justice Pipeline" (2015).

Engaging Multiple Perspectives

A fundamental aspect of critical literacy teaching and learning entails engaging a multiplicity of perspectives and reading with and against dominant ways of viewing the world. According to Lewison, Flint, & Van Sluys (2002),

> [A]uthors who describe the multiple viewpoints dimension of critical literacy ask us to imagine standing in the shoes of others—to understand and experience texts from our own perspectives and viewpoints of others and to consider these various perspectives concurrently. (p. 383).

Reading books within inquiry circles was one of the places where multiple perspectives surfaced. In Katy's class, discussing *The Circuit* within inquiry circles created a space in which students co-constructed knowledge through talking and thinking collectively about what it means to immigrate to America and identify as American, often drawing on the diversity of their lived experiences. Moreover, inviting students to respond to this text as part of a smaller group allowed perspectives to surface that might not have been

possible in whole group discussions. For example, Katy recorded the following excerpt in her field notes early on:

> Once again, I saw Dora, a quiet Mexican-American student guiding her group in a discussion about what it's like to be undocumented, to pick fruit, etc. I really see that she has a great deal of family knowledge in this area and she later shared with me that her uncle was part of the Bracero program that brought Mexicans here to work from the 1940's-1960s.

In a complementary example, Katy asked students to analyze a New York Times photo essay called "The Way North" (Cave & Heisler, 2014) in which people along U.S. Interstate 35 were asked what it means to be American. One of the people featured in the photo essay was a White politician who said that being American means getting a certain feeling in your stomach when you see the flag. Dora candidly shared that an undocumented worker might also get a feeling in her/his stomach but one based on fear and anxiety. While many other students critiqued the politician's over-simplified idea of what it means to be American, Dora's re-positioning of the undocumented perspective allowed many of her White colleagues to experience the photo essay differently.

Other course experiences in Katy's class further illustrated the importance of recognizing and leveraging a multiplicity of perspectives. In an experience where students unpacked stereotypes embedded in a series of visual photographs of Africa, Wendy recognized that not everyone "reads" an image or text in the same way, a realization that de-centered the primacy of her experience as a White, middle-class woman:

> And [I realized] that, going into a classroom that not every kid is going to think the same, like when we looked at the pictures of the different, if you asked was this in Africa, was this not in Africa, just to go into the classroom with an open mind and [knowing] all of our students are not going to interpret things the same way. Everyone's going to have a different viewpoint.

Similarly, the critical media analysis of the uprising in Baltimore led a student in Kathleen's class to have this response:

> When you showed all those pictures and we all were thinking that they were riots and have a sports scene come up I was like 'Oh my gosh.' That was very eye-opening for me. So now, every time I see a picture of a police car damaged, it's not because of a riot, you know what I mean? It's not because of people fighting injustices and stuff. It can be stupid things like sports events and stuff. I don't know. I thought that was very eye-opening.

Critical analysis of the ways in which historical events are represented in mainstream curricula also prompted students to raise critical questions about their own education. In Kathleen's class, students read *Rosa,* a picture book that tells the story of Rosa Parks in a way that includes more nuance than many textbook accounts, alongside an article that critiques the oversimplified way that the Montgomery Bus Boycott is taught in schools (Kohl, 1991). Nick shared:

> When we read the article that literally said most people think it's this, that's what I thought it was. And then it told like the real story, and that was really eye-opening. And then, that just made me think about what else is something that I've perceived incorrectly? Due to the educational system or my own inability to look into things.

Lisa then shared, "I feel like we were all a little mind blown when we learned that, when we got the specific facts." She added, "Instead of just what we grew up always thinking that she just got arrested because she sat on the front of the bus."

Further, the space created through the class inquiries offered students an opportunity to share their personal experiences with oppression. In Katy's class, the foregrounding of non-dominant perspectives provided spaces in which students could critically re-read their own experiences in school and identify those instances in which their perspectives were silenced. Tanya, a Latina student, wrote the following in a class reflection:

> I want my students to feel that their experiences matter and that they are important, unique, and that people should embrace their differences rather than hide them or feel ashamed of them. I remember in my schooling I always felt like I was different. Almost everyone was White, spoke English and was well off economically, when I was just the opposite of all of those things. I remember being a third grader and wanting so badly to be blond and blue-eyed because everyone else was…I should have been shown that I could think critically about why some characteristics are praised over others.

Through critically reflecting upon her own lived experiences as a person of color in the Southwest, Tanya problematized the notion that her rich linguistic and cultural background was ignored in her schooling in favor of mainstream, White, dominant perspectives.

"Critical analysis of the ways in which historical events are represented in mainstream curricula also prompted students to raise critical questions about their own education."

In Kathleen's class, where the students were mostly White, the two racial minority students' experiences with stereotyping and racial discrimination led White students to question their assumptions. The following exchange between Lisa, Courtney, and Braydon occurred in a focus group:

> Lisa: Courtney, you spoke about your experiences with that [being asked, "where are you from?"] and it was something that never occurred to me and I think that opened my eyes because growing up I didn't have that, so it never personally occurred to me.

Braydon built on Lisa's comment by sharing that his paired conversation with Derrick led him to realize that Derrick needed to deal with people making the false assumption that he was from Mexico. These conversations helped White students in the class become aware of racial microaggressions.

We are aware that relying on students of color to educate White students about the impact of racial discrimination, especially in predominantly White contexts, may place an undue burden on students of color. However, these examples also illustrate how invitations to respond to provocative texts can make space for students to voice experiences that can help other students see things in new ways. As a whole, these examples illustrate the ways that inquiry circles, critical textual analysis, and discussions that validated students' life experiences allowed multiple perspectives to surface in each of our classrooms. These engagements with multiple perspectives prompted students' eyes to be open as they read texts and the world differently after engaging with their peers. However, in addition to engaging with multiple viewpoints, we wanted students to connect

these views to larger political issues. In the section that follows, we illustrate ways that the class inquiries enabled students to deepen their sociopolitical awareness.

Raising Sociopolitical Awareness

One of the essential aims of our courses was to help students develop a sense of sociopolitical awareness or, as Bartolome (2004), calls it, "political clarity." According to Bartolome (2004), "political clarity refers to the process by which individuals achieve ever-deepening consciousness of the sociopolitical and economic realities that shape their lives and their capacity to transform such material and symbolic conditions" (p. 98). While our respective inquiries into immigration and racial justice allowed students from non-mainstream backgrounds, like Dora, Tanya, Courtney, and Derrick, to voice their perspectives, they also offered an entry point into critical consciousness for students who, by their own admission, had been "blinded" to some of the realities of the world.

For example, in one group in Katy's class, Sandra, a vegetarian who had chosen not to eat meat for moral and ethical reasons, came to a realization that her diet was not, in fact, cruelty-free. Rather, as part of a group discussion about Francisco's father's (a character in *The Circuit*) ongoing health issues, Sandra realized that the vegetables she consumes on a daily basis are likely harvested under inhumane working conditions. Similarly, in a focus group conversation that occurred after the course ended, Michelle shared the ways in which the final inquiry project on *The Circuit* raised her awareness about the present-day struggles of migrant workers:

> I think that the final project definitely… just researching things that I never would have thought to research on my own, it just really opened my eyes to the issues that we see that I think we're blinded to or things that have been sugar-coated and it's not the truth. I think that made a big impact, that final project.

Wendy, another White pre-service teacher, added to Michelle's comment by stating, "Yeah, and I think about my final project [on deportation and reunification] all the time 'cause it still happens. I'm like wow, well now I know about this, so…"

Similarly, Christine, who is also White, made connections between the course and her field placement seminar that occurred weekly at a rural school in a historically-marginalized community on the outskirts of the city:

> I feel like this class really tied in with what I was learning in my seminar at [school]. We talked about social activism and social justice. And I talked a lot about how I'd never heard about these things, and my seminar leader was like, yeah, that's true, but I think people really do know that they happen. And I was like no, I really never heard this before and I think a lot of people like, you know, from different demographics might never be exposed to these kinds of things and that they happen in school all the time so it's something that we need to be exposed to.

In this instance, Christine's learning in the course was reinforced by the kinds of issues and ideas that surfaced in her field placement. As Christine increasingly recognized that her kindergarten students had salient experiences often disregarded in mainstream curricular materials and educational discourse, she became more committed to increasing her own sociopolitical awareness as a means of advocating for students.

In addition to co-constructing knowledge in structured class settings, conversations in both of our classes extended into other, less formal spaces as

students lived their inquiries as humans, not just future educators. For example, in Katy's course, Wendy shared a conversation she had with Eleanor outside of class time about the inquiry into immigration:

> I'd never really paid attention to those issues, I mean I just didn't hear about them and I know Eleanor and I got into quite an in-depth conversation about it, after class. Just how hard it was just to even read about that stuff, and I had no idea that that stuff happens. It kinda goes back to how we portray our country as being so perfect and we become blind to some issues that happen.

In Kathleen's class, the visit to Peace Park raised important questions about land ownership, structural racism leading to the displacement of low income communities of color, and historical trends of discrimination. This out-of-class space provided an opportunity for Derrick, one of two students of color in the class, to bring his knowledge about systemic racism to the discussion in a way that he had not had the chance to do in class. The tour guide had spoken with a sense of clarity about the injustice over time (e.g. "we see this land as occupied land, as stolen land"), and Derrick, who was conceptualizing a unit on the Great Migration, was able to build on that narrative by making connections to his own upbringing as well as learning that he had done for his curricular unit on the displacement of minority groups over time. In the debrief, Derrick offered a detailed historical perspective that included statistics and facts about the ways that people displaced Black people and concentrated them in certain areas, concluding with "the name and the way it happens looks different, but it's just the same today." He added that he lived in one of the "inner ring" suburbs that the tour guide mentioned as a place of African American resettlement, and he confirmed that he could see the demographic change happening. Students without as much exposure to thinking about systemic racism began reflecting on issues such as land, land ownership, and displacement in new ways, with one student sharing that "the idea that the land was stolen land" stood out to her.

Students in both courses dealt with these sometimes new and often distressing realizations in contrastive ways, but certainly a range of emotions surfaced as students explored the depth of injustice and conflicting images and messages regarding ideas like equality and freedom. As one inquiry group conversation wore on, Katy overheard Stella, a White student, shouting, "How do we let this shit happen to people?" Similarly, Eleanor shared her intense anger about the treatment of immigrant/migrants by noting:

> I don't know; I feel enraged about things now. Like I've been reading to my child at bedtime, I've been reading him storybooks about migrant workers. They're children's books. They're child appropriate. Like the one, it was called *Amelia's Road* (Altman & Sanchez, 2000) that was used for my group. I've been reading it to him at bedtime. He's not interested in it at all, but I've been reading it to him because I feel like I need to start young, instilling these things in him because I just feel like I grew up not knowing any of this was going on. So, I don't want that to happen to the kids I'm around. I just feel lied to all my life.

As a Latina student, Linda experienced these blind spots differently but with an equal amount of anger and frustration as she recognized the ways in which her affluent middle school students struggled to acknowledge her humanity as a person of color:

> I'm in a middle school full of rich kids, and I'm from the west side so I'm not like them at all. And so they ask me questions as if I'm

> from another country which is hilarious but at the same time they're so unaware that yeah, I'm just from that side of town, but I'm still a human, I still go to college, I still can have a job and so, it's just kind of eye-opening that our students aren't really aware of these bigger issues.

Gaining political clarity is essential for these young teachers for a number of reasons. Not only will they have to make critical decisions regarding the kinds of content they choose to teach with elementary and middle grades students, they will likely teach in contexts with students whose experiences reflect various dimensions of our respective inquiries. Thus, while foregrounding the experiences of undocumented immigrants or people of color in historically-disenfranchised communities may cause discomfort, we believe that these practices are essential to learning to work productively across various lines of difference in complex sociopolitical settings.

Discussion and Implications

The data presented above points towards several key implications in the field of teacher education. If we are to adequately address the needs of historically-marginalized students and truly change education so that it disrupts, rather than reinforces, the status quo, we must abandon a mechanistic approach to teacher education and model instead what it means to embrace our calling as "transformative intellectuals" (Giroux, 1988) and "humanized social agents" (Darder, 1991). We recommend, then, that teacher educators consider an approach to pre-service preparation that emphasizes criticality, acknowledges the lived realities of students, and re-conceptualizes undergraduate education as a time of critical inquiry.

1. Emphasizing Criticality

This study points to the necessity of exposing pre-service teachers to transformative pedagogies *as learners,* especially in an era of rigid policy mandates that have narrowed the kinds of teaching and learning that happens regularly in schools (Ravitch, 2010). Because the current cadre of pre-service teachers largely came of age in the era of NCLB, it is imperative to offer them counter-narratives about what schooling can be and what is possible in educational spaces. In a groundbreaking article in the *Harvard Educational Review* nearly two decades ago, Bartolomé (1994) theorized the importance of humanizing methods instruction by fostering critical consciousness and critical inquiry in precisely those classes that tend to privilege "banking" modes of education (Freire, 1970). Bartolomé (1994) writes:

> One of my greatest challenges throughout the years has been to help students to understand that a myopic focus on methodology often serves to obfuscate the real question—which is why in our society, subordinated students do not generally succeed academically in schools (p. 175).

Thus, by focusing solely on introducing technical strategies at the expense of deep engagement with content or rigorous consideration of structural inequities related to race, class, gender, sexuality etc., methods instructors actually promote rather than disrupt societal disparities. In advocating a focus on criticality, we look to the work of other critical teacher educators who have reconceptualized what teacher education can look like in an era of neoliberal reform (e.g. Riley & Crawford-Garrett, 2015; Jones & Woglom 2013; Sleeter, 2005). For example, an increasing number of teacher educators are positioning pre-service teachers as community researchers (e.g. Gonzalez, Moll, & Amanti, 2005; Jones & Woglom, 2013), leveraging multicultural texts in their courses as a means of thinking differently about what it means to

teach and learn literacy (Adomat, 2014; Wissman, 2014), and foregrounding issues of justice even in courses that are conceptualized as "technical" (Bartolomé, 1994; Riley & Crawford-Garrett, 2015). As organizations like the National Council on Teacher Quality (NCTQ) make inroads into teacher education and attempt to corporatize and standardize higher education, teacher educators who take critical stances must fight to preserve spaces that engender authentic inquiry and intellectual rigor.

2. Acknowledging Lived Realities

Secondly, our data indicate the importance of both creating curriculum that builds upon the lived realities of students and utilizing this curriculum as a means of disrupting normalized practices within teacher education. At different points throughout the semester, each of us felt it would be easier to plow forward with the expected routines of annotating textbooks, delivering lectures and modeling best practices, thereby offering students the kind of teacher preparation they have come to expect as natural or neutral. However, as Dutro and Bien (2013) argue, "the difficult—those challenging life experiences that inevitably are carried into and lived within classrooms—can and must be made productive relationally and pedagogically within research and teaching" (p. 11). As we noticed the prolonged and weighty silences of students like Dora, Dahlia, and Michelle (in Katy's class), and Derrick and Courtney (in Kathleen's), we further recognized the urgency of creating spaces that invite all voices into the classroom. As Jones (2013) argues, "Students who may not 'fit' into the nomos of universities might work extra hard to 'pass' as the students they think we want" (p. 2). The only way to create teaching and learning opportunities that serve all students is to fundamentally alter the pedagogical and curricular approaches that have become normalized in teacher education by creating conditions of authentic inquiry in which personal experience can be mobilized in the interest of deep learning and rigorous engagement.

"The only way to create teaching and learning opportunities that serve all students is to fundamentally alter the pedagogical and curricular approaches that have become normalized in teacher education."

As our localized inquiries got underway, students in both of our classes brought their lived realities to bear on the content in ways that significantly transformed our classroom community. Had we elected to exclude critical content that often felt difficult to discuss or neglected to provide opportunities for intimacy and connection, students like Michelle could have easily maintained the othering stance towards immigrants she had previously adopted, a problematic positioning, given the fact that many of her elementary students came from families who had recently arrived in the U.S. with complicated and often traumatic immigration narratives. Similarly, in Kathleen's class, students like Lisa and Braydon could have continued to move through the world unaware that their well-intentioned questions were experienced by others as racial microaggressions (Wing Sue et al., 2007). And given the shifting demographics of the United States, it is increasingly likely that they will have students of color in their classrooms, no matter where they choose to teach.

3. Authentic Inquiry in Undergraduate Education

Lastly, this study of the here-and-now points to the importance of authentic inquiry in undergraduate teacher education. Although college has the potential to be a time to engage in deep curricular

exploration and to wrestle with taken-for-granted assumptions about the world, Giroux (2014) laments the ways in which critical thinking and a culture of questioning are under attack as colleges corporatize programs and de-emphasize criticality. Giroux calls this assault "an ongoing attempt to destroy higher education as a democratic public sphere that enables intellectuals to stand firm, take risks, imagine the otherwise and push against the grain" (p. 19).

As part of this neoliberal shift in higher education, teacher education programs are increasingly mandated to cover certain material and address various competencies, which are dictated by state and local governments or outside accrediting agencies. Under the looming threat of poor ratings, these outside forces have the potential to substantially narrow the curriculum of teacher education to include only pre-determined "best practices" that are often based on limiting conceptions of research (e.g. the National Reading Panel report, 2000). Further, according to Giroux (2014), this relentless attack on thinking threatens the core of our democracy as "democracy can only be sustained through modes of civic literacy that enable individuals to connect private struggles to larger public issues as part of broader discourses of critical inquiry, dialogue, and engagement" (p. 18). As teacher educators who want to expose students to authentic inquiry driven by their own questions of the world, provoked by engagements with texts, experiences, and classmates, we must find ways to include such engagements in the curriculum while also working collectively to resist an accountability regime that undermines inquiry and criticality. As the examples of the inquiries in our class show, transformative learning occurs when students are able to pursue their own questions about the world and come into contact with differently positioned others in ways that provoke new understandings and perspectives.

Conclusion

In her recent essay, Karen Spector (2015) advocates for a "pedagogy of relational being" (p. 448) amidst these top-down mandates that emphasize best practices and threaten to routinize and mechanize the teaching process, rather than recognize it as one that is creative, responsive, and context-specific. She writes, "Being with and being for others in this world is not a commodity; it's an ongoing ethical engagement with the world that should be at the heart of teacher education programs that strive for social justice" (p.448). While we exposed our students to a range of strategies and methods in our courses, we also attempted to create spaces to "be with and for each other," (Spector, 2015, p.443) by designing experiences where students could be moved to tears by photographs, inspired by the work of a community displaced by local authorities, invited to think about current events, or led to question deeply held assumptions about the world. None of these moments would be possible if our aims were to fill our students with best practices that they could apply in the future, rather than engage them as individuals with feelings, beliefs, and the potential to be transformed. As we teach against neoliberal reforms and contest dehumanizing initiatives that aim to reduce our profession to a series of technocratic tasks, we seek to preserve dignity, compassion, joy, discomfort, confusion, and revelation—in essence, the very crux of our humanity as educators.

References

Abdul-Alim, J. (2012, December 10). Educators work to resuscitate arts after No Child Left Behind**.** *Diverse Issues in Higher Education***.** Retrieved from: http://diverseeducation.com/article/50028/.

Adomat, D. (2014). *Issues of cultural identity and immigration in young adult fiction*. Paper presented at the Literacy Research Association Annual Meeting, Marco Island, FL.

Alexander, M. (2012). *The new Jim Crow: Mass incarceration in an age of colorblindness.* New York, NY: New Press.

Altman, L., & Sanchez, E. (2000). *Amelia's road*. New York, NY: Lee & Low Books.

Banks, C., & Banks, J. (1995). Equity pedagogy: An essential component of multicultural education. *Theory into Practice, 34* (3), 152-158.

Ballenger, C. (1998). *Teaching other people's children: Literacy and learning in a bilingual classroom.* New York, NY: Teacher's College Press.

Bartolomé, L. (1994). Beyond the methods fetish: Toward a humanizing pedagogy. *Harvard Educational Review*, *64* (2), 173-194.

Bartolomé, L. (2004). Critical pedagogy and teacher education: Radicalizing prospective teachers. *Teacher Education Quarterly*, *31* (1), 97-122.

Blackburn, M. (2003). Disrupting the (Hetero)normative: Exploring literacy performances and identity work with Queer youth. *Journal of Adolescent & Adult Literacy, 46* (4), 312-324.

Black students' lives matter: Building the school-to-justice pipeline (2015). *Rethinking Schools, 29* (3).

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

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

Cave, D., & Heisler, T. (2014, May 17). The way north. *The New York Times*. Retrieved from: http://www.nytimes.com/interactive/2014/us/the-way-north.html?_r=0#p/39.

Cochran-Smith, M. (1995). Color blindness and basket making are not the answers: Confronting the dilemmas of race, culture, and language diversity in teacher education. *American Educational Research Journal, 32* (3), 493-522.

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

Cochran-Smith, M., & Lytle, S. (1993). *Inside/outside: Teacher research and knowledge*. New York, NY: Teacher's College press.

Cochran-Smith, M., & Lytle, S. (2009). *Inquiry as stance: Practitioner research for the next generation.* New York, NY: Teachers College Press.

Comber, B. (2015). Critical literacy and social justice. *Journal of Adolescent and Adult Literacy*, *58* (5), 362 -367.

Darder, A. (1991). Critical pedagogy as a foundation for bicultural education. In *Culture and power in the classroom: Critical foundations of bicultural education* (pp. 73-98). New York, NY: Bergin and Garvey.

Dutro, E., & Bien, A. C. (2013). Listening to the speaking wound: A trauma studies perspective on student positioning in schools. *American Educational Research Journal*, 1-29.

Edmondson, J. (2004). Reading policies: Ideologies and strategies for political engagement. *The Reading Teacher, 57* (5), 418-429.

Ellsworth, E. (1997). *Teaching positions: Difference, pedagogy, and the power of address.* New York, NY: Teachers College Press.

Ellsworth, E. (2005). *Places of learning: Media, architecture, pedagogy.* New York, NY: Routledge.

Emerson, R.M., Fretz, R.I., & Shaw, L.L. (1995). *Writing ethnographic fieldnotes.* Chicago, IL: University of Chicago Press.

Fleischman, P. (1997). *Seedfolks.* New York, NY: HarperCollins.

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

Freire, P. (1987). The importance of the act of reading. In P. Freire & D. Macedo (Eds.), *Literacy: Reading the word and the world* (pp. 5-11). S. Hadley, MA: Bergin & Garvey.

Frey, W. (2014). *Diversity explosion: How new racial demographics are remaking America*. Washington, DC: Brookings Institution Press.

Gallagher, K. (2009). *Readicide: How schools are killing reading and what you can do about it*. Portsmouth, NH: Stenhouse.

Giroux, H. (1988). *Teachers as intellectuals: Toward a critical pedagogy of learning.* Westport, CT: Bergin & Garvey.

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

González, N., Moll, L., & Amanti, C. (2005). *Funds of knowledge: Theorizing practices in households, communities and classrooms*. Mahwah, NJ: Erlbaum.

Henry, G. T., & Bastian, K. C. (2015). *Measuring up: The National Council on Teacher Quality's ratings of teacher preparation programs and measures of teacher performance.* Chapel Hill, NC: Education Policy Initiative at Carolina.

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

Irvine, J. J. (2003). *Educating teachers for a diverse society: Seeing with the cultural eye*. New York, NY: Teachers College Press.

Janks, H. (2014). Critical literacy's ongoing importance for education. *Journal of Adolescent and Adult Literacy*, *57*(5), 349-356.

Jimenez, F. (1997). *The Circuit.* Albuquerque, NM: University of New Mexico Press.

Jones, S. (2006). Lessons from Dorothy Allison: Teacher education, social class and critical literacy. *Changing English, 13*(3), 293-305.

Jones, S. (2012). Trauma narratives and nomos in teacher education. *Teaching Education, 23* (2), 131-152.

Jones, S. (2013). Literacies in the body. *Journal of Adolescent and Adult Literacy, 56*(7), 525-529.

Jones, S., & Woglom, J.F. (2013). Overcoming nomos. In Gorski, P.C., Zenkov, K., Osei-Kofi, N. & Sapp, J. (Eds.) *Cultivating social justice teachers: How teacher educators have helped students overcome cognitive bottlenecks and learn critical social justice concepts* (pp. 27-48). Sterling, VA: Stylus Publishing.

Jones, S. & Woglom, J. (2013). Teaching bodies in place. *Teacher's College Record, 115* (8), 1-29.

Jones, S. (2015, January 18). Teachers, colleges of education on firing line for student test scores. Wrong target. Wrong aim. *Atlanta Journal Constitution*.

Kinloch, V. (2013). Difficult dialogues in literacy (urban) teacher education. In C. Kosnik, J. Rowsell, P. Williamson, R. Simon, & C. Beck (Eds.), *Literacy teacher educators: Preparing teachers for a changing world* (pp. 107-120). Boston, MA: Sense Publishers.

Kohl, H. (1991). The politics of children's literature: The story of Rosa Parks and the Montgomery bus boycott. *Journal of Education, 173*(1), 35-50.

Kozol, J. (2005). *The shame of the nation: The restoration of apartheid schooling in America.* New York, NY: Three Rivers Press.

Ladson-Billings, G. (1995). But that's just good teaching! The case for culturally relevant pedagogy. *Theory into Practice, 34*(3), 159-165.

Lee, J., Sleeter, C., & Kumashiro, K. (2015). Interrogating identity and social contexts through "critical family history." *Multicultural Perspectives, 17*(1), 28-32.

Lewis, J., Aydin, A., & Powell, N. (2013). *March: Book one*. Marietta, GA: Top Shelf Productions.

Lewison, M., Flint, A., & Van Sluys, K. (2002). Taking on critical literacy: The journey of newcomers and novices. *Language Arts*, *79*(5), 382-392.

Lipman, P. (2011). *The new political economy of urban education: Neoliberalism, race, and the right to the city* (1st ed.). New York, NY: Routledge.

Milner, H.R. (2006). Pre-service teachers' learning about cultural and racial diversity: Implications for urban education. *Urban Education, 41*(4), 343-375.

Morrell, E. (2008). *Critical literacy and urban youth: Pedagogies of access, dissent and liberation*. New York, NY: Routledge.

National Council for Education Statistics. (2015). *The condition of education 2015*. Retrieved from http://nces.ed.gov/pubs2015/2015144.pdf

National Reading Panel (2000). Teaching children to read: An evidence-based assessment of the scientific research literature on reading and its implications for reading instruction. Retrieved from: http://www.nichd.nih.gov/publications/nrp/report.cfm

Philip, T.M., & Benin, S.Y. (2014). Programs of teacher education as mediators of White teacher identity. *Teaching Education, 25*(1), 1-23.

Ravitch, D. (2010). *The death and life of the great American school system: How testing and choice are undermining education*. New York, NY: Basic Books.

Ravitch, D. (2014). *Reign of error: The hoax of the privatization movement and the danger to America's public schools*. New York, NY: Vintage.

Riley, K., & Crawford-Garrett, K. (2015). Reading the world while learning to teach: Critical perspectives on literacy methods. *Teacher Education Quarterly*. 42 (3), 59-79.

Rogers, R. (2013). Cultivating diversity through critical literacy in teacher education. In C. Kosnik, J. Rowsell, P. Williamson, R. Simon, & C. Beck (Eds.), *Literacy teacher educators: Preparing teachers for a changing world.* Rotterdam, NL: Sense Publishers.

Shrewsbury, C. (1993). What is feminist pedagogy?. *Women's Studies Quarterly (3-4),* 8-16.

Simon, R. (2009). Constructing a language of learning to teach. In M. Cochran-Smith and S.L. Lytle (Eds.), *Inquiry as stance: Practitioner research for the next generation* (pp. 275-292). New York: Teachers College Press.

Simon, R., & Campano, G. (2013). Activist literacies: Teacher research as resistance to the "normal curve." *Journal of Language and Literacy Education*, *9* (1), 21-39.

Sleeter, C. (2005). *Un-standardizing curriculum: Multicultural teaching in the standards-based classroom*. New York, NY: Teacher's College Press.

Sleeter, C. (2008). Equity, democracy, and neoliberal assaults on teacher education. *Teaching and Teacher Education, 24* (8), 1947-1957.

Spector, K. (2015). Meeting pedagogical encounters halfway. *Journal of Adolescent and Adult Literacy, 58* (6), 447-450.

Stake, R. E. (2003). Case studies. In N. Denzin & Y. Lincoln (Eds.), *Strategies of qualitative inquiry (*pp. 134 – 164). Thousand Oaks, CA: Sage.

Strauss, A., & Corbin, J. (1998). *Basics of qualitative research: Techniques and procedures for developing grounded theory*. Thousand Oaks, CA: Sage Publications.

Stretton, H. (1969). *The political sciences: General principles of selection in social science and history*. London, U.K.: Routledge.

Wing Sue, D., Capodilupo, C. M., Torino, G. C., Bucceri, J. M., Holder, A., Nadal, K., & Esquilin, M. (2007). Racial microagressions in everyday life: Implications for clinical practice. *American Psychologist, 62* (4), 71–286.

Wissman, K. (2014). *Moving beyond the "four corners of the text": Humanizing analysis and reflective action in response to global literature*. Paper presented at the Literacy Research Association Annual Meeting, Marco Island, FL.

Yin, R.K. (2003). *Case study research: Design and methods.* London, U.K.: Sage.