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Deschooling Deficit Perspectives: An Exploration of Culture and Place for Educators

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Abstract

The purpose of this critical action research is to increase awareness of deficit perspectives that damages the academic outcomes of diverse students while offering approaches to address them. Theories of decolonialism, culturally responsive pedagogy, and place-based education will be discussed as they are able to pull back the racially-informed curtain of bias development. These theories come together in a 4-day series of workshops that seeks to inform educators of their damaging thinking in an effort to negate it before they enter their classrooms. Through reflection, cultural-perspective taking, and relationship building, educators can gain skills to acknowledge systems of oppression that influence their students' lives and academic outcomes. This work encourages educators to take responsibility for the relationships they form, remaining conscious of the community they are there to serve.

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Chapter 1

Introduction and Positionality

I've never planned on being a teacher and I wasn't a traditional classroom teacher for long. Yet, my time in schools in other capacities has led me to believe that education in America is terrifyingly inequitable, frustrating, and magical. Schools, with the right staff, can be transformative spaces that help students realize their potential and the potential of others—creating a more just and democratic society. Unfortunately, many are far from that "utopia". The educational spaces I worked at have left me disillusioned and frustrated due to the way that homework completion, test scores and sports often come before getting to the root of student problems. I am coming to terms with the fact that it is not the fault of the individual staff that I worked with despite the fact that blaming them comes with ease. These educators represent ideologies I disagree with at my core—master narratives and behaviors from those that came before them. Students who do not look like their teachers, talk differently, or have extenuating circumstances are seen as burdens; having deficits that will forever keep them from achieving what their affluent white peers are capable of, no matter how hard they work. I understand my current role to be one of connecting with others who want to transform the system that oppresses us as educators and our students, as well as educating others who may not be aware of their damaging perspectives and bias.

I recognize my undergraduate education as a moment of great discovery and disappointment. It was here I observed how access to programs and knowledge empowered people with vastly different backgrounds. By the end of my freshman year, I was a history major on my way to receiving a teaching certification. I wanted to make a difference in the world

through education. My hopes were soon dashed by the naive and out-of-date lectures of my professors that left me to question if I had made the right switch after all. I wanted to learn how to encourage Socratic seminars, inspire debate, and expand world views; but instead hours were spent on developing icebreakers that could keep students' attention. I felt like I was being treated like a primary school student and only had the tools of a babysitter. By my senior year, there were no skills to design or implement an original curriculum in sight, except for one class led by a new professor who told us the reality of our situation. He was scared to send us into classrooms. Even with his doubts, my class was inspired by his work to include student voices in educational spaces. At last someone seemed to "get it". In four years, only a handful of classes discussed any problems in the world of education. In a suburb of Philadelphia, what recent graduate *would be* prepared without a critical understanding of the socio-economic factors that would negatively influence our students' educational experiences? I will assume that it was easier for my professors not to teach us to rock the boat, prioritizing the image of the institution and not the future of our students. The institution of the University teaches students that everything is fine— that the administrators will handle it and they should stick to their scripted curriculum. They taught us to love the whole child, but not to fight the system that oppresses them.

Once I graduated, I worked at a private school for students struggling with substance abuse disorder. That experience taught me about what students really go through outside of the classroom which piqued my interest in what teachers can do to support them. From there, I took an Americorps position that led me out of the classroom and into the world of administration and evaluation. There I began to think critically about educational systems and how expectations can shape outcomes. It is my hope that through this project and future work, I am able to share what I have learned with new teachers. This will allow education students and new teachers to address bias, stereotypes, and ideologies that shape their practice.

The most influential ideology I was exposed to as a student was capitalism. Now, after reading about Critical Race Methodology, I recognize that the schools I attended and worked with had unacknowledged white privilege—which helped maintain racism's stories (Solorzano & Yosso, 2002). This hegemonic culture was also supported by a very real class system where most of the successful AP students happened to live with parents who were doctors and lawyers. My classmates shared that they had little idea how well off they really were, when, at the same time my mother was in danger of losing our home. What if I had attended the lesser funded school down the road? I cannot help but think how my life would have been different if I had lived a few blocks from where I grew up. Would this have led to a dramatically different education? This realization is based on location, and it becomes harder to imagine if I had been born to a family of a different race—then, how much deeper the disparities would have appeared. While I cannot change my life experiences up to this point, I can seek out communities of practice that expand my thinking, and provide spaces for others to do the same.

Once my student teaching began, it became clear that my host teacher and supervisor wanted me, in my own classroom, to regurgitate pedagogy presented to me. Questioning the system or the way my host teacher did things ended in negative performance reviews and threats to lower grades. I was expected to run the classroom the same way as a fifty-year-old man with 25 years of experience, yet students saw me for who I was—a 22-year-old woman with zero experience and good intentions. I was expected to lower grades for students who did not take notes during my lectures; and had to stand by while minority students who were tired from taking care of a sick sibling, were kicked out of class for their inability to focus. What I did have to support me was my research. In conjunction with student teaching, I was developing a thesis that sought to explain the school-to-prison pipeline. The more we worked together, the more my

host teacher had bought into the master story that students of color had cultural deficits that keep them from investing in their own education; and I was just too forgiving (Solorzano & Yosso, 2002). Years later, I often reflect on my host teacher and supervisor. These men represented authority and control along with the dominance of the patriarchy. They were not used to being questioned, and responded with hostility. I cannot blame them for their hostility now—they were only replicating what they had been taught. My superiors were valuing the master narrative and working to silence me and the stories of the silenced I represented. The power structure of the school depended on them being seen as authoritarian leaders. When they exerted power over minority students, or any student, they were acting as a part of an Ideological State Apparatus or "ISA". The ISA is the school that seeks to repress individual thought, and maintain "relations of production" such as keeping low-income students in lower tracked classes. This is an effort to keep them part of a low-level working class, rather than developing critical thinking skills, which are sought after in colleges to provide economic class mobility (Althusser, 1970, p. 183).

After graduation, I vowed to stay far away from the "coaches club" that was most public high school history departments. I spent my time seeking out alternative schools where I could help develop the curriculum, but not be controlled by it. I reject the rituals of discipline and authority that lack situational understanding. As a result, I found a private school that supported students struggling with drug addiction and a charter school that combines academic classes and vocational training. Both places try to be more democratic in design, focusing on developing agreements instead of rules; and utilize restorative meetings instead of detentions. Both schools acknowledge the role race and poverty play in determining a student's level of success, along with the community that a student comes from, and where they will most likely be living after they graduate. Staff and students work together to develop critical perspectives, and it is this

work that I hope all schools begin to do. I see the potential for these spaces to create counter-stories, and to empower students to break the bounds of the master narrative and cycles of poverty they believe to be bound by.

If critical pedagogy calls upon teachers to learn to recognize the intricacies behind theories and practices in schools that can unite knowledge and power, this would disrupt corrupt power structures (Darder et al., 2003). I believe that I am now looking for ways to educate other teachers, open the eyes of administrators, and disrupt the systems that allow these asymmetrical relations of power in the first place. There is no time to continue to accept the old mainstream tactic of subverting the people's hope and optimism for real systemic change with the charge that *while change is needed, the powers that be are too strong, and so it won't happen in our lifetime*. In other words, we can no longer accept defeat and resign ourselves to merely working as best as possible within the system, and every four years, supporting the lesser of two evils. The time for a people-led system change is now. Someone might say that as a teacher, I can do what I can with the administration, that I can spend my time focusing on developing a critical consciousness with my students, so that they can engage in the struggle. But, what about those, such as myself, who work with students outside of the traditional administration-teacher-student structures? I am concerned that as Richard Wolff (2017) stated, "the social costs are higher than corporate profit" and until major change occurs in the world of education, students, who do not benefit from traditional economic and power structures, will suffer.

Freire said that a school cannot abstract itself from the socio-cultural and economic conditions of its students. One of my many questions is, how can those in power within these schools be reminded of this? I see it every day as students tell me they didn't sleep last night because of a shooting, or they are hungry but have no money, or they are sick but lack healthcare

and can't afford the bills. How can these students' voices be heard by those who need to hear it most? School leaders and many teachers, who distance themselves from the sociopolitical realities experienced by their students, in my experience, often see students as making excuses, or being defiant, lazy, disrespectful, you name it. It is easier to blame the student for their struggle than to blame themselves or the system. When students are blamed instead of their situation, educators are able to avoid changing their own behaviors or advocating for systemic change. As I was reminded in *The Critical Pedagogy Reader*, the authors share that Paulo Freire believes it is our vocation to be humanized cultural agents in the world, which would require educators to dig deeper into the communities they serve (Darder et al., 2003). Freire (1996) also says in *Pedagogy of Freedom* that, "the lack of ethics rests with those who want to maintain an unjust order" yet the same population cannot even acknowledge the lack of ethics in the first place (p. 48). As an educator, it is my responsibility to recognize my privileges and the systems that have created them for myself and others. My hope is that as these ideas continue to be shared and the politics around education will change as well—the oppressed deserve it and the enlightened will demand it. My question is: how do we teach people to care for other people in a selfish society? Perhaps when the next capitalist crash occurs, or as the climate changes, and *they* now need some kindness, they will see the light.

  In the meantime… I have taken the revolutionary stance that all students can learn. Unfortunately, we live in society similar to the one Freire observed, where every student is not given the same opportunities, support, and resources. The oppressors have worked to solidify their status and capitalize off of the struggles of others. They push the idea that some students are undeserving, violent and unwilling to learn. Freire writes similarly, demonstrating how oppressors have previously described the oppressed as "savages", "violent" and "wicked". This

is the same language used by some politicians in reference to protests by minorities in the modern day. This dehumanizes already vulnerable students while justifying the inequities the oppressors create. Conveniently, these now less educated students create a workforce perfect for continued exploitation. This institutionalized oppression will loom over our schools and communities for years to come if we do not change.

Minority students and their communities have been the target of dehumanization and their needs, demands, and organic leaders have been excluded from mainstream political dialogue. Discouraging, belittling, and dismissing the people's mass movements, the real source of the people's political power, marginalized students are fed an individualistic, accommodative model of power. In practice they are then told the way they speak is unprofessional and that they must code-switch in order to get ahead in this world. This is dehumanizing as it devalues their community education/culture, and tells them that they are not good enough. As educators, it is not our role to speak of our own view of the world, nor to impose that world onto them. Rather than replacing racism with paternalism, what could be done to support families, community leaders and students is to not fight *for* them, but *with* them.

The current political arena is filled with divisive hate speech, making it nearly impossible for anyone to listen to both sides of an argument. This is a culture of alienation and the more alienated people are, "the easier it is to divide them and keep them divided" (Freire, 1970, p. 115). If the people are divided, the harder it is for them to work in cooperation in efforts to intervene in the oppressor's actions. It is important to remember that people can be united around anything. People can be united around support for the system that oppresses them. Freire challenges his readers to focus on fostering unity around opposing the system of oppression. This is not in the interest of the oppressors as they do not respect the views of the

oppressed and would not be willing to alter the current situation. Freire stated that, "one cannot expect positive results for an educational or political action program which fails to respect the particular view of the world held by the people" they are oppressing. Teachers can help their students break the cycle of oppression instead of offering just short-term fixes. They must work together with the community they serve to determine what is best, not dictating what they think is best for them. Students must own their own mind. They need to be able to recognize which ideas are not their own, and only serve to keep them powerless. I hope to provide spaces for students to explore these ideas, develop a critical consciousness and work in cooperation. But, this is only possible with educational spaces that are open to learning from past mistakes, and abandoning one-sided perspectives that hold students back. Many students speak in anger, recognizing themselves as the oppressed, and it is my goal to turn that anger into action—action which is not born from anger, but from critical reflection—action that does not seek domination, but liberation for all.

Defining the Problem

These experiences have led me to believe that one of the most influential things educators can do is be aware that their perspectives, bias, and little comments they make to students every day. I am upset that students who do not fit into traditional American culture (i.e. most often low-income students of color) are distanced from quality education, or even worse, removed from school for behaviors that are developmentally appropriate, yet misunderstood. While a teacher might believe they are just being realistic, helping a student find their path, or sharing humor; their comments stay with our young people forever and influence the ways that they see themselves and their futures. My thematic concern addresses the prevalence of deficit thinking in teachers (and the consequences of this mindset); and seeks to break away from traditional

thinking of what makes a student successful in an attempt to open up teachers to new ways of knowing the world, and engaging with communities.

In the following chapters I will attempt to contextualize deficit thinking based around race, language, and socioeconomic status as a result of poor teacher education and personal bias. I will attempt to offer programming for school districts to negate these thinking patterns. This investigation begins with the purpose of education and how schools seek to replicate dominant ideology through curriculum, discipline, and teachers. Demographic trends and alarming developments in teacher education will be explored as they relate to developing perspectives on race and culture. Once the cause of deficit thinking is identified, the effects of this mindset on student outcomes will be explored, from assumed tracking and lower critical thinking skill development, to increased discipline referrals. The larger impact of alienating minority students and other people of color from educational spaces will also be discussed.

From there, I will offer ideas around deschooling, and decolonial teacher education as a response to the context in an effort to address how educators can better work with diverse populations. Critical pedagogy will be emphasized as an approach to raise critical consciousness and cultural competency for teachers who represent the mainstream American culture and definitions of success. Again, traditional four-year teacher education will be criticized as alternatives to hierarchical structures of power and authority are recognized. Once other ways of knowing the world are seen as valuable, the focus will move toward how to acquaint new teachers with these alternative perspectives.

Before discussing workshops for teachers new to urban districts, culturally responsive practices will be explored as a way to deschool deficit perspectives and decolonize learning spaces. Additionally, the importance of culture, examples of it, and moments where

miscommunication occurs will also be addressed. Student empowerment as a result of culturally responsive pedagogy will be highlighted as an incentive for school improvement, along with strategies that teachers can use to bring the work into their own classrooms. I recognize that the deep divisions of America will make it hard for many educators to leave their comfort zones and change curriculum and language to be culturally responsive. This is why the final section will address place-based education for teachers as a way to get to know and adapt to the communities they serve. This adaptation seeks to extract knowledge from the community to assist all stakeholders in a school to improve student outcomes, while not colonizing educational spaces with westernized views of what is necessary to succeed. Participatory action research will be recognized as a strategy for these educators to enter into place-based learning, turning the teacher into the student and the community into an asset map. While these approaches may seem like a gigantic shift in many districts, I will highlight universities and community organizations as guides for this movement to deschool deficit perspectives.

Chapter 2

Thematic Concern, Conceptual Framework, and Definitions

THEMATIC CONCERN:

American education is thought to be an equalizing force, yet this public good yields dramatically different outcomes depending on what community a student is a part of. Teachers come into urban classrooms with assumptions that knowingly or unknowingly hold minority students back. While funding, curriculum, and hiring practices should all be investigated as a part of school improvement, the purpose of this project is to develop community-based onboarding workshops for teachers entering a new school district. The hope is that this teacher centered approach addresses a failure to provide equitable and culturally responsive education to minority students in a way that empowers them, their communities, while increasing empathy and lessening deficit thinking.

CONCEPTUAL FRAMEWORK:

1. Why are the educational experiences of diverse students often negative and what socioeconomic systems led to that experience?
2. How can a decolonial lens better prepare teachers to work with diverse populations?
3. How can culturally responsive practices work to deschool deficit perspectives and decolonize learning spaces?
4. How can place-based approaches be utilized as a form of participatory action research to create culturally responsive and critically conscious educators?

DEFINITIONS:

Constitutive:

Racism	A socially constructed ideology that "justifies the dominance of one race over all others and thereby the right to dominance" (Solorzano & Yosso, 2002, p. 24).
Critical Consciousness	Developing critical consciousness describes "how oppressed or marginalized people learn to critically analyze their social conditions and act to change them" (Watts et al., 2011, p. 44) To have a critical consciousness is to be aware of your relationship to systemic and institutional power primarily based on demographic groups you are a part of. (Lindsey, J. 2020)
Culturally Responsive Pedagogy	A student-centered approach to teaching in which the student's unique cultural strengths are identified and nurtured to promote student achievement and a sense of well-being about the student's cultural place in the world. (Lynch, 2012 p. 1) Gay (2010) defines it as teaching "to and through personal and cultural strengths, their intellectual capabilities, and their prior accomplishments" (p. 26). Culturally responsive pedagogy is premised on "close interactions among ethnic identity, cultural background, and student achievement" (p. 27), where students come to class already enriched with mastery of cultural skills through alternative ways of knowing (Sleeter, 2012, p. 565).
Deficit Thinking	A system of beliefs based on the idea that diverse students have social, cultural, and/or academic deficits that will hold them back from being as successful as students that embody traditional white, western, middle-class characteristics. Deficit thinking is "historically grounded in dominant classist and racist ideologies that frame oppressed people as deficient" (Patton Davis & Museus, 2019, p.122) This belief "holds students from historically oppressed populations responsible for the challenges and inequalities that they face, serving as tools that maintain hegemonic systems and, in doing so, fail to place accountability with oppressive structures, policies, and practices within

	educational settings." (Patton Davis & Musesus, 2019, p.199).
Decolonial Theory	A subsection of critical theory that seeks to challenge "monoculturalism and Eurocentrism in education" seen through a "coloniality of power...that comprises economic, epistemological, subjective, gendered, cultural, and ontological dimensions" that works to examine new, nonwestern, ways of knowing, in order to expand curriculum, definitions of success and knowledge, and the purpose of education. (Fregroso Bailon & De Lissovoy, 2018, pgs. 1-2). The purpose of decolonial theory is to empower and liberate minority communities from hegemonic ideologies of power that seek to keep communities from accessing resources that would disrupt that power, ie: education for liberation.
Participatory Action Research	"A process of systematic inquiry, usually cyclical, conducted by those inside a community rather than by outside experts; its goal is to identify action that will generate some improvement the researcher believes is important" (Hinchey, 2008, p. 4).
Learned Helplessness	When a person continuously fails at something, they start to believe they will never be successful. Kevin S. Sutherland and Nirbhay N. Singh (2004): Helplessness produces three deficits: (a) an undermining of one's motivation to respond; (b) a retardation of one's ability to learn that responding works; and (c) an emotional disturbance, usually depression or anxiety (p. 171). When teachers believe their students are not capable of complex work due to deficit thinking, students begin to internalize that belief, acting in a way that affirms the deficit perspectives of their teachers.
Ideological State Apparatus:	Institutions such as education, organized religion, and media that exist outside state control but which serve to transmit the values of the state, to interpellate those individuals affected by them, and to maintain order and cultural hegemony in a society (Althusser, 1970).

Minority	The primary definition of minority for the sake of this project is based upon race. Where the reference of minority students is most often referring to students of color. The purpose behind choosing the word minority to represent the group, rather than using people-first language, was to acknowledge the relevance of the work for students who may not identify as a person of color, but may otherwise feel like a minority in regard to their disability status, language, or socioeconomic status, etc. that may identify them as a student with deficits to their teacher.
Place-based education	"Immerses students in local heritage, cultures, landscapes, opportunities and experiences" (Promise of Place, promiseofplace.org). For the purposes of this paper, place-based education (PBE) refers to experiences for students of education (instead of K-12 students) to learn about the experiences of community members, students, alumni, and parents in an effort to better understand the challenges and successes of educating in that community. For that reason, the phrase "community-based education" may be used as a replacement. While there may be moments to engage with the neighborhood directly, the focus of PBE in this sense is to empower community members to educate educators (outsiders) on traditional ways of knowing, recognizing local expertise, and decolonizing discourse.

Chapter 3

The Narrative

Philosophical Positionality

Public education is often seen as an equalizing force and a way to obtain the "American Dream", yet outcomes vary dramatically across the country, often appearing dismal in inner city schools, where minority children are labeled "at-risk" just by being born there. While much of this disparity comes from differences in funding, resources, and a student's own socio-economic background, this project seeks to investigate the role of teacher education and training as a way to negate these disparities. The majority of educators in America are white females, who may experience a disconnect with racial and ethnic minorities in urban public school settings. My experience in Philadelphia high schools has led me to believe that this disconnect results in miscommunication, poor relationships, and high discipline referral rates. Combined, these outcomes represent why students were labeled "at-risk" and what their future might hold—low test scores, school failure, and increased dropout and suspension rates.

It is my philosophy that all students are entitled to an equitable, free education. Unfortunately, we live in a society where every student is not given the same opportunities, support and resources. When this experience is questioned, dominant perspectives have pushed the idea that some students are undeserving, violent and unwilling to learn. This perspective dehumanizes already vulnerable students while justifying the inequities that stem from racist America. James Baldwin (1963) spoke about the purpose of education being to create people who are capable of making their own decisions, who can question the universe, and shape their own identity. At the same time, society wants to create people who follow the rules, and are

willing to punish those who question the status quo. As members of a racist society, many teachers and school professionals have internalized the belief that historically disadvantaged students are just not cut out for school and that there is little teachers can do to intervene. In theory, teacher education programs should be designed in such a way that helps reveal this bias, but in reality most classes do not utilize critical perspectives.

It is important to recognize the role of the teacher training process as it is integral to upholding the values and mission of the American public school system. This system has evolved in such a way that exists to instill a basis of knowledge for the citizens, creating a standard for how to act in society. In order for this society to function smoothly, its citizens need to interact in a safe and productive manner. As a result of this need, schools have been seen as providers of a baseline moral education. Schools have traditionally prepared students for industrial jobs where skills like punctuality, silence, and obedience to authority figures is valued. This has led to rules in schools that encourage those behaviors, and has evolved in affluent communities to value critical thinking, creativity and innovation for the modern economy. However, teachers and administrators in non-affluent communities are consciously or unconsciously holding their students back from participating fully in the modern world. They do not provide a well-rounded and challenging curriculum due to racially biased beliefs about their students' intentions and potential. At the same time these educators often let the same bias lead to a disparity in discipline referral rates which can have long lasting impacts on student life. In "*A Talk to Teachers*" Baldwin (1963) shares that students are part of a country where anyone can be President, yet a student of color is led to believe that they are "assured by his country and his countrymen that he has never contributed anything to civilization" and that his value comes from his ability to play by the rules set by the white majority. While teachers are not solely responsible

for school failure, they are responsible for their own actions that can lead to it. Valencia (2010) discusses nine schooling conditions which play a significant role in reproducing school failure including: cultural exclusion, teacher student interactions and teacher certification. This section discusses how a teacher's bias, cultural understanding, and training can damage student outcomes.

Contemporary Teacher Education: Where it fails

Current teacher educational programs leave teachers out of touch with the realities of urban education and the struggles students face in a highly racialized world. This has created negative school cultures that have led to disproportionately high instances of suspension and detention, which contribute to the school-to prison pipeline representing poor student outcomes. These outcomes are a result of a system that is ill-equipped and unwilling to make changes for its students. Unequal school funding, lack of resources and punitive disciplinary procedures push out troubled students and result in the continued oppression of communities who are not able to gain the knowledge they need to break the cycle of poverty.

Former President of the Teachers College at Columbia University, Arthur Levine (2006), declared that the current teacher education paradigm is doing too little to prepare teachers for the realities of public schools. Research on preservice teachers is mostly confined to discussion of the experiences that they have with coursework, failing to follow them into the classroom causing current teacher education practices to fall short (Eckert, 2013). Christine Sleeter (2008) claims that most pre-service curriculum struggles with increased diversity in classrooms. The most influential experience of most preservice teachers is their student teaching experience. Sleeter (2008) is one of the critics pushing for more field work experiences, claiming that when limited to student teaching only, candidates can experience culture shock, and develop deficit perspectives of students based on their differences. Sleeter (2008 p. 1955) believes that

"Preparing teachers well means engaging actively with those communities, breathing life into democracy as a moral purpose of education". Unfortunately, many preservice educators are more comfortable on campus than in the communities they serve, which leads to a gap in understanding and possibly student achievement. Teacher education for creation of a democratic society demands preparation for everyday realities and complexities, content and professional knowledge, and dialog within communities. Teachers would improve their practice by studying these themes and analyzing how they approach race and discipline in their classrooms. In this modern age, with the focus on preparing teachers for careers that are as rewarding as they are challenging, it is possible to inform preservice teachers of these barriers before they enter classrooms—allowing them to interrupt systems of oppression and exclusion. Teacher educators must work to prepare teachers to act as agents of change in their communities, to not be blindsided by culture shock and deficit perspectives. Children embody Paulo Freire's belief that "We always live at a time of possibility and not of determinism" (1996). It is our job as educators to not let these inherently good children be corrupted by a system that seems to oppress them, and to remind them that they are part of a moment of growth, courage, and change. Education is an "investment in human talent, better relationships, democracy and peace" and that cannot be fully realized if only some populations are receiving adequate resources to invest in the next generation (Brown, 2015, p. 187).

Deficit Perspectives

Conversations involving race reveal how people of color are marginalized when educators are taught to believe that students of color have cultural deficits by racist administrators. This references a master narrative that the upbringing of minority students is not conducive to a rigorous education (Solorzano & Yosso, 2002). Teachers are taught that students

of color are "at-risk" or "disadvantaged"—a perspective which blankets students with preconceived notions about African-American culture (Solorzano & Yosso, 2002 p. 31). This idea continues to be cited as a leading cause of low socio-economic status and educational failure of students of color. This master narrative paints false pictures of minority student ability and has detrimental effects on learning opportunities. A trend amongst poorly-funded urban schools, most often attended by students of color, is that there are less high-level classes and less attention to the development of critical thinking skills. A report from the Education Law Center (2017) found that in 2014-15 across the state of Pennsylvania, only 58 percent of all African American 11th and 12th grade students "were enrolled in schools offering at least one advanced course" in English, social studies, math or science. On the other hand, 87 percent of white students were enrolled in schools which did offer at least one such course.

Teachers and students have drastically different life experiences which often leads to educator language that implies deficit perspectives about students in their communities. Poor students of color are often seen as lazy, defiant, or unskilled; and their parents as absent, uncaring or negative influences—both living in dangerous areas. This deficit mindset of ignorance and indifference leads teachers to not see the community resources available, not leverage supportive relationships, and alienate students and their families (Warren, 2005).

Research within the field of educational psychology reveals a myriad of reasons why some students receive better education than others. When we narrow in on the educational experiences of minority students and their teachers, sources point to a pervasive deficit thinking model of education, demonstrated through a lack of culturally responsive practices. This model has far reaching effects on student outcomes, motivation, and feelings of acceptance. Fortunately, the research shares multiple approaches to negate deficit thinking and improve teacher-student

relationships. According to Richard Valencia (2010), a former professor who has written over 5

books on the subject, the deficit model of thinking dates back to racism in the 1600's where a

student's school failure was believed to be due to internal deficits such as lack of motivation,

limited intellectual ability and language (cultural) differences. Valencia (2010) believes that

deficit thinking becomes the way that inferior schooling manifests and develops into standard

practice when working with minority students. These students are marginalized by the low

standards and expectations set for them. As their potential is misjudged, Sharma (2010) adds that

class mobility becomes limited, the status quo perpetuated, and failure outcomes are accepted as

normal. Sharma (2010) also shares that the teaching of minority students often consists of rote

lectures rather than group or project-based learning that incorporates critical thinking skills.

Valencia (2010) states that deficit models are based in compulsory ignorance laws meant to keep

enslaved people illiterate and therefore less likely to revolt. This can be compared to the lack of

critical thinking skill building that minority students experience today which serves to maintain

white hegemony. Zaretta Hammond (2015) in *Culturally Responsive Teaching and The Brain*

shares that teachers underestimate what minority or linguistically different students are capable

of doing by postponing challenging and interesting work in favor of mastering low-level tasks.

While this could be in part due to the pressure on underperforming schools to improve test scores,

it still does little to help student cognitive development.

Deficit thinking is not limited to just students, but can be directed towards parents and

entire communities. Hammond (2015), states that "deficit thinking defines students and their

families by their weaknesses rather than their strengths, suggesting that the weaknesses stem

from low intelligence, poor moral character, or inadequate social skills" but does not look deeper

to acknowledge institutionalized racism or systemic poverty (p. 33). Valencia (2010) adds that

cultural differences, seen as a mismatch between home and school cultures, can be observed in misunderstandings between students and teachers in verbal and nonverbal communications. Misunderstanding can lead to disciplinary action and students feeling like they do not belong and are not welcome at school. An example of this miscommunication is the use of indirect directives used primarily by white teachers that phrase a request as a question such as, "Do you really want to do that?" In this way, students are led to believe that compliance is optional, when to the teacher it is not (Hammond, 2015). Overall, deficit thinking offers an explanation of behaviors deemed dysfunctional while relieving the educator from responsibility to do anything about it. This greatly affects a students' motivation to succeed in school, and leads them to believe that they are incapable and undeserving of reaching goals even with effort. This creation of lack of motivation and low performance further fuels teacher deficit perspectives which perpetuates a cycle that will continue with new students and fresh educators each year.

Impact of Deficit Perspectives

Perhaps the most damning side effect of deficit perspectives working their way into classrooms, is the effect it has on the emotional well-being of students. More than adults, children are intensely aware of what others think of them but often lack the capacity to understand why someone doesn't like or listen to them. This results in feelings of guilt or shame about themselves or their communities. Sharma (2018) shares that students are cognizant of a teacher's deficit thinking toward them. Ipsa-Landa (2018) adds that racial gaps threaten students' sense of safety and school belonging; and teacher bias influences how they interact with students. Students might also internalize the educator's negative feelings about their potential, believing that they won't ever do well in school, or get to college—effectively eliminating their ability to overcome obstacles and making it seem like it is not worth trying. Hammond (2015) brings in

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the idea of implicit bias, the unconscious attitudes that alter the way we react to various groups, as a reason for teachers treating minority students differently. While teachers cannot always control or influence their students' primary needs of food, sleep, and housing, they can work to improve their ability to provide developmentally appropriate safe spaces in their schools.

The emotional toll of deficit perspectives is seen academically when the negative mindset students inherit from their teachers is applied to their school work and academic abilities. Conditions in the classroom greatly affect student motivation, as students are aware of microaggressions and negative interactions with their teachers (Ormrod et al., 2017). This is especially true for extrinsically motivated students, whose negative interactions may become a barrier to focus and learning. Hammond (2015) shares that after being labeled a slow readers, students experience frustration and shame leading to more off task behavior to which a teacher responds negatively, exacerbating the situation. In *Educational Psychology: Developing Learners* Ormrod et al. (2017) go into detail on how deficit perspectives effect student mindset and motivation by teaching students to be dependent learners and exhibit learned helplessness as a way to complete work. Ormrod et al. (2017) go on to explain that learned helplessness is a behavior that students exhibit when they are not encouraged to persist at tasks when teachers do not push them due to deficit perspectives. Over time learned helplessness manifests as underestimating one's own ability, avoiding challenges, and the creation of a fixed mindset where students do not believe they have the power to improve as a learner (Hammond, 2015). Another way learned helplessness manifests is through the creation of dependent learners who are unable to do complex tasks like analyzing without continuous support setting them at a disadvantage for work in high school and college. The fixed mindset and low motivation created

by teacher deficit thinking then becomes data that fuels deficit perspectives in schools and teacher education.

Deficit Discipline

Researchers in the field of educational psychology agree across the board that one of the best ways to negate deficit thinking is by getting to know students, their communities, and communication styles. Ormrod and others (2017) suggest that teachers can get to know their students by expressing interest in outside activities, which builds community and feelings of relatedness and respect. Student motivation increases when they believe their teacher cares about their individual learning, ability, and future success. Hammond (2015) wants teachers to be aware of nonverbal communications which can be up to 70% of exchanges. She shares that when behaviors violate cultural norms, people experience feelings of mistrust, distress and social friction, and then respond by acting disrespectful, offensive or hostile. This reaction is not just on the part of students but can be seen in teachers who feel their position or authority to be threatened. A young educator's advice for teachers struggling with defiant students, was that "no student is inherently defiant, there's always a reason for it". This advice implies that in order to work with difficult students, you need to know them and connect with them as fellow humans, not only as an authority figure (Personal Communication 2020). She encouraged other educators to connect with students on good days so to better connect with them in the rough moments, and shared that "discipline and relationships should be 80% proactive and 20% reactive". Sharma (2018) supports this educator when they write that the most important component of schooling is school based relationships.

Even so, what researchers are seeing in urban schools is a focus on strict, punishment-based discipline. Detention, suspension and expulsion have become the way schools deal with

any disagreement. With many of the young people of color I have worked with, they complain that they are always guilty. When students try to explain themselves, teachers claim that they are talking back or acting defiant, which leads to moments of frustration where teachers say, "I told you so". Michelle Alexander (2012) shares an important statement representative of racialized deficit perspectives in America:

> Throughout the criminal justice system, as well as in our schools and public spaces, young + black + male is equated with reasonable suspicion, justifying the arrest, interrogation, search, and detention of thousands of African Americans every year, as well as their exclusion from employment and housing and the denial of educational opportunity. Because black youth are viewed as criminals, they face severe employment discrimination and are also "pushed out" of schools through racially biased school discipline policies. (p. 199)

When children of color misbehave in classrooms, they are simply meeting the expectations of administrators and the community. It is not uncommon for them to be punished more harshly than their white counterparts as a result. The stress that is created through the idea that no matter how hard they study, they will remain suspects has been shown to be incredibly discouraging according to students. A student from Alexander's (2012) book is quoted saying "how can you tell us we can be anything when they treat us like we're nothing?" (p. 200). Often these students are told that they simply have to work just to avoid prison because educator deficit perspectives lead them to believe that's where they are headed. This threat is real as research has shown a connection between punitive discipline and involvement in the criminal justice system—a phenomenon known as the "School-to-Prison Pipeline". The New York Civil Liberties Union (2016) defines the school-to prison pipeline as: **"**a nationwide system of local, state and federal education and public safety policies that pushes students out of school and into the criminal justice system" (para. 1).

An example of the public safety policies that push students out of schools are zero tolerance policies. Zero tolerance policies in schools can be defined as harsh disciplinary policies that simplify complicated behaviors through strict rules that leave no room for interpretation or individual situation (Advancement Project, 2010). The lack of ability to interpret the policies according to past behavior works to erode democratic dialogue, which in turn could lead to increased negative behaviors and poor school culture. These policies offer little room for argument or circumstance and are often coupled with the use of surveillance and security personnel, which increases feelings of mistrust. When teachers are not able to consider the circumstances that lead to the unwanted behavior, adults involved lose the ability to solve the problems in the long term. Kupchik (2010) sees these policies in schools as a reproduction of existing social inequalities that have followed the rise of mass incarceration. The message sent by zero tolerance policies is that education is a privilege rather than a right, and can be taken away through misbehavior. Not only does punitive discipline like zero tolerance alienate students from their classes, it also increases the very behaviors it was designed to control. It creates a hostile school environment defined by a lack of trust and negative teacher-student relationships which can lead to increasingly extreme consequences (Shevalier & Mckenzie, 2012). A simple lack of understanding or clear expectations should not be confused with intentionally uncooperative behavior by the student, but often it is by these teachers who do not understand the cultural norms of their students, or possess deficit perspectives that lead them to assume the worst about a student's actions.

Marginalized students need better discipline, not more discipline. When students are pushed out of classrooms and vilified by their teachers, learning stops and does not resume until relationships are repaired if and when the student returns to educational spaces. I believe that

discipline should be an educational moment used to share why something was not appropriate and disrupted the education of all. How could the situation be solved in a way that improves learning and class safety going forward. Discipline should include cooperation between teachers and students and be restorative rather than punitive, taking into account all costs of the action. I also believe that discipline can be based in love, rather than power and authority. Discipline should be a reminder that teachers care deeply about the safety and learning of all students, rather than a show of authority. I cannot help but think of the times a student's behavior was blamed on the community, family members, friends, or even simply because they are a "bad kid". Educators in struggling schools quickly become jaded and numb to the struggles students are facing, or never showed interest in the first place. In these moments of discipline, the educators wanted more consequences and often did not want to work towards solutions within the school. They felt it was not their problem, or because they were too tired, or too busy to care. If educators were taught to care about individual student circumstances holistically, question behaviors, and be given the time by their administrators to reflect on trends, they might be able to work with students, not against them. This would help to find solutions that allow everyone to be happy, and struggling schools to move from sources of arguments and defiance, to useful pedagogical space.

Deficit perspectives are damaging to students' academic achievement and emotional well-being. If they influence teacher perspectives regarding discipline, they may also provide their students with an invitation into the school-to-prison pipeline, allowing what happens in classrooms to follow them for life. If the purpose of education is to provide opportunity, teachers must take every caution to protect their students from systemic problems that can entrap them in cycles of incarceration and poverty, the opposite of opportunity. In a world of human

capital, where a person's value is often decided by how they contribute to the economy, education is a way to self-invest (Brown, 2015). Yet, many teachers refuse to invest in their minority students of color who are assumed to not want or be worthy of an investment, which becomes internalized by those very students for generations. In my experience, just because a student is not motivated by the same beliefs as the teacher, does not mean they are not motivated or working hard in their own way. The following section focuses on ideology, perspectives and; why it is important for educators to recognize where their biases come from in an effort to negate the effects of those biases on their students.

Responding to Deficit Thinking Critically

Social change comes as a result of struggle, cooperation and solidarity among minority groups to overcome systemic oppression. I have come to learn that the systems of power in society work to keep the oppressed from the knowledge and confidence needed for liberation. One of the ways this occurs is through a school acting as an Ideological State Apparatus (ISA), subjugating the working class (which contains many oppressed groups) (Athusser, 1970). As an ISA, schools work to maintain current power structures through curriculum which affirms dominant cultural beliefs and controls the master narrative. This allows the ruling class to exert intellectual control through the control of the curriculum; and moral control through hierarchical power structures that keep the subjugated youth from questioning the status quo. In order to overcome this hegemony, academics and revolutionaries use critical theory to name the world around them. As Freire writes in *Pedagogy of the Oppressed* (1970):

> To exist, humanly, is to *name* the world, to change it. Once named, the world in its turn reappears to the namers as a problem and requires of them a new *naming*. Human beings are not built in silence, but in word, in work, in action-reflection. (p. 88)

In that line of thinking, students who are oppressed need to hear and interpret their own stories and must learn how to name the world for themselves by being critically conscious of the world around them.

Teachers can become change agents by utilizing critical pedagogy, which is a teaching approach that attempts to help students question and challenge dominant beliefs and practices in their lives. This approach effectively utilizes critical theory to awaken a critical consciousness in the student body. The purpose of critical pedagogy is to disrupt cultural hegemony and empower marginalized groups, such as students, in an attempt to dismantle oppressive systems of power and authority in their lives. Key elements of critical pedagogy are recognizing that knowledge is not neutral and that teaching is a political act. With that in mind, teachers must work towards democratizing education to allow for all types of knowledge (for example indigenous, or non-capitalist) to be a part of the classroom. The aim of incorporating new knowledge and student experiences into the classroom must be to empower young people through self-acceptance in order to work for change as an individual response to conditions that they have problematized in their own lives.

Overtime schools have become an extremely effective ideological state apparatus where the purpose has become maintaining power structures on behalf of the ruling class through replicating dominant ideologies (Backer, 2018). This is in great part due to the elitism of higher education and its ability to reproduce dominant ideology through teacher candidates that themselves have interpellated the beliefs of the deans and directors who are a part of the wealthy, educated, elite. There is little incentive for those in power to teach those seemingly below them about the ideologies and systems of power in place. This is where the need for utilizing critical pedagogy with teachers comes in. Teachers do the direct service work with students and have the

potential to intervene in systems of power, despite administrative control, but first need to be taught where to begin. All efforts should be made to improve teacher education regarding critical consciousness and social justice. A few suggestions will be made in this section of how to go about that. In order to address this problem of teacher education, or 'miseducation', the proposed exercise in the following chapter asserts that rather than addressing the academic hegemony in teacher colleges, individual communities can use critical pedagogy at the district level to deschool teachers of their deficit perspectives and offer them a reorientation to address community needs.

I am interested in how critical pedagogy can be used to develop a critical consciousness in newly hired teachers in an effort to improve cultural competence, erase deficit perspectives and improve teacher-student relationships. Many of these teachers are unaware of the challenges of working in an urban school and the lack of resources. Even in affluent districts, there are students who may be oppressed by racism, sexism, classism, etc. When faced with nontraditional (non-western) ideas, teachers may revert into an oppressive state by perpetuating dominant ideologies and stereotyping students. This can lead to the students feeling unwelcome at school and an increase in discipline referrals. If teachers are going to become change agents in their communities, and for their students, they must first become critically conscious of the changes that need to occur and how their biases hold them back.

Deschooling Teacher Education

In America, the neoliberal powers at be are focused on the reproduction of the ideologies of power, profit, and control to maintain a capitalist society. The schools teach children to believe in the "American Dream" while doing little to develop critical thinking skills. These schools silence creativity all while manipulating teachers to believe that their students of color

are not capable of the same caliber of work and are incapable of academic success. Increasing numbers of teachers are fighting against these dominant ideologies being reproduced in scripted curriculum as well as high stakes testing that does not serve their students. Many teachers in urban areas are disconnected from, or overwhelmed by, the needs of the communities they serve. In order to meet these needs, teachers must deschool themselves and their students from dominant ideologies in exchange for a real education (Illich, 1970). This section seeks to further explore the concept of deschooling along with approaches for deschooling teacher education such as decolonial theory. Decolonial theory is a framework that could assist teachers in unlearning systems of power and control that create narrow visions of what is possible for themselves and their students.

The concept of deschooling stems from Ivan Illich's (1970) book, *Deschooling Society*, where he discusses how citizens are "schooled" on how to act in a passive, civilized, "modern" aka 'Western, capitalist society'. He advocated for free thinking and questioning the purpose of education in society; sharing that people are dehumanized when they become schooled for the state and not themselves. Elizabeth Walsh (2020) shares that the concept of deschooling looks to reject state knowledge and connecting with those at the margins of society instead. These marginalized people are doing work for their community from within, with local or indigenous knowledge. Her example is that poor people are often blamed for their poverty as they have not modernized in a way that seeks material wealth. This perception of success and wealth are grounded in western colonialism. I am more interested in "academic colonialism" where histories and experiences are determined by those who have not lived it, which leads to one-sided truths that lack perspectives of struggle (Walsh, 2020). In universities, educational autonomy, that could negate state "schooling", is limited by a growing bureaucracy that seeks to keep its

position of authority and the system of power that maintains it—rejecting critical thought practices.

As a result, teacher candidates at colleges and universities are exposed to a narrow curriculum. One that is focused on child development and writing lesson plans in the proper format with little time for field experiences prior to student teaching semesters. Teacher candidates are schooled on how to teach the masses a state curriculum and how to keep kids quiet and listening; but not on educating them on how to engage with school communities, to advocate for their students, or to understand the role of the teachers union. They may know theories of development and knowledge construction but struggle to overcome their own deficit perspectives when they reach the classroom. Even if theories of child development would help teacher candidates recognize their bias, it is learned through an application of theory model where content is learned prior to field experiences (Zeichner & McDonald, 2009). Learning then happens in a vacuum, where teacher candidates are assigned to classrooms and they do not have opportunities to observe, practice, and receive feedback on the particular teaching practices that the state wants them to acquire (Personal Communication, June 2020).

By focusing so intently on child development theories and the impact of education on an individual student, McIntyre (2003) argues, preservice teachers receive a preparation program that, "does not reflect social reality and is therefore derelict in preparing them, regardless of race, culture, ethnicity, sexual orientation, and gender, to function in a culturally pluralistic and global society" (p. 37). These future teachers are schooled to confuse "teaching with learning" so that they may not realize how their teaching style and curriculum secure social relations and relations of production with single narratives, discipline and punishment (Illich, 1970, p.3).

Many universities pride themselves on being global, cutting edge, or service oriented. Yet, how many are working to address structures that limit human potential? Teacher education programs do not like to acknowledge the ugly truths of systemic racism and poverty that are barriers to children's success. New teachers come in with an image of their perfect classroom and how they are going to make a difference. This image is supported by professors and academics who continue to "school" them in believing that this is reality, even though they are disconnected from the frontline. This idealism hurts new teachers who are unprepared for realities of underfunded schools, which contributes to high turnover rates. Universities send these teachers often from rural and suburban areas into urban schools where it is easier to get a job, but they do not know the area, or may even be afraid of the neighborhoods their students come from. This leads community members to feel like teachers do not know them or their kids (Zeichner & McDonald, 2009). Predominantly white teachers are working with minority students and families on what they need to be "successful". This comes from having been schooled to believe in single perspectives of success, all without an awareness of community needs and challenges. These prospective teachers may even think if they do their job right, they will "save" their kids. However, the problems that torment urban schools are systemic: poverty, crime, and racism (McIntyre, 2003). While a teaching force cannot take on systemic challenges on its own, it does not prevent teacher education programs from revealing them and helping future teachers develop ways to consciously address them in the classroom.

New teachers need to enter schools committed to understanding the community they are working within. This work to understand communities and acknowledge different perspectives can begin during candidacy fieldwork. Teacher candidates should work with community leaders and parents who are the experts on what could best serve the community, its definition of success,

and the students in the community. Experiences like these could pull back the curtain, revealing systems of oppression and how teachers can act as an extension of them. This is where onboarding training for new staff in a district comes in. Unless they are brand new in the field of teaching, as new staff, they will be bringing their old perspectives and practices to their new school community. They may believe that it is 'their way or the highway', and be unwilling to listen to new practices or to the needs of their new community.

Urban teachers-to-be must understand how the schools in these communities have reached their current status and begin to think critically about their role in the system and how they can work with community members to create a system that meets their diverse needs. In the 19th century, education was largely decentralized, allowing for local control over curriculum and teaching methods that aligned with different cultures (Bernier, 2018); but, by the time World War II ended, a push for efficiency led to rigid paths for students that did not consider cultural backgrounds, needs and aspirations. Around that time, teacher education became more formalized and gradually led to the scripted curriculum and standardized methods we see today as education is divested (Urban, 2019). It is in this system that oppression prevails as students who do not thrive in the traditional mold may be labeled as lazy, defiant or uninterested in their own education. This is where decolonial theory can help these educators accept new approaches and begin to accept that they are potentially entering classrooms with dangerous biases and deficit perspectives.

Decolonial Theory in Education

Decolonial theory opposes pervasive monoculturalism and eurocentrism that has evolved out of colonial and post-colonial structures by rejecting Western epistemological hegemony (Fregoso Bailon & Lissovoy, 2018). Education and schooling are deeply connected to the

reproduction of the coloniality of power that degrades democracy (Quijano, 2000). The type of colonialism experienced in the Americas, as Tuck and Guishard (2013) contend, was defined by "dehumanization of other peoples and continues through white supremacy where white skin and ways of knowing are constructed as superior and normal" (p. 12). Teachers continue to 'colonize' minority communities by rejecting or punishing their cultural norms in favor of white and/or suburban ones that lead to epistemological hegemony and the destruction of alternative ways of knowing (that could be radical and dangerous to current power structures). A decolonizing pedagogy functions to transform how educators and participants think about relationships with others, and their relationship with knowledge (Lykes et al., 2018). By decolonizing our schools and educational spaces, we demonstrate to our minority students that they matter—that their stories, histories, and communities matter. We demonstrate our own humanity by recognizing the humanity of others. This mutualism allows students to "buy into" their education and the presented curriculum because it is representative of them and not solely of authoritative structures that seek to limit their potential.

For example, Medellin, Colombia became a site where decolonial theory came to life through community and youth activism with the Medellin Youth Network. The purpose was to create spaces of political education and criticism, while creating a sense of community, mutual aid and solidarity (Villa Holguin, 2015). The work of the group expanded in the 1990's and early 2000's through a network of neighborhood based groups and workshops that drew off collective experiences and non-traditional perspectives to "understand, interpret and transform social contexts", helping youth overcome adversity (Villa Holguin, 2015). The Medellin Youth Network expanded on the traditional roles assigned to young people during a time of curfews, raids, disappearances and executions that came as a result of state and cartel violence. If youth

were able to organize and create space to deschool during *that* time of upheaval, it seems as though the United States in it's own time of upheaval and protesting in the streets, could be a place for the next youth network. Young people are the ones who are going to have to live with the legacy of decisions made today, so it is necessary to include their perspectives while developing their own critical consciousness as educators. In order to achieve transformative action, according to the Medellin Youth Network, there must first be awareness and criticism of circumstances (Villa Holguin, 2015). I believe that most teachers have awareness of student struggles, but may not fully understand why their students are experiencing adversity, or what they can do about it.

In order to decolonize educational spaces, including teacher education, other epistemologies and experts need to be recognized. Teacher training is an important moment, as it is a moment of schooling or deschooling. Universities are where people learn attitudes, behaviors and how they understand society, but the privileging of white western "epistemologies, ontologies, and pedagogies is one mechanism for sustaining racism intergenerationally" (Lykes et al., 2018, p. 408). Due to the fact that the teaching field and therefore the field of teacher education is overwhelmingly white, ways that the field of education can address perceived challenges in schools while avoiding "academic apartheid" are through organizing with communities and engaging in participatory action research (Fregoso Bailon & Lissovoy, 2018). As decolonial theory is defined by accepting multiple, localized ways of knowing, educators must first get to know their communities in order to make alternative epistemologies available to their students.

The following section introduces the concept of culturally responsive pedagogy which is an approach that emphasizes a comfortable and academically enriching environment for students

of all ethnicities, races and beliefs (Lynch, 2011). In order to achieve a comfortable and

enriching environment, educators can draw from elements of decolonial education to accept

ideas from students that may be different from their own, but just as valid and worthy of

discussion. By keeping communication and idea exchange open, students of color are less likely

to be forced into narrow boxes of success and appropriate behavior. In turn, these students may

experience a more welcoming, supportive environment, where their actions can be understood,

and understood before punishment is dealt out. Ultimately, the goal of decolonial education is to

deschool teachers of their narrow, western view of success and who is an academic—allowing

for all students to be represented and respected in their classrooms.

Practices to Deschool Deficit Perspectives

> *"The student is giving you a hard time because they are having a hard time"*

That line was shared by a community resource coordinator at a charter school for 18 to

21-year olds in North Philadelphia. She had worked in the school for 10 years and was leading

professional development around dealing with challenging students through mentoring. The

primarily white staff at the school had gathered after increasing numbers of students had dropped

out and other negative behavior incidents had left staff frustrated and drained of energy. This left

the school with a revolving door for staff and left students not knowing who to turn to for help or

trust. This situation encapsulates my concern for American urban education. Minority students

experiencing high rates of poverty, who had been kicked out of their previous schools, sought a

second chance at a high school diploma (a way out) and were now struggling to balance school,

work, and potentially raising their own children. Here entered a troop of undoubtedly well-

intentioned educators, predominantly white, attempting to teach reading and writing, and give

students the support to stay in school this time around. There was a clear disconnect between the

student experiences and that of their teachers who did not live in the community. The school cannot be blamed for this disconnect, as most school of education graduates look like their teaching staff and lack the necessary cultural competence training. Also, they should not be blamed for the struggles the community faces, brought about by a history of racism, capitalism and neoliberalism.

Unfortunately, that North Philadelphia charter school is not the only institution struggling to mind the racial gap in education. Levine (2006) found that only 28% of principals felt that their teachers were very or moderately well-prepared to meet the needs of students from diverse cultural backgrounds. Christine Sleeter (2008), similarly found that as of 2006, the teaching force was approximately 83% white, and many of them brought "little cross-cultural knowledge" with a sense of, "unwavering ethnocentrism" to the classroom (p. 1949). This can result in the deficit stereotypes that lead to more discipline referrals and lowered expectations. At the same time that the school-age population is diversifying, the demographics of the already highly homogeneous teaching pool is static and so is their training. In order to teach children from diverse backgrounds effectively, schools need teachers who understand the importance of their students' home lives and community cultures through educational experiences, but also have the skills to positively interact with students from backgrounds very different from their own. Teachers who are knowledgeable about the ways behavior, language, learning and teaching are culturally bound, gain insights and become able to question how and why their own cultural frames of reference might contribute towards them misinterpreting students' interactions, communications and expectations. In order to meet the needs of their students and staff, schools must work in cooperation with communities to combat a history of oppression, and work to fill the cultural knowledge gap with understanding.

Michael Apple (2012), in *Can Education Change Society,* defined knowledge as being

unavoidably political as it is connected to the exploitation, domination, and subordination of

others. Apple pressures educators to think about access to different types of knowledge and

perspectives, as it examines whose knowledge is worthy of sharing and in what settings. Schools

often share the knowledge of the wealthy and powerful as those are the ones who can influence

curriculum which in turn keeps them powerful. But in Apple's piece, the task is academicizing

the political to not follow only one school of thought, like in decolonial theory, which could

allow urban students to feel more represented in their classrooms. He phrased it as an "act of

becoming" in which educational institutions become critical; analyzing knowledge in an effort to

teach in a way that empowers students and communities. James Baldwin (1963) further explains

how this empowerment is not just for students of color, but all members of the school

community:

> If, for example, one managed to change the curriculum in all the schools so that Negroes
> learned more about themselves and their real contributions to this culture, you would be
> liberating not only Negroes, you'd be liberating white people who know nothing about
> their own history. (p. 3)

Teachers must recognize that critical reflection and culturally relevant practices are not just for

students, as nothing should be done to or for them, instead with them, as a way for communities

to come together in solidarity around truth, humanity and growth.

In a different act of becoming, teachers need to become students again, and recognize

they are not experts on the life experiences of others. Writer and attorney, Bryan Stevenson, has

said that you need to "get proximate" to those who are struggling in order to change the world

(Carnegie Summit, 2016). Teachers are already proximate to hundreds of issues affecting today's

students, but often ignorant to the causes or their ability to intervene. They may experience

empathy, but there is a danger that when empathy doesn't go beyond the 'self', it fails to reflect

on the experiences and perceptions of others (Noddings, 2012). Once this ignorance is realized

by these teachers, critical reflection could occur that has the ability to interrupt educational

paradigms. A shift from education of the child to an education *for* the child and of their teachers,

that is conscious of internal biases, deficit perspectives and unique life experiences, leads to

improved outcomes for urban youth through higher graduation rates and lower discipline

referrals. Paulo Freire (1996), believed that teachers who do not take their own education

seriously, who do not continue to be students of the world, have no moral authority to coordinate

the activities of the classroom. Educators must remain students of the world—seeking to move

beyond eurocentric perceptions and biased views.

One of the ways that teachers can be 'deschooled' of their racialized deficit perspectives

and begin to approach knowledge and academic success through a decolonial lens, is by adapting

Culturally Responsive Pedagogy (CRP). This student-centered approach to teaching, developed

as a form of critical pedagogy in the 1980's as a critique of developing deficit paradigms (Lynch,

2012). It identifies students' unique cultural strengths and nurtures them to promote a sense of

belonging, and achievement. CRP is defined by a practice that "encompasses the social-

emotional, relational and cognitive aspects of teaching culturally and linguistically diverse

students" (Hammond, 2015). Gloria Ladson Billings (2009) who was pivotal in the development

of culturally responsive pedagogical framework, contends that it is intended to empower students

intellectually, socially, emotionally and politically by referencing skills and knowledge originally

developed in student home contexts. Sorbel and Taylor, as cited in Howard (2010), summarize

key principles grounding the research and theory of CRP:

> 1. An authentic and culturally informed notion of care for students, wherein their
> academic, social, emotional, psychological, and cultural well-being is supported
> and nurtured.

2. A critical consciousness and sociopolitical awareness that reflects an ongoing commitment to challenge injustice and to disrupt inequities and oppression directed at any group of people.

3. Disruption and challenging of the idea that Eurocentric or middle-class forms of discourse, knowledge, language, culture, and historical interpretations are normative. (p. 24)

While the focus in most CRP research is on the instructional dimension—where energy is spent on developing responsive curriculum and activities, I am more focused on the institutional and personal dimensions that address community involvement and individuals learning to become culturally responsive. It is my belief that if individuals are more responsive to the communities in which they work, the curriculum will follow.

Teachers who hold low expectations for their students, or believe that cultural diversity is a deficit to be overcome, have difficulty developing curriculum that is both culturally responsive and academically challenging (Sorbel & Taylor 2011). This is why I believe that the first step to becoming more responsive to cultures and communities, different from our own, is going through a process of identifying our positionality and epistemology. Why do we see some behaviors or expressions as/as not school appropriate and what is the purpose of those behaviors? If we send students to the principal's office, we must not only be aware of the consequences of that action, but also why we think the child should be sent there in the first place. Is it because they are bad, wrong, disruptive? How should a teacher define these broad terms? In the book: *For White Folks Who Teach in the Hood... and the Rest of Y'all Too: Reality Pedagogy and Urban Education* by Christopher Emdin (2016), there is an example of an African-American student that was told she was always late to class since she walked in as the bell rang; yet, she believed that she was on time since she was in the classroom. This sparked a conversation between the students and teachers about what being late means and how it was interpreted in different ways by different cultural groups. Being late to class might be a simple mark for

teachers to make, but it had lasting impacts on that student who felt she was being needlessly targeted by a teacher.

Examples like this remind us that we must recognize our bias and values in order to see how we interpret others. As Takacs mentions in his work, "By respecting the unique life experiences that each student brings into the classroom—we empower all students as knowledge makers" (2003, p. 28). This leads to collective understanding that may have benefited the teacher and student in the earlier example. As difficult as it might be to recognize, decolonial theory shares that teachers are not the sole holders of expertise, but potential students of the life experiences of others (Takacs, 2003). Students can become empowered when they realize 'only I have lived this life' seeing their opinions as something of value (Takacs, 2003).

It is imperative that educators be aware of metaphors and cultural idioms, used by the communities being served, to allow for the best possible communication between teacher and community. When there is miscommunication, students often get defensive feeling like they have done nothing wrong. Overtime, students begin to lose trust in the school's discipline if they feel they have not been heard or are being targeted; exacerbating conversations over conduct that can escalate to removal from the learning space. Research demonstrates that students who are suspended are disproportionately African-American. These students display "developmentally normative student misbehavior" that still results in removal from school, where their white counterparts are allowed to remain (Fedders, 2018 p. 876). This implies the need of culturally inclusive and culturally responsive teaching, along with in-depth analysis and reflection on community demographics; but most importantly, the need for communication between educators, parents, community members and students. It literally takes *a village to raise a child*, and educators must work to understand that village and become a part of it.

Strategies for Educators

In addition to building positive relationships with their students, teachers should utilize cultural knowledge to promote information processing using scaffolding. Both should result in a reduction of deficit thinking (Vasallo, 2017, Hammond, 2015). Additional ways teachers can reduce the effects of implicit bias are shared in Ispa-Landa's 2018 piece. She proposes using approaches such as perspective taking and individuating to mitigate disparities in discipline. She defines perspective taking as "intentional efforts to imagine another person's perspective"; and individuating as "deliberate efforts to focus on details of a person rather than their group belonging". This would also increase empathy, breaking down cultural stereotypes that might be used to inform deficit thinking. Teachers may think that a student is being defiant or is not interested in learning, but they must gain awareness of the problem before they can attempt to solve it. When you judge a situation without considering circumstances, it can lead to mistrust, increased discipline referrals, and damage a student's perception of school belonging.

Communities can develop counter narratives that resist deficit-informed research and methods that silence and distort the experiences of people of color in order to combat the effects of racism (Solorzano & Yosso, 2002). Teachers may support a color-blind approach claim such as, 'I don't see color; I only see students,' which again negates much of the individual's life experiences as a person of color—making students feel as though the teacher does not care about those experiences (Sorbel & Taylor, 2011). By bringing attention to lived experience, counter narratives exist to reject widely accepted, dominant narratives, *i.e., money is power*, that imply people in poverty have little ability to control what happens to them. Offering a positive alternative, such as a social media campaign, art gallery, or open mic night, allows voices traditionally silenced to work together to rewrite their stories and futures. These counter

narratives can then be used to implore officials to support struggling schools and break down the idea of cultural deficits and the lower achievement ability of minority students (p. 32). This strengthens traditions of social and cultural resistance while simultaneously exposing others outside the community to new possibilities and perspectives. While this is work "by the community, for the community", educators can create space in their classrooms and curriculum to cultivate counter narratives—inviting community members to share their work or collaborate with the school. Teachers who utilize culturally responsive practices, urge collective action grounded in cultural understanding, experiences, and ways of knowing the world (Sorbel & Taylor, 2011 as cited in McLaren, 1989, p. 117). The following section discusses place-based education as community-centered training for teachers as an opportunity to expose new educators to counter narratives before they enter classrooms.

Utilizing Place-based Approaches

Teachers like to think they sometimes spend more time with a child than their parents, but that child is part of a larger community that influences every moment of their past, present and future. This influence needs to be respected and utilized by all teachers. If teacher education programs wish to combat the deficit mindset and remain responsive to the needs of schools, they must work toward meeting the communities halfway (Guillen & Zeichner, 2018). Additionally, schools cannot create an educated population if teachers lack an understanding of their students' lives and meaningful relationships with their students' families (Warren, 2005). Current teacher education programs talk about educating the *whole child,* thinking about social-emotional needs, but does a *whole child* not mean their family and community? Students cannot learn well if their needs are not being met outside of the classroom. Educators need a better understanding of student needs in order to understand why they might exhibit certain behaviors, such as sleeping

in class or emotional outbursts (Warren, 2005). A socially and economically conscious approach to teacher education is necessary for new teachers which can, in part, be achieved through community and place-based education.

What is Participatory Action Research

In order to be culturally responsive, one must know the culture. The task for teacher educators, community members and school administrators becomes, "How can 'outsider' teachers get to know the heart of a community?" A way educators can apply decolonial theory, empower young voices and learn about the challenges their students face, is through engaging in Participatory Action Research (PAR). PAR is an equalizing approach to research that generates a subject-subject relation between the researcher and the other people involved in the research process; and, social action—with each party seen as contributors (Merçon, 2016). PAR has the potential to be a process of liberation realized through interacting with local knowledge and resulting in critical consciousness raising (Lykes et al., 2018). Developing critical consciousness refers to: "the ability to recognize and analyze systems of inequality and the commitment to take action against these systems", and is important for educators as it reveals what their students face day-to-day, and what they, as educators and school leaders, can do about it (El-Amin et al., 2017). Here, researchers and communities co-inhabit spaces that are open for collective thinking and praxis which have the potential to build trust among the members of the larger community in an effort to work in solidarity (Kohan, 2016). This is different from traditional social science research where students and their communities are objects to be studied rather than actors organizing the research process (Tuck & Guishard, 2013). Traditional research is often deficit-centered; defining a community by its flaws or damage instead of its potential or successes. Similar to culturally relevant pedagogy, PAR is grounded in the belief that people have "deep

generational knowledge about their everyday lives and that they have complex insights into the world and institutions they inhabit" (Tuck & Guishard, 2013 p. 15). Academics engaging in PAR, including teachers, usually start with the processes of listening, interviewing, surveying and using focus groups to help communities identify areas of concern (Tuck, 2009). Additionally, ethnographic, narrative, and oral history methodologies are resources through which participants, in this case community members such as parents and alumni, can understand and represent their lives; and, engage in self and collective reflection (Lykes et al., 2018). Out of the investigation and reflection, participants work with traditional researchers to co-create solutions and schools that benefit all people involved (McIntyre, 2003).

Why is Participatory Action Research Important for Educators

Participatory Action Research is particularly valuable for educators as it is a way for them to 'deschool' themselves and reframe what they know, and what they think they know, about teaching, learning and research. Teachers who believe their way of thinking is morally superior to those they plan on teaching, are inattentive to holistic perspectives that are based on the care of the whole person (Tuck & Guishard, 2013). Such holistic perspectives would connect students to school resources such as special education and counseling. I do not believe that any teacher goes into the field wanting to harm a child. However, bias, deficit perspectives and stereotyping that come from a lack of understanding often damage a child's perception of school, their self-esteem, and their willingness to try challenging work in the future. Some of these determinants may become permanent, fueling a dangerous cycle. As stated, these students are seen as defiant and academically stunted by their teachers, because of actions by a previous teacher. Teaching requires a position of openness to the "other" which can be developed when working cooperatively during the PAR process (Kohan, 2016). Unfortunately, "otherness" can

bring about feelings of fear in new teachers, putting them on the defensive that is observed

through top-down discipline and seeking control through positions of power. Urban youth are

most often associated with violence, crime, teen pregnancy, and overall being "at-risk'' even

though the same youth and their parents are wondering about the creation of safe neighborhoods,

good jobs, and effective schools (McIntyre, 2003). As can be observed in trustworthy researchers,

teachers take the time to grow an understanding of the sociopolitical context of community

realities, and nuances (Tuck & Guishard, 2013). In McIntyre (2003), PAR was proven to dispel

fears of working for inner city schools, questioning candidates' stereotypes that these

neighborhoods are inherently dangerous and to be avoided.

While PAR and other community-based, teacher education practices are far from

becoming standard in the United States, some professors and universities have made progress

and would be positive models for future programs. In Ellsworth, ME, McIntyre (2003), at

Hellenic College, connected with a local elementary school principal and her teachers. They

began to work with students that allowed for multiple cohorts of graduate students to engage in a

three-year project about how young people in poor urban areas navigate their lives. Elements of

PAR included: gathering information about the community, recognizing the young people's

concerns about school/community issues, creating group collages representing "community'',

taking walks around the neighborhood, and engaging in storytelling. They also designed a

community photography project that provided the participants with an opportunity to tell a

"visual story'' about their lives in an urban community. In order to allow for critical reflection on

the part of the graduate students, McIntyre (2003) encouraged her students to listen to session

tapes in order to critique their own involvement with the project—bringing light to the language

and bias they may bring into the work.

Incorporating PAR into teacher education programs will require department heads and professors to engage in work that is unfamiliar to them and to take time to organize proper networks and connections. Accessing community knowledge is possible in other, less planning-intensive, ways. A graduate course at Boston College combines a two-and-a-half day long "undoing racism" workshop, facilitated by a nonprofit from the deep south and a collaborative community fellow as a co-teacher (Lykes et al., 2018). The purpose of the course is to explore "nontraditional strategies for working with community organizations and developing analyses of social issues or challenges they have identified as repressive or marginalizing" (Lykes et al., 2018). Alternatively, a program in Washington State required teacher candidates to intern at community-based organizations, such as Boys and Girls clubs and the local YMCA. This served to deepen candidates' understanding of the lives and knowledge of children by expanding opportunities for seeing children as individuals (Zeichner & McDonald, 2011). This program allowed candidates to see learning occur in multiple contexts, mirroring take-aways from PAR projects. Similarly, Sacramento State realized that its program was disconnected from the realities in schools and created the Urban Teacher Education Center (UTEC) as a response. The center was based out of a local elementary school, and worked to consider how people in the neighborhoods might take a racially, economically and educationally marked view of its preservice teachers and faculty—distinctly aware of its outsider status (Noel, 2011). The center operated on a "theory of presence" where faculty and teacher candidates needed to spend time in a community to get to know it (Noel, 2011). Actions that fit into the "theory of presence" were: helping to expand a community mentoring program; having coffee with parents dropping off students; serving as unofficial crosswalk guards; and, organizing book exchanges for parents and students. The UTEC allowed for a more personal way to connect with community members and

see them as fellow humans instead of people to be "saved" or studied. These programs

demonstrate that it is possible to respectfully and responsibly engage with communities in a

variety of ways, while still working to expand the critical consciousness of preservice teachers. If

candidates are able to practice critically engaging with communities in a participatory manner,

they will seek the root causes of oppressive structures through which communities have been

silenced. If they work in-hand with those who are organizing toward social change, then they

will be able to go beyond surface-level naming and categorizing of issues, problems, or deficits

in marginalized populations (Lykes et al., 2018).

Participatory Action through Place-Based Education

The examples above focus on participation in a community through the university, but I

would like to argue that the university is not necessary, and that the community itself, can

become the teacher. The educational non-profit, Promise of Place, defines Place-based Education

(PBE) as an approach that immerses students in local heritage, cultures, landscapes,

opportunities and experiences—that also emphasizes learning through participation in service

projects for the local school and/or community. Gregory Smith (2002), a professor of education

at Lewis and Clark University, shares that PBE can adapt to the unique characteristics of a

community and work to overcome disjuncture between school and student lives. While I do not

plan to introduce a place-based model for K-12 students at this time, I believe the same

principles can be applied to teacher education as it could engage education students in

identifying community concerns. This is an adapted model that creates a solution through

induction of educators into community processes and decision making, rather than distancing

themselves from the community through participation in traditional structures of power and

authority of Universities (Smith, 2002). Examples of community-based experiences in preservice

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teacher education are: working with community agencies, offering tutoring or working as participant-observers in a community study (Sorbel & Taylor, 2011). Getting Smart (2020), an educational design firm, shares that the goals of place-based education should be to impact communities, increase student and teacher engagement, and boost academic outcomes. If met, this would result in higher teacher retention, higher graduation rates, and community revitalization, thanks to successful schools bringing wanted attention and support for an area.

As place-based education encourages engagement and authentic relationship building for teachers and their students, teachers must challenge their assumptions of culture and move beyond the inner-city stereotypes. According to Harvard professor Mark Warren (2005), school initiatives that include the community can help disrupt these stereotypes by fostering parental and community participation in education and the work of schools. New teachers must recognize that sometimes their students are not just *giving them a hard time*, they are *having a hard time*, and blaming the child or their parents is not a solution. Humans *are who they are* because of the situation they are in. (Gruenewald, 2002). If new teachers want to address the whole child, they must also address the situation the child is in and utilize all available resources—including parents and the community. Gruenewald (2002) connects critical theory to place-based education by sharing that critical pedagogy must address the specificities of the experiences, problems and histories that have led to the oppression of many urban communities. All teachers must understand the geographic situationality of the community they serve in order to move away from deficit language and towards language of possibilities that can empower students and their communities to do the same. If educators only address problems within schools and if they are unaware of the challenges of the community, they will not be successful. The success of a school

is codependent on the success of its surrounding community, both socially and economically (Warren, 2005).

The problem with place-based approaches is that they are focused on ways in which teacher education can be altered. The system of teacher credentials cannot be completely overhauled due to licensing, other college course requirements and time restraints. An area that could be improved is field experiences, prior to and during student teaching. Fieldwork needs to move from mere observations to meaningful interactions. Historically, there has been support for community-based learning and field-based experiences for preservice teachers. The 1948 Flowers Report, by the American Association of Colleges of Teacher Education, stated that teacher education experience should also be in the community to learn about and utilize community resources and break down barriers between school and community. In 1964, the Association for Student Teaching asserted the importance of teachers knowing and using the community and its resources. By 1969, The American Association of Colleges for Teacher Education's Institute for the Advanced Study of Disadvantaged Youth, suggested that communities be included in teacher education programs by sharing responsibility and operating programs in schools, stressing the value of local knowledge. The same group, in 2010, reported that rigorous clinical practice was linked to student achievement, teacher retention and an overall sense of preparedness (Waddell & Vartuli, 2015). While not clinical, the proposed workshops in the following chapter will provide an opportunity to engage with communities directly and gain a better understanding of what they can expect when they step into their classrooms.

As mentioned earlier, universities and other teaching programs are limited in scope as they are limited to the communities in which they exist. Accordingly, there must be a shift in accountability of community understanding to the hiring district who is closely connected to the

community and would be able to host these workshops as a part of their own new employee orientation. Place-based education in teacher education, only helps future students if done effectively, and may become merely a passing fad if teachers do not buy into the process. This is where the following workshops and school-wide reflections come in. By addressing the current school climate and trends in teacher perspectives, schools can provide relevant professional development—designed by the community with their knowledge of what works and what has failed them in mind. Education is not a quick fix and administrations must consider the many stakeholders—parents, students, community members, and local businesses. Currently, many stakeholders' voices are absent. A community developed workshop would allow community members to embrace their schools and have the faculty of the school learn to recognize and support the needs of the surrounding community (Villiani & Atkins 2000).

The world of education is rapidly changing as schools adapt to virtual learning, hybrid schedules, and rewriting curriculum. This is a moment of opportunity to address deficit thinking in a variety of ways. A more flexible and creative style of education means that teacher education can adapt as well. Virtual platforms are increasingly accessible for the community allowing more voices to enter conversations around race, class and school culture. As school districts hire for new positions, they have the opportunity to create new standards on how they wish to train their teachers. This opportunity comes when traditional university education proves to be insufficient or when staff is well intentioned, but needs to be deschooled to better adapt to a new community. As new teachers come into the school with the right training, determined in conjunction with school leaders and community members, a new culture of acceptance and celebration of identity can be formed. The next chapter poses methods for how to enrich teacher

education through an onboarding process so that it empowers minority students, rather than alienating them.

Chapter 4

Design

Purpose

The following workshop series seeks to develop critical consciousness in educators who are new to the Philadelphia School District. While I do not work for the School District of Philadelphia, I currently live in the city, and have worked with a variety of schools that serve its population. My experience with students who have been pushed out of Philadelphia schools leads me to believe that changes to teacher training will have the greatest impact in the shortest time. Administrators do not have complete control over finances, local culture, or curriculum; but they do control who they hire and must provide professional development over the course of the school year. These two elements allow them to build a critically and culturally conscious teaching force if they choose to invest in this process.

While university-based education for teachers could develop the same skills, I have found that these preparation programs fail to address concepts of diversity with their students. These programs also fail to account for systemic challenges that come with teaching in diverse urban areas. More importantly, pre-service educators are not pushed to think critically about the system they are about to enter, which allows them to carry bias into their classrooms to their students' detriment. Each school district has its own challenges and triumphs, but what works in one place, with one set of students, could be the exact opposite approach necessary for others. If a pre-service teacher, or any teacher who isn't from Philadelphia, choses to teach there, they could be dramatically unprepared.

These following workshops were designed with the purpose of disrupting deficit perspectives and developing a reconstruction model of teacher education that works to create a socially just society. This will be achieved through recognizing that values and systems of belief are socially constructed and therefore can be perceived differently by individuals. This program seeks to provide tools for teachers to become critical of their world, and develop skills to change it by recognizing where their beliefs come from, and how these beliefs can be oppressive to others. Becoming conscious of their place within the greater social world, teachers engage in the process of reconstructing their education by investigating new ways of knowing the world around them. This allows them to learn from those who are working to overcome barriers that have instigated the original deficit perspectives. While the hope of this project is that it can be replicated in other communities, the focus of the curriculum is to widen a teacher's understanding of the Philadelphia community by experiencing the community through the eyes of the people who live there. The resulting experiences are going to be defined by the participants' willingness to engage in change. This project will evolve over time as community goals shift as a result of working towards a collective critical consciousness.

More specifically, this series is designed to challenge the dominant narrative that black and brown neighborhoods are synonymous with poverty and poor academic outcomes. These neighborhoods are victims of deficit thinking articulated well by Solorzano and Yosso (2002):

> The standard story infers that communities of color and working-class communities may be more accustomed to violence. The silence within statements about "good neighborhoods" and "good schools" indicates racialized and classed dimensions underlying "standard" understandings of these communities and schools. Within the silence, one may note negative stereotypes reinforcing images of "bad" neighborhoods and "bad" schools. The unspoken discourse is that White communities are "good" communities that house "good" schools, and these "good" places do not experience such tragedies. "Other" communities, "colored" communities, or those "bad" communities are the ones who experience such events. (p. 29)

By drawing from the culturally responsive and community-based pedagogies in my previous chapters, I seek to utilize experiential and cooperative learning to help new hires recognize their bias, systemic or not; and what to do about it, before they impact Philadelphia students. Overall, the teaching force in Philadelphia District and charter schools is 70% white and 23% black, which does not reflect the students they serve which are closer to 15% white and over 50% black (Liu, 2018). This means that these teachers are not coming from the community, regardless of the institution that granted them their teaching credentials; and are not familiar with the customs of their kids leading to misunderstandings, conflict and underestimating student abilities. In order to prevent these negative outcomes, I will be drawing from a decolonial perspective that will force participants to confront their bias; and reexamine their definitions of success, culture, community, and ideal classroom management. By redefining these elements of schooling, students can be better understood and represented by their teachers. This will be achieved through discussion and small group activities that allow participants to be both vulnerable and reflective.

Theoretical Perspectives

My project is shaped by a variety of perspectives thematically and that continues into the curriculum theory influencing this work. I question the motive of traditional curriculum theory that centers around the question: "What are the most important aspects of our cultural heritage that should be preserved and passed onto future generations?" Yet, no one is asking, "Who gets to decide what is important, and for what purpose?" This approach silences minority groups whose traditions and beliefs are not seen as valuable to the majority. It is the same trend that perpetuates deficit thinking by not making space for alternative ways of knowing, speaking, and acting. My curriculum rejects traditional curriculum theory by providing space for many voices

and asking participants to question where their beliefs came from; in addition to questioning the beliefs that are perpetuated by the traditional curriculum they teach. The hope is that teachers can become more than just facilitators of the "banking model of education" coined by the influential philosopher, Paulo Freire (1970), that encourages rote memorization of standard curriculum; instead, to inspire them to adapt their curriculum to fit the community in which they work by including multiple epistemologies and community resources.

While the proposed workshops reject traditional curriculum theory, they embrace the ideas behind experiential curriculum theory. This non-authoritative approach, influenced by the work of John Dewey, provides for the growth of human experience by contributing to both an individual's intellectual and social development (Posner, 2003). By providing academic research along with social experiments around privilege and community, my curriculum seeks to provide a learner-centered environment where critical evaluation attempts to foster growth of the individual. Each activity offers an opportunity to evaluate personal beliefs and growth, instead of seeking single answers. There will be an emphasis on cooperation between participants and community members as personal life experiences are used to demonstrate how perspective and personal bias are formed.

The primary curriculum theory driving this work is critical reconstruction which asks the question: "How can the curriculum become a tool for addressing the social, economic and political relations among people?" The purpose of education within this theory is for all students to become critical of the world around them, finding liberation and seeking it for others. This is achieved through reflection, political awareness and developing a sense of ethical responsibility. In response to these elements of critical reconstruction, my curriculum provides participants the opportunity to reflect individually and as a group. They will gain political knowledge on topics

such as race and culture, through analyzing the history of their community and exploring their ethical responsibility as educators.

Aims, Goals, and Objectives

The purpose of this curriculum is to develop critically conscious educators that are responsive to community needs. This is in response to the societal goal of developing a more equitable system of education through the reduction of bias. This goal recognizes that white middle-class students, representative of Western cultural norms, have better educational outcomes than students of color, low income students, and students who are otherwise culturally and linguistically divergent. This disparity is demonstrated by lower graduation rates, lower instances of seeking higher education, higher numbers of discipline referrals, and disproportionate representation in special education classrooms. Schools that serve these populations are often characterized by low teacher retention and lack of resources (including additional programming such as AP classes, arts classes, and afterschool activities), which contributes to negative student outcomes. While there are many factors that contribute to these outcomes, this curriculum seeks to reduce educator bias to define students by more than just negative outcomes—decolonizing the student's narratives and allowing them to avoid overcoming an additional barrier of unreasonable educator expectations.

The administrative goals for this curriculum are to increase both teacher and student retention while also reducing discipline referrals by fostering positive relationships that are centered on understanding and common goals. An additional administrative goal, that can be met by long-term implementation, is for all students to graduate after engaging in a challenging, culturally-relevant curriculum—feeling supported by the majority of educators they worked with. This is a long-term goal, as it requires a majority of teachers to go through the process of

developing emotional and critical consciousness while adapting their curriculum so that it is culturally responsive. This administrative goal may be possible to reach if this curriculum is built upon with continued professional development in culturally responsive pedagogy.

In response to the societal goals and administrative aims, the educational aims, or expected life outcomes as a result of this programming, are: the development of critical consciousness; respect for diversity; and a commitment to life-long learning. These aims would be defined by a questioning of systems of power and their development; a school culture of acceptance and pride in individual stories and experience; and, educators who acknowledge that in order to respond to student needs, their role is to be a teacher-learner. This allows them to recognize alternate epistemologies and ways of interacting with the world. The educational goals that would help the participants to reach this educational aim would be to increase feelings of compassion and empathy; and awareness of self and power structures that affect the local community. The development of critical thinking skills, in addition to respecting and considering diverse perspectives would also be achieved. The learning objectives of the curriculum are:

1. Identify deficit perspectives and what perpetuates them.
2. Recognize personal positionality and begin working on ways to negate deficit thinking.
3. Define culturally responsive pedagogy and be able to identify spaces to incorporate it into personal praxis.
4. Begin the process of becoming a community "insider" by exploring community assets and connecting with community spaces and leaders that contribute to students' lives.

The target audience for these objectives are teachers who are new to the community in which they plan to work—in this case Philadelphia. For example, teachers who just graduated from college; someone who has relocated for a position; or even a teacher from the suburbs who seeks a position within the School District of Philadelphia. This curriculum would be best if implemented by a district for all of its newly hired teachers—assuring them a base understanding

that will help them to develop a consistent culture for their students. This curriculum would also

benefit other districts who are going through demographic shifts such as gentrification and

immigration, where teachers may become out of touch with cultural norms and best practices

during such shifts.

Frame factors that shape these elements of the curriculum are primarily cultural—what is

worth knowing is going to be heavily influenced by community participation. The Philadelphia

School District would have to do some community outreach and connect with parent

organizations to allow this program to be successful. Additionally, the political will of the

district to invest in the critical consciousness of its educators will be a major factor. The will of

current teachers and their administration will also be questioned, as this work is not sustainable

without support across the board. Even with consistent support and the buy-in of teachers,

professional development for current staff should also be enacted to create a cohesive culture.

Even if they want to adapt to the needs of the community through critical reflection;

organizational factors such as discipline policies, funding, and making time for state-mandated

training may limit the scope of the project.

Content & Method

The first topic addresses the purpose of education, engaging participants in conversations

around who has designed educational systems. From there, the concept of who is rewarded, or

not rewarded, will be explored as it relates to ideologies of success and appropriate behaviors.

Participants will be asked to reflect on what brought them to Philadelphia, including their

educational philosophy, experiences, and goals. This opening topic for reflection will also

include listening to student and community voices around *their* experiences within the school

participants are about to teach in. This exercise prepares participants to confront stereotypes and

bias in their work. The second essential topic is perspective and privilege, where participants will be asked to confront their privileges, ideologies and previous deficit thinking. Once these ideas are identified, the effects on students will be discussed—before engaging in scenarios to identify alternative ways of interacting with students that do not perpetuate deficit thinking.

In an effort to help disrupt deficit thinking and offer tools to participants, the third essential topic is: "culture as an asset not a deficit" –which seeks to tell the "lion's story" through healthy racial storytelling and introducing culturally responsive pedagogy. The power of relationships and the importance of responsive practices will be highlighted in this section with videos, readings and direct instruction. The final essential topic is: "pedagogy of place" –which focuses on connecting teachers to the community and building positive relationships within it. This topic will be focused around moving participants from being outsiders to being community insiders with community voices at the focal point; and experiential learning opportunities such as a community walk. After all topics, the work will move towards reflection and planning on how to keep the work moving with support during the school year with resource sharing and mentorship.

The factors that frame the content of the workshops are temporal, physical and cultural. The temporal factors include how much time the district is willing to allow; when people are hired; and what happens when teachers are hired mid-year. If people are hired for teaching positions last minute, or during the school year, the depth of the workshops might be limited by other onboarding requirements. Physical frame factors are centered around the district being served and if the district is as expansive as Philadelphia, not all elements of the community can be addressed without breaking down the trainings into building-specific experiences. In addition, what is observed on the community walk will frame discussion—providing a different

experience depending on the neighborhood explored, and therefore acting as a frame factor. Other activities, such as the privilege walk, on day 2, will require a space big enough for participants to spread out. The last frame factor is cultural, as much of the experiential learning is based around interactions with the local community. If different members of the community participate each time, or refuse to participate all together, the experience will shift. The task of the administration is to develop positive relationships with community stakeholders prior to implementing these workshops, allowing all voices to be heard. These workshops are just one opportunity for individual schools to improve outcomes for their students, and requires commitment from administration across the board to make this program successful.

Organization

This series of workshops is specifically for teachers who have been newly hired within the Philadelphia School District. While this could be a very diverse group, it will primarily be attended by white, middle-class women who are the dominant demographic in the teaching field. Currently, Philadelphia School District teachers are 70% white. Teachers who self-identify as from the Philadelphia community are still expected to participate, but will be asked to think about how their training and curriculum is biased and perpetuates the status quo—rather than focusing primarily on their positionality. They are welcome to bring their own experiences as a student into activities, but not expected to speak for the community or be put on-the-spot; as individual experiences are drastically different from family-to- family, and neighborhood-to-neighborhood. Instead, alternative community voices will be included to address that concern.

The mandatory nature of this workshop series, as it is suggested to be part of the Philadelphia School District's onboarding process, allows for a linear approach to content. The content of the first day will prepare participants for the following day's discussion, providing

language and allowing teachers to look deeper into their roles in the following three days. While the content will be portrayed in a linear way, the media structures will be convergent with all resources—supporting the common goal of critically conscious teacher education to disrupt deficit thinking. While some may emphasize race, culture or community, all support the need for compassionate, racially-literate teachers who are involved in and trusted by the community. Additional frame factors to consider in regard to program structure are organizational to assure that the right applicants are attending all four days of the workshops as part of their onboarding process.

Curriculum Design:
4 Day Workshop Series in conjunction in Philadelphia School District New Hire Orientation

Workshop Objectives:
Develop critically conscious educators, equipped with the skills and cultural competencies necessary to provide an equitable educational experience for diverse learners in Philadelphia:
1. Identify deficit perspectives and what perpetuates them
2. Recognize personal positionality, and work to negate deficit thinking within it
3. Define culturally responsive pedagogy and be able to identify spaces to incorporate it into personal praxis (curriculum, classroom management, etc)
4. Begin process of becoming a community "insider" by exploring community assets and connecting with community spaces and leaders that contribute to student's lives

Schedule:	Key Ideas:
Day 1: Education	**Purpose of Education, Bridging and Breaking, Meeting our Students where they are at**
Day 2: Perspective	**Privilege, Deficit Perspectives**
Day 3: Community	**Community Assets and Challenges**
Day 4: Culture	**Cultural Literacy, Culturally Responsive Pedagogy and Restorative Practices**
Single Day Version	**Bias, Culture, Learning**

Day 1: Purpose of Education

Objectives:
Participants will explore the purpose of education and how their personal beliefs influence that purpose.
Participants will use the concepts of breaking and belonging to explore their role in education and society.
Participants will seek to understand student perspectives and challenges at the national and local level.

Essential Questions:
How would you explain the purpose of education in society?
Why do some students succeed and others fail?
To what extent can teachers assist students in overcoming obstacles?

Materials/Resources:
- James Baldwin- A Talk to Teachers (Appendix A)
- Bridging: Towards A Society Built on Belonging video https://youtu.be/MZjSsuz1yfA
- Bridging and Breaking Framework (Appendix B)
- Philly Student Experiences (Appendix C)

Procedure: 4 hours
Introduction: 30 minutes
- Welcome, land acknowledgement (Lenni Lenape) (5 Minutes)
- Ice Breaker: Knowing the Community: Sharing Activity (15 minutes)
    Objectives:

    - (1) Participants will learn the names of each person in the class, group, or community, as well as something about each person's background.
    - (2) Participants will have a greater understanding and appreciation for the diversity within the group, while realizing that they have things in common with some of the people from whom they might have felt most distant.

    Activity Description:

  - Participants should sit in a circle for this exercise if possible. The facilitator should hand out a list of items for each participant to share with the group. Items could include name/nicknames, ethnic background, where they are from and where their parents were born, which generation they represent in the U.S. for their family, and one custom or tradition their family practices.

- Before you begin the exercise, instruct the participants to identify one or two people in the group who they do not know and to think about what answers they expect from those people. This part is not to be shared among group members, but can help people realize how they formulate ideas about people based on appearance.
- Each Participant will have a minute to share. Once everyone has had an opportunity to share their information, ask the group for three things that they have learned from the exercise.
- Share that this week is about looking beyond first impressions and getting more comfortable with issues of identity, diversity, privilege, and race.

- Establish Community Agreements (10 minutes)
    - Participants will work together with facilitator to collaboratively establish expectations and behavior norms for the space such as:
        - Take Space and Make Space in Conversation
        - Assume Positive Intent – not everyone comes in with the same set of experiences and knowledge, so assume that people have good intent. Please have positive intent yourself, and be accountable for the impact of your actions and words as well.
        - Seek to understand, then to be understood
        - Recognize that we all carry wisdom
        - use "I" statements – speak from your own experiences rather than generalizing

Activities: 3 hours/180 minutes
1. Purpose of Education Discussion, First in small groups (approx 5) then in large group
    - Questions:
        - Why did you choose to work in education—what should the purpose of education be—what IS the purpose?
        - What ideologies and systems do schools perpetuate? What does that look like for different groups?
        - Who does education reward and what does it mean for those who aren't rewarded?
        - Define what makes a good teacher, what makes for a bad teacher, what about good/bad students? Where do these beliefs come from?
        - What brought you here to Philadelphia to teach?
        - Have participants write down their responses to the following two questions as they will reflect on them later in the week:
            - What beliefs are we entering the school with?
            - What do you know about your school/neighborhood already?
2. Bridging and Breaking (50 Minutes) from Haas Institute for a Fair and Inclusive Society
    1. Show film:https://youtu.be/MZjSsuz1yfA (5)

2. Share the definitions of Breaking and Bridging with the group and how these ideas connect to the work we will be doing this week to connect with the local community in an effort to better serve them. (10)
    a. Breaking:
        i. Pulling away from other groups in ways that make it easier to tell and believe false stories of "us versus them"
        ii. To initiate or foster practices that reinforce othering and dehumanizes a manufacture "them"
        iii. A manufactured or manipulated inter-personal and/or structural response to a perceived "Other"
    b. Bridging:
        i. Relating to other groups based on deep listening, empathetic space, and recognition of suffering
        ii. Rejects that there is a 'Them' while recognizing our unique differences
        iii. A strategic or intentional response to reject Othering Role of stories and cultural narratives in bridging and breaking:
        iv. Narratives of shared humanity, optimism, opportunity, and inclusion can help counteract the fear and angry populism we see today—which have grown out of widespread "breaking" stories that warn of a dark and scary future or an untruthful and sentimental historical past.
3. Ask group reflect on why they believe individuals, leaders and structures of power in society break in moments of change (10)
4. Distribute the Bridging and Breaking Frame chart. (25)
    a. Explain the strategic, structural and interpersonal mechanisms of bridging and breaking
    b. Discuss moments where participants can bridge or break in their work
    c. Identify moments in their past where they wish something went differently
    d. Ask participants to think where you have been perceived as an "other" before, what did that feel like?
        i. How will you work to bridge towards that community? The community you plan to work in?
        ii. What would be your first 3 steps towards bridging?
        iii. What new understanding or information might you need in order to embody both the spirit and skills required of bridging?
        iv. Do you believe there are appropriate moments or situations in which bridging may require a "pause"? When and how?

Break (10 Minutes)

3. Vulnerable Student Voices (40 Minutes)
    - What I wish my teacher's knew video https://www.youtube.com/watch?v=8pcKbf_vpHg (12 Minutes) (+ 10 minute discussion)
        - Share gut reactions
        - Discuss themes of: Connection, Complexity, Reflection

- "A student that is connected is a student that can learn" - How are students connected or disconnected to teachers/school/community?
- Share Philly specific examples of student experiences (Appendix C) ((5 minutes, 15 minute discussion)
  a. Discuss: what we can control, what we cannot control, and how we may respond to these situations if they were to happen to us.

4. James Baldwin- A Talk to Teachers (40 Minutes)
- read individually
- Group debrief with Discussion Questions:
  - What are your thoughts about the following quote? What do you think Baldwin meant? How does this connect/disconnect with your own experiences in school? "*One of the paradoxes of education was that precisely at the point when you begin to develop a conscience, you must find yourself at war with your society. It is your responsibility to change society if you think of yourself as an educated person.*"
  - ***Baldwin writes very specifically about the experience of Black Americans. How do you think the experiences of other non-dominant people or groups resonate with what Baldwin has to say in his Talk with Teachers?***
  - At the end of the essay Baldwin writes: "I don't think anyone can doubt that in this country today we are menaced — intolerably menaced — by a lack of vision." What is YOUR vision for the education of youth?
  - How does the work in your discipline or current/future classroom connect with this vision? How are you engaging (or how might you engage) daily practice towards these ends?
- Connect Baldwin to Philly Student Union Statements

Wrap-up/Reflections: (10 Minutes)
- Closing circle:
  - Temperature Check: Participants hold 1-5 fingers up, 1 being struggling, 5 being Great, as a silent yet observable check in, facilitator will ask some participants to share
  - How does everyone feel, any unanswered questions?

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Day 2: Perspective and Privilege

Objectives:
Participants will acknowledge personal privileges and bias, explore systemic bias in education, define and provide examples of deficit thinking, and work together to overcome potential challenges.

Essential Questions:
How do the bias held by educators affect their students?
Why have deficit perspectives developed?
To what extent does privilege inform praxis?

Materials/Resources:
- Privilege Walk Statements and Discussion Questions (Appendix D)
- McIntosh - Unpacking the Invisible Knapsack Handout (Appendix E)
- Deficit Perspectives Powerpoint (Appendix F)
- Classroom Management Scenarios (Appendix G)

Procedure: 4 Hours
Introduction: (15 minutes)
- Opening Circle:
    - Temperature Check
    - Go Over agreements
    - Ask participants about readiness/ability to be vulnerable, discuss how upcoming topics may be uncomfortable, but necessary.

Activities: (3.5 Hours)
1. Privilege Walk and Debrief (40 minutes)
    - Facilitator will read statements aloud:
        - Please move if a statement applies to you. If you do not feel comfortable acknowledging a statement that applies to you, simply do not move when it is read. No one else will know whether it applies to you.
    - Begin reading statements aloud in a clear voice, pausing slightly after each one. The pause can be as long or as short as desired as appropriate.
    - When you have finished the statements, ask participants to take note of where they are in the room in relation to others.
    - Have everyone gather into a circle for debriefing and discussion.
    - Statements & Debriefing Questions: Appendix D

2. Deficit Perspective Lecture (75 Minutes)
    - Present and answer questions in PPT Slides
    - Ask Participants: When have you believed, or perpetuated a deficit perspective and what would you have done differently, acknowledging a potential effect of your words/actions?

Break (10 Minutes)

3. Classroom Management Fishbowl (60 Minutes)
    a. Participants will be asked to work together to problem solve a challenging classroom management scenario from critical, anti-deficit perspective
        i. Facilitator will be in center of 2 circles with prompt and be able to answer basic yes/no questions about scenario
        ii. 7 seats will surround facilitator, 6 filled with volunteers to help solve scenario, one open seat for remainder of volunteers to fill as they think of things
        iii. Remaining participants will be seated in a larger circle around volunteers and can join the inner circle as they think of ideas to contribute, allowing less confident participants to be involved as they feel capable but not put on the spot.
        iv. Volunteers will have 10 minutes to discuss the scenario, then the group will have 5 minutes to debrief as a whole about moments that resonated, or past experiences.
        v. After the first scenario, new members can join the inner circle for a second scenario, continue to rotate participants for 3 rounds.
        vi. At the end of all scenarios, discuss what could have happened prior to each event to prevent the conflict, how might prospective play into teacher actions, and what will stick with participants going forward

Closing Circle: (25 Minutes)
    - Temperature check 1-5, select about 3 people to share
    - What self care will you do for yourself tonight?
    - What questions do you still have? What do you want to know more about?
    - Discuss deeper dive options if participants are interested in learning more: Harvard Bias Testing, Unpacking the Invisible Knapsack

Day 3: Connecting with the Community

Objective:
Participants will confront their bias about the neighborhood in which they will serve, be introduced to community organizations, spaces, and people that are assets to the community, and investigate how the neighborhood influences the children they work with.

Essential Questions:
How do neighborhood assets, services, and challenges intersect in this community?
How are students affected by the services, or lack thereof in this community?
How can I (as a teacher) utilize, and help connect students to local resources?

Materials & Resources:
- Community Walk Itineraries (Appendix H)
- Optional: 2 trip Transpasses to Cover Participants transportation to community sites (1 per person) 900 total (approx $3,600)

Procedure: 4 hours
Introduction: 30 Minutes
- Opening Circle:
    - Discuss participants comfort in different neighborhoods, why, where do those beliefs come from?
    - While we may have perceptions of these areas we need to confront the reality that this is where our students live.
    - Discuss the concept of an outsider/Insider to a community. Ask participants to identify what they identify as in this space and where they might feel the opposite.
- Return to Journal Questions from Day 1:
    - What beliefs are we entering the school with?
    - What do you know about your school/neighborhood already?
    - Discuss changes after 2 days of training.
Activity: 2.25 hours
- Community Walk
    - Participants will be given an itinerary of local community spaces and organizations to visit over 2 hours.
    - While getting to and from locations by walking and using public transportation participants should be noting their surroundings and be prepared to discuss their experiences upon return
        - Murals
        - Grocery Stores
        - Health Centers
        - Child Care
        - Housing Options

- Corner Stores
- Community Spaces like Churches and Libraries
- Where are people gathering
- How do they feel in these spaces, identifying where do they feel comfortable/uncomfortable

Wrap-up/Reflections: 1.25 hours
- Networking moment with PTO 30 minutes
    - Invited PTO and community members will be available to discuss their experiences in the community as groups return from their walks, allowing for any groups who ran over, or finished early to join the closing circle
- Closing Circle: 45 minutes
    - Temperature Check 1-5 for Participants
    - Ask Participants about their Experience:
    - What did you learn/were surprised by? Why?
    - How has this experience affirmed or negated your biases from the start of the week?
    - How far/how accessible are essential services and businesses? What does that mean for your students and their families?
    - How might you connect to community organizations in your work?
    - How can you work to acknowledge what students face in your classroom?
    - What is an example of something you might do differently after this experience?

Day 4: Culture as an Asset

Objectives:
Participants will acknowledge and learn to appreciate values and cultures different from their own, investigate how cultural literacy affects classroom management, and work towards embodying culturally responsive pedagogy in their classrooms.

Essential Questions:
What is appropriate classroom behavior?
How can we obtain and display cultural literacy in educational spaces?
How can teachers be responsive to the needs and cultures of their students?

Materials/Resources:
- 3 Says to Speak English TED Talk by Jamila Lyiscott
    - https://www.ted.com/talks/jamila_lyiscott_3_ways_to_speak_english
- Howard Stevenson's Lion Story TED Talk
- CRP Powerpoint (Appendix I)
- Culture and Classroom Management Worksheet (Appendix J)
- Workshop Feedback Forms 3 (Appendix K)

Procedure: 4 Hours:
Introduction: 15 minutes
- Opening Circle
    - Temperature Check
    - Question: What makes up a culture, what is an example of your culture?
    - Introduce topic of the day, culture and culturally responsive pedagogy

Activities: 3.5 Hours
1. Three Ways to Speak English: (30 Minutes)
   https://www.ted.com/talks/jamila_lyiscott_3_ways_to_speak_english
    a. Play video (5)
    b. Discuss: (25)
        i. Identify deficit perspectives participants may have held about people who speak in each of these ways.
        ii. Have participants explain how these perspectives damage relationships
        iii. Discuss the idea that multiculturalism is an asset. What are places that this woman is an insider that you are not? What work does she possess skills for?
        iv. Discuss code switching as a skill, and identify how PSD students code switch like Jamila ie: between friends/family/school/ popular culture

2. Discussing Race with the Lions Story (45 minutes)
- Begin by asking participants the following questions:
    a. When was the first moment/memory you have of acknowledging your race?
    b. What conversations were had around race in your family?
    c. What is your level of comfort with these conversations?
- Introduce Howard Stevenson as a prominent Philadelphia Based researcher, and show his Lion Story Ted Talk (20 Minutes)
    i. Debrief:
        1. Ask participants to define racial literacy and racial trauma
        2. Ask participants to identify moments where they were witness to moments of bridging or breaking related to literacy and trauma
        3. Ask participants to provide other examples of ways to gain racial literacy, or to be subject to racial trauma ie: microaggressions, healthcare, bullying

Break: 10 Minutes

3. What does it mean to be culturally responsive? -Lecture (50 Minutes)
    a. Begin by asking what it means to be culturally responsive in regards to curriculum, relationships, and discipline
    b. Follow slides in Appendix I to learn more about culture, culturally relevant pedagogy, and responsive classroom management
    c. End by asking participants to identify 2-3 personal cultural practices that shape their understanding of what makes a good student. Push participants to think of how they can build procedures that support all students.

4. Cultural Classroom Management Gallery Walk (40 Minutes)
    a. Participants will be asked to work together to problem solve three challenging classroom management scenarios on poster paper around the room and identify the cultural elements of the students behavior
    b. Hand out Appendix J to participants
    c. As a group read over section 1
    d. Sort participants into 3 Groups (1 for each scenario)
    e. Have the three groups use Appendix J to help them identify the cultural element as play in each scenario, recording the response on their worksheet. After they identify the cultural element, they should discuss potential teacher responses and record responses on the poster paper.
    f. After 10 minutes the groups rotate to the next scenario, and rotate a final time 10 minutes later
    g. The final 5-10 minutes will be used to go over cultural elements and share approaches.

5. Assessment: Journal and Share: Planning for your first day/week (25 minutes)
   a. What can you do to start your year off right with your students?
   b. What can you do throughout the year to build a supportive community of scholars?
   c. What support do you think you will need?
   d. How do you plan to continue learning?

Closing Circle (20 Minutes)
   - Temperature Check
   - Any final thoughts/ Reflections
   - Share how district/building wants to keep the conversations going using google classroom/virtual message boards and PD throughout the year
   - Ask Participants to complete Feedback Form

One Day Abbreviated Workshop: For staff hired in middle of school year (4 hours)

New Hire Orientation Sessions		
August 10-14, 2020	New Hire Orientation	This is for newly hired teachers and counselors who returned an offer letter between March 11 and August 5, 2020
October 17, 2020	Recurring New Hire Orientation #1	This is for teachers who return a signed offer letter between August 6-October 9, 2020 or those who returned a signed offer letter prior to this but who were unable to attend August NHO.
January 30, 2021	Recurring New Hire Orientation #2	This is for newly hired teachers who returned an offer letter between October 10, 2020- January 25, 2021 or for teachers who returned a signed offer letter prior to this but were unable to attend a prior NHO.
March 20, 2021	Recurring New Hire Orientation #3	This is for newly hired teachers who returned an offer letter between January 26, 2021-March 15, 2021 or for teachers who returned a signed offer letter prior to this but were unable to attend a prior NHO.

Essential Questions:

How do the bias held by educators affect their students?

How can teachers be responsive to the needs and cultures of their students?

How are students affected by the services, or lack thereof in this community?

Materials/Resources:
- Privilege Walk Statements and Discussion Questions (Appendix D)
- Deficit Perspectives Powerpoint (Appendix F)
- CRP Powerpoint (Appendix I)
- Culture and Classroom Management Worksheet (Appendix J)
- Workshop Feedback Forms 3 (Appendix K)

Introduction: (.5)
- Welcome Statement
    - Presenter should introduce themselves and the workshop objectives
- Icebreaker
    - Ask participants to share their name, the building they work in, what they teach, and a high and low moment of the school year so far.
- Establish Community Agreements (10 minutes)
    - Participants will work together with facilitator to collaboratively establish expectations and behavior norms for the space such as:
        - Take Space and Make Space in Conversation
        - Assume Positive Intent – not everyone comes in with the same set of experiences and knowledge, so assume that people have good intent. Please have positive intent yourself, and be accountable for the impact of your actions and words as well.
        - Seek to understand, then to be understood
        - Recognize that we all carry wisdom

- use "I" statements – speak from your own experiences rather than generalizing
-

Activities:
1. Privilege Walk (.5)
    - Facilitator will read statements aloud. Please move if a statement applies to you. If you do not feel comfortable acknowledging a statement that applies to you, simply do not move when it is read. No one else will know whether it applies to you.
    - Begin reading statements aloud in a clear voice, pausing slightly after each one. The pause can be as long or as short as desired as appropriate.
    - When you have finished the statements, ask participants to take note of where they are in the room in relation to others.
    - Have everyone gather into a circle for debriefing and discussion.
2. Deficit Perspectives- Lecture (1)
    - Present and answer questions in PPT Slides
        - Ask Participants: When have you believed, or perpetuated a deficit perspective and what would you have done differently, acknowledging a potential effect of your words/actions?

Break 10 Minutes
3. Culturally Responsive lecture (45)
    a. Begin by asking what it means to be culturally responsive in regards to curriculum, relationships, and discipline
    b. Follow slides in Appendix I to learn more about culture, culturally relevant pedagogy, and responsive classroom management
    c. End by asking participants to identify 2-3 personal cultural practices that shape their understanding of what makes a good student. Push participants to think of how they can build procedures that support all students.

4. Cultural Classroom Management Worksheet (35 minutes)
    a. Participants will be asked to work together to problem solve three challenging classroom management scenarios on poster paper around the room and identify the cultural elements of the students behavior
    b. Hand out Appendix J to participants
    c. As a group read over section 1
    d. Sort participants into 3 Groups (1 for each scenario)
    e. Have participants work individually on identifying the cultural conflict in their assigned scenario
    f. Share answers and potential approaches to address conflicts

g. Ask participants to connect a scenario to their experience thus far—ask them to identify a moment they now wish they addressed differently and what they may change

Closing Circle: (30 Minutes)
- Perform temperature check with participants
    - Ask participants to raise a number of fingers from 1-5 (1-low, 5-high) to represent how they are feeling after the day's workshops
    - Ask 2-3 participants to share out, acknowledging that this was a dense, heavy day
- Ask participants what support they may need going forward/ if they have any questions
- Instruct participants to complete workshop feedback form

Implementation

My curriculum is designed to be implemented alongside the Philadelphia School District New Hire Orientation (NHO). The current NHO consists of 4 morning sessions, and 1 whole day session in a week to cover HR basics, subject specific sessions, and instructional strategies. These afternoon workshops are designed to compliment the strategic nature of the NHO with a cross curricular approach to acknowledging and appreciating student culture. The current NHO is only available in August for teachers hired prior to the start of the school year, with mini, one-day orientations, three times a year for teachers hired during the school year. As a response to this structure, I have also created a one day version of this series to accompany the one day HR focused NHO. As the district hires an average of 900 teachers a year, (10% of its teaching corps) the volume of participants creates an organizational frame factor (DeNardo 2020). These workshops would clearly need to be held in a variety of locations to allow for the suggested group size of 15-30. In order to meet this number, my suggestion to School District of Philadelphia officials is to separate incoming teachers by high school as there are 49 high schools operated by the district, and for Elementary staff, they would attend a workshop for a high school that their school feeds into. While the school district of Philadelphia has the numbers and space to hold 49 simultaneous workshops, an organizational frame factor would be ensuring that there are enough facilitators with the correct knowledge to lead these workshops. These facilitators could be school leaders, or district staff. A way to address this factor could be having veteran teachers who have gone through this training in the past, co-facilitate these workshops to build community, without having to further pull central office resources in the long term. For the first year or so, district employees or school leaders would need to be trained prior to NHO, or

else this section of NHO would need to be split up over a multitude of weeks to allow for a smaller number of facilitators.

Additional concerns include, physical frame factors such as access to building space and getting the correct teachers to the relevant schools from the morning sessions. The workshops could be held in common spaces like gyms or cafeterias in the respective high schools and the single day workshops during the school year could be held at district offices, pending enrollment. A way to address the physical frame factor presented by a two-part new hire orientation is by having the morning sessions held remotely, or by having the early, district lead sessions held at the high school buildings as well. The physical frame factor of securing space could be influenced by a financial frame factor of keeping the buildings open extra days. An additional financial frame factor is presented by transportation costs, if the district would like to cover transpasses for participants there would be an additional $3,600 cost for that. While participants could reasonably complete the community walk without transportation in some examples, they may benefit from the experience of using public transportation if not presented elsewhere, and would be able to reach father destinations with a transpass during day three of the workshop. This cost could be added in future years to allow district leaders to focus resources on training and organizing facilitators before addressing additional factors.

This is a large undertaking for a district as large as the one in Philadelphia. A staggered approach such as only making it mandatory for first year teachers before making it mandatory for all newly hired teachers could allow capacity to be built overtime. The district should also consider how professional development days throughout the year support this initiative for veteran teachers, and others who may be new to these ideas. Once there is a baseline understanding of these concepts in all teaching staff, including all new hires, this program could

expand to include all instructional and student facing staff. For now I will focus on newly hired

and new to the profession teachers.

Chapter 5

Assessment and Evaluation

While I do not currently have the opportunity to present this program, or something similar to it, to a Philadelphia school anytime soon, if I were able to, there would be many factors to consider for its success. Beyond the frame factors discussed in the previous chapter, I would need to prove that the program is successful in achieving its goals in order for it to be sustained long enough to have detectable impacts on student achievement. I would propose this program as a part of new-hire orientation (NHO) as a way to avoid budget issues going forward. District stakeholders would want to analyze different metrics to quantify success, but I would be most interested in participant feedback and student evaluations, as this work is being done, to improve educational experiences in a community through building the critical consciousness of participants. While these perspectives are important, it is just as important to stress that this work is meant to be ongoing and that participants will never truly *perfect this art*. As Paulo Freire (1996) has said, "No one is born fully-formed: it is through self-experience in the world that we become what we are"; which I interpret as, "if you continue to engage in the work, you are continuously exposed to moments for growth, and therefore can become more conscious of the world around you and your role in it". The task is then to remain open to it.

Keeping Freire's quote in mind, I believe that the best way to evaluate this program is through assessing how much the program provided for the participants and their ability to apply concepts in a classroom. Each participant will be entering this work at a different point in their development and from a different perspective, and therefore cannot be evaluated by the same criteria after only a few days. This program is successful if it is able to provide a new perspective

that is respected and valued by its participants. If the work feels valuable, and helps educators connect with their future students and the community, then it has done its job. The worst thing for me is to leave a day of professional development feeling like nothing was gained. For that reason, I will be requiring participants to complete a workshop feedback form (Appendix K) that asks them to reflect on the content and delivery of information—specifically identifying new concepts, and strategies that they plan to utilize in the coming year. This feedback, while helpful for facilitators, will ideally also be used to structure conversations and observations with participants throughout their first year of teaching—allowing them to reflect on the application of these ideas. Through often and meaningful feedback, participants can strengthen their critical consciousness by reflecting on what influenced their actions, and what they struggled with.

Identifying and admitting one's own faults is a difficult process, which is why I believe that students are best equipped to evaluate participants. They are the ones that would be subjected to irrelevant curriculum, stereotyping, deficit thinking, and worst of all, inappropriate discipline, if their teachers are unable to apply the concepts of the program. Students can provide feedback using an anonymous form (Appendix L) quarterly, much like how they would receive their grades quarterly. This will allow participants to get real-time feedback, empowering their students to advocate for their education, while allowing participants to adapt to the needs of their classroom. The utilization of a restorative circle, similar to the ones referenced in the curriculum, can be a strategy implemented to address feedback with participants and their students if there is a lack of consensus. This strategy creates space for the teacher to become a student, and students to become teachers—highlighting the unfinishedness of the human condition in this work.

Even if the participants find the program useful, and the students feel supported in their classrooms, this program will be at risk of being discontinued if the School District of

Philadelphia does not find it valuable. For that reason, I would suggest that the administrators, in charge of the program's implementation, use data such as teacher turnover and number of discipline referrals as sources of formative assessment. I have selected teacher turnover as a metric to measure the programs success under the assumption that a decrease in turnover would indicate that teachers feel more connected to the schools they are working in, and have the social skills necessary to succeed with that school's population. This information would have to be gathered over a period of years, comparing the length of service of teachers hired before program implementation, to the length of service of teachers who attended the amended new hire orientation. The incentive for decreasing teacher turnover is that the district office would not have to worry about hiring and training so many teachers each year, and students would have more people to turn to in their buildings for support.

The next metric that administrators can use to measure the success of the program is through discipline referral rates. This would include the number of students sent to the principal's office and the number of detentions and suspensions. Participants in this program should be more likely to handle behavioral concerns within their classroom through restorative approaches and check-ins. They should also have a better cultural understanding of student behaviors leading to more effective communication and interventions—keeping their students in the classroom. This increased classroom time through positive relationships should have a positive correlation with student grade success and graduation rates as well.

In addition to these summative modes of assessment, administrators could utilize formative methods to assess the impact of the program on the community and students. The same assessment completed by students for participants could be used to inform administrators on what is happening in the classrooms. While administrators can observe individual teachers, this

observation process can consume large amounts of time, and only reflect on the teacher's performance and attitudes in that moment. Teachers may be on their best behavior while their bosses are watching, but may fall back into old habits in their day-to-day work. By calling upon students who are being subjected to their teacher's performance each day, administrators can receive a more well rounded picture. The feedback from classes taught by teachers who went through the adapted NHO, can be compared to feedback from teachers who did not, to see if there are trends. Another source of formative assessment can be generated from within the community through semester-by-semester feedback from parents and other community stakeholders. These members of the school community can give feedback on their interactions with school staff and share information passed on to them by students who may not be old enough to give detailed feedback on their own. Between the students and their families, all staff can be appropriately given feedback on cultural competencies, attitudes, and assignments.

Frame Factors for Assessment

This plan for assessing the program is bound by various factors, most notably—*time*. The temporal frame factors stem from creating time for students to give feedback, but also for such a large amount of data to be analyzed. Time would need to be taken to go over the feedback with participants as observation time for them is already limited. Another frame factor related to gathering and reflecting on feedback is—*cultural*. Community members and students must gain trust in the school to offer feedback—trusting that the feedback will be put to use and not used against them in any way. A strategy to get the community engaged is to first offer community nights for connectedness and then during them hold restorative circles to set the stage for productive, reflective conversations. After these in-person, trust-building events are held, participants can be given anonymous forms to fill out. *Organizational* frame factors also exist, as

the School District of Philadelphia will need to agree on standard ways to implement this program into their assessment process of teachers across the schools and ensure feedback is being gathered appropriately. Perhaps the most important frame factor is the *personal* element, as participants in the workshops must be open to feedback on their development and support the process of listening to alternative voices in order to benefit from the exercise. Combined, these frame factors—time, cultural, organizational, and personal—make the implementation much more complicated. Even if this program is rolled out slowly and assessing the participants takes longer than planned, students are still benefitting; and the community is able to negate dominant narratives and deficit thinking.

Potential Applications

The full application of this workshop in the School District of Philadelphia would be a heavy lift considering the approximately 900 teachers that would take part in it in a single year. I have considered alternative applications for the content as a result. Applications could begin with just one area of the district at a time, or address only primary or secondary schools, for example. Another approach could be making some of these modules a part of Pennsylvania Student Assistance Program (SAP) training. The select group of teachers that already attend SAP training are already more invested in student success and are willing to gain new skills to support their schools. This could allow teacher-leaders to gain skills and knowledge to bring back to their home districts, allowing different districts to adapt concepts to their own community needs, without investing in the entire scope of the program. Elements of this program to be included in a modified SAP training (which normally takes part over three days) would be privilege, perspective and culturally responsive pedagogy. The community-based pieces could be introduced to empower teacher-leaders to develop their own community walks. This SAP based

application of the workshops could eliminate organizational and temporal frame factors for the relevant district. In addition, the selected concepts could be more easily absorbed and adopted by professionals who are already interested in improving student experiences. Every public school in Pennsylvania is required to have an SAP team that works to eliminate barriers to student success and mobilize school and community resources. A wide range of students would benefit if elements of this training were to be included.

Future Study

If I were to continue this work at the doctoral level, I have a few angles I would be interested in pursuing. The first would be to develop programming for undergraduate students of education that introduces and expands critical consciousness. In addition, I would like to investigate ways to quantify critical consciousness in order to effectively evaluate programming for new and pre-service teachers to develop this skill. More importantly, work that could be done to improve undergraduate teacher education would be expanding university-community and university-school relationships. This would allow university curriculum to be decolonized, and teacher candidates to develop their skills within the community through increased field experiences. The long-term work related to my thematic concern is improving teacher education so that this program becomes unnecessary, and all teachers enter the field with the skills necessary to do no harm in their classrooms.

Conclusions

The time spent on this project has reminded me how much work there is still to do. The more I learn about different theories and approaches, the more I learn to take a backseat to true insiders—students, parents, teachers—those who are engaged in community advocacy and are making demands. I welcome the opportunity to work in solidarity with other critical educators to

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move the work forward. While I believe that this project would truly benefit Philadelphia students, the students will not be liberated from oppression as long as the infrastructure, funding and leadership leaves them behind. This will require not only the cooperation of Philadelphia educators, but a movement of educators from across Pennsylvania (and the country) to do right by all students through equitable funding, rewriting curriculum, and providing much needed social services. Critically conscious teachers, not only develop positive relations with their students, but they also can become advocates for them. This is possible as long as they are willing to listen to community needs along with their own.

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APPENDIX

Appendix A: James Baldwin, A Talk to Teachers
"A Talk to Teachers" By James Baldwin (Delivered October 16, 1963, as "The Negro Child –
His Self-Image"; originally published in The Saturday Review, December 21, 1963, reprinted in
The Price of the Ticket, Collected Non-Fiction 1948-1985, Saint Martins 1985.)
https://www.spps.org/cms/lib010/MN01910242/Centricity/Domain/125/baldwin_atalktoteachers
_1_2.pdf

Appendix B: Breaking and Bridging Framework

Mechanics of *Breaking*	Mechanics of *Bridging*
How do I or my organization, workplace and/or group bridge *and* break?	
Response to Change: "Change is scary. Change is dangerous. Diversity threatens my ability to see and be seen."	**Response to Change**: "Change is natural. Change is not easy. But change allows me/society the opportunity to regenerate, to adapt, to love more fully, to see others and self more clearly."
Embodied Belief: I believe separation is necessary.	**Embodied Belief:** I recognize there is no natural Other but connecting to people and groups across difference is not easy. Bridging allows us to move towards belonging, in ourselves, with each other and in the world.
Encourages: Violence, genocide, exclusionary policies.	**Encourages**: Human connection through an expression of shared and common suffering.

Fosters:	Fosters:
 • Isolation • Distrust of a perceived "Other" • Social paranoia • Nativism • Racism • Xenophobia • Ideological scarcity • Prioritizing the needs, desires and interested of a identity-based groups	 • Deeper inquiry into those you are bridging with, and into self • Empathetic listening and engagement • Presence • Compassion • Seeking profound stories in regular life experiences • Redemptive Love
Narrative Strategies that Break: • Frames and narratives start with issues and policy versus values and beliefs. • Stories and narratives prioritize and amplify the needs and interests of group-based identities. • Language that *breaks* actively devalues the stories and collective aspirations of the "Other."	**Narratives Strategies that Bridge:** • Language and narrative is rooted in a deep belief in inherent and shared connection. • Frames and narratives are non-essentialist and do not romanticized the life or cultural knowledge of an "Other" • Language--and a quality of deep and empathetic listening--that seeks to understand who a perceived "Other" and oneself dreams of being. • Language that *bridges* works to listen, understand and affirm the stories and collective aspirations of the "Other," no matter how "foreign" those aspirations may seem.
Structural Impacts & Policies that Break: • Muslim bans, stop & frisk policing, redlining, Chinese Exclusion Act, forced deportations	**Structural Impacts & Policies that Bridge:** • Americans with Disabilities Act, The 2016 Domestic Workers Bill of Rights (CA), Marriage Equality

Appendix C: Philly Student Voices (Sourced From Philly Student Union)

1. What might lead to these demands?
2. "Police don't deescalate in our neighborhoods, but they get granted new weapons. We have prisons instead of learning environments, from parks to SEPTA to schools." - Victoria, SLA Beeber.
3. "police brutality against Black and Brown people in US a systemic issue, we are hypercriminalized and this as percolated into our schools, and decision-makers disregard us."
4. " concerned parent and youth organizer: Sharing collective statements from students in school - we want schools prioritized and youth rather than tasers and metal detectors."

Appendix D: Privilege Walk Statements/ Discussion Questions
Statements:
1. If you are right-handed, take one step forward.
2. If English is your first language, take one step forward.
3. If one or both of your parents have a college degree, take one step forward.
4. If you can find Band-Aids at mainstream stores designed to blend in with or match your skin tone, take one step forward.
5. If you rely, or have relied, primarily on public transportation, take one step back.
6. If you have attended previous schools with people you felt were like yourself, take one step forward
7. If you constantly feel unsafe walking alone at night, take one step back.
8. If your household employs help as servants, gardeners, etc., take one step forward.
9. If you are able to move through the world without fear of sexual assault, take one step forward.
10. If you studied the culture of your ancestors in elementary school, take one step forward.
11. If you often feel that your parents are too busy to spend time with you, take one step back.
12. If you were ever made fun of or bullied for something you could not change or was beyond your control, take one step back.
13. If your family has ever left your homeland or entered another country not of your own free will, take one step back.
14. If you would never think twice about calling the police when trouble occurs, take one step forward.
15. If your family owns a computer, take one step forward.
16. If you have ever been able to play a significant role in a project or activity because of a talent you gained previously, take one step forward.
17. If you can show affection for your romantic partner in public without fear of ridicule or violence, take one step forward.

18. If you ever had to skip a meal or were hungry because there was not enough money to buy food, take one step back.
19. If you feel respected for your academic performance, take one step forward.
20. If you have a physically visible disability, take one step back.
21. If you have an invisible illness or disability, take one step back.
22. If you were ever discouraged from an activity because of race, class, ethnicity, gender, disability, or sexual orientation, take one step back.
23. If you ever tried to change your appearance, mannerisms, or behavior to fit in more, take one step back.
24. If you have ever been profiled by someone else using stereotypes, take one step back.
25. If you feel good about how your identities are portrayed by the media, take one step forward.
26. If you were ever accepted for something you applied to because of your association with a friend or family member, take one step forward.
27. If your family has health insurance take one step forward.
28. If you have ever been spoken over because you could not articulate your thoughts fast enough, take one step back.
29. If someone has ever spoken for you when you did not want them to do so, take one step back.
30. If there was ever substance abuse in your household, take one step back.
31. If you come from a single-parent household, take one step back.
32. If you live in an area with crime and drug activity, take one step back.
33. If someone in your household suffered or suffers from mental illness, take one step back.
34. If you have been a victim of sexual harassment, take one step back.
35. If you were ever uncomfortable about a joke related to your race, religion, ethnicity, gender, disability, or sexual orientation but felt unsafe to confront the situation, take one step back.
36. If you are never asked to speak on behalf of a group of people who share an identity with you, take one step forward.
37. If you can make mistakes and not have people attribute your behavior to flaws in your racial or gender group, take one step forward.
38. If you have always assumed you'll go to college, take one step forward.
39. If you have more than fifty books in your household, take one step forward.
40. If your parents have told you that you can be anything you want to be, take one step forward.

Discussion Questions:
1. What were some factors that you have never thought of before?
2. What question made you think most? If you could add a question, what would it be?
3. What do you wish people knew about one of the identities, situations, or disadvantages that caused you to take a step back?
4. How can your understanding of your privileges or marginalizations improve your existing relationships with yourself and others?

Appendix E: Unpacking Invisible Knapsack Excerpt

Peggy McIntosh is associate director of the Wellesley Collage Center for Research on Women. This essay is excerpted from Working Paper 189. "White Privilege and Male Privilege: A Personal Account of Coming To See Correspondences through Work in Women's Studies" (1988), by Peggy McIntosh; available for $4.00 from the Wellesley College Center for Research on Women, Wellesley MA 02181 The working paper contains a longer list of privileges. This excerpted essay is reprinted from the Winter 1990 issue of Independent School.

Daily effects of white privilege

As far as I can tell, my African American coworkers, friends, and acquaintances with whom I come into daily or frequent contact in this particular time, place and time of work cannot count on most of these conditions.

1. I can if I wish arrange to be in the company of people of my race most of the time.
2. I can avoid spending time with people whom I was trained to mistrust and who have learned to mistrust my kind or me.
3. If I should need to move, I can be pretty sure of renting or purchasing housing in an area which I can afford and in which I would want to live.
4. I can be pretty sure that my neighbors in such a location will be neutral or pleasant to me.
5. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
6. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
7. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
8. I can be sure that my children will be given curricular materials that testify to the existence of their race.
9. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
10. I can be pretty sure of having my voice heard in a group in which I am the only member of my race.
11. I can be casual about whether or not to listen to another person's voice in a group in which s/he is the only member of his/her race.
12. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
13. Whether I use checks, credit cards or cash, I can count on my skin color not to work against the appearance of financial reliability.
14. I can arrange to protect my children most of the time from people who might not like them.
15. I do not have to educate my children to be aware of systemic racism for their own daily physical protection.
16. I can be pretty sure that my children's teachers and employers will tolerate them if they fit school and workplace norms; my chief worries about them do not concern others' attitudes toward their race.
17. I can talk with my mouth full and not have people put this down to my color.
18. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty or the illiteracy of my race.
19. I can speak in public to a powerful male group without putting my race on trial.
20. I can do well in a challenging situation without being called a credit to my race.
21. I am never asked to speak for all the people of my racial group.
22. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
23. I can criticize our government and talk about how much I fear its policies and behavior without being seen as a cultural outsider.
24. I can be pretty sure that if I ask to talk to the "person in charge", I will be facing a person of my race.
25. If a traffic cop pulls me over or if the IRS audits my tax return, I can be sure I haven't been singled out because of my race.
26. I can easily buy posters, post-cards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my race.
27. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance or feared.
28. I can be pretty sure that an argument with a colleague of another race is more likely to jeopardize her/his chances for advancement than to jeopardize mine.
29. I can be pretty sure that if I argue for the promotion of a person of another race, or a program centering on race, this is not likely to cost me heavily within my present setting, even if my colleagues disagree with me.
30. If I declare there is a racial issue at hand, or there isn't a racial issue at hand, my race will lend me more credibility for either position than a person of color will have.

31. I can choose to ignore developments in minority writing and minority activist programs, or disparage them, or learn from them, but in any case, I can find ways to be more or less protected from negative consequences of any of these choices.

32. My culture gives me little fear about ignoring the perspectives and powers of people of other races.

33. I am not made acutely aware that my shape, bearing or body odor will be taken as a reflection on my race.

34. I can worry about racism without being seen as self-interested or self-seeking.

35. I can take a job with an affirmative action employer without having my co-workers on the job suspect that I got it because of my race.

36. If my day, week or year is going badly, I need not ask of each negative episode or situation whether it had racial overtones.

37. I can be pretty sure of finding people who would be willing to talk with me and advise me about my next steps, professionally.

38. I can think over many options, social, political, imaginative or professional, without asking whether a person of my race would be accepted or allowed to do what I want to do.

39. I can be late to a meeting without having the lateness reflect on my race.

40. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.

41. I can be sure that if I need legal or medical help, my race will not work against me.

42. I can arrange my activities so that I will not have to experience feelings of rejection owing to myrace.

43. If I have low credibility as a leader I can be sure that my race is not the problem.

44. I can easily find academic courses and institutions which give attention only to people of my race.

45. I can expect figurative language and imagery in all of the arts to testify to experiences of my race.

46. I can choose a blemish cover or bandages in "flesh" color and have them more or less match my skin.

47. I can travel alone or with my spouse without expecting embarrassment or hostility in those who deal with us.

48. I have no difficulty finding neighborhoods where people approve of our household.

49. My children are given texts and classes which implicitly support our kind of family unit and do not turn them against my choice of domestic partnership.

50. I will feel welcomed and "normal" in the usual walks of public life, institutional and social.

Defeating Deficit Thinking:

How are our subconscious thoughts
hurting our students?
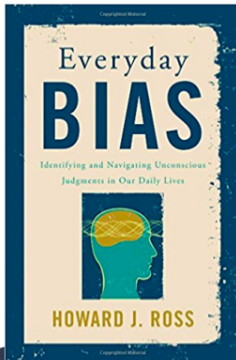
The whole way we have approached the work is built upon the assumption that good people treat people equitably and it is bad people who do all the those terrible things.

Our biases are not decisions made because somebody is "out to get" somebody, but rather because all human beings have bias. And the more we think we are immune to it, the greater likelihood that our own biases will be invisible or unconscious to us.

- Ross 2014

CONSIDER THESE FACTS AND THE POSSIBILITIES OF YOUR OWN BIAS THINKING:

Did you know people in supermarkets buy more French wine when French music is playing, and more German wine when the music is German?

Did you know that white NBA referees have been found to call more fouls on black players, and black referees call more fouls on white players?

Did you know that scientists have been found to rate potential lab technicians lower, and plan to pay them less, if the potential technicians are women?

Did you know that doctors treat patients differently when the patients are overweight and that patients treat doctors differently when the doctors are overweight?

United States' Formula for Success

How to achieve the "United States" dream?

• Success in K–12, then …
• Post-secondary opportunities in university or career readiness, then …
• Successful assimilation into mainstream culture, then …
• Three generations of economic stability in the community.

Consider for a moment that there are only two types of students in the American school:

1. **Voluntary immigrants:** Think Ellis Island.
2. **Involuntary immigrants:** Think colonization, conquest, and enslavement.

> **Which of these two types of immigrants' history in this country matches this formula of economic mobility in the United States?**

What bias are you willing to admit?

"I can't believe that student asked for help with college applications. He is absolutely not college material. It's a waste of time."

America is a white, middle-class society and children need to learn those rules in order to be successful.

Education is not valued in all homes, therefore, we as educators must "set the stage" to get students involved and motivated. "

CHECK YOUR THINKING

Berman et al. (1999) found that efforts to raise achievement were hindered by school districts' and educators' tendencies to place the problem within the student (and family) or within the School, without examining the links between school practices and student outcomes.

Blindspots or bits of knowledge about social groups
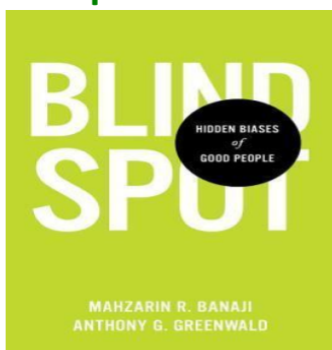
Once lodged in our minds, hidden biases can influence our behavior toward members of particular social groups, but we remain oblivious to their influence. Most people find it hard to believe that their behavior can be guided by mental content of which they are unaware.

-Banaji 2013

"We have found that the majority of teachers are well-intentioned, caring individuals but are unaware of the deeper, hidden, or invisible dimensions of culture (Hollins, 1996), which have a significant influence on their own identity, educators' role definitions and beliefs"

"Studies of comprehensive school reform suggest that such efforts often fail because of educators' unwillingness to examine the root causes of underachievement and of failure among students from low-income and racially or ethnically diverse backgrounds and because of their tendency to locate the problem within students, families, and communities…"

(García, Guerra 2004)

EDUCATORS AND THEIR BELIEFS

Reform efforts are undermined by deficit views and by beliefs about the children that are the targets of reform.

(Valencia, Valenzuela, Sloan, & Foley)

What is Deficit Thinking?

Deficit thinking refers to the notion that students, particularly low income minority students, fail in school because they and their families experience deficiencies that obstruct the learning process (e.g. limited intelligence, lack of motivation, inadequate home socialization)

(Valencia 1997)

ABSENCE OF A CULTURAL LENS:

◆ **"...Additionally, social-class differences were particularly difficult for some of them to conceptualize as subcultural differences within any racial or ethnic group. Finally, the lack of a cultural framework was not limited to our White participants."**

(García, Guerra 2004)

What does the deficit thinking paradigm look like?

- Lack of motivation
- Learned helplessness
  - High discipline referrals
  - Low test scores
  - Poor attendance
- "Defiant, disruptive, lazy"
- Low expectations

"Parents Need to Change"

"....Instead, they voiced frustration with parents whose behaviors did not conform to the norms of the dominant culture of schools and of larger society and often assumed that the solution would be found in better parent training or parent education programs"

(García, Guerra 2004)

Who else does it affect?

- Parents
- Community Members
- Local activists

Informed by:

- Curriculum development
- Teacher educators
- School Leadership

What can we do to interrupt deficit thinking?

- Check Your Filter
- Question Your Bias
- Listen to Your Deficit Monitor
- Get to know the "other"

Appendix G: Classroom Management Scenarios

1. Stephanie is in your third-period class. When she fully participates in lessons and activities, the class runs smoothly and all students remain engaged for the entire period. Today, however, she is defiant, refusing to do her work and disrupting class with inappropriate language. She doesn't respond to verbal redirection.
2. Devyn has worn a skirt to school again. Although her school records identify her as male, Devyn identifies as female. She feels most comfortable in skirts and responding to feminine pronouns. She has been referred to the office numerous times for violating dress code. Each time she is referred to the office she falls further behind in her classes.
3. Lisa is frequently absent and often late to her fourth-period English class. You have found her wandering the halls, barred from entering class after the tardy bell. She regularly stays after her third-period class, Academic Language Acquisition, for extra help with her assignments. The classes are on opposite sides of the building, often causing her to arrive for fourth period just moments after the bell.
4. Derrick is repeating basic math. He is returning to class from a three-day suspension for repetitive verbal disrespect in his math class. Upon his return, he finds himself further behind in his studies. He knows if he fails this class he will have to repeat the tenth grade. His teacher calls on him several times to answer questions from the material he missed while suspended. Asked to solve another equation, Derrick gets frustrated and leaves the room, shouldering his teacher as she attempts to block him from the classroom door. Your district policy calls for Derrick to be expelled for this incident.

Appendix H: Sample North Philadelphia Itineraries

Sample Itineraries for North Philadelphia (Others would be needed for South Philly, West Philly, NE Philadelphia, ETC)

- Huntington Park, Lenfest Center,
- Church of the Advocate, 15th and Susquehanna Basketball Court, Tree House Books, Columbia North YMCA, YouthBuild Philadelphia
- Congreso de Latinos Unidos (E3 Center), Norris Square Community Alliance
- Glenwood Green Acres, Cecil B. Moore Recreation Center, MLK Rec Center
- Share Foods, Connection Training Services, Project Yes Youthbuild
- Smith Playground, John Coltrane House, Discovery Center
- North Philly Peace Park, Urbanstead

Appendix I: Culturally Relevant Pedagogy PPT

What does it mean to be Culturally Responsive?
—

Pedagogy and Practice

20 Reflective Questions:

1. Where am I in my journey to responsiveness?
2. What are the inequities (disproportionality) in my school, my classroom?
3. Am I a happy educator (capable and willing to give outrageous love)?
4. In two sentences (for each word), how do I define diversity, equity?
5. Up to this point, I have defined cultural responsiveness as…?
6. What might get in the way of me VABBing a student/parent/colleague?
7. What are my top five biases, ignorances, prejudices, misunderstandings?
8. How frequently do I check my filter, question my BS, and listen to my deficit monitor?
9. How culturally connected am I to the cultures of students?
10. What is the core of my methodology? Traditional, Responsive or Culturally Responsive
11. How do I know my students are engaged?
12. Who are the students that am I the least successful with (my underserved)?
13. Was my heritage de-culturalized or assimilated?
14. Do I know who I am – rings of culture or I am confused?
15. How do I define race?
16. What national behaviors do I attribute solely to my citizenship?
17. What is my ethnic identity (home culture)?
18. What is a superficial behavior and a deep culture behavior tied to my home culture?
19. Do I know who my students are – home culture and all the rings of culture?
20. What CLR activities am I willing to try immediately?

Classic Definition

Gloria Ladson-Billings in <u>DreamKeepers</u>:

"A pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural and historical referents to convey knowledge, to impart skills, and to change attitudes. Teachers practicing culturally relevant teaching know how to support learning in these students by consciously creating social interactions to help them meet the criteria of academic success, cultural competence, and critical consciousness. "

Practitioner's Definition

Geneva Gay in <u>Culturally Responsive Pedagogy (2000)</u>:

"The use of cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to, and effective for, them. It teaches *to and through* the strengths of these students. It is culturally validating and affirming."

Definition for Teachers Education

Villegas and Lucas in <u>Preparing Culturally Responsive Teachers (2000)</u>:

Six salient characteristics define the culturally responsive teacher:

1. Socio-culturally conscious, that is, recognizes that there are multiple ways of perceiving reality and that these ways are influenced by one's location in the social order
2. Affirming views of students from diverse Backgrounds
3. Sees himself or herself as both responsible for and capable of bringing about educational change that will make schools more responsive to all students
4. Understands how learners construct knowledge and is capable of promoting learners' knowledge construction
5. Knows about the lives of his or her students
6. Uses his or her knowledge about students' lives to design instruction that builds on what they already know while stretching them beyond the familiar.

What *Exactly* Is Culturally and Linguistically Responsive Teaching and Learning (CLR)?

CLR is:

"The **validation and affirmation** of the home (indigenous) culture and home language for the purposes of **building and bridging** the student to success in the culture of academia and mainstream society."

—Hollie, *Culturally and Linguistically Responsive Teaching and Learning: Classroom Practices for Student Success* (2017)

CLR is going where the students are culturally and linguistically for the purpose of bringing them where they need to be academically.

CLR is the opposite of the sink-or-swim approach to teaching and learning, or traditional schooling.

Culturally Responsive Practices

Building on students' personal and cultural strengths

- Helping students access prior knowledge and beliefs.

- Building on students' interests.

- Building on students' linguistic resources.

- Using examples and analogies from students' lives.

Villegos & Lucas, 2003

Methodology Boxes
You Need Instruction in all 3 Boxes

Traditional	Responsive	Culturally Responsive
Teacher-centered	Student-centered	Student-centered
One way	Two Ways	Two Ways
High affective filter	Lowered affective filter	Lowered affective filter Includes elements of cultures like language, rhythm, and age

Benefits of using culturally responsive teaching methods when compared to classrooms without these practices:

•A more positive classroom learning environment

•More efficient use of class time and human resources

•Higher quality instruction

•Higher percentage of on-task students

•Greater student engagement

Burns, et al., 2005

Who are the beneficiaries of CLP?

What does it mean to be underserved?

An underserved student is any student who is not successful academically, socially, and/or behaviorally in school because the school as an institution is not being responsive to that student.

Words to consider when thinking of your underserved:

Disproportionate, Historic, Institutional

Conditions for Learning

● Provide a learning environment inclusive of diverse learning needs and styles

● Provide an environment free from prejudice and stereotyping

● Involve parents and other individuals/groups from the wider community into the life of the school

● Ensure school policy reflects a commitment to supporting a culturally inclusive curriculum and that its' implementation is formally monitored

VALIDATE Make legitimate that which the institution (academia) and mainstream media have made illegitimate culturally and linguistically

AFFIRM Make positive that which the institution (academia) and mainstream media have made negative culturally and linguistically

BUILD Create the connections between the home culture/language and the school culture/language through instruction (teaching necessary skills) for success in school and the broader social context

BRIDGE Create opportunities for situational appropriateness or utilizing appropriate cultural or linguistic behaviors

Three Ways To VABB

Talk To Differently

Relate To Differently

Teach Differently

Difference = Responsiveness

Why Are We Confused About Race and Culture?

Race ~~culture~~

Gender culture

Orientation culture

National culture

Religion culture

Ethnic culture

Class culture

Age culture

Culture is a *learned* behavior (including school culture)

> "Culture is to humans as water is to fish."
>
> —Wade Nobles

> "Culture is organized within an identifiable community or group. This includes the ways that community use language, interact with one another, take turns to talk, relate to time and space, and approach learning."
>
> —Villegas & Lucas, Educating Culturally Responsive Teachers: A Coherent Approach (2002)

> "Culture is a 'learned behavior,' passed down through family, community, and heritage. Heritage comes in two parts: complexities and intangibles."
>
> —Hollie, Culturally and Linguistically Responsive Teaching and Learning: Classroom Practices for Student Success (2017)

DON'T BE CONFUSED

RACE

- Not Behavioral
- Static
- No Choice
- Limited
- External

CULTURE

- Behavioral
- Dynamic
- Choice
- Unlimited
- Internal

Let's Get Rid of the D Words:

What does it mean to be:

Disruptive

Distracted

Insubordinate

Disrespectful

Defiant

What is the difference between Classroom Management and Disciplining?

How can we distinguish these words from cultural misunderstandings?

Three Must-Dos To Implement
Responsive Classroom Management

Objective 1	Be reflective about your current classroom management system
Objective 2	Be deliberate about going responsive as opposed to going negative
Objective 3	Be proactive with your CLR instructional activities to increase engagement

Traditional School Culture

*standardized/rule-driven
*quiet
*stationary/low movement
*time specific
*competitive
*deductive
*turn-taking
*mainly verbal communication
*teacher-centered and led
*field independent
*intrapersonal

Underserved Cultures

*preference for variation/ spontaneity
* sociocentric
*high movement
*cooperative
*inductive
*overlap
*many ways to communicate
*purpose-driven
*affective
*field-dependent
*interpersonal

Stimulus **REFLECT** Response

"Between stimulus and response, there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom."

– Viktor E. Frankl

USE OF ATTENTION SIGNALS STRATEGICALLY

Traditional	Responsive	Culturally Responsive
1. Raise the hand 2. Ring a bell 3. Turn off/on lights 4. High Five 5. Teacher moves to a certain spot in the room	1. Time for/lunch, recess, etc. 2. Time to/move on, end, start, 3. Chicka-Chicka Boom-Boom 4. 1Class, class – yes, yes 5. Waterfalls/Shhhh	Language (Indigenous) Rhythm Youth Culture

What attention signals do you have in your toolbox?

Procedures in place? +,-,0

Type of Procedure	+ - 0
What officially begins class…	
What students do when work is completed…	
When students do not have supplies or/are in need of a sharpening a pencil	
Use of cell phones, head phones, or other technologies	
Turning in late assignments/work	
Preparing for fire drills, lockdowns, other emergencies	
Getting your attention during independent work	
Entering/exiting the classrom	

Identify the behaviors as Cultural or NOT. If it is cultural, state the cultural behavior?

1. Student is talking while teacher is talking but in an affirming way.

2. Student is tapping on desk while other students are working quietly.

3. Student is picking on another student.

4. Student says mean and degrading things to the teacher.
5. Student in one collaborative group paying attention to other students in another collaborative group.

6. Student is stealing.
7. Student is aggressively talking back, trying to make a point with the teacher.

8. Student is throwing paper across the class.
9. Students are interjecting without raising their hands during a class discussion segment.

10. Student stands up sometimes when completing his/her assignments.

Identify	Identify behavior as being culturally inappropriate, unacceptable, or egregious
Recognize	If culturally inappropriate, recognize cultural behavior using rings of culture or iceberg concept of culture (anthropology) or other possible reason, such as special needs, trauma, etc.
Check	**Check belief system. Either you believe or you do not!**
Validate and affirm	If you believe, then validate and affirm first and build and bridge.

Talk to, Relate to, Teach Differently

Cultural Considerations and Behavior
Courtesy of: iris.peabody.vanderbilt.edu/module/beh2/cresource/q1/p02

Although it's important that teachers recognize the necessity of a strong behavior management plan, they must also be aware of how culture influences personal interactions. This is especially important given that teachers often come from cultural backgrounds different from those of their students. Without adequate knowledge and understanding of how culture affects student behavior, a teacher might misinterpret a student's actions.
Example : The teacher comes from a culture in which it is considered respectful to make eye contact when being spoken to by an adult. Jordan, on the other hand, has been taught that making eye contact is disrespectful to adults, and so he looks at the ground when his teacher speaks to him. The teacher's understanding of culturally based responses is critical to deciphering Jordan's intent. If the teacher does not understand Jordan's culture, a seemingly insignificant action like looking at the ground could be misinterpreted as defiance, apathy, or lack of respect and could result in the teacher

administering a negative consequence.

In general, teachers tend to assume that others had an upbringing similar to their own. When they do so, they create a "personal lens" through which they view the world and a "script" for how to act in certain situations. Anyone who does not fit inside that viewpoint, or who does not follow the script, is assumed to be different or perhaps even inappropriate or disrespectful. Therefore, it is important for teachers to understand how culture influences a student's interactions with others as well as his or her responses to authority figures. Culture can influence a student's behavior in regard to:

Degree of Directness
The appropriate way to approach an issue or topic during a conversation can vary by culture.
> In some cultures, it is preferable to get right to the point or to say what you have to say in the most unequivocal manner possible, without considering how the listener might feel.

In other cultures, where such a manner might be considered rude, preference is given to less-direct communication styles that include more elaborate introductory or intervening discourse and greater deference to how the message is received.

Level of Emotionality
Cultural variations exist in the extent to which outward signs of emotion are displayed in interactions with others.
Some cultures demonstrate dramatic emotions through speaking volume, tone of voice, gestures, and facial expressions. Other cultures might place more emphasis on emotional restraint, depending more on the speaker's words to convey the intended meaning.

Degree of Movement
There are cultural differences in the amount of physical movement that is considered appropriate when communicating with others.
In some cultures, it is acceptable to use body movement and gestures as a means of enhancing a story or emphasizing a point. In other cultures, excessive body movement might be considered boastful or inappropriate.

Verbal Turn Taking : The extent to which an individual is comfortable taking turns during conversation, instead of talking while another person is speaking, might be culturally

based.

> In some cultures, it is common for speakers to engage in conversations in which more than one person speaks at a time or for the listener to interject commentary (e.g., "That's right," "Tell it") as a means of signaling approval to a speaker.

In other cultures, this practice is viewed as an interruption and considered rude.

Expressions of Consideration
Students might show consideration for others by refraining from behaviors that might offend. Likewise, students might show consideration for others by being tolerant of behaviors that they find unpleasant or offensive.
In some cultures, one might show consideration by not playing loud music because others may be disturbed by it. In other cultures, there might be a greater tendency to show consideration by learning to tolerate loud music if someone else is enjoying it.

Attitudes Toward Personal Space
The level of tolerance for others entering one's personal space might vary across cultures.
In some cultures, it is customary for speakers to remain at least two feet apart. Failure to recognize this is often interpreted as a desire to seek intimacy or as a prelude to aggression. Other cultures accept closer interactions as commonplace. Too much physical distance might be interpreted as aloofness.

Attitudes Toward Sharing
Ideas about personal ownership vary by culture and, consequently, influence attitudes and values related to sharing or borrowing objects.

Some cultures might emphasize communal property rights and reinforce the notion that "what's mine is yours, and what's yours is mine."
Other cultures might be less inclined to embrace a communal property philosophy and place greater value on individual ownership.

Perceptions of Authority Figures : Perceptions of what constitutes an authority figure are culturally

influenced.
> In some cultures, age might be a determining factor. For example, students might view *all* adults as authority figures.
> In other cultures, position is the primary determiner, so students view teachers or police officers as authority figures by virtue of their position or occupation. In still other cultures, designation as an authority figure must be earned by behavior and is not accorded based solely on age or position.

Manner in Which Respect Is Shown to Authority Figures : The means by which an individual demonstrates deference to authority figures is also culturally influenced. In some cultures, students show respect for authority figures by not making eye contact. In others, students show respect by looking downward during interactions with an authority figure. Some cultures consider it disrespectful to question an authority figure, whereas others value this practice as an indicator of

critical thinking.

Response to Varying Management Styles
The manner in which students respond to or comply with a behavior management style can be culturally based. In some cultures, permissive management styles are viewed as a way to encourage the child's individuality and self-expression. Children from other cultures may view a permissive management style as an indication of weakness or lack of concern.

Activity :

Read the scenario and determine how the student's attitudes about communication might be influenced by cultural norms.

Amy, a seventh grader, spends a lot of time off-task during her social studies class. She whispers to her friends, writes notes, or fixes her hair and makeup. Her teacher, Mrs. Anaya, tells a colleague, "Whenever I remind her of one our rules, to work quietly, she just gives me this blank stare and then continues with her whispering as soon as I turn my back. The fact that I'm her teacher doesn't even seem to register with her."	___Degree of directness ____Perceptions of authority figures ____Attitudes toward personal space
Jamal and his friends often enter Mr. Jackson's fifth-period science class in a boisterous manner. In particular, Jamal's booming voice and exaggerated gestures make Mr. Jackson worry that Jamal is ready to start a fight. All of his attempts to get Jamal to settle down have been unsuccessful, and he's now concluded that a referral to the principal's office is an appropriate step.	___Expressions of Consideration ___Level of emotionality ___ Attitudes toward personal space
Keone's teacher notices that he frequently takes items from other students' desks: pencils, crayons, or paper. The teacher has also discovered various items from her own desk among Keone's possessions. Today, Keone grabbed another student's hat and gloves, explaining that he'd left his at home. The other students complain about his behavior, and the teacher wonders whether Keone's stealing is indicative of a much larger problem.	____Degree of directness ____Level of Emotionality _____Attitudes toward sharing

Appendix K: Participant Feedback for Workshop Series:

Facilitators: ES/HS: Date:

We would appreciate knowing how you rate this professional development. For each item below, please provide a 1 to 4 rating by circling a number after each statement. Please give details about your rating.

1 = strongly disagree   2 = disagree   3 = agree   4 = strongly agree

Overall Program:

1. The total program was of high quality.   1   2   3   4

2. The program content will be useful to me.   1   2   3   4

    Comments:_____
    _____
    _____

Impact:

3. I can use knowledge and skills gained during this professional development workshop to impact student learning.   1   2   3   4

    Comments:_____
    _____
    _____

Professional Development Practices:

5. A supportive climate of the professional community was created.   1   2   3   4

6. Opportunities to network and learn from colleagues were provided.   1   2 3 4

7. Opportunities to seek meaning and construct new knowledge was provided. 1   2   3   4

8. An appropriate balance between presentation and interaction was achieved   1   2   3   4

    Comments:_____
    _____
    _____

Presenters:

9.   The presenters' overall effectiveness was high.   1   2   3   4

10. The content of the presenters' presentation was useful.   1   2   3   4

11. The presenters used appropriate instructional techniques.   1   2   3   4

12. The presenters used appropriate materials.   1   2   3   4

Comments:_____
_____
_____

Feedback Questions:

What did you value most from this professional development workshop?

_____
_____
_____

What will you use from this professional development workshop in your own classroom setting?

_____
_____
_____

What other professional development workshops would be of benefit to you in the future?

_____
_____
_____

Additional Comments:
_____
_____
_____

THANK YOU!

Appendix L: Student Feedback for Educator (Participant)

Please rate your teacher from 0-3 where 0 is never, 1 is rarely, 2 is sometimes and 3 is always
1. Started Class in a positive mood   0   1   2   3
2. Set clear expectations for classroom behaviors   0   1   2   3
3. Facilitated learning through student-centered approaches   0   1   2   3
4. What I learned felt relevant to my life   0   1   2   3
5. Created a welcoming and inclusive learning atmosphere   0   1   2   3
6. Recognized and valued the cultures represented by class   0   1   2   3
7. Discipline and consequences were fair   0   1   2   3
8. I felt comfortable going to my teacher with my needs   0   1   2   3
9. I felt respected by my teacher   0   1   2   3
10. I felt that my teacher believed in me and my classmates   0   1   2   3

How well do you think your teacher knows you personally, why do you think that?
_____

What could have helped you have a better experience this year?
_____

Appendix M: Parent Evaluation of Teacher Participant

Area of Evaluation	Agree----Disagree Don't Know
The teacher engages in frequent and informative communications with the parent about student progress, attendance, behavior, curriculum topics and objectives. Communication may include updates in Power School or other means of communication.	1 2 3 4 5 0 Comment:
The teacher is approachable and open to parental input.	1 2 3 4 5 0 Comment:
The teacher maintains a classroom environment in which my child feels safe.	1 2 3 4 5 0 Comment:
The teacher provides my child and family with information about classroom expectations and support for learning at home. (Back-to-School Night, parent conferences, course syllabus, etc.).	1 2 3 4 5 0 Comment:
The teacher treats my child with respect and care.	1 2 3 4 5 0 Comment:
The teacher acknowledges individual needs and provides appropriate individual assistance to engage my child in learning.	1 2 3 4 5 0 Comment:
The teacher administers discipline appropriately and consistently.	1 2 3 4 5 0 Comment:
Are you satisfied with your child's overall classroom experience as provided by this teacher?	1 2 3 4 5 0 Comment:
Do you contact your child's teacher via phone, email or other means?	Yes No Comments:
Do you regularly attend school functions?	Yes No Comments:
Do you attend parent-teacher conferences?	Yes No Comments:

Please share any additional comments not covered by the questions above (attach a separate page, if needed):