12-31-2013

# Reconceptualizing Cultural Competence: White Placeling De-/reterritorialization within Teacher Education

Melissa Winchell
*University of Massachusetts Boston*

RECONCEPTUALIZING CULTURAL COMPETENCE:

WHITE PLACELING DE-/RETERRITORIALIZATION

WITHIN TEACHER EDUCATION


A Dissertation Presented

by

MELISSA WINCHELL


Submitted to the Office of Graduate Studies,
University of Massachusetts, Boston,
in partial fulfillment of the requirements for the degree of


DOCTOR OF EDUCATION


December 2013


Leadership in Urban Schools Program

RECONCEPTUALIZING CULTURAL COMPETENCE:

WHITE PLACELING DE-/RETERRITORIALIZATION

WITHIN TEACHER EDUCATION


A Dissertation Presented

by

MELISSA WINCHELL


Approved as to style and content by:


_____

Tricia Kress, Associate Professor
Chairperson of Committee


_____

Patricia Krueger-Henney, Assistant Professor
Member


_____

Chris Siry, Associate Professor, University of Luxembourg
Member


                              _____

                              Tricia Kress, Program Director
                              Leadership in Urban Schools Program


                              _____

                              Wenfan Yan, Department Chair
                              Leadership in Urban Schools Program

ABSTRACT


RECONCEPTUALIZING CULTURAL COMPETENCE:

WHITE PLACELING DE-/RETERRITORIALIZATION

WITHIN TEACHER EDUCATION



December 2013

Melissa Winchell, M.A.T., Salem State University
Ed.D., University of Massachusetts Boston


Directed by Professor Tricia Kress

This ethnography reconceptualizes the paradigm of cultural competence used within the literature on teacher education to describe the multicultural learning of White teacher candidates.  Within the cultural competence framework, White learning is problematic, dichotomously defined, and fixed.  The binary of competence │ incompetence established by this paradigm has recently been questioned within the literature as deficit-based and in conflict with postmodern, critical theories of learning and teaching multicultural education espouses.  This study of the researcher's

multicultural education class at a private, religious, four-year undergraduate college on the East Coast of the United States used co-constructed pedagogical practices—including a co-constructed community engagement experience, dialogic critical reflection, student-led inquiry-based seminars, and student-teacher email dialogues—to reconceptualize White multicultural learning as a dynamic process involving both teacher candidates and the teacher educator.  As such, this work is co-ethnographic because it analyzed the learning of both the researcher and her students.

The study found that antiracist White learning within multiple, co-constructed approaches on a public↔private spectrum is related to learners' placeling identities; multicultural learning was a migration and re-negotiation of the histories of White learners' homes and geographies.  This re-negotiation—called de-/reterritorialization— occurred within a dialectic of Whiteness as space and Whiteness as places; both universal characteristics and local expressions of Whiteness were important in the learning of this classroom.  White placeling de-/reterritorialization was also found to be unique to each learner, thereby reconceptualizing White learners as diverse.  In addition, White placeling de-/reterritorialization was incremental and agentic, extending previous studies' findings that White learners are disinterested and resistant within multicultural teacher education classrooms.

Within this study, patterns of de-/reterritorialization emerged as particular learning dynamics between the researcher and the teacher candidates; these dynamics included guarding and stagnating, pushing/pulling, and inviting.  These patterns, their uniqueness within the encountering of placeling identities' borders, and the attempts at

antiracist learning that were made by the White teacher candidates in this classroom offer a reconceptualization of cultural competence that is geographic and complex. Placeling de-/reterritorialization resists the flattening of White identities too often found in the multicultural literature, situates place as the site of antiracist inquiry when working with White learners, and offers a new paradigm for teaching and researching with White teacher candidates.

DEDICATION

For my teachers,
especially Donnalee, Donna, and Tricia,
for encouraging this work and my commitment to it.

And for my students at Stanton College,
for teaching me so much about teaching.
I am so grateful.

ACKNOWLEDGEMENTS

There are multiple ways to approach the work of a dissertation; I know some who began new nicotine or alcohol addictions while writing their dissertations, others who grew gray from stress, and many who quit. From the beginning of my studies at UMass Boston, I was determined to position this work as a gift, a retreat, and a privilege. I have not always been successful with my intentions; especially in the final months of this venture, the work has become tedious, frustrating, and very often the subject of much complaining and angst. But the underlying truth is that I finished this work partly because I believed that it was in many ways a gift to my life. When I began as a student in the 2008 LIUS cohort, my oldest son was just two years post- bone marrow transplant; I myself had returned from nursing him through his year-long isolation just one year prior to the start of my studies. I had a very difficult time relating to the doctoral students who felt the work was overwhelming; compared to chemotherapy, blood counts, and the terrifying possibility of losing a child, I felt in coming to UMass that I had escaped through some kind of fiery test of will and emerged a phoenix—lucky, or blessed, or both. I could not reconcile in those early semesters how my life had righted itself so splendidly—how I had traveled in such a short time from isolated hospital wards to the precious tensions of academic dialogue—and I was grateful and ecstatic. The work was pure joy.

In 2009 our daughter's birth and shocking Down syndrome diagnosis interrupted my good fortune; the year brought more and more terrifying medical procedures, surgeries, and complications. In truth, the upset of our daughter's diagnosis up-ended my life: we moved as a result, and I left behind my friends, my dozen-year career, a city with

which I was still in love, and the proposed site of my original dissertation research. I took a leave from the Leadership in Urban Schools (LIUS) program of a few weeks, then a semester, and then another. And just when I thought I might drop out, a phoenix emerged to resurrect my doctoral dreams and to inspire me to discover a new dissertation topic and to re-do my entire literature review. The LIUS program—and this may be a testament to how little of my former life was still intact—proved to be the only pre-Down syndrome relic of my life, the one treasure I could, perhaps, rescue from the ashes.

This work has thus been a beautiful phoenix-gift. In navigating these last tumultuous years, it has often been my classes at UMass Boston, and the new cohorts who welcomed me there, that have been a comforting constant. My professors here came to represent some of the longest relationships I still maintained; homework was a sort of steadying and regular rhythm; the dialogues of our seminars fanned into flames passions that were buried underneath the daily rubble of medications, doctor's appointments, therapeutic interventions, and disability support groups. Many folks have asked me how I have managed to remain in the program—and now, complete a dissertation—in the midst of a hell of suffering and grief. One of these answers certainly lies in my (fairly constant) belief that gaining this kind of education is a privilege. A privilege for me in all the ways we use the word in our program—particularly as a woman in a world in which an education is still too scarce of a human right, especially for girls. And privilege in a spiritual sense, too—without this work, I might have collapsed from the fires of my life. I have moved often from the emergency room to a class here. And on more than one occasion, I have been called out of an UMass classroom to meet my child in the

emergency room.  There is something about that class/hospital dynamic that has sustained me, both for proving to me that in great suffering, great thinking and learning still remain, and also, for demonstrating that the work of this program is not life-or-death in the most immediate sense of that phrase, and that working within it at all is thus a great gift, and proof of all things that I am still, beautifully and wonderfully, living.

And this is no small thing.  To be alive, I mean.

But it's also true that when folks ask me how I have finished this program in spite of my life (I prefer to think of it as within, not in spite of, my life), saying all this about privilege and gift and thankful sounds a bit like sermonizing or an act of denial or just plain weird.  So I usually tell them instead about how I have been courageously and heroically upheld by a great cast of characters, as I like to call the folks that make the managing of our family possible.  These people are phoenix-bearers; firefighters of the heroic sort who have often and frequently run into the burning edifice of my life, carried my exhausted self out, and given me the help and care I have needed to know I can sustain another burn.

I would like to thank these phoenix-bearers here.

For those who have had direct impact in shaping this dissertation, including a tremendously supportive department of education at Stanton College—thank you. Thanks especially to a wonderful committee and most especially, Dr. Tricia Kress, who is solely responsible for talking me into changing my dissertation topic and re-doing an entire literature review on a day in 2010 when I was determined to quit entirely.  Tricia, you resurrected this work from the ashes, and you have breathed life into me in so many

For my children, Orilüs, Jackson, and Moriah. You have made enormous sacrifices to give me the time I have needed to study and write; I know this work has not been easy for you, and you have not understood my motivation or need for it entirely. Still, I hope that someday when you remember these years of your life, you will know that you were each an inspiration to me, for you are, in your own very unique ways, the truest and strongest phoenixes I know. When I am tempted to lie in the ashes of disappointment or distress, each of your lives inspire me to surrender again to the beautiful scarring of living.

And most importantly, for my husband, Jason. If ever there was a fire-fighting phoenix, you were it. Here are the phoenix images I will not forget: you in your striped apron at our stove, cooking yet another gourmet magazine dinner; you at the grocery store pushing Moriah in one cart and pulling our family's food in another; you folding the sixth load of Saturday laundry. These images speak of the ways in which you saved me from the flames of daily family life which would have otherwise consumed my studying time. And for me, the most beautiful phoenix image of all: You holding our daughter after her open heart surgery with the tenderness, relief, and brokenness of a person who feels what it is to escape the scariest flames not entirely unscathed. There is no other way to say this: I would not have had the courage to rise again, had it not been for you. Every word on every one of these pages is evidence of the courage of a love like ours that has withstood so many flames. Here is hoping we have seen the worst of it; since we probably have not, I hope we'll cherish this moment and be as proud as we should be for all we have accomplished, together. I love you.

TABLE OF CONTENTS

LIST OF FIGURES

FIGURE                                                                                    Page

LIST OF TABLES

CHAPTER 1:

DECONSTRUCTING CULTURAL COMPETENCE

AND REFRAMING CULTURAL COMPETENCE AS PLACELING DE-

/RETERRITORIALIZATION

Hi Melissa,

…Though Jenna[1] and I are roommates and best friends, we are very

different people, which you have probably picked up through class and by e-

mails. Through this class though, it's sort of been a catalyst for some healthy

animosity (oxymoron, I know) between us...I don't want you to feel at all like

you've hurt our friendship—in so many ways it's been made stronger because

we've had to argue and talk out our feelings on different subjects regarding

education, which have led to more honest conversations in our personal lives. I

think she's starting to be made more self-aware and I'm continuing to push myself

to be a critical analyzer of myself…I tried not to sit with her towards the last few

weeks of class, for example. I'm thinking about how this class has changed me,

and it's definitely re-ignited the fire I have for always holding my [own]

opinions… I think Jenna's reluctance (which is not bad or wrong at all) to work in

an urban school and my arguments against her went from being a joke to being so

---

[1] Per IRB, all names of places and people in this study—other than my own—have been anonymized.

passionate—we've gotten into a few heated arguments about it. Jenna and my

relationship is fine, I promise you. But I couldn't let the semester end without

having let you know that you made such a huge impact on two girls' lives,

especially mine. I'm starting to challenge myself in ways that terrify me—but also

really excite me…I'm sorry if this was too much information, but... as a student I

wanted my teacher to be educated about my background! (Shameless reference

from class, forgive me, haha)...

See you soon,

Hannah (Personal correspondence via email, November 8, 2012)

As a part of a class in urban education[2] I taught in the fall of 2012 at Stanton

College—a pseudonym for a private, religious, four-year liberal arts college on the East

Coast of the United States—I corresponded via email weekly with each of my

undergraduate students. Hannah, a first-semester sophomore and student athlete, used

this email dialogue space for her learning, particularly her fairly new learning about race.

Like some of my other White teacher candidates, Hannah's emails with me became

intensely personal and confessional; for Hannah and for other teacher candidates in the

class, these dialogues represented their first-ever opportunities to delve more deeply into

---

[2] It should be noted here that I am well aware of the racialized overtones of the term "urban education." Its troubling use among White people to denote schools of color and poverty—such that Whiter, more affluent schools even within urban areas are not considered urban; or such that schools outside of urban areas that are predominately Black or Brown as well as poor, are considered "urban"—is well documented (Leonardo & Hunter, 2007). The multiple representations and uses of the term, and whether the term "urban education" (or "urban school") should be used at all was a particular concern of the course. However, because the course itself was funded by a grantee who was interested in seeing Stanton students involved in "urban education," the course was so named and so-called within the institution, and I will use the term here so as not to mis-represent the school of education's thinking regarding these issues. I encouraged—from the first class—my students to voice both their stereotypes about "urban schools" and to challenge those stereotypes by thinking about how terms like "urban" metaphorize and distance us from the diverse, lived realities of people who live in cities.

their own Whiteness and its implications. Much of Hannah's email on November 8th, in fact, addressed two particular topics—first, coming to terms with her father's colorblindness and moving away from his views as she began to consider them racist; and second, coming to terms with her roommate's stereotypes about urban schools, and moving away from her roommate's perspectives in relational and physical ways. What became evident throughout Hannah's emails, in particular, was a sense of movement—a learning that moved Hannah in literal ways (she mentions in her email switching her seat in my class to move away from her roommate) and in deeply personal ways (in thinking about her father's racism and colorblindness as she re-negotiated his influences on her life).

Hannah and her classmates demonstrated that White learning within multicultural teacher education is geographic movement—a re-negotiation of the borders of White identity. And these negotiations are intensely personal and always embodied—sensual, emotional, and unique. The learning of the White teacher candidates within my course at Stanton College deconstructs much of the literature on cultural competence within teacher education. Within this literature, multicultural learning is a possession of skills and critical ways of thinking and being; as such, the discourse emphasizes a complex array of skills that are either possessed by the learner or not. This dissertation acknowledges the imperatives and difficulties of White antiracist learning and being within our teacher education classrooms; however, by attending to specific places—both within and without the learners of the classroom—this work demonstrates the diversity of White identities and the multiplicitous movements and re-negotiations of White learners.

3

In this study, geography serves to situate multicultural learning in particular places and unique histories, to diversify White identities, and to reframe multicultural learning as an embodied and complex re-negotiation of racial borders.

**Problem Statement: Deconstructing Cultural Competence**

Through my work with White teacher candidates at Stanton College, I was able to see the ways in which multicultural learning is experienced differently for members of a seemingly homogeneous population. This notion of geographical movement is different from the literature on multicultural education, which espouses a deficit-based, homogenous framework of cultural competence for dealing with the differences—especially racial—between those who teach (or are studying to teach) and those who are in the classrooms of United States' public schools. While the diversity of the student population in American public schools continues to increase, the teaching force remains majority White, middle class, and female (Assaf, Garza, & Battle, 2010; Buehler, Ruggles Gere, Dallavis, & Haviland, 2009; Laughter, 2011). In fact, White teachers constitute over 80% of the teaching force (Laughter, 2011). And while there are multiple gaps between the diversity of the students in United States classrooms and those who teach them (including racial, ethnic, gender, socio-economic, linguistic, and sexual orientation), the racial gap has in particular provided the "demographic imperative" for cultural competence (Lowenstein, 2009, p. 166). For this reason—because the literature focuses so extensively on the racial gap within United States' schools—this study

examined Whiteness, not in exclusion to other social markers, but as the social construct most widely discussed in the literature of cultural competence.

In fact, the research questions how we prepare White teacher candidates for effective teaching within diverse school classrooms. Such questions are supported by numerous studies which outline the ways in which White teacher candidates are unprepared for teaching in multicultural settings (Assaf, et al., 2010; Bergeron, 2008; Buehler, et al., 2009; Castro, 2010; Causey, et al., 2000; Gay & Howard, 2000; Kyles & Olafson, 2008; Lowenstein, 2009; Sleeter, 2001). These researchers, supported by work on cultural competence in other social science fields such as social work, have looked to cultural competence as a paradigm for preparing White teachers for diverse, and especially racially diverse, contexts. This framework, as this study will demonstrate, is incomplete.

Cultural competence is defined as a set of skills, attitudes, and ways of knowing (Bergeron, 2008; Sleeter & Grant, 2007; Weaver, 2005). These skills (which are also discussed within multicultural learning and culturally responsive teaching paradigms) include ongoing cultural learning, self-criticality, an asset-based approach to culture, a holistic understanding of students, and recognition of historic and current cultural and racial power dynamics (Delpit, 1995; Fong & Furuto, 2001; Gay, 2002; Grant & Sachs, 1995; Weaver, 2005). Athanases and Martin (2006) define cultural competence as the following set of skills:

> Teachers need knowledge of culture in education, a commitment to learn about
> students' culture and communities, and ways to use culture as a basis for learning.

5

An equity focus includes monitoring teacher–student interactions for fairness and

cultural sensitivity and asking who is and is not served by instruction and why.

Other key concerns are creating empowering school cultures for underserved

youth of color and developing commitment and skills to act as agents of change.

From the perspective of this equity framework, teaching is not ethically neutral

but steeped in care and justice. It includes casting all aspects of school as

problematic rather than given; learning to locate expertise inside oneself rather

than merely outside; and knowing how to examine what is in schools and how to

determine or imagine what could be. (p. 628)

Responding to the demographic imperative, cultural competence provides White teacher

candidates with epistemologies that have not been a part of their dominant culture

experiences.  Cultural competence implies that these sets of skills and ways of knowing

can be learned within teacher education classrooms and field experiences; the mastering

of these skills by teacher candidates is a stated goal of teacher education and educational

research (Keengwe, 2010).

However, this work understands that the learning of White teacher candidates is

not a matter of skills that are learned outside the candidate, but instead, a geographic re-

negotiation of racial identities that occurs within and without the candidate, in unique and

complex spaces and places.  The traditional operationalization of cultural competence is

problematic because even as cultural competence claims to foster multicultural

epistemologies and (to a lesser extent) ontologies, it actually hinders multiculturalism.

Because the literature discusses cultural competence as a set of skills that can be provided

(usually, by teacher educators for the benefit of their teacher candidates) or possessed (usually, by teachers and students of color), then teacher education continues to perpetuate dominate White epistemologies that are concerned with hierarchy, supremacy, property, and dispossession. Instead, multicultural teacher education should be concerned with attending to geographies—the places of candidates' histories—and the structures within those particular sites which have formed, and been formed by, candidates' epistemologies and ontologies. Such attending—in which students' places and local cultures become sites of inquiry—grounds culture in specifics and in dynamics of power and dispossession. Because cultural competence has been reduced to a skills- and habits-based approach, it narrowly defines culture as difference, minimizes the impacts of culture on epistemologies and ontologies, overgeneralizes culture to the point of abstraction, and ignores the goal of antiracist education to redistribute power in solidarity with communities of color.

Reconceptualizing White learning as geographically embodied makes White learning specific, localized, and diverse; as my students' learning demonstrated, each White learner has a unique geographic history which has informed a racial identity. White learning is thus complex and multiplicitous. This study finds that the discourse of cultural competence is problematic and that a geographical reconceptualization of White learning incorporates multiple sites of learning, in-betweens, complexities, and diversity. Cultural competence establishes a binary of competence versus incompetence that reproduces a deficit-laden assumption—that White, middle class teacher candidates are culturally bereft and incompetent (Gay & Howard, 2000; Kyles & Olafson, 2008; Sleeter,

2001).  Indeed, the labeling of White preservice teachers as "culturally incompetent" is a central tenet of much of the research on multicultural education in teacher education programs (Sleeter, 2001, p. 100; see also Kyles & Olafson, 2008).  According to the literature, White teacher candidates suffer from cultural naïveté, limited understandings of race, deficit views of students of color, a lack of a structural view of education, and an ignorant adherence to color blindness (Kyles & Olafson, 2008; Sleeter, 2001).  In addition, after reviewing eighty studies regarding the effects of preservice education on multicultural development in teacher candidates, Sleeter (2001) found that most researchers concluded White teacher candidates were less culturally competent than their peers from other racial backgrounds: "Preservice students of color bring a richer multicultural knowledge base to teacher education than do White students. Students of color generally are more committed to multicultural teaching, social justice, and providing children of color with an academically challenging curriculum" (p. 95).  Thus, cultural competence establishes another binary—White learners and learners of color. Both of these binaries—competence versus incompetence, White versus color—are not adequate to describe the complex webs of reality and identity in which postmodern teacher educators and teacher candidates learn and live.

In fact, given the postmodern forces of globalization and the multiple ways in which people interact with each other and the world, the layering of identities and intercultural experiences is profound for all learners, including White learners (Escobar, 2001).  In fact, despite the literature's insistence on homogenizing White learning, a geographic reconceptualization of cultural competence is in keeping with postmodern

theories of learning as social, constructed, and complex. For example, Kumashiro (2000) applies poststructuralist theories and argues for identity "citationality," in which a person's identities layer and interact in complex ways (p.41). Cultural competence, however, does not adequately describe diverse constructions of multicultural learning undertaken within teacher education classrooms and the intersections of structure, identity, place, and learning therein. While the structures that have oppressed and continue to oppress American society are White, the flattening of White identities such that Whiteness is reified as non-specific, universal, and nearly anonymous perpetuates that oppression. Cultural competence, with its focus on learning outside the learner and its homogenizing binaries, leaves Whiteness as a space, an almost invisible and homogenous force that renders White learners ignorant and non-agentic. Instead, Whiteness has multiple and unique embodiments; Whiteness marks the bodies of learners via their specific and diverse histories within particular places. And my work with Stanton students demonstrated that Whiteness intersects with other social markers and cultural experiences—vis-à-vis students' geographies—to construct unique epistemologies and ontologies. Cultural competence leaves these dynamics completely unexplored.

While a geographic reconceptualization of learning would offer many ways to think about White learning—as a continuum, as a space│place dialectic, as a complex web of places and placed-people—the use of cultural competence within the literature creates educational conundrums for multicultural educators. First, cultural competence as portrayed in much of the literature does not employ a critical understanding of culture;

9

within cultural competence, culture is overgeneralized and divorced from power dynamics. This is not in keeping with critical scholarship, which understands culture as an embodied and politically-fraught social construction (Bourdieu, 1984). As such, culture is power; it is bounded by place, embodied in people, and uses systems of privilege to garner spatial hegemonies, such that one culture oppresses another. Cultural competence as a discourse assumes that culture can be learned and accepted; instead, antiracist education traces lines and topographies of power, their effects, and their transformation. While the goal of cultural competence might be to know or understand something new, the outcome of a geographically-based way of learning in a multicultural education class would be to deconstruct racism as cultural and placed and work towards just and right action on behalf of those who are oppressed. Thus, cultural competence needs to be reimagined as embodied and structural, as changing learners and the racist environments in which they learn and live.

Also, cultural competence supports a banking model of education, even as it purports to teach its teacher candidates to think and do otherwise in their diverse classrooms (Lowenstein, 2009). While teacher educators concerned with cultural competence encourage their teacher candidates not to judge, to stereotype, or to have low expectations of their future students (especially students of color), culturally competent teacher educators do exactly that with their culturally incompetent teacher candidates. The research positions culturally incompetent White teacher candidates as subordinates and teacher educators as dominators, thereby reproducing oppression (Lowenstein, 2009). This is reminiscent of Freire's (1970) concept of banking education, in which the teacher

10

is making deposits of knowledge into the student as a form of domination and control.

Interestingly, the research shows that professors of education are often aware of teacher

domination within multicultural classrooms.  In some studies, the fear of dominating

teacher candidates in multicultural education classrooms paralyzes teacher educators

from engaging with cultural competency at all (Assaf, et al., 2010).  A survey of the

literature of multicultural education, then, indicates that teacher education programs are

frustrating their own efforts by their modernist conception of the culturally incompetent

White teacher candidate.

The third educational conundrum is just as dangerous: cultural competence finds

White teacher candidates in desperate need of multicultural schooling, even as White

teacher candidates are dangerously un-schoolable.  A review of the last twenty years of

research in multicultural education paints a bleak picture of the influence of teacher

education programs on White teacher candidates (Assaf, et al., 2010; Castro, 2010; Kyles

& Olafson, 2008; Lowenstein, 2009; Sleeter, 2001).  In many studies, White teacher

candidates are "caricatures" of cultural ignorance in need of saving by their superhero

teacher educators (Lowenstein, 2009, p. 178).  Further, the research shows that this

reeducation is not easy and its effects undetermined.  Lowenstein's (2009) fifteen-year

review of the relevant literature found that changing teacher candidates' perceptions was

a lengthy and tedious process; Sleeter (2001) also reviewed over eighty studies and

questioned the long-term effects of multicultural educational efforts on White preservice

teachers.  Castro's (2010) twenty-year review of the literature examined generational

differences in teacher candidate's dispositions to multicultural education, beginning in

1986. He found that while millennial teachers are more predisposed to intercultural interaction, their more open dispositions (when compared to previous generations of preservice teachers) were nonetheless masking a lack of a complex, critical thinking about multiculturalism. Similarly, Assaf, Garza, and Battle (2010) found that teacher candidates use "happy talk" about multicultural education to gloss the conflicts, social dominances, and difficulties inherent in cultural competence (2010, p. 123). Thus, while White teacher candidates may seem, after coursework or fieldwork, more open to multiculturalism, some studies suggest they are lacking in the actual skills and critical mindsets that compromise cultural competence. According to the literature, this makes the task of schooling White teacher candidates in multiculturalism a daunting one, creating an educational conundrum that problematizes a majority of its student population as dangerously un-educable.

According to the research on cultural competence, White teacher candidates are particularly resistant to anti-racist education. Case and Hemmings (2005) describe the "[s]trategies of silence, social disassociation, and separation" White female teacher candidates in particular use to maintain their beliefs that they are not racist (p. 607). In fact, silence has been found to be the most common form of resistance to anti-racist learning in teacher education classrooms; White students use silence to "limit…[and] negate dialogue" on race (Mazzei, 2008, p. 1129). Picower's (2009) is particularly useful for understanding the multiple ways in which White teacher candidates—and particularly, female students—resist multicultural learning. Calling their forms of resistance "tools," Picower defines three categories of White tools of resistance—

emotional, epistemological, and behavioral—and outlines the specific ways in which the White female teacher candidates in her study employed these tools to reify White hegemony.

In this dissertation, I, too, find that White learners are resistant to anti-racist education (in fact, the original concern of this study was with furthering White multicultural learning given the challenges of resistance outlined in the literature); however, this study adds complexity to the current research by qualifying that not all White learners are ignorant of their resistance, by reconceptualizing resistance within de-/reterritorialization, and by exploring the unique and varied negotiations of White learners. Even as the literature has sought within recent years to define the particular ways in which White learners are resistant within teacher education (see Picower, 2009), these generalizations have left unexplored race as places and Whiteness as a complex, multiplicitous construct. And the literature has yet to account for the ways in which White learning is heterogeneous. In seeking out these complexities, this study discovered that place offered multiple opportunities for antiracist learning; the White teacher candidates of this study demonstrated the complexities of their White identities vis-à-vis particular places of their histories.

Because the White learners at Stanton College experienced their racial identities as geographically embodied, their learning about race involved unique, multiplicitous movements of identity, particularly when the places of their histories became the sites for co-constructed inquiry for our learning. Even within the patterns I found in their experiences, I also found individuality and complexity within the teacher candidates'

negotiations around identity and racial awareness.   Within this critical geographical framework, their resistances can be reconceptualized as a reproduction of histo-geographical structures uniquely embodied within each learner.  This reconceptualization adds criticality to conversations on cultural competence by finding the ways in which White teacher candidates guard the familiar borders of their race an embodied structure, and in many cases, a tacit knowledge forged within each student's unique placeling identity.

   This dissertation is not the only study to take issue with the paradigm of cultural competence.  In her survey of research related to White teacher candidates, Lowenstein (2009) highlights the ways in which professors of multicultural education have reproduced patterns of social dominance by using a deficit, culturally-bereft lens through which to view their White preservice teachers.  Other research on teacher education programs suggests that universities must explore ways to address the strengths of White teachers, affirming Whiteness as a culture (even while troubling its hegemony) and providing new positionalities for teacher candidates within schools and communities (Assaf, et al., 2010; Bergeron, 2008; Laughter, 2011; Lowenstein, 2009; Zeichner, 2010).  Otherwise, teacher education programs risk conferring a White-guilt identity, or an acultural identity, on White teachers that hinders instead of supports White candidates' growth in cultural competency.  In his multicultural work with White teachers, Howard has found such White-deficit thinking to hinder White teachers' engagement with cultural competency and to ostracize White teacher candidates from the work of social and racial justice (Howard, 2006).  This is particularly problematic since White teacher candidates

14

constitute the majority in teacher education; excluding future White teachers from antiracist learning with an incomplete cultural competence paradigm will continue to reproduce White supremacy in many, if not most, of United States' schools. Further, by assuming that cultural competency is a set of knowledge and skills that lie outside White candidates, teacher education advocates a fixed, possessive view of learning that disempowers White candidates and perpetuates the university's status at the top of a knowledge hierarchy. This positivistic approach disconnects multicultural education from White candidates' lived experiences, the schools the university hopes to serve, and the school's communities (Howe & Berv, 2000; Zeichner, 2010).

**Purpose of the study**: **Reframing Cultural Competence via Placeling De-/Reterritorialization**

In order to reconceptualize cultural competence, I designed co-constructed learning experiences within my fall 2012 *Understanding the Contexts of the Urban School* course at Stanton College (these experiences will be discussed in Chapter Four). My research was concerned with how White teacher candidates' racialized learning and my own (I am a White teacher educator) developed within a constructivist learning environment in which White learners were agents. Because my theoretical positionality was to deconstruct the research on cultural competency, I chose to use my own classroom as a site for implicating my own practice, mistakes, and reifications of the very approaches and assumptions I hoped to deconstruct and reframe. In the context of my classroom and the practices of my students and me, questions of dominance and

15

hegemony were personalized and examined, even as they contributed to an emerging body of research seeking to reconceptualize cultural competence as placeling de-/reterritorialization.

Via a grounded theory of geographical identity construction this research reconceptualizes cultural competence by coming to know White teacher candidates as "placelings" (Escobar, 2001, p. 143). In other words, White teacher candidates embody the places of their histories. Since places are sites of culture, places collect memory, thinking, ways of being, and experiences of power; each place arranges and reproduces those things uniquely (Escobar, 2001). While the phrase "placeling" sounds nearly science fictional, its use by Escobar (2001) is meant to be positive and descriptive, as it speaks to the ways in which human beings are made by, and remake, places. The term connotes the foreignness with which we experience unfamiliar places; we are, always, alien to places outside of the borders of our experience. This is salient to this study because it speaks to the ways in which we have limited, incomplete, stereotypical, or tacit knowledges and experiences of places and cultures that are not our own. Still, the use of placeling draws attention to the particular ways in which place mediates, bounds, and makes meaning of our experiences. We are placelings because the places of our histories have made us.

Consequently, White teacher candidates are unique embodiments of the places of their history; each learner is a body map, with lines of norm, Other-ing, distance, openness, diverse experiences, expression, and silence uniquely contoured in and on their bodies (this will be more fully explained in Chapter Five). Placeling thus re-orients the

multicultural teacher education conversation away from the binaries of cultural competence and incompetence and towards identity and learning as multiplicitous and complex. Because White learners as placelings, their moves within antiracist education are border re-negotiations, not a receiving of skills and sensitivities via their more-competent teacher educators. This study calls these border re-negotiations deterritorialization and reterritorialization. Deterritorialization explains the ways in which a learner's identity borders are interrogated within places and spaces of learning; reterritorialization describes the dynamics in which learners re-map their identities to incorporate their new experiences as placelings. The dynamics of de-/reterritorialization are unique for each White placeling; while patterns emerged within this study, de-/reterritorialization is not reducible to generalization and binary. Instead, de-/reterritorialization allows for both pattern and disruption, for homogeneity and heterogeneity, for guarding and transformation (more about this will be explained in Chapter Six). Thus this dissertation offers placeling de-/reterritorialization as a reframing of cultural competence and a re-direction of the dialogue on White multicultural learning in teacher education.

**Research Question**

The question that guided this study was: *How do White teacher candidates and a teacher educator learn in a co-constructed, multicultural teacher education course?* Because my view of learning is relational and invested in the spaces and points of contact between my students and me (more about this in Chapter Two), it was necessary for me

to use a guiding research question that identified all of us as learners. In addition, I knew that I wanted to complicate the problematization of White teacher candidates in the literature (and in my own thinking and doing), and hoped that multiple co-constructed, dialogic spaces for learning would allow for that. The concern of this dissertation, however, is not with the methodology of the course (though that will be discussed in Chapter Four as important to fostering the placeling de-/reterritorialization forms of learning my students and I experienced), but with the patterns and uniqueness of White identity border re-negotiation that emerged within those co-constructed spaces of learning (these will be discussed in Chapter Six).

**Research Methodology**

This study was co-ethnographic. As a study, and as a pedagogy, the work was concerned with all White learners in our classroom—my students and me. In addition, the methodologies of both the course and the research were designed to foster particular kinds of dialogic interactions such that the usual hierarchy of professor/researcher-student/subject could be re-framed as collaborative. All of us in the *Understanding the Contexts of the Urban School* class at Stanton College in the fall of 2012 were learners and subjects, teachers and learners, and the data included all of our learning. As such, the classroom and the research of it both embody "co-." Because the methodologies of the research and the course were reflections of one another—they were all intended to be co-constructions—the dynamics of these methodologies will be fully explained in Chapters Three (research methodology) and Chapter Four (classroom pedagogy).

**Stanton College as a Site for Deconstructing Cultural Competence**

Given that the educational literature is concerned with the learning of White

(middle class, female) teacher candidate population, Stanton (a predominantly White and

middle class college) provides an apt site for researching the learning of this population.

A majority of Stanton's students are White females, and this is particularly true within

the school of education. In addition, Stanton's education majors have become engaged—

through efforts within the department—with a number of public schools in the nearby

city of Clark, thereby increasing Stanton's interest in multicultural learning for its teacher

candidates. These engagements—for example, all first-year education majors complete

observation hours in a Clark school as a way to begin their education degree, whether or

not these students have an expressed interest in urban education—are largely the result of

the College's partnerships with Clark Public Schools, a partnership which began in 2003

as a part of the College's new community engagement endeavor. Clark, an urban area of

over 90,000 residents, is the closest city to Stanton College.

As a graduate of Stanton College and an educator with experience teaching and

coaching within Clark Public Schools for over ten years, I was asked to create a new

course for Stanton's education department as a part of this effort to focus on urban

education. In the summer of 2009, I designed the course—eventually titled

*Understanding the Contexts of the Urban School*—to provide a critical socio-cultural

perspective on American urban schooling. The course received approval as part of the

core curriculum of all Stanton College students; students from any degree program can

19

take the course towards their core Cultural Learning[3] requirement, though the majority of the students interested in the course are teacher candidates.   I piloted the course for the first time in the spring of 2011.  The class I taught during the fall of 2012 as the focus of this study represented my second teaching of the course.

**Conceptual Framework**

In order to deconstruct cultural competence, my study incorporated and extended critical and constructivist theories that would implicate structures of oppression in specific ways while also making White learners agentic.  These theories allowed me to work the tensions between structures of power and individual internalizations of those structures; the hyphens created by the dynamics of the theories I used provided new ways of thinking about, and with, White teacher candidates.  This study layered critical theory and pedagogy, multicultural theory and pedagogy, critical race theory, critical Whiteness theory, and constructivist learning theory, working the borders of all of these ideas and their particular significance for racial learning and identities among White learners.  Here these theories will be briefly introduced; their intersections will be explored further in Chapter Two.

**Critical theory and critical pedagogy.**  Critical theory examines the ways in which humans are bound by structures of power and privilege.  Critical pedagogy—the application of critical theory to the field of education—assumes that schools are sites for domination (by virtue of a group's social class, racial identity, ethnic heritage, or

---

[3] This is also a pseudonym.

20

prestige) and oppression (by a perceived lack of the valued social class, race, ethnicity, or prestige) (Sleeter & McLaren, 1995). Thus, schools are political and politicized, one of many societal structures that reproduce the culture of the powerful and marginalize the cultures of the oppressed within the guise of democratic—equal for all—schooling (Kanpol & McLaren, 1995; Mazzei, 2008; Sleeter & McLaren, 1995; Spring, 2009). Critical theory and pedagogy provided me with discourse and theory for thinking about, and deconstructing, the lethal reproductions of White supremacy within our classroom. At the same time, critical theory held my study accountable to an analysis of the structures of power embodied within placeling identities; rather than finding my students or me problematic, critical theory thrust my students and me into historic cultural analyses of society, schools, and ourselves. Finally, critical theory held in tensions two realities for White learners: our positionality as oppressors, as well as our potential as co-laborers within an antiracist movement and education.

**Multicultural theory and education.** There are a number of studies that demonstrate and explain the history of multicultural education in teacher education programs (Assaf, et al., 2010; Castro, 2010; Lowenstein, 2009). Multiculturalism is both a theory and a pedagogy. As theory, it attends to pluralities and multiplicities and works with critical theory via critical multiculturalism to resist oppressive practices and epistemologies in schools. As pedagogy, multiculturalism provided me with multiple ways for conceiving of the methodologies of the course and this study. In particular, critical multiculturalism is concerned with identities as complex and performative

(Kumashiro, 2000); this proved particularly central to my critique of the flattening of White identities by cultural competence discourse and paradigms.

**Critical race and critical Whiteness theories.** Building on critical theory, critical race theory and critical Whiteness theory offer a necessary critique of critical theory—the lack of attention to racism and its effects (Case & Hemmings, 2005; McIntosh, 2004; Vaught & Castagno, 2008). This was a necessary addition for my thinking about learning as racialized within larger contexts and histories, as well as within learners and our places of learning. In particular, these theories underscore the complexities of Whiteness as a race, an ethnicity, a culture, and an identity. Both critical race and critical Whiteness theories enabled me to critique racialized patterns of dominance while at the same time attending to the ways in which White learners make moves toward antiracist identities.

**Constructivist learning theory.** Constructivist learning theory provided agency for my students and me; by addressing learning as an ongoing and complex transaction between people, constructivism helped me to value the prior knowledges of my White teacher candidates and to make use of those knowledges within a multicultural teacher education classroom. In addition, constructivism provided the theory of the "co-" methodologies of this course, including the co-ethnographic, co-research methods. As a deconstruction of cultural competence, constructivism finds multicultural learning to be an ongoing construction between my students and me rather than a set of skills to be obtained or a body of knowledge to be possessed. Thus, my students and I were knowledge-bearers and co-learners (Howe & Berv, 2000; Lowenstein, 2009; Tobin,

22

2000).  Further, as this study demonstrated the centrality of places to our learning, learning became an even more complex construction—not just between people and people, but also (and simultaneously) between people and people and the place of learning and the places of our histories.  Constructivism thus provided the theoretical basis for placeling de-/reterritorialization by attending to the unique constructions of knowledge within multiple in-betweens of places and placelings.

**Geography theory.**  Theories of geography were useful to this study's reconceptualization of how White students learn.  Spatial theories proved useful in explaining the homogeneity of Whiteness and its universal qualities within Western colonial cultures for oppression, erasure, and displacement.  Recent geographical literature remains thoughtful about dynamics of space (globalization, colonization, migration, displacement) but have begun to emphasize the importance of place to our experiences of spatial realities and the meaning we make of ourselves and our experiences (Escobar, 2001).  Geography theory provided this study with a way to create a dialectic of space | place for thinking about Whiteness and the ways in which White people (who are placelings, or embodiments of the local cultures of their particular histories) learn antiracism given the dynamics of universal and localized expressions of race.  Using geographic theories, I came to understand learning within those dynamics as unique to each placeling and as incremental, fraught re-negotiations of the borders of their racial identity.  This re-negotiation—termed deterritorialization and reterritorialization (Escobar, 2001, Hernandez í Marti, 2006) within the geography literature—offered me a way to describe this study's findings.

23

**Overview of the Dissertation**

White placeling de-/reterritorialization—its patterns and its uniqueness—is the focus of this dissertation. *Chapter Two* will explain the conceptual framework for deconstructing cultural competence, carefully constructing the intersections of multicultural, critical, and constructivist theories to demonstrate why cultural competence is not the postmodern critical paradigm with which teacher education should be concerned. Within the intersections of these theories, the foundation for the grounded theory of placeling de-/reterritorialization will be laid, and in particular, an attention to the dynamics and in-betweens of racial identity constructions within a racialized society and its segregated schools.

*Chapter Three* examines the co-ethnographic methodology of this study. Given the constructivist theoretical framework of learning used throughout this work, the research methodology included the learning of all of the learners in the classroom— including my own. This chapter offers some autoethnographic context and explains why analyzing all the learners in our classroom at Stanton College as co-ethnography offered a dynamic, in-between way of looking at learning and racial identity construction within a social and cultural context.

*Chapter Four* describes the co-constructed methods with which I designed and taught the course. This chapter continues to build on the theories of power, multiculturalism, and learning of Chapter Two to demonstrate how those theories were made into a praxis as pedagogy. Four specific dialogic practices of our classroom will be described, particularly within a spectrum of public↔private learning experiences, to

highlight the ways in which co-constructed was multiplicitously practiced in our course at Stanton College.

Within *Chapter Five*, the idea of placeling is fully developed and described—both for its use in geographical literature and its reconceptualization as a paradigm for describing racial identity. This chapter pushes further a deconstruction of cultural competence by claiming that the ways in which the literature on multicultural teacher education conceives of Whiteness perpetuates Whiteness as an oppressive space that is universally pervasive and normative. Instead, this chapter argues that the literature needs to attend to Whiteness as places, thereby interrogating the unique reproductions of White supremacy within particular geographies and cultural sites. Because learners embody those particularities as topographies of their placeling identities, White identities are not flattened, but used within and for antiracist education.

*Chapter Six* describes the moves of White placelings within my classroom. By highlighting the particularities of the in-between relational spaces of three of my students and me, this chapter calls attention to the border encounters that occur within multicultural classrooms. An analysis of these three White female teacher candidates and their encounters with new placelings and places within our class demonstrates clear patterns of de-/reterritorialization. The chapter also shows the uniqueness of our de-/reterritorialization dynamics and reconceptualizes White resistance as border-guarding. De-/reterritorialization thus becomes a new praxis for deconstructing cultural competence and including White learners in antiracist learning and education.

*Chapter Seven* extends the praxis of placeling de-/reterritorialization into three specific areas: learning, pedagogy, and educational research.  The implications of White placeling de-/reterritorialization for my students and me are summarized, even as the implications for other learners are imagined.  In particular, because I came to placeling de-/reterritorialization as a part of the analysis of this study, and did not have this complete understanding during the teaching of the course, Chapter Six imagines the ways in which I would re-conceive of the course differently to foster White identity border negotiations.  In particular, implications for educational research on de-/reterritorialization are suggested as a way of moving our multicultural teacher education research beyond the limitations of cultural competence.

## Placeling De-/Reterritorialization: Hannah's Re-negotiations

As evidenced in the email at the start of this chapter, Hannah made multiple movements within our class, de-/reterritorializing the borders of her White identity in complex ways.  On the one hand, these movements were physical; as Hannah described to me in her email, she had moved her seat each week in class to distance herself from her roommate in an effort to distinguish her emerging White antiracist identity from her roommate's colorblind one.  But Hannah's re-negotiations were also non-physical.  This is not to say, however, that Hannah's remapping of her White identity was a metaphorical one.  In fact, this dissertation is concerned with the specific places with which students identify themselves, the students' embodiments of those places as unique placelings, and their movements to re-define their identities as they encounter the borders of new places

26

and placelings within a multicultural class. For example, Hannah had to re-negotiate the borders of her private high school; though she began the class thinking of her education as world-class, she came to re-negotiate the meaning of that education as one of White privilege. In high school, Hannah had attended a top-notch, extremely expensive, and well-known[4] private high school in the Northeast of the United States; her parents were teachers there, and she had been able to afford to attend because of the tuition break she received due to her parents' teaching positions. Because of the class differences between Hannah and her peers (Hannah was middle class, and they were upper class), Hannah was conscious of class differences and thoughtful about access to education via social status. However, as she confessed to me throughout our email exchange, she had not thought about her Whiteness, the intersections of her race with social class, and the implications of attending a nearly all-White high school on her learning. Even while Hannah remained grateful for her education throughout our semester, she began to see the ways in which Whiteness had provided access (to the school, to middle and upper social classes, to money, to opportunity, to social privilege, to a particular kind of future) for her and her White peers.

Hannah's de-/reterritorialization demonstrated patterns evidenced in some of my other White placelings—in particular, a pattern of inviting me into her de-/reterritorialization process—and yet, Hannah's de-/reterritorialization was also unique, particularly to her embodied experiences of "home." Hannah's de-/reterritorialization caused Hannah to distance herself from her homes in multiple ways—as evidenced by

---

[4] For perspective, Stephen Colbert's children attended this school with Hannah.

her discomfort with her roommate's stereotyping, her new consciousness of her father's racism, and her emerging reconceptualization of her teaching career outside of a prestigious private school like the one she had attended (Hannah, Personal correspondence via email, November 25, 2012). Though these moves attuned to structures reproduced in specific places, de-/reterritorialization was highly individualized and emotional for Hannah—Hannah's de-/reterritorialization was not exactly like any other students' in the class, or my own, precisely because Hannah embodied a map of places (and thus, cultures and experiences of race and power) that were unique only to her.

Hannah's de-/reterritorialization was not completed within our class; Freire explains that teachers and students are always learning and never finished. He wrote (1990) about being incomplete as human and necessary: "I think that one of the best ways for us to work as human beings is not only to know that we are uncompleted human beings but to assume uncompleteness...We are not complete. We have to become inserted in a permanent process of searching. Without this we would die in life" (Freire in Horton & Freire, 1990, p. 11). This dissertation does not represent a fully enlightened and activist White professor and her fully conscious White students; if anything, the placeling de-/reterritorialization demands not that the fraughtness of White identity development is ignored, but that it is described truthfully, heterogeneously, and complexly. As such, de-/reterritorialization is ongoing. It is praxis. This dissertation begins the conversation about the specifics of this kind of geographical and racial praxis within teacher education; it engenders dialogue and in its final pages, assumes that for my students and me—and

28

for all interested in multicultural teacher education—critical praxis is a hopeful one, and a dialogue that is not ever really finished.

CHAPTER 2:

THEORIES FOR RE-IMAGINING CULTURAL COMPETENCE

I sort of feel like teacher prep programs are the eye appointments leading up to

that fateful day when you finally get glasses and start to "see" with your own

eyes. If the prescription is wrong, then you're sort of at a critical learning point.

Likewise, if you get into your classroom and realize that you know nothing about

the kids in it—you've got work to do. That's why I get nervous about [teacher

education] programs that don't force us to think about anything uncomfortable,

about professors who don't ask hard questions, about peers who espouse

complacency or apathy. I fear that the chances we promise these kids, our future

students, are snatched away from them when they're assigned a teacher who

doesn't believe that there's anything complex about contexts like socioeconomic,

like race, like gender—the list goes on. I won't continue—but I will leave [you

with] my questions…1) What cycles are we perpetuating at [Stanton College] that

stifle the non-white voice? 2) How have I participated in systems that espouse

racists or elitist views? 3) Why didn't I have questions before? (Amber, Personal

communication via email, October 12, 2012)

Amber's email to me midway through our semester together reiterated many of my concerns within the research on teacher education. One of the goals of this study was to allow students like Amber to speak about these concerns, to be included as a White teacher candidate within the conversations on multicultural teacher education. This work aimed to position students like Amber as co-Subjects working on the reality of teacher education with their teacher educators, instead of being "worked on" by their teacher educators as Objects (Freire, 1970). In this particular chapter, I will delve more deeply into the concerns that Amber—and I—have about White teacher education.

To that end, this chapter is divided into two sections. In Part One, I will more fully explain the current literature on teacher education, clarifying with more detail the research I highlighted in Chapter One. This discussion will position this study as a postmodern critique, and a deconstruction, of the current conversations on cultural competence. In Part Two, I will present the theoretical framework for this study, explaining the unique theoretical lenses I combined in order to re-imagine cultural competence as placeling de-/reterritorialization.

**Part One: Review of the Research on Multicultural Teacher Education**

Research on teacher education points to three particular "gaps" that fuel concern about whether White teacher candidates are adequately prepared to teach in multicultural settings. One of these is the achievement gap of students in United States schools, which points to ethnic, racial, and economic disparities in education (Howard, 2006; Kyles & Olafson, 2008; Nieto, 2003). The other gap is geographic, as research shows that despite

many decades of desegregation, American schools continue to be racially and socio-economically segregated, with the highest concentrations of poor children of color in urban centers (Gay & Howard, 2000; Kozol, 2005). Given these disparities, researchers argue, how can we improve schools for student minorities of all kinds? The third gap, termed the "demographic gap," exists between students and teachers. Despite increasing student diversity in United States public schools, most students in the United States are taught by White, middle class, monolingual, female teachers (Assaf, et al., 2010; Buehler, et al., 2009; Causey, Thomas, & Armento, 2000; Gay & Howard, 2000; Kyles & Olafson, 2008; Laughter, 2011; Lowenstein, 2009; Olmedo, 1997; Sleeter, 2001). The research questions the disparities that are reproduced by this dominant-subordinate subtext of American education and links this teacher-student gap with lowered minority student achievement (Howard, 2006; Kozol, 2005; Schlusser, Stooksberry, & Bercaw, 2010).

Inevitably, some of these discussions have turned toward an examination of teacher education programs in the United States, and how (or whether, or to what extent) they are preparing their White teachers to work within a multicultural educational context. Is it possible, the research community asks, for teacher education programs to train more culturally competent teachers, and in so doing, to create more equitable learning environments for students? Would, they wonder, such education close the achievement gaps of students across ethnic, racial, and economic lines?

**Teacher candidates.** According to the literature, teacher candidates—most of whom are White, middle class, female, and monolingual—are culturally *in*competent. In her survey of eighty research studies related to the preparation of teacher candidates for

multicultural school contexts, Sleeter (2001) finds that the studies characterize these White candidates as "fairly naïve" with "stereotypic beliefs about urban children" (p. 94). She uncovers an agreement in the literature of these candidates' "color-blindness" and their resistance to structural explanations for racism and inequities (p. 94). In these studies, these preservice teachers are unable to think creatively or complexly about social change. For this reason, they "tend to have limited visions of multicultural teaching as a technical issue and [think of] multicultural curriculum as mainly additions to the existing curriculum" (p. 94). While White candidates are at first receptive to multicultural education within their university courses, they are only superficially so, and inevitably turn their attention away from issues of equity and justice, concerning themselves with surviving urban classroom placements or teaching assignments (Sleeter, 2001). Sleeter's survey of the literature demonstrates that most studies are focused on White teacher candidates' cultural incompetence.

Swartz's (2003) ethnographic dramaturgy exemplifies this kind of deficit view of White teacher candidates in the literature. She writes that White preservice teachers will take the jobs they can get, and that this will push them into urban school districts they do not know, where they will have unfounded, negative expectations of their schools and students:

> [New White teachers'] perceptions of these communities are largely media based and exogenous; they typically have low expectations and conscious or unconscious racist assumptions about the supposed deficiencies of people of color, including children. In this deficit model framework, "success" and "urban

schools" are oxymoronic, with success viewed as a de-raced phenomenon

achieved through meritocracy—if only individuals would try harder to do better.

A consequence of this perspective is that failure evokes a blaming-the-victim

response. The challenge for teacher educators concerned about the impact of such

a White teaching population on children of color (as well as on White children) is

to develop particular pedagogical and curricular approaches that open up these

students' perceptions to question and reconsideration. (Swartz, 2003, p. 526)

With good reason, Swartz interrogates teacher education, asking if White teachers who

are prepared only to teach White children is really teacher education at all. Yet, while her

self-study concludes with the hope that White teachers' cultural competencies can be

developed through a synergy of curricular, pedagogical, and epistemological approaches,

Swartz's positionality toward her White students undermines her findings. She is in

concert with the dominant voices of research within the field of multicultural teacher

education, most of whom problematize White teacher candidates, positioning these

preservice teachers as outsiders in emancipatory education who are in need of their

professor's saving (Lowenstein, 2009).

Ford and Quinn (2010) conducted a descriptive study that analyzed 163

disposition surveys taken by their college's teacher candidates. Ford and Quinn noted a

difference between White teacher candidates and candidates of color; White candidates

did not see multicultural education as necessary to their teacher preparation. They also

exhibited dispositions that hindered cultural competency, including fear, a lack of

intercultural background, and an unpreparedness for multicultural thinking. On the other

hand, candidates of color "possess the ability to not only understand cultural differences, but that they also may possess the essential characteristics of persistence, self-awareness, and a keen desire for social justice" (Ford & Quinn, 2010, p. 24). In this study, then, the lines between White teacher candidates and candidates of color are made concrete, creating a stereotypical perception of White candidates in the literature as ignorant, lacking self-criticality, and socially unconscious. The deficits of White teacher candidates continue to be the primary way they are defined and understood in the research on cultural competence and teacher education programs.

In fact, a case study of a White female teacher candidate found that cultural competence is laden with emotional complexities, including White guilt, fear, risk, and uncertainty (Buehler, et al., 2009). Sometimes, these emotions frustrate the development of cultural competency for preservice teachers; these teachers know from their courses in multicultural education that they are supposed to be troubled by their Whiteness, but are unpracticed with how Whiteness mediates their thinking, perceptions, expectations, and classroom decisions (Buehler, et al., 2009). And, the schools in which these White preservice teachers practice may also send confusing messages about Whiteness and multiculturalism; in this case study, the White teacher was encouraged to avoid acknowledging race in the classroom for fear of upsetting Black students (Buehler, et al., 2009). Similarly, Gay and Howard (2000) have found in their teacher education programs two prevailing attitudes among teacher candidates—a fear of teaching diverse students and a resistance to dealing with race and racism. They describe these students' "problematic attitudes and assumptions" (Gay & Howard, 2000, p. 4), including an

unwillingness to have uncomfortable or conflicted conversations in the classroom, and the need for teacher educators to address these problems in their teaching.  As evidenced by these studies, then, cultural competence is not linear, is tense with emotion, and is mediated by a number of stakeholders at the university and school.  Further, White candidates may understand from their teacher education programs that their race is a deficit, even as the tenets of multicultural education encourage all peoples to assume both a critical and asset-based approach to race and culture.

Kyles and Olafson's (2008) mixed methods study analyzed the effects of multicultural field experiences and reflective writing; though their study acknowledges that the White teacher candidates were not a monolith, it confirms other studies that point to limited intercultural exposures as a hindrance to multicultural being and doing. Schlusser, Stooksberry, and Bercaw (2010) depict White teacher candidates as similarly lacking in cultural experience and identity.  After coding 35 teacher candidate journals for a variety of dispositions, including cultural, they concluded with respect to cultural disposition that White teacher candidates did not view themselves as having culture, and so failed to see their teaching choices as White.  In addition, they found a particular distancing approach among these candidates, in which White candidates perceived themselves to be "outsiders" in school situations that demanded cultural knowledge (Schlusser, et al., 2010).  This distancing positionality is corroborated in many other studies (e.g., Case & Hemmings, 2005; Causey, et al., 2000; Ford & Quinn, 2010).  What is lacking in studies which point to the distancing of White teacher candidates is a critical discussion of the structures which have reproduced these distancing positionalities within

36

our classrooms. In addition, the research lacks a critical discussion of the ways in which teacher educators and researchers are furthering this distancing of our teacher candidates by holding and reifying deficit views of them. This approach isolates White teacher candidates, and contributes to their distant positionality, thereby reinforcing the very roles multicultural education seeks to trouble and reimagine.

Castro's (2010) study addresses the one seemingly bright spot within White teacher candidates—the millennial generation. After coding 55 studies, he describes three general time periods of multicultural development among White candidates, finding that the most recent millennial generation expresses more openness to intercultural interaction. However, his study cautions that while these candidates are more connected to a variety of people (via the Internet and social media), their happy dispositions towards multicultural education mask underlying and shallow assumptions about race and culture. They are still likely to believe in their own hard work as an explanation for their success and distance themselves from more complex, structural views of racism. And yet Castro (2010) concludes that "[d]espite these concerns and limitations, the possibility that millennial college students enter institutions of higher learning with experiences that may predispose them to greater acceptance of and appreciation for cultural diversity cannot be ignored by researchers and teacher educators" (p. 206). While Castro's conclusion is more hopeful than that of some of his other research colleagues, his survey of the literature does not trouble the deficit lens which blames White teacher candidates and creates a nearly-impossible job for teacher educators. In fact, Castro calls the task of

teaching these candidates a "daunting task" –and he is not alone in the literature in using such a dire phrase (Castro, 2010, p. 198; see also Causey, et al., 2000, p. 33).

In general, studies of cultural competence portray White teacher candidates as a problem for teacher educators to solve. These studies criticize White teacher candidates for lacking cultural knowledge, yet they do not analyze their lack of knowledge within a structural│individual dialectic that is complex and multiplicitous. By assuming that these candidates are ignorant, the research reifies academic hierarchies (in which their professors know multicultural education, and the candidates do not); these studies betray the values of democratic, participatory, and multi-epistemological education that are inherent to multicultural education.

In fact, the very term "cultural competence" highlights this competent|incompetent binary by assuming that there are some who know (professors of multicultural education or candidates of color) and those that do not (White teacher candidates). While the findings of these studies with regards to White teacher candidates' assumptions cannot be denied, the discussion in the literature needs to move beyond problematizing these candidates as ignorant or as embodiment of the "daunting task" (Castro, 2010, p. 198). Critical theory argues that humans can change structures, yet that kind of hope and agency is not present in current research conversations on White teacher candidates. The field of teacher education needs research that reimagines multicultural education in ways that contextualize White teacher candidates' learning and include White candidates' voices in the research and in the classroom. One way to do this is by reconceptualizing the learning of White teacher candidates as geographic. The

literature of cultural competence implies geography—it is largely concerned with White teacher candidates who have little experience in particular kinds of places: diverse schools. Multiple studies address the effects of White teacher candidates entering these environments as ill-prepared migrants; however, there are no studies that analyze these sites of learning and no research that theorizes antiracist learning as geographic. A similar gap in the literature exists within studies on teacher educators, whose intercultural experiences (via visits to places unfamiliar to them) are found to be important to their learning, but the implications of which have not yet been fully theorized or explored.

      **Teacher educators.** Demographically, teacher educators mirror the majority of students in their classrooms—they, too, are White, middle class, and female (Fox & Stokes, 2008; Merryfield, 2000; Picower, 2009). A variety of studies characterize these professors of education and point to the ways in which these professors do and do not engage with fostering cultural competence among their teacher candidates. While the research finds that these professors are aware of the changing demographics of schools, it shows that they are unsure about how to address these demographics within their college or university teacher preparation programs (Assaf, et al., 2010). In addition, these teacher educators rarely have forums for addressing their own beliefs and attitudes about race, power, and inequality, a situation further complicated by the fact that a majority of them are operating from positions of power by virtue of their race, class, and gender (Merryfield, 2000). As explained by Assaf, et al. (2010), once in the classroom, they are afraid of generating controversy, and so they often avoid the kinds of critical conversations necessary to develop candidates' cultural competence for fear that they will

incorrectly manage the discussions. Some of these professors fear that they have less cultural knowledge than their students and so are wary of setting themselves up as knowledge-brokers in a classroom context (as I continue to argue and will demonstrate in this study, this anxiety is another result of defining cultural competency as a professor-student hierarchical, either-or dichotomy instead of an ongoing learning construction). And, teacher educators are concerned about discouraging teacher candidates from teaching in multicultural contexts even before these candidates begin their careers (Assaf, et al., 2010).

In addition, teacher educators are unsure of the pragmatics of multicultural education. They wonder exactly what such an approach would mean in their own classrooms or education programs (Assaf, et al., 2010). As discovered by Assaf, et al. (2010), there are two schools of thought among these professors. On the one hand, some of them believe in teaching a particular set of instructional strategies for use in multicultural schools—a largely technical approach. Others prefer a more socio-cultural approach to education that examines historic patterns of dominance and power in American education (Assaf, et al., 2010). Some of these socio-cultural approaches require teacher candidates to conduct research on a particular ethnic or racial group or to create an ethnography about the candidates' multicultural field-based experiences. Those approaches that are rooted in experience, grounded in historic inequalities, and inspiring of social justice are lauded in the literature as "transformative" (Assaf, et al., 2010, p. 127). It remains the case, however, that such practices—and such professors—are few, and that more comprehensive, program-wide efforts need to be made to foster cultural

competence in teacher education (Assaf, et al., 2010; Kyles & Olafson, 2008; Sleeter, 2001). In particular, teacher educators need to themselves "'engage in unflinching self-examination about underlying ideology in much the same way that they urge for teacher candidates [to do]'" (Cochran-Smith, Davis, & Fries (2004), as qtd. in Assaf, et al., p.130). Professors who serve as such self-critical "equity mentors" for their students seem to have influence on teacher candidates' growth in cultural competence, especially when they intentionally model social justice education in their own lived experiences and professional practice (Athanases & Martin, 2006, p. 637).

Merryfield's (2000) study focused exclusively on successful multicultural teacher educators and identified other causes of multicultural teacher educator success; her work has particular import for a geographic reconceptualization of cultural competence. Her analysis of data provided by 80 teacher educators chosen by their universities for their excellence in multicultural education found a number of unifying themes. First, most had intercultural experiences. Second, most had experienced or witnessed racism. In addition, most had participated in a process of self-criticality after confronting their own assumptions or stereotypes. Finally, most of these teacher educators understood multicultural education as an ongoing, personal journey (Merryfield, 2000). In conclusion, Merryfield found that "experiences alone do not make a person a multicultural or global educator. It is the interrelationships across identity, power, and experience that lead to a consciousness of other perspectives and a recognition of multiple realities" (Merryfield, 2000, p. 440). To that, this study will add geography— that the interrelationships across "identity, power…experience" and geography contribute

41

to antiracist learning. Though Merryfield finds place-based intercultural experiences to be extremely significant for these successful multicultural teacher educators, she, too, does not fully analyze the import of place or provide a theory of the intersections of place, power, identity, and race. This study's deconstruction of cultural competence extends the findings of the literature which suggest, but do not fully account for, the role of place in teacher education and multicultural learning. And this lack of accounting is particular true within the literature on teacher education programs, which examines place-based field experiences as learning, but without a critical theorization of the intersections of place with identity, power, dialogue, and self-reflection.

**Teacher education programs.** All of the research on cultural competency points to the demographic divide between the teaching force (largely White, middle class, female, and monolingual) and the economic, ethnic, racial, and linguistic diversities within United States schools (Assaf, et al., 2010; Buehler, et al., 2009; Causey, et al., 2000; Gay & Howard, 2000; Kyles & Olafson, 2008; Laughter, 2011; Lowenstein, 2009; Olmedo, 1997; Sleeter, 2001). The literature uses geographic language to describe these phenomenon—discourse such as "divide" and "gap"—and is particularly concerned with "sites" of learning within teacher education programs. An examination of the literature suggests, however, that because the research continues to be mired in the binaries of cultural competence, it has ignored the richness of the geographic implications of the data. Instead, the literature has been mostly concerned with the practices and structures of teacher education programs in attempts to remedy the incompetencies of White teacher candidates; the research shows that college and university teacher education programs are

42

employing a number of ways to do so.  How effective those efforts are is a matter of some debate in the literature; this study suggests that this ineffectiveness may be addressed via a deconstruction of the framework of cultural competence entirely.

*How do teacher education programs foster cultural competence?*  The research demonstrates that teacher education programs too often do not address multicultural education in any program-pervasive, coherent way; instead, many programs that seek to address multicultural education continue to do so via one class in the teacher education program (Assaf, et al., 2010; Kyles & Olafson, 2008; Sleeter, 2001).  These classrooms may or may not address critical issues in multicultural education (Assaf, et al., 2010; Kyles & Olafson, 2008; Sleeter, 2001).  Other programs include coursework related to the teaching of English Language Learners (Athanases & Martin, 2006).  Many programs try to include some kind of multicultural site-based involvement (such as tutoring, observations in urban classrooms, or community engagement), and some offer student teaching placements or internships in "high-need" school districts (Assaf, et al., 2010; Athanases & Martin, 2006; Kyles & Olafson, 2008; Moss, 2008; Schlusser, et al., 2010).  Some programs require their pre-service candidates to engage in ethnographic research within these diverse education contexts (Assaf, et al., 2010).  And some programs require—and experiment with—a variety of reflective practices to encourage candidates' self-criticality and multicultural development (Kyles & Olafson, 2008).   In addition, Zeichner (2010) examines ways in which university programs are creatively engaging multicultural communities to create "third spaces" that value all kinds of knowledge.  He discusses creative partnerships, such as P-12 educators visiting universities as teachers-

in-residency, the use of P-12 practitioner research in university course reading, and the offering of university education courses within the community to further on-site experiences (Zeichner, 2010).

***How effective are these efforts to foster cultural competence?*** Despite this wide variety of methods for encouraging the growth of cultural competence in pre-service teachers, the research shows mixed results in terms of effectiveness and suggests that changing White teacher candidates' attitudes towards multiculturalism is difficult (Sleeter, 2001). Though case studies and narrative research suggest that some gains may be made in teacher education programs via reflective learning, when qualitative measurements of gains in cultural competence are used, the gains are small and may not endure post-education (Sleeter, 2001). Sleeter finds that "[f]rom this research, it is difficult to say how much impact multicultural education courses have on White students" and recommends further work in this field (Sleeter, 2001, p. 99).

Because of the questionability of the success of multicultural teacher education, all of the studies encourage more than a one-class approach; they recommend a more cohesive, pervasive multicultural education throughout the teacher preparation program (Assaf, et al., 2010; Athanases & Martin, 2006; Gay & Howard, 2010; Kyles & Olafson, 2008). This education, the research argues, must be critical (questioning of power and positionality), grounded in structural and political views of racism, and social justice-based (Assaf, et al., 2010; Athanases & Martin, 2006; Case, 2005; Gay, 2005; Kyles & Olafson, 2008; Mazzei, 2008; Moss, 2008; Nieto, 2003; Schlusser, et al., 2010; Sleeter & Grant, 2007; Swartz, 2003). In addition, a commitment to debating and discussing

multiculturalism must be shared by all the teacher educators within the education

program (Athanases & Martin, 2006). Otherwise, one class in multicultural education,

taught by one professor, too often results in the persistence of colorblindness and

structurally-ignorant "happy talk" about diversity (Assaf, et al., 2010, p. 123). Or,

teacher candidates might incorrectly understand cultural competence as a "master[y of]

technical skills instead of a complex interaction of knowledge, experience, and personal

beliefs about diversity. [Skill-based multicultural education] can promote simplistic and

surface level knowledge about multicultural teaching and learning" (Assaf, et al., 2010, p.

130). To further a depth of understanding, the studies express a preference for teacher

education programs that integrate multicultural education into and across many of their

courses and learning experiences.

In order for preservice teachers to view multiculturalism as an asset and resource,

rather than a problem in need of solving, researchers conclude they will need multiple

interactions within varied multicultural contexts in the classroom and in the community

(Kyles & Olafson, 2008). In her review of case studies that include field-based teacher

education programs, Sleeter finds that the preservice students gained particular

knowledges, including "growth in awareness of culture, knowledge of a context different

from their own, and awareness of their own stereotypes" (Sleeter, 2001, p. 99). She

cautions, however, that field experiences that are didactic reinforce stereotypes, and that a

high degree of reflection and self-criticality is necessary (including on the part of the

teacher educator) in order for these community engagements to be successful (Sleeter,

2001). In fact, field engagements are more likely to change White teacher candidates'

beliefs and attitudes about multiculturalism than stand-alone multicultural education courses (Assaf, et al., 2010).

Within the literature on teacher education, then, field-based learning (especially when surrounded by opportunities for critical reflection) has been found to have the most impact on multicultural learning. However, the research has not yet acknowledged the intersections of geography with White teacher candidates' identities and learning, and the findings of these studies have not been examined in light of theories of place and space. Thus, though the literature discusses places and encourages place-based learning as the most effective means of furthering multicultural learning, it does so as a methodology and not as critical praxis. Because the binary of cultural competence continues to reproduce problem-based solutionizing within the field of teacher education, it misses opportunity for humanizing and transformative theory and action. Attending to geography—as sites for learning, and as a reconceptualization of White learning— explores the complex intersections of race with place and space, and attends to the tremendous impacts of geography on White identity development. Thus, reconceptualizing cultural competence vis-à-vis multiple intersections of critical theories will be the focus of the remainder of this chapter. Intersecting a variety of theories related to race and learning will provide a new framework—placeling de-/reterritorialization—which is a new, critical praxis for the ongoing work of White teacher education.

**Part Two: Theoretical Framework for Re-imagining Cultural Competence as Placeling De-/reterritorialization**

Race, access, socioeconomics, culture, gender—all of these have been left out of the flashcards I've created for past [education] courses.  None of these words have appeared on the [state teacher exam] practices I've taken, and hardly ever have they been used as contexts or lenses through which to view our entire education system.  I have to admit that I've been challenged by this.  Sure, I think about these words.  Maybe I read about them more than most people.  But do I really *understand* them?…I think about these things, and then I find myself driving down Route [86] again—exiting at [Main] Street and flying through green lights until I reach [three schools in Clark in which she observes].  I walk up the steps or push open the door.  I turn in my keys, sign my name, string a name tag around my neck and enter the "battle fields."

I've always felt so strange about people calling their classrooms "the trenches."  Observation, in this way, has begun to make me feel a bit like the aristocrats who, during the Revolutionary War, would pack up nice picnic baskets and take their lunches to the battle grounds to watch the bullets fly.  (I distinctly remember being in the 4th grade when I first learned about this odd phenomenon, and I'm still equally disturbed).  Alas, here I am.  (Amber, Personal communication via email, November 25, 2012)

Narratives like Amber's demonstrate the complexities with which White teacher candidates are engaged, and the diverse experiences and learning each of them carries with them into teacher education classrooms. In particular, Amber's recounting of her weekly visits to Clark schools highlights her unique intersection of place with multicultural learning, as she tries to make sense of the social issues that are not addressed at Stanton given the import of those issues as she has experienced them in Clark. Her positioning of herself—in an ironic and critical way—as an "observer" on the "battlefield" within an urban school highlights her own struggles to define herself as a placed person within a new place—a placeling—and to re-negotiate her identity therein.

Amber's experiences are not fully understood, represented, or analyzed within the current literature on cultural competence because the literature flattens White identities as incompetent. The research does not explore the intersections of Whiteness, identity, and learning with place and space. And this is particularly ironic because, as this chapter's deconstruction of the literature on cultural competence has demonstrated, teacher education research acknowledges the importance of geography through its uses of geographic discourse and its valuing of place-based field experiences. However, the literature fails to fully explore the intersections of geography with race and identity, thereby incompletely characterizing White teacher candidates as decontextualized, as removed from the places and spaces of Whiteness. The remainder of this chapter will address this gap by intersecting theories of power (critical theory/critical pedagogy, multicultural theory and education), race (critical race theory and critical Whiteness

theory), and learning (constructivism) to re-frame cultural competency as placeling de-/reterritorialization.

**Critical theory and critical pedagogy.** The first theory of relevance to my study is critical theory. Critical theory originated in Germany before World War II, as the Frankfurt School intersected Marxist social class struggle with psychological theories of consciousness (Darder, Baltodano, & Torres, 2003; Giroux, 2003; Sleeter & Grant, 2007). By troubling the hegemonic power of knowledge within culture and academia, critical theorists contend that knowledge is situated, contested, subjective, and constructed: "'power produces knowledge...power and knowledge directly imply one another…there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations'" (Foucault, as quoted in Conquergood, 2003, p. 372). Because knowledge is itself a structure of power, and is often a tool for maintaining cultural hegemony, critical theorists value situated knowledges, especially those of the marginalized. These knowledges "are preferred because in principle they are least likely to allow denial of the critical and interpretive core of all knowledge" (Haraway, 2003, p. 29). The peripheries of knowledge, the epistemologies of the oppressed, are rich fodder for resistance and social revolution. As Kincheloe and Tobin explain:

> It is profoundly difficult to escape [the] culturally conditioned way of seeing that simply takes for granted the veracity of the Western gaze as well as dominant sociocultural ways of being in the world. All epistemologies, all logics of inquiry, are grounded upon a particular view of the world whether the researcher is

49

conscious of it or not…Knowledge is a far more slippery and complex concept

than researchers traditionally assume. In its complexity countless assumptions

about the ''proper'' way of producing it slip by undetected in the research

process, in the attempt to validate knowledge, and in situations where we teach

individuals to be researchers. (2009, p. 519)

The rise of critical theory, then, challenges dominant Western positivist views of

academia and identifies such White, male, classist ways of knowing—embodied

particularly in positivism—as oppressive (Kincheloe & Tobin, 2009; McLaren, 2003;

Zeichner, 2010).

In the 1970s and 80s, critical theory began to be applied to education as critical

pedagogy (Darder, et al., 2003).  This work was exemplified particularly by Brazilian

scholar Paulo Freire, who believed that "no pedagogy which is truly liberating can remain

distant from the oppressed by treating them as unfortunates and by presenting for their

emulation models from among the oppressors. The oppressed must be their own example

in the struggle for their redemption" (Freire, 1970, p. 54).  By resisting passive models of

learning, Freire called for the marginalized to be empowered as constructors of their own

educations, learning, and societies (1970).  Critical pedagogues such as Bourdieu,

Bakhtin, Giroux, Apple, McLaren, Macedo, Kincheloe, and Freire view resistance as

possible, especially as a synergy of individual and collective consciousness (Darder, et

al., 2003; Sleeter & Grant, 2007).  As such, critical pedagogy is concerned with calling

out the structures of power that are oppressive within education.  While critical pedagogy

is a heterogeneous theory that incorporates a wide range of views and voices, it is united

in its call for a democratic emancipation of the oppressed (Darder, et al., 2003; Freire, 1970; Giroux, 2003; McLaren, 2003). Some common tenets of critical theory will be summarized here as relevant to this study.

First, critical theory views schools as sites of structural/political struggle and socio-economic reproduction. Schools "work against the class interest of those students who are most politically and economically vulnerable within society" (Darder, et al., 2003, p. 11). To the critical theorists, schools mask a dominant, oppressive ideology with a claim of an apolitical ideology that discredits the lived experiences of marginalized stakeholders in the school community (Darder, et al., 2003; Greene, 2003). These ideologies are inherent in structures of power, and critical theory is concerned with dismantling those structures and listening well to those oppressed by those structures. As a pedagogy, critical theory challenges the myths of dominant American education that legitimize the hegemonic status quo.

Second, knowledge is understood as historically contextualized (Giroux, 2003). Critical pedagogues seek to educate their students about the histories that have formed their lived experiences and their society, and to find agency with these contexts (Darder, et al., 2003; Freire, 1970; McLaren, 2003). As Giroux explains, this historic knowledge "would instruct the oppressed about their situation as a group situated within specific relations of domination and subordination" (Giroux, 2003, p. 50). Such a perspective illuminates the history of dominance and oppression and troubles widely held beliefs about what counts as knowledge, and who says so.

Third, critical pedagogy takes a complex, dialectical approach to learning in which individuals and society are in an interactive relationship (Freire, 1970). As such, it encourages its students to avoid dichotomies and binaries, as these tend to concretize an objectified view of reality. Instead, critical theory sees reality as situational, relational, and contextualized, and views human knowledge as a source of societal change (Darder, et al., 2003). In this context, education is not a "depositing" of knowledge into empty minds, but a transaction of knowledges and complexities, a dialogue between teachers and students who are all coming to know (Freire, 2003, p. 57).

This dialogical view of knowledge—a view that is grounded in human experience—implies a final tenet of critical theory pertinent to this study. This is the notion of praxis, the marriage of theory with practice (Freire, 1970; Giroux, 2003; McLaren, 2003). Rather than viewing knowledge as theoretical and experience as practical, critical theorists focus on the human activities of "reflection, dialogue, and action" (Darder, et al., 2003, p. 15). Some have termed this a "third space" concept, in which praxis is a hybrid of theory and practice and offers a new positionality to institutions of learning (Zeichner, 2010). Other theorists call such knowledge "emancipatory knowledge" (McLaren, 2003) because of the way it implies theory and action, providing a basis for social justice.

***Implications of critical theory for the study.*** Critical educational theory is foundational to my study and provides the fundamental lens through which I re-theorize cultural competence in teacher education programs. White preservice teachers, as already suggested in this paper, are problematized in research on teacher education

programs.  Critical theory allows me to view universities as sites of cultural conflict.  On the one hand, the cultural competence research argues that universities have a fundamental problem—that White teacher candidates are not prepared to deal in complex ways with the diversity of their future classrooms, particularly in urban settings.  Critical theory concurs with the troubling implications of dominant educational discourse as symbolized by a White, female, monolingual teacher in an ethnically and linguistically diverse classroom.  On the other hand, by establishing White teacher candidates as problematic, multicultural teacher education risks reproducing the very forms of dominance it wishes for its preservice teachers to subvert.  Teacher educators are thus in danger of becoming dominators by positioning teacher candidates as those in need of "saving" from their cultural incompetence; this establishes a hegemony that runs counter to the virtues of equality and democracy we wish to embody.  Critical theory would demand that teacher education resist structures, not learners, even as it exposes White hegemonic, colorblind epistemologies and ontologies in and outside the learner.

Freire's banking model of education is particularly relevant to this discussion (Freire, 1970).  Freire, like Dewey and other progressive educators before him, outlined the ways in which traditional education established the student as an object waiting to be deposited with knowledge and the teacher as the giver of that knowledge (Freire, 2003).  Freire and critical pedagogues who have come after him reject this view of reality and seek out new humanizing positionalities in which both teacher and student are learning and teaching (Bartolomé, 2003).  Freire argued, in fact, that a banking model of education seeks to bankrupt students of social agency:

53

The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world. The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them. (2003, p. 59)

Because the literature assumes that White teachers are culturally incompetent, much of this research makes White teacher candidates little more than passive vessels that need filling with multicultural learning. In so doing, White teacher candidates are objectified as empty cultural bank accounts, and teacher educators are glorified as wealthy bankers and brokers of multicultural knowledge. Preservice teachers become the "objects" while teacher educators become "subjects" (Freire, 1970).

In keeping with critical theory, then, my study creates a critical praxis in which White teacher candidates' racial identities are not problematized or flattened, but instead re-contextualized within particular places. As Freire's (1970) banking model suggests, White teacher candidates come into multicultural classrooms with knowledge, and this study sees those epistemologies as geographical. In other words, White teacher candidates are placelings whose lived experiences within particular places, and within the unique cultures enacted in those sites, are inscribed within their bodies (more about this will be discussed in Chapter Five). Reconceptualizing White teacher candidates as placelings—rather than as incompetent—re-focuses the conversations about White teacher candidates to the structures of power these candidates embody vis-à-vis the cultures and places of their histories. Thus, power in the specificities of its places

provide new sites of interrogation and critical inquiry, without problematizing or isolating White teacher candidates from antiracist learning and action.  White teacher candidates' unique cultures—as embodied in their geographic identities—become the focus of their learning, a view that is developed further by theories of critical multicultural education.

**Multicultural theory and multicultural education.**

*What is culture?*  Beginning in the Enlightenment, the notion of "culture" began to be applied to everyday events and ordinary people (Erickson, 1999).  Previously, "culture" had been understood to be only the values, beliefs, and attitudes of the ruling class.  People were thus either "cultured," or not.  However, developments in literary studies, economics, and social sciences began to challenge this view, and the postmodern assumption of culture as connected to the usual routines of common people began to be widely accepted (Erickson, 1999).  In general, culture became understood as the traditions of all people within their social (usually economically-defined) groups.  However, since the 1950s, there has emerged agreement that no singular, authoritative definition of culture exists—and brought with it a diversity of views of culture (Erickson, 1999).  Given this study's concern with culture as place-based and racially constructed, theories that identify culture as constructed, symbolic, and political are particularly significant for a framework of placeling de-/reterritorialization.

First, culture is understood to be an embodied constructivist social process. Thus, it is both created by—and creating—the people who identify with it. Bourdieu in particular traced the ways in which people are agents of culture and the ways in which

their daily practices are informed by systems of society (Bourdieu, 1984). In his theory

of cultural reproduction, he highlights the relationships between culture, individuals,

structures, and power, arguing that culture is both a symbol and a force of dominance

(Bourdieu, 1984; Erickson, 1999; McLaren, 2003; Roth & Tobin, 2002; Sewell, 1992).

This view of culture as being situated within hierarchies of power—as symbolized by

race, social class, gender, sexuality, ethnicity, or ableness—is essential to postmodern

theories of multicultural education. In this view, individuals and groups can and should

work to influence and change culture, even as they recognize the ways in which they

have been shaped—for dominance or for oppression—by these structures (Freire &

Macedo, 2003; Giroux, 2003; McLaren, 2003). Culture as a construct pays particular

attention to cultural and social structures, which are embodied constructions—in other

words, they are manifested by, and transformed by, action (Sewell, 1992). In this view,

culture is not just what or how we think, but what we *do* and how those actions enact,

embody, perpetuate, and change culture (Sewell, 1992). Culture as socially constructed,

then, views schools as spaces in which people are enacting their social markers—race,

class, and so on—even as these capitals, or ways of knowing, coalesce or conflict with

the cultural capitals valued in United States schools.

In addition, culture is symbolic (Giroux, 2003; McLaren, 2003). That is, culture

can be hidden and implied, even as it is sustained by symbolic practice (Sewell, 1992).

Culture represents the ideas and meanings a group of people associate with tools,

artifacts, language, and ways of being (Banks, 1999; Erickson, 1999). These symbols can

be both the explicit and implicit marks of a culture, used by the collective to create social

contracts of reality that can be both conscious and/or subconscious (Erickson, 1999; McLaren, 2003). Sometimes a culture—and the actors within that culture—are aware of the constructs of their culture as expressed in symbols and behaviors; sometimes they are not. Part of the work of multicultural theory, then, is to bring to light what is hidden and to challenge dominant symbols as hegemonic and oppressive.

Culture is also understood as political. Critical theorists understand culture to be situated within political, contested contexts controlled by a dominant group that seeks to maintain status quo (Erickson, 1999; Freire, 1970; Gay, 2005; Giroux, 2003; Grant & Sachs, 1995; Kanpol & McLaren, 1995; McLaren, 2003). The conflicts created by this cultural hegemony are varied and widespread, and a comprehensive theory of multicultural education must take into account the political structures and battles that persist around issues of culture. In fact, culture is itself the site at which these contests are waged—and in education, these sites are schools (McLaren, 2003).

In summary, culture is a polysemic concept that encompasses the constructed knowledge, beliefs, concepts, practices and values—hidden and expressed—of a group of people who either hold or are deprived of power within a larger society. In view of a critical multicultural theory of education, culture represents the particular ways in which groups of people make sense of the historic hierarchical positionalities in which they find themselves (McLaren, 2003). And, of particular import to this study, culture is enacted within particular places; places are inscribed with meaning, symbol, and knowledge as groups of people within those places compete for power. Thus, culture is constructed in places through unique and various intersections of power-laden social markers (race,

gender, sexuality, and so on); culture is produced and reproduced by the people who inhabit those particular places—and, culture marks those people with lines of power as placelings.

   ***Dominant American Culture.*** The markings of culture within placelings is particularly evidenced within the United States' oppressive history of European colonization, in which Whiteness became inscribed with the power of possession and ownership (Banks, 1999; Kincheloe & Tobin, 2009; McLaren, 2003; Spring, 2009). White placelings embody these historic patterns of geography—the migration of people from one continent to another within a colonizing hegemony; an assumption of epistemological and ontological supremacy by virtue of race, ethnicity, and religion; the ownership of land and water; oppression, genocide, and slavery (Tuck & Yang, 2012; Smith, 1999). In addition, Banks (1999) identifies three core values of dominant culture, including individualism, equality, and expansionism; he highlights the conflict between White America's idealization of democracy and widespread belief in national superiority. These paradoxes—and their hegemonic power to marginalize, oppress, and do violence— will be discussed in a later section of this paper on Critical Whiteness theory. However, within a reconceptualization of cultural competence, the contested nature of culture— with its various reproductions of dominance and oppression—highlights the uselessness of binaries that flatten the experiences of all learners, who are encultured within those structures of power in various and sometimes conflicting ways.

   The research on multicultural theory and education points to schools as sites for cultural hegemony (Erickson, 1999; Freire & Macedo, 2003; Gay, 2005; Giroux, 2003;

Grant & Sleeter, 1999; Kanpol & McLaren, 1995; McLaren, 2003; Nieto, 2003). As

such, American schools are understood not as the democratic, equal opportunity

institutions they claim to be; rather, they are contexts for the perpetuation of dominant

culture and power. They reinforce status quo and, as demonstrated by a variety of data

(such as the achievement gap), perpetuate hegemony at great expense to other cultural

groups. As McLaren explains:

> To view the curriculum as a form of cultural politics *assumes that the social,*
> *cultural, political, and economic dimensions are the primary categories for*
> *understanding contemporary schooling.* School life is not understood as a
> unitary, monolithic, and ironclad system of rules and regulations, but as a cultural
> terrain characterized by varying degrees of accommodation, contestation, and
> resistance. Furthermore, school life is understood as a plurality of conflicting
> languages and struggles, a place where classroom and street-corner cultures
> collide and where teachers, students, and school administrators often differ as to
> how school experiences and practices are to be defined and understood.
> (McLaren, 2003, p. 88).

Thus, education is political, and it is politically geographic because it occurs within

unique places that (re)produce historic patterns of dominance and oppression. Schools,

then, become primary sites for identity re-negotiation within such contested histories; it

follows that even as we prepare teacher candidates for this de-/reterritorialization work,

the work has already begun, as the sites of teacher education—universities—are also

inscribed with the histories of racial-geographical contestation.

***History of multicultural education.***  For over four decades, multiculturalism has been a concern of a number of countries, including Canada, Australia, some countries of Europe, and the United States.  This is not surprising; within colonized countries, this concern with multiculturalism highlights the ways in which the geographical issues of colonization warrant a geographical re-framing of learning.  Multicultural thinking provides the beginnings of this geographical theorizing.  In opposition to the notions of assimilation that had prevailed in the United States since the late 1800s, the birth of multiculturalism vis-à-vis the Civil Rights movement of the 1960s ushered in cultural pluralism (Banks, 1999; Cushner, McClelland, & Safford, 2006; Grant & Sachs, 1995). Like other international multicultural movements, United States multiculturalism—and U.S. multicultural education—was driven primarily by the interests of specific groups of people demanding equality in education and other social spheres.

Many researchers of multicultural education in the United States have characterized the historic emergence of their field.  They find a number of separate but interrelated stages of historic development.  Multicultural education began in the 1960s with an emphasis on differences rather than deficits; the aim of this kind of multicultural education was the preparation of diverse students for success in the mainstream, or dominant, school and societal culture (Banks, 1999; Cushner, et al., 2006; Sleeter & Grant, 2007).  These ideals expanded to include humanizing notions of respect, love, and peaceful communication (Sleeter & Grant, 2007).  The 1960s also began the single group studies approach within multicultural education, in which social scientists and schools began studying—and offering courses about—particular social groups.  Many of these

courses, however, were electives offered on the margins of the high school or university (Banks, 1999; Sleeter & Grant, 2007).

By the 1970s, schools began embracing the ideal of celebration in multicultural education.  Thus, differences and diversity were lauded as fundamental to American ideals of equality and democracy (Banks, 1999; Sleeter & Grant, 2007).  As other researchers have demonstrated, however, these idealized notions of celebration often did not produce the sorts of structural changes that were necessary for a democratic educational system (Nieto, 2003).  And critical race theorists have criticized this period of multiculturalism for turning multicultural conversation into abstractions of identity and assimilation, thereby undermining the struggles for power of marginalized groups seeking a transformation of American society (Melamed, 2011).  As those in power co-opted multicultural discourses for their own purposes, multiculturalism converged with the status quo in ways that have undermined it ever since (Melamed, 2011).

In reaction to this interest convergence, by the 1980s and 90s, multicultural educators had begun challenging the status quo more comprehensively, calling for social action and challenging hegemony and hierarchies of power (Sleeter & Grant, 2007).  However, these educators often found themselves at odds with national and state policies, which increasingly called for standardization and a back to basics approach (Gay, 2005; Sleeter & Grant, 2007).  In addition, as United States politicians lauded our country as a global model of democratic, multicultural society and encouraged other nations to imitate us, multiculturalism in these circles became a neoliberal construct interested in political and financial global hegemony (Melamed, 2011).  Multiculturalism became U.S.-

dominated globalization.  Thus, the very term "multiculturalism" became confused, as neoliberal politicos turned it into a synonym for the forcible propagation of free markets, thereby reinforcing structures of racism that had existed in our society for hundreds of years.  It is little wonder that the term multicultural has thus become a confusing one, and that critical pedagogues have had to add other words to it—critical multiculturalism, for instance—to try to differentiate it from the mainstream, hegemonic multiculturalism with which it bears no resemblance.

Studies of preservice teachers indicate that historic attitudes of multiculturalism have followed a developmental pattern as well, though teacher candidates are not in general as critically multicultural as many would like them to be (Castro, 2010; Lowenstein, 2009).  Most teacher candidates in the 1980's, for example, still harbored negative stereotypes and views of different racial and ethnic groups (Castro, 2010).  These views began to change in the next decade, but a belief in colorblindness and in multicultural education as an instructional and curricular strategy, not a structural and subversive force, persisted.  While Castro found that teachers are much less negative about diversity in the current climate of teacher education, and while they are more willing to self-examine, he also found that they continue to harbor uncomplicated, overly simplified views of multicultural education and do not involve themselves in structural, societal issues that affect their classrooms (Castro, 2010; see also, Bergeron, 2008; Nieto, 2003).

This study places the blame for the ignorance of White teacher candidates on the structures that have influenced them; as such, our schools of teacher education are

implicated when they further a neoliberal, skills-based approach to multicultural

education that reifies teacher candidates' oversimplification of multiculturalism (Assaf, et

al., 2010; Cochran-Smith, 2004). As high-stakes testing and a mandated national

educational culture increase, as teacher education programs struggle under the weight of

state and national demands, multiculturalism is often reduced to a technical approach

(Assaf, et al., 2010). Teacher education has become teacher training, and multicultural

education has been co-opted within this agenda as a limited set of best practices that belie

the complexities, the calls for socio-structural changes, and the criticalities of an

authentically multicultural teacher education (Elmore, 2013). What is needed are teacher

education classrooms that resist the forces of neoliberal multiculturalism and continue to

sound the call for critical multiculturalism, for working *with*, not on, White teacher

candidates as abled learners, as placelings. Multicultural theory helps teacher education

to attend to historic patterns of hegemony created by the geographical movements of

colonization. Addressing those geographical reproductions in transformative ways has

become the focus of the most recent developments within the field, most commonly

called critical multiculturalism.

   *A critical theory of multicultural education.* Postmodern multicultural theory

and pedagogy—in its resistance of technical, standardized approaches to multicultural

education—has a variety of names, including cultural competence, emancipatory

pedagogy, transformative pedagogy, anti-oppressive education, oppositional education,

critical multicultural education, resistant multicultural education, and culturally

responsive/relevant teaching (Castro, 2010; Gay, 2005; Grant & Sachs, 1995; Kanpol &

McLaren, 1995; Ladson-Billings, 1995; Sleeter & Grant, 2007). The emergence of politically-charged, socially conscious nomenclature in the literature highlights the position that schools are not value neutral, and that our universities and teacher training programs are engaged—whether people are aware of it or not—in a struggle to define multicultural education within particular sites (Freire, 1970; Gay, 2005; Giroux, 2003; Grant & Sachs, 1995; McLaren, 2003). In fact, our schools "are a reflection of the society to which they belong…[and] are beset with equity problems" (Sleeter & Grant, 2007, p. 17). Because inequalities are perpetuated by legitimizing myths within educational structures, critical multicultural education becomes a radical, political act (Castro, 2010):

> The oppositional strategy for multicultural education means giving both teachers and students a legitimate voice to contest and critique educational policy and practice. It requires that teachers and students develop the confidence and competence to speak what has previously been unspoken, to identify sources of individual and collective oppression, and to work to eliminate them. In policy and practice the focus of multicultural education would be on developing a discourse that illuminates a greater understanding of the self and the multiple ascribed characteristics (ethnicity, gender, socioeconomic status) that are used to define oneself, both by others and by oneself, and understanding how institutions work, their histories of exploitation and repression. (Grant & Sachs, 1995, p. 94)

In fact, emerging multicultural theory borrows heavily from postmodern theories and incorporates a variety of tenets related to poststructuralism. These integrated visions of multicultural education will now be discussed.

First, critical multicultural theory includes all kinds of diversity, using an expansive, postmodern definition of culture to do so. In this view, culture is not a transmission from one generation to the next, but an ongoing social adaptation to power and scarcity of resource (Grant & Sachs, 1995). The sites of this struggle for power are culture, and as such, culture includes all diversities, all marginalization, and all forms of hegemonic oppression (Lowenstein, 2009; McLaren, 2003; Sleeter & Grant, 2007). In this context, multicultural education "refer[s] to educational practices directed toward race, culture, language, social class, gender, sexuality, and disability" (Sleeter & Grant, 2007, p. 28). This theory necessarily challenges all of the usual positionalities and dichotomies which the dominant culture holds as status quo. For example, multicultural education troubles notions of what constitutes "normal" by viewing all such judgments as socially constructed, historically hegemonic, and positivistically dichotomous.

Secondly, resistant multicultural theory includes the notion of discourse and discourse analysis. Such an analysis questions who has the power to speak and interrogates the structures that support that dominance. It also recognizes problematization and oppression embedded within language—for example, the use of words like "at-risk" to describe children of color. In addition, in keeping with other postmodern and critical concerns, multicultural theory as discourse highlights who is

silenced within conversations in schools and society and whose ideologies are heard (Grant & Sachs, 1995; McLaren, 2003).

Thirdly, multicultural theory is necessarily political. Gay (2005) contends that multicultural educators are engaged in political war but are often under resourced and out voiced, especially in the national climate of standardization. Nonetheless, multicultural educators continue to call for political resistance to cultural and educational hegemony:

> Many more school and university-based educators [must be] willing to take a stand as public intellectuals in order to expose the far-reaching consequences of the prevailing political agenda and challenge the co-optation of the language of "equity," "high standards," "pluralism," and "leaving no child behind" by those who ignore the brutal inequities of opportunity, resources, and possibilities in our society. And we need educators and activists who see it as part of the job of teaching and teacher education to join with community members and other advocates to demand that learning not be reduced to test scores, teaching not be reduced to scripted lessons, and teacher preparation not be reduced to letting smart people or unemployed professionals from other fields learn on the job. (Cochran-Smith, 2004, p. 156-157)

Multicultural educators position themselves in the political climate of education as hegemonic resistors, embodying a theory of multicultural education that sees diversity as both subversive and political (Cochran-Smith, 2004; Gay, 2005; McLaren, 2003).

In addition, critical multicultural education is developed through self-criticality; indeed, resistant multicultural education begins with the self, and returns to the self

throughout the educator's work, as self and world are understood to be dialectical (Castro, 2010; Freire, 1970; Giroux, 2003; Ladson-Billings, 1995; McLaren, 2003). Multicultural theory views cultural consciousness as a developmental, constructed reality in which educators and students "analyze their own ethnic heritages; analyze the assumptions and beliefs they hold about other ethnic groups and cultures; and compare their assumptions about cultural diversity with other groups' versions of knowledge, truth, and reality" (Gay & Howard, 2000, p. 7-8). Drawing on Freire and his explanation of the process of conscientization, multicultural theorists are engaged in questioning status quo and its versions of truth-telling and are committed to self-criticality and social action (Freire, 1970; Ladson-Billings, 1995; McLaren, 2003; Sleeter & Grant, 2007).

Fifth, the goal of emergent multicultural education is social justice (Castro, 2010). Castro's review of multicultural research shows that students grapple most complexly with issues of multicultural education and social justice when they were engaged in experiential learning (Castro, 2010). In this view, multiculturalism is not a theory, but a praxis—a dialectic of theory and practice that empowers a community of people to reach conscientization (Freire, 1970; McLaren, 2003). Social justice skills—such as community advocacy and radical listening—are an integral part of a postmodern theory of multicultural education (Sleeter & Grant, 2007; Tobin, 2009).

Finally, multicultural theorists and practitioners are explicit about the potential for new positionalities and re-definitions of university-school and student-teacher relationships (Zeichner, 2010). Gay argues that these relationships must be redefined around a value of care (Gay, 2002). Here she echoes Valenzuela, whose study

67

underscored the importance of an ethic of care in avoiding subtractive schooling practices that would otherwise undermine, devalue, and take away students' cultures (Valenzuela, 2005). Similarly, this study re-connects White teacher candidates to their cultures—vis-à-vis specific geographies within their individual histories. Within this re-contextualization of White learning, care is increased as White teacher candidates are heterogeneous placelings with uniquely embodied geo-racial maps of identity. Learning to re-position teacher educators and teacher candidates as racialized placelings, as unique, and as agentic in their development, is an extension of critical multiculturalism.

*Implications of multiculturalism theory for the study.* In fact, critical multiculturalism aims to position White teacher candidates within their fields of learning, and to acknowledge the uniqueness of those sites and cultures. Thus, culture comes to apply to every learner in a multicultural classroom, and hegemonies (particularly of people of color as cultured, and White people as lacking culture) are interrogated. As such, critical multicultural theory is postmodern and resists modern, neoliberal dichotomies; within multicultural work, the binaries of cultural competence are too simplistic and problematic to be useful anymore.

Even as multiculturalism has undergone changes throughout its history, and has struggled to distinguish itself from the co-opting of those in power, so too cultural competence must be re-imagined as placeling de-/reterritorialization. Because competence implies that knowledge is a possession, the concept of cultural competence propagates the very forces of White hegemony and historic possession of native resources and lands critical teacher educators like me want to resist (Smith, 1999). What is needed

are complex, situated, geographical approaches to race—approaches that understand identity as embodied but not possessed (or worse, dispossessed). More about the addition of a geography—places and spaces—to this field will be discussed in Chapter Five. Critical race theory, however, will begin to provide the topography this study needs to understand Whiteness and the structures of racism as places whose complexities are often ignored within U.S. teacher education (and even within our so-called multicultural teacher education classrooms).

### Critical Race Theory and Critical Whiteness Theory.

***What is critical race theory?*** Critical race theory highlights the contested construction of race in the United States (Ladson-Billings, 1997). Race, as defined by critical race theorists, is "[a category] of difference which exist[s] only in society: [Racial categories] are produced by myriad conflicting social forces; they overlap and inform other social categories; they are fluid rather than static and fixed; and they make sense only in relationship to other racial categories, having no meaningful independent existence. Race is socially constructed" (Haney López, 2000, p. 171). Critical race theorists delve into these constructions, which are embedded within political and legal structures in the United States and are propagated therein, and highlight the ways in which these constructions have been used to further the power and privileges of Whites and oppress people of color. For critical race theorists, race is a symbol of hierarchy and hegemony within a society:

Race includes definitions and relationships of privilege, not biological markers.

Race might be an appropriate term for defining more than just people in the

United States with lighter or darker skin; the term "race" might reflect any

relationship where privilege defines a demographic divide… race attaches to

ethnicity assumptions about mental capacity and achievement as defined by those

in power. (Laughter, 2011, p. 44)

Prominent within this understanding of race is a structural-social view; race is not the

marker of an individual, but an individual-society relationship fraught with power,

hierarchy, and hegemony.  Race is property (Ladson-Billings & Tate, 1995) and as such,

it includes and excludes throughout the institutions and structures of society.  Race

produces, and is produced by, structures of dominance and silence; as such, racism

should be challenged (Vaught & Castagno, 2008).  Within education, critical race

theorists argue that students must engage with anti-racist curricula to identify and resist

the perpetuation of structures of racism (Case & Hemmings, 2005).  Inspired by the Civil

Rights movement and rooted in critical legal scholarship, critical race theory is now an

interdisciplinary approach with implications for U.S. schooling and education (Delgado

& Stefancic, 2000).  Douglass Horsford (2011) outlines five central tenets of critical race

theory (her work credits DeCuir and Dixson, 2004 as the original source for this five-

tenet framework); all of these tenets are relevant to this study.

First, critical race theory purports the *permanence of racism* (Douglass Horsford,

2011).  As such, critical race theory believes that racism is interminable and is a

permanent fixture within American society; this is one of the tenets of critical race theory

most heavily criticized by other scholars. However, the permanence of racism calls attention to the structures of society that continue to propagate racism, rather than individual racist acts. This is significant because critical race theory provides us with an approach to consider the ways in which the structures of United States schooling reify the very forms of racism they claim through democratic discourse to resist.

Secondly, critical race theorists view *Whiteness as property* (Douglass Horsford, 2011). This tenant underscores the historic and legal structures that have kept Whites in power. Thus, a White identity as defined by the law carried with it particular property rights and other benefits that were unavailable to people of color. For the purposes of this study, this tenet would identify an education as a commodity—a good to be bought, and a property made most available in this country to a White, privileged majority.

Third, critical race theory offers a *critique of liberalism* and finds that even so-called liberal talk about race and equity mask true structural (political and legal) changes that disassemble racism. As Douglass Horsford (2011) explains, "critical race scholars dispute liberal ideals of colorblindness (color or race doesn't matter), meritocracy (access and achievement are based on individual worthiness), and neutrality of the law (all persons are treated equally under the law), all of which conceptualize equality and fairness as the removal of legal racial barriers rather than the equalizing of resources" (p. 29). Critical race theory is critical of liberalism, which often says it is anti-racist but is satisfied with incremental changes that do not change the structures of racism or the institutions that have historically been racially violent (Ladson-Billings & Tate, 1995). Critical race theorists find the myths inherent in political discourse—both conservative

and liberal—and would see public education as a co-conspirator in furthering those myths and White dominance.

In fact, this sort of co-conspiracy is related to the notion of *interest convergence* (Douglass Horsford, 2011), in which Whites seem to be allowing advances for people of color, but only insofar as those advances serve White interests. Thus, progress for people of color is always conflated with the needs of Whites. In terms of this study, this is one of the most chilling and provocative ideas, because even the notion of cultural competence may be seen as an example of interest convergence. In the view of critical theorists, learning a set of cultural skills helps White teacher educators and candidates to believe they are anti-racists when in reality they may remain disinterested and divorced from the interest of people of color. It is the argument of this study that the binary of competence reinforces this view by providing a false, White-centric sense of "tolerance" which oversimplifies and metaphorizes real racial progress. By attending instead to particular geographies of racism—places within White learners' histories and the ways in which those places consciously and unconsciously impacted their racial development— placeling de-/reterritorialization encourages complexity and provokes White learners into listening to, and thinking about, multiple and contested cultures of a place.

This is why the final contribution of critical race theory—*counterstorytelling*— holds particular importance within placeling de-/reterritorialization. Counterstorytelling has become within critical race theory the primary means for speaking back to White interests and oppression (Douglass Horsford, 2011; Ladson-Billings, 2000). As a methodology, counterstorytelling centers the work of critical theory in the experiences of

people of color in an attempt to "speak truth to power" about the oppressive effects of the legalized forms of racism within American schools and society. Within placeling de-/reterritorialization, this is important as learners of all races—and particularly for this study, White learners—attune to altern and divergent experiences, within and without shared places. For example, as a White placeling listens to the impact of her suburban community's vote to refuse a mixed housing development as told by a placeling from the neighboring urban community who cannot find safe and affordable housing for his family, conversations become re-framed and supposedly colorblind decisions are interrogated as racist and supremist. Placeling de-/reterritorialization provides the context for the complexities, and necessity, of listening to the counternarratives of multiple placelings.

***What is critical Whiteness theory?*** Of interest to this study is the implications of critical race theory on constructions of Whiteness; since this research is concerned with White teacher candidates, interrogating the constructs of Whiteness is paramount. Critical Whiteness theory is particularly useful here, as it applies critical race theory to Whiteness in specific ways. First, critical Whiteness theory debunks the normalization of Whiteness and the definition of "race" as non-White (Laughter, 2011; McIntosh, 2004). Thus, race becomes not just a construct for people of color; race—even being identified as White—is seen in its fraught historical and legalized contexts. In particular, the context of Black and White, a historical binary, is interrogated as a White construction that marginalizes Blacks by providing limited possibilities for racial identities. In

73

addition, the binary also marginalizes other people of color who are not represented in this oversimplified construction of race (Perea, 2000).

Central to critical Whiteness theory is the notion of identity construction. McIntosh suggests that many White Americans "think that racism doesn't affect them because they are not people of color; they do not see 'whiteness' as a racial identity" (McIntosh, 2004, p. 191). In contrast, critical Whiteness theory labels Whiteness as a race; it is a socio-cultural construct that benefits Whites as a system of property-owning and power (Ladson-Billings & Tate, 1995). This insistence on Whiteness as a construct allows for multiplicitous constructions of Whiteness; as with other races, Whiteness will mean one thing to one person, and another to someone else (Ladson-Billings, 2000; Laughter, 2011).

Certainly class is one of the most prominent mediators of racial identity, and this is no less true in the field of White studies, in which Whiteness is constructed differently by people of different socio-economic classes. In fact, Weis' (2008) longitudinal ethnography of the White working class finds that class identity is better understood within racial and gender constructions; class is not constructed so much in relation to other classes, but rather in relation to other constructions of self, including the racial self: "…race and gender lie within…class dynamics wherein both the production and movement of class can be understood only with serious and continued attention to the ways in which other key nodes of difference both wrap class and simultaneously serve to produce it" (Weis, 2008, p. 292). Her concept of "nested" identity construction—gender within race within class within gender within race and so on—is critical to understanding

White racial identity construction, because it allows for a heterogeneity of racial constructions and lived experiences. In addition, the sites of this nesting of identity is particularly important to understanding White placelings as complexly mapped by unique intersections of these social markers. How these nestings—or mappings—intersect can be understood vis-à-vis particular places of individual histories. This notion will prove central to this study's understanding of White learning, which finds White identity construction and identification a complicated, nested, and citational practice (Kumashiro, 2000) which is experienced multiplicitously within White learners.

In addition, critical Whiteness theory troubles the notion that the experiences of the White culture are normal, preferred, and positive (Case & Hemmings, 2005; Causey & Armento, 2000; Ford, & Quinn, 2010; Haney López, 2000; Laughter, 2011; McIntosh, 2004). Critical Whiteness theory instead positions Whiteness within the United States as a knowledge hegemony in which the assumptions of the powerful are declared common sense (Grant & Sachs, 1995). In fact, Whiteness within this theory can be defined as

> an evolving, socially constructed system of conscious/unconscious, intentional/accidental, explicit/implicit privilege associated with those who manifest certain characteristics labeled White, characteristics that evolve within a racialized society. Among the privileges of Whiteness are the privilege to exclude and the privilege to define, possess, and own property. (Laughter, 2011, p. 44)

As such, critical Whiteness theory contends that White privilege is a mark of the White experience and wrestles with the implications of structural privilege in society: "…due to their race, Whites possess material, legal, and structural power that they often ignore or

downgrade, even as they employ, often unconsciously, strategies to maintain Whiteness as normative, positive, and powerful" (Buehler, et al., 2009, p. 410). These notions of possession are particular importantly within this study's reconceptualization of epistemology and ontology as geographic; as White learners, White placelings have been marked by hegemonic understandings of identity vis-à-vis their geographic experiences. This hegemonic system of privilege assumes that Whiteness is status quo, all the while making taboo the very structures and constructs that confer these privileges (Kanpol, 1995; Laughter, 2011; Mazzei, 2008; McIntosh, 2004). In this framework, Whiteness is synonymous with power, rights, advantages, and ownership (Ladson-Billings & Tate, 1995; Vaught & Castagno, 2008). The denial and silence surrounding and perpetuated by Whiteness, however, "maintains the myth of meritocracy [and] the myth that democratic choice is equally available to all" (McIntosh, 2004, p. 192). For critical Whiteness theorists, this silence—as a society, and within multicultural education classrooms— points to a colorblindness that insulates and normalizes Whiteness (Case & Hemmings, 2005; Howard, 2006; Mazzei, 2008; Wildman & Davis, 2000). In addition, the silence masks the fear of loss of privilege and power (Howard, 2006; Mazzei, 2008), a loss with which critical Whiteness theory must contend as it invites Whites to consciously construct a racial identity while co-constructing with people of color a truly democratic, egalitarian society.

*Troubling White problematization.* Given these critical theories on race, it is not surprising that many of the studies within teacher education contexts problematize White preservice teachers as socially and culturally ignorant (Assaf, et al., 2010; Buehler, et al.,

76

2009; Castro, 2010; Ford & Quinn, 2010; Gay & Howard, 2000; King, 1997; Kyles & Olafson, 2008; Lowenstein, 2009; Schlusser, et al., 2010; Sleeter, 2001; Swartz, 2003). In these studies, White teacher candidates are described as: "failing to recognize and engage in self-reflection on race and racism" (Case & Hemmings, 2005, p. 607), employing "[s]trategies of silence, social disassociation, and separation from responsibility" (Case & Hemmings, 2005, p. 607), "remaining silent, evading questions, or resorting to the rhetoric of color-blindness"(Case & Hemmings, 2005, p. 609), representing a "daunting task" to their multicultural professors (Buehler, et al., 2009, p. 33), lacking a "deep cross-cultural background" (Ford, & Quinn, 2010, p. 21), possessing "limited knowledge and distorted understanding of societal inequity" (King, 1997, p. 128),  leading monocultural lives (Buehler, et al., 2009), holding conscious and unconscious racial stereotypes (Swartz, 2003), and suffering from a tendency to negatively characterize their future Black students (Ford, & Quinn, 2010; Swartz, 2003). Some researchers compare White teacher candidates to candidates of color and argue that "[s]tudents of color tend to bring richer experiences and perspectives to multicultural teaching than do most White students" (Sleeter, 2001, p. 94).  According to the research, the influences of these White teacher educators are dire: "Some quickly become wardens, others see themselves as 'great remediators' or missionaries, and a significant number— as much as 30%—leave the profession within the first 5 years" (Swartz, 2003, p. 256). The effects of White teachers on all students—and particularly students of color—are depicted negatively and as a cause of grave concern in the literature (Swartz, 2003).

While acknowledging the hegemony and violence of Whiteness within education, some new research voices are taking issue with the monolithic, problematized characterizations of White teachers.  Lowenstein (2009), for example, contends that in these studies, and in our universities, teacher educators have problematized the White teacher candidate as unknowing and culturally stupid, creating near caricatures of White preservice teachers who need to be rescued by their university professors from their own ignorance.  She argues instead for a constructivist approach to our students, in which White teacher candidates are not deficit-laden, but are active learners.  Given that structures of inequity have existed in the United States for hundreds of years, Lowenstein (2009) implies that the "blame" for White colorblindness should not be directed at the White teacher candidates, whose views are social reproductions of their milieus.  Rather, teacher educators should work with these candidates to change the very structures that limit their racial perspectives in the first place—and those structures include their teacher education experiences and teacher educators.  In fact, such a view seems most in keeping with critical race and critical Whiteness theories.

Emerging perspectives also debunk the expectation among researchers and professors that developing a critical race consciousness is a linear, forward-progressing task.  As outlined in their study of a White preservice teacher, Buehler, et al. (2009), found that the development of cultural competence was variable, contradictory, and complex.  Garmon's (2004) study of a White teacher candidate points to the multi-layered dispositions that a White student uses to further her own cultural competence.  These results point to the complexities of the world│individual dialectic of Freire's work

(1970), a dialectic that can be fostered in teacher education programs only when the student's epistemology is valued and engaged.

Laughter (2011), too, troubles the problematization of the demographic divide within the literature. His study seeks the White voice by conducting extensive research with two White teacher candidates in a teacher education program. Both brought more complex, multicultural, multiplicitous epistemologies to their educations than much of the research on cultural competence allowed. And, both of these teacher candidates constructed Whiteness differently—Laughter established that Whiteness is not the monolith it is often generalized to be in the literature. In addition, Laughter (2011) observed these students' disengagement from courses in which the teacher did not value their unique cultural understandings. Because these students felt they were treated as "naive and inexperienced," they lost respect for their teacher educators (Laughter, 2011, p. 48).

The implications of these studies of cultural competence are instructive. The studies position teacher educators in ways that make teacher educators like me guilty of the kinds of dominance and "banking" models of education (Freire, 1970) we want our students to avoid in their future classrooms (see *Figure 1*. The White teacher candidate: Dichotomous positionality). By using words like "problem" (Sleeter, 2008) to describe White teacher candidates, teacher educators like me engage in forms of oppressive discourse and epistemology that belie the very ideology we are trying to deconstruct (Laughter, 2011). When our White students do not come to consciousness about racism in ways we expect, we blame them (Laughter, 2011), even as we teach them to look for

structural, social reproductive causes for their future students' failures to achieve. We shy away from bearing responsibility for our students' learning and growth, even as we instruct our teacher candidates to do otherwise on behalf of their students. Yet this is a

Teacher education

Future diverse classroom
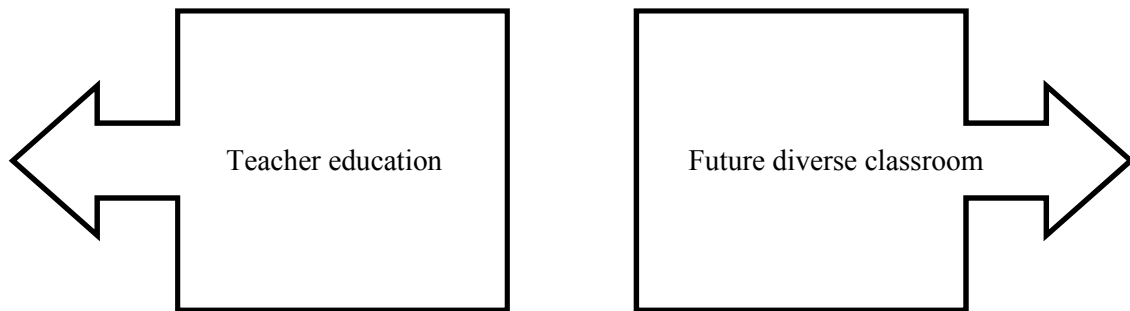
Figure 1: The White teacher candidate:
Dichotomous positionality in the literature.

complex relationship; as Freire (1970) argues, we cannot simply invert the relationship of the oppressor to the oppressed, which would simply perpetuate dominance. Instead, we must seek out new, nonhierarchical ways of interacting with, and teaching, our teacher candidates. This is often lauded in the educational literature, but the literature sometimes lacks a concrete intersection of theory and practice for its actualization. Placeling de-/reterritorialization fills that gap; it describes the dialogic praxis of co-learning to which multicultural educators aspire as geographical movements. In so doing, it re-positions all learners in the classroom—teacher educator and teacher candidate—as placelings. All learners are contextualized as geographically-marked, and professor and student alike are involved in placeling de-/reterritorialization, particularly as they meet as placelings within particular places and re-negotiate their learning as a result.

***What are the implications for this study?*** White teacher candidates and teacher educators must be included and not problematized within teacher education programs because they constitute a majority of the workforce at the school and university levels and because their distancing from issues of race are produced by, and reproduce, structures of racism within our society (Case & Hemmings, 2005; Gay & Howard, 2000; Moss, 2008). And one of the stated goals of multicultural education is to interrupt that reproduction and include Whites in antiracial learning and activism (Case & Hemmings, 2005). As Howard writes, Whites want to be "included in the circle of culture and change, not isolated in the dancehall of dominance and blame" (Howard, 2006, p. 26). Critical multicultural education at the university must purport that racial dominance and its historic and contemporary structures, not White people, are problematic, even as this education recognizes that these structures within the United States have been historically White and are embodied (Howard, 2006). Such a position names our school system for what it is—an apartheid system in which the achievement gap is the historic symbol of White social dominance—while engaging our teacher candidates in anti-racist, emancipatory education (Howard, 2006; Kozol, 2005; Swartz, 2003). In teacher education programs, this perspective knows that dominance and oppression are *both* results of historic power hegemony and attends to the specific ways in which those powers are expressed in particular places. In fact, placeling de-/reterritorialization keeps the goals of multicultural education from abstract and overgeneralization; it begins to move multicultural teacher education classes, in particular, away from the metaphors of decolonization and antiracism that plague the field (Tuck & Yang, 2012) and to make a

true multicultural praxis that is theorized and enacted within a globalizing space but grounded in particular places. However, placeling de-/reterritorialization is a praxis insofar as learners are agent and learning is social; for that reason, constructivism as a theory of learning provides the final intersection of theories of power, race, and culture within this study.

**Constructivist learning theory.**

*What is constructivist learning theory?* Constructivist theories have been applied in many fields; in education, constructivism is an epistemology and a pedagogy that values meaning-making vis-à-vis the dialectic of the individual and the world. In this way, constructivism lends itself to geographic learning theory because it assumes that learning is an intersection of people and realities (places). Kant is considered the philosophical father of constructivist theory; he married rationalism and empiricism to forge a new way of understanding the world and our minds (Howe & Berv, 2000). Constructivist epistemology holds a both/and supposition—that the world is both real *and* that it is created through human mental construct. This philosophy attacks positivism and rationalism by squarely re-positioning a duality (reason *or* observation) within a conceptual framework that includes both (Howe & Berv, 2000; Kincheloe & Tobin, 2009). Reality, then, can be understood in many ways—as a physicality, but also as constructed by individuals, and through shared agreements as a society (Howe & Berv, 2000).

Dewey is one of the well-known educators who worked to apply constructivist epistemology to education and his attempts at experiential learning are regarded as progressive and democratic (Moss, 2008). In practice, constructivist pedagogy is student-centered instead of curriculum-centered; learning always begins with what a student knows, and builds on that understanding (Howe & Berv, 2000; Tobin, 2000). However, Howe and Berv (2000) caution against too quickly identifying certain teaching practices or techniques as constructivist, particularly when, as they describe, these techniques are reserved for the intellectually gifted or powerful. This is in keeping with critical pedagogy, which supposes that power and privilege underlie all classroom interaction and that emancipatory education is not a technical issue (Darder, et al., 2003; Freire, 1970; Giroux, 2003; Lowenstein, 2009; McLaren, 2003). And it fits tightly with the bent of this research study, which espouses that a critical multicultural teacher education must resist neoliberal tendencies for standardization and the preservation of the elite as disguised in a supposedly democratic system of education.

***What are the implications of constructivism for this study?*** Constructivism, when intersected with critical theories, gives opportunity for White learners to come to consciousness about White culture as ontological and epistemological—as sharing spatial qualities of dominance and supremacy, even as it is also uniquely constructed within a placeling's geographical experiences (more about the Whiteness as a space and place will be discussed in Chapter Five). As such, constructivism supports critical race theory's view that there are multiple stories that are constructed within one particular place, and

its intersection with critical theories explains how some of these stories reflect dominance, resistance, or both.

In addition, constructivist pedagogy, in keeping with Vygotsky's understanding of learning and development, regards the learner as active in a transaction between knowledge, emotion, and the world (Sleeter & Grant, 2007). It is this interplay—within this study, the intersections of placelings, space, and places—which re-frames cultural competence as a learning construction rather than as an either/or quality of possession. In this view, teacher candidates are agents and abled learners, brimming with knowledge and prior experiences (Lowenstein, 2009). As placelings, they have been produced by particular geographies, and are able to alter those realities within their identities and in the world.

In addition, the teacher educator, too, is agentic as a co-constructor of placeling identity. Constructivism gives the professor the opportunity to re-position him/herself as a co-learner, a collaborator in the making of meaning within the educational experience (Tobin, 2000). The teacher educator, too, is a placeling whose racial identity is under construction, and throughout a course in multicultural education, the professor, too, is making particular moves of re-negotiation, especially as he/she furthers the negotiations of the teacher candidates (more about these moves will be discussed in Chapter Six).

Thus multicultural education is a construction, an ongoing, relational process of learning between me, my students, and our worlds—the postmodern forces of globalization within which we live, and also the particular, local cultures which are inscribed within our bodies. Constructivism, when intersected with theories of power and

race, finds that White teacher candidates have knowledge of culture, even if it is yet hidden or unexplored for some of them, and that these prior experiences and knowledges can be leveraged in the construction of new learning. When combined with critical Whiteness theory, a constructivist approach to multicultural teacher education would suggest that teacher educators must begin in anti-racist education with what White teacher candidates already know and help them to see the waters in which they swim (Howard, 2006). Placeling de-/reterritorialization names these "waters" as particular sites of racial and cultural development and work with White teacher candidates as they come, too, to name, see, and deconstruct those geo-relational influences on their identities and learning.

*Community engagement as pedagogy.* In addition, a constructivist lens closes the gap between experience and knowledge; epistemologies are constructed in relationships to the realities of the places of learning. Within teacher education, a constructivist pedagogy would support community engagement experiences for teacher candidates within a critical multicultural framework; this theory argues that learning is a bodily form, and that learning is an engagement of all of our faculties, not just our minds. In this particular study, constructivist pedagogy allowed me to value the out-of-classroom experience as much as the in-classroom experience, which proved to be an important factor in the construction with my teacher candidates around our community engagement experience in Clark (and in my curricular decisions to support these experiences with lots of our classroom time and energy). In this study, my students and I moved from our Stanton classroom to a high school classroom in Clark and these geographical

85

movements furthered our de-/reterritorialization of our White identities. Because the class I taught at Stanton College included a community engagement experience as a central part of our learning, the impacts of field experiences within multicultural teacher education will be explained.

As has been already established, research in multicultural teacher education suggests that field experiences hold great sway in developing preservice teachers' multicultural learning (Olmedo, 1997; Assaf, et al., 2010). A number of research studies highlight their potential. A case study of one White preservice teacher (Buehler, et al., 2009) uncovers a particularly complex and constructivist approach to field experience, in which cultural competence is not a linear forward-moving process. Working within a school or community context might best be understood as an embodied re-positioning of epistemology, in which *doing* is as valued as *thinking,* and *community* is as knowledgeable as *university.* In addition, Castro's (2010) study demonstrated the effectiveness of field experiences. He coded fifty-five studies on multicultural education from 1986 to 2007 and found that critical and radically reflective field experiences are most effective in furthering teacher candidates' multicultural growth; he underscored that critical reflection is essential so that school and community experiences do not concretize negative stereotypes. Finally, Moss' (2008) autoethnographic research on critical study circles concurs with this radically experiential approach. As she asserts, new approaches to field experiences must challenge traditional models of helper-helped relationships within communities. When communities are viewed as resource and sites for knowledge, and when service learning is reframed as dialogic, they have potential to trouble "middle

class generosity that works to maintain the status quo" (Moss, 2008, p. 219). Such an approach centers service learning within the constructivist paradigm; here, service learning is reconceived as community engagement.

Together, these studies on field experiences offer a theory of learning that is constructivist; this theory informed my work with my students. Together my students and I collaborated with each other, with an ESL teacher in nearby Clark, and with her ESL students, to co-design a mutually beneficial community engagement experience. As Cochran-Smith explains: "Neither the university nor the school is the site for this work. Instead, it is the synergy and collaboration of participants from across these sites that create a new and powerful learning space—the inquiry community" (Cochran-Smith, 2004, p. 12). The establishment of these relational spaces—across and among geographical places—became a major finding of this study. More about this will be explained in Chapter Six.

*"Co-" as practice.* Finally, constructivist learning theories required me to re-position myself as a co-learner within the teacher education classroom (Freire, 1970; Tobin, 2000); identifying all learners in the classroom as placelings provides a new terrain for teaching and learning. Theories of co-construction cannot be specifically tied to particular methodologies, as often practices that are presented as cooperative actually undermine a critically dialogic approach. In fact, a methodological, skills-based approach is, as I explained in the earlier discussion of multicultural education in this chapter, a dangerous infiltration of the neoliberal and technocratic agenda. When teacher educations begins to reduce complex theories to a set of "best practices," we

begin to dehumanize our teaching and learning. And as Siry and Zawatski (2011) explain, collaborative approaches to teacher education move beyond cooperation and emphasize diverse ways of knowing and doing; its goal is not cooperation, but polysemic epistemologies. As such, the aim of this study is not to present a skills-based approach to co- education, but to offer the story of one urban education class at Stanton College and the co- spaces my students and I constructed there. The dialogic practices my students and I used within our urban education classroom at Stanton College took a variety of forms and will be explored more fully in Chapter Four.

Co-learning in teacher education means that White teacher candidates can access the discourse of the subject while retaining home or other social discourses; in other words, students come to further consciousness about the ways in which "home" has shaped them as placelings, and begin the process of re-negotiating their realities in light of who they are and what they are learning. Also, co-learning means that the candidates have access to knowledgeable others such as teachers, tutors, or peers: "[C]onstructivism assumes that the students themselves have no choices [about whether to work with their prior knowledge or not]. They must use what they know and can do as a foundation for building their understandings of the [content] they are to learn…it is imperative that students access multiple resources to support their own learning" (Tobin, 2000, p. 245). This stance underscores the central assumption of this study—that White candidates must build on prior knowledge, which is embodied and not possessed, and that teacher education must involve a radical *listening to* these candidates. Because this study redefines White teacher candidates as racialized placelings, rather than culturally

incompetent and ignorant, the co- context also redefined my role in the classroom as one of co-placeling.  Cochran-Smith expresses this re-positioning of teacher-learner hierarchy in terms of an inquiry community in which "experienced teachers and university supervisors work along with prospective teachers to make their own struggles and their own ongoing learning visible and accessible to others and thus offer their own learning as grist for the learning of others" (Cochran-Smith, 2004, p. 13).  My study was inspired by research that calls for these new relationships, especially the research of Roth, Tobin, and Siry, whose work with teacher candidates involves a number of co-practices within teaching, learning, and research (Roth & Tobin, 2002; Roth, Tobin, Carambo, & Dalland, 2005; Siry, 2011; Siry & Zawatski, 2011).  This study contributes to the co- literature on teacher education by reframing the learning within our classrooms as geographic and analyzing the moves of re-negotiation both teacher educators and teacher candidates make within particular sites of learning.

**Geography theory.**

*What is geography theory?*  Geography theory is concerned with the dynamics of places and people.  As a study, geography theories attend to the dynamics of place (topography, locale, culture, social relations) within the dynamics of space (globalization, colonization, migration, displacement) (Escobar, 2001, Hernandez í Marti, 2006, Massey, 1994). Place and space have been conceptualized in multiple ways and are irreducible to one body of theorization (Massey, 1994).  However, the discussions of space and place within the geography literature lend an awareness to this study of the need for both

conceptualizations—a both/and dialectic—for thinking about culture and its social markers, not limited to, but including, race.

Within the place │ space dialectic, geography theorists have suggested that people are placelings (Escobar, 2001). This term is a positive one; it suggests that places do more than just influence us, but that we embody places, and places bound the constructions we make of our identities, our epistemologies, and our ontologies. Culture is thus embodied, or emplaced: "…culture is carried into places by bodies—bodies are encultured and, conversely, enact cultural practices" (Escobar, 2001, p. 143). Thus, social markers like race are embodied within a placeling, and are in constant relationship with local and global/structural dynamics. Placeling identities are marked by these interrelationships; within Whiteness studies, a White identity is thus a dynamic between the spatial, universal, and global and the local, historical, and individual.

In applying geography theories to this study, I became convinced that the field of cultural competence would benefit from a reconceptualizing of White learning vis-à-vis a place │ space dialectic, such that White learning was a dynamic process uniquely experienced by each placeling, even as its uniqueness reproduced generalized and insidious patterns of oppression, erasure, dispossession, and racism. The geographical concepts of deterritorialization (deconstructing borders) and reterritorialization (reconstructing borders) proved useful for explaining and describing the patterns of White learning that emerged from my data (see Escobar, 2001 and Hernandez í Marti, 2006 for a discussion of de-/reterritorialization within the fields of geography and cultural identity). As a dynamic, de-/reterritorialization provided this study with a concept to

account for the complexities of White learning in a racist society and a way to re-frame White learning as unique, embodied, and agentic, rather than (as cultural competence supposes) flat, external, and passive. More about geography theories and the theory of placeling de-/reterritorialization I employed for this study will be explained in Chapters Five and Six.

**Movement and Change within White Teacher Education**

Dear Melissa,

I can say, without a hint of hyperbole or exaggeration, that this semester and my time spent in "Contexts of Urban Education" have helped to grow me in areas of my life that I never thought would be challenged. It's the first time in my life that teaching has seemed real; it's the first time that I moved away from the idea that I would return back to affluent [she names a particular town in the Northeast] and teach in a private school. In reality, I believe it's the first time I've ever thought of myself as having a career as a teacher, instead of just a student who returned back to my high school as a professional... A statement that has resonated with me throughout this semester and that has made the class and my future as a teacher seem far less daunting is from your first e-mail to me. You said something like, "There are no experts, just different points of view." I consider you an expert in the subject of teaching, and the way you've demonstrated humility…as well as openness to all of our ideas is so encouraging. Even though I'm going to be a teacher, I don't need to have it all figured out. I'm looking at

teaching more realistically, and it's more exciting than how I'd been thinking

about it before—as me relaying information to a group of students. I'm excited to

form relationships and hopefully help kids to find revelations about themselves,

the same way you've helped me to find revelations about teaching and

relationships in my life.

… I want to end this e-mail in some dramatic, flourishing way that

perfectly ties every loose end together and shows the completed process of change

that I've undergone through the course of this semester. I hope this doesn't sound

like I'm copping out, but I think ending with anything definitive would be to

counter everything I've been working for this semester: change, openness,

constant criticism of the world around me…  (Hannah, Personal communication

via email, November 28, 2012)

Hannah's email to me near the end of our fall 2012 semester highlights the ideals

to which multicultural teacher education ascribes—openness, transformation, movement,

criticality, new learning, professional impact, multiple epistemologies.  The frustration of

multicultural teacher education literature is that these ideals are hardly ever realized in

multicultural teacher education classrooms.  This is not surprising, given that the

framework used for thinking about multicultural teacher education is a closed one—a

binary of competence or incompetence, a view of epistemology that is finite and

possessed, a problematization of teacher candidates that nonetheless aims to produce

future teachers who resist problematizing their future students.  As this chapter has

argued, cultural competence needs to be re-framed vis-à-vis the intersection of theories of

power, race, and learning. Within these intersections, race becomes a spatial field of power and a localized culture of knowing and doing. Whiteness traces people with contour lines that are historic and situated, generalizable and unique. And White placelings have both the agency and the criticality they need to learn and transform the maps of their own placeling identities (more about these concepts will be explained in Chapters Five and Six).

Placeling de-/reterritorialization is praxis, or "reflection and action upon the world in order to transform it" (Freire, 1970, p. 51). Placeling de-/reterritorialization makes the world—particular places and the structures and expressions of power within those places—the objects of learning. Further, it views this world as both inside and outside the learner, and it fosters dialogic negotiation within an encounter of the borders of places and placelings. In so doing, placeling de-/reterritorialization intersects theories of power with theories of race with a constructed view of learning to further White teacher candidates' development as multiplicitous, open, dialogic, and transformative.

Freire (1970) taught that the way toward transformation is always one of dialogue, a co- practice of listening, learning, negotiating, thinking, and changing lived realities. Thus, involving White teacher candidates within their learning and the research of this study was a central concern of this dissertation. Working with, not on, White teacher candidates offered this research an opportunity for re-framing White learning and for representing the voices of White learners within a field that too often talks about and not with them. This study—in both its methodologies of research (Chapter Three) and pedagogy (Chapter Four)—was constructed dialogically. As Chapters Five and Six will

later demonstrate, placeling de-/reterritorialization occurred within research and

pedagogical practices that were intentionally and multiplicitously co- and dialogic.

Contextualizing the results of this study within those research and pedagogical

practices—and the geographies in which they occurred—will be the focus of the next two

chapters.

CHAPTER 3:

CO-ETHNOGRAPHY AS DIALOGIC RESEARCH METHODOLOGY

Maddy decided to be involved in the member checking process of this research study during the semester following our class; she met with me and one other student from our course, Emily, for a total of twelve hours in the spring of 2013 as an independent study in critical educational ethnography. Previous to our first meeting, I had asked Maddy and Emily to read and code a handful of email dialogues, which had been anonymized but included their own. I was curious to see what Maddy would say when she re-read her dialogue, and especially as she read it in light of other teacher candidates' email dialogues. Though Maddy had been a leader in our class discussions— she was the only senior in the class and was simultaneously observing during the fall of 2012 within Clark High School as part of her preparation for her student teaching—and had co-founded a tutoring program for high schoolers in a community next to Clark High School, her email dialogues were highly formal, often hierarchical (she wrote of "admiring" me or wanting to be like me), and distant (she wrote in stilted, distanced ways about our shared experiences as a class and our time at Clark).

As Emily, Maddy, and I began to discuss her anonymized dialogue, Maddy chose to identify her work as her own: "This is mine! Can I just say before we start that, like, I

um have no idea what I was doing here. I don't sound like me. Why did I write like this?" I repeated her question to her: "Why *did* you write like this? I never felt it sounded like you" (Video data, April 14, 2013). I reminded her that she had been the first student to approach me outside of class and ask to meet with me—in October of 2012, we had met over lunch in the College's Student Center to talk about her upcoming student teaching in Clark and her aspirations in education. Because we had an established relationship in and out of class, I had been surprised by her emails, and I shared that with her during that spring research meeting, which was over three months after the conclusion of our fall semester. We discussed her approach to the email dialogue for a bit, and she finally concluded that she had approached the email dialogue as an assignment: "This is a really, really terrible excuse, Melissa, but it was a wicked busy semester for me and I just, um, summarized the seminars from my notes and just tried to get it done. I'm so sorry I did that" (Video data, April 14, 2013). She and I shared a good laugh about it, but this one exchange left me with a lot of questions: What conclusions could I now draw from Maddy's writing, since Maddy explicitly expressed that she did not feel the emails represented her thinking? Though Maddy could, months later, identify her distancing from the issues and from me in the emails, what about the assignment—and the spaces of our class—did not allow her to close those distances on email during our semester? In representing Maddy's distancing within my study on White teacher candidates, how could I also represent and theorize Maddy's growing awareness of her own distancing? Finally, what could Maddy's distancing—and her

choice to draw near to the study and to me vis-à-vis the member checking experience—

teach me about working with White teacher candidates?

In keeping with the spirit of Freire and critical scholarship, I designed a research

methodology for studying both the teacher candidates and me within my class at Stanton

College.  I have come to call this methodology co-ethnography to indicate that both the

researcher and the participants (and their cultures as placelings) were the focus of this

study[5].

This co-ethnographic design was a direct response to calls within the literature for

particular kinds of multicultural teacher education research.  Studies of cultural

competence completed from the late 1990's to early 2000's included numerous self-

studies of teacher educators, but few studies that represented teacher candidates'

experiences of their own learning (Lowenstein, 2009).  One result of this gap in the

literature was the issue of a call for studies that focused on teacher candidates'

experiences and perspectives (Lowenstein, 2009).  In the last few years, however, the

most recent literature on cultural competence has included studies focused on teacher

candidates; most of these were case studies of White teacher candidates in an effort to

---

[5] I am aware that co-ethnography as a term is usually used to denote two or more ethnographers studying a
culture simultaneously and publishing their findings together (see Convery & O'Brien, 2012); however,
since the definition of ethnography is the study of culture, adding "co-" to ethnography implies
simultaneous studies, not necessarily simultaneous researchers (as co-ethnographer, for example, might
denote).  Within teacher research, co-ethnography as I use it indicates that both the teacher and her students
are being studied ethnographically; this Chapter argues why this is a critical addition to the field of
multicultural teacher education.

represent White teacher candidates' experiences of diversity (see Buehler, 2009 and Laughter, 2011).

Given the shift within the literature—from studies focused on teacher educators to studies focused on teacher candidates—the separation between the two seemed artificial and useless for addressing the dynamic already described within the literature as problematic. One of the concerns of cultural competence, as I have already established, is the reproduction of White supremacy within teacher education vis-à-vis the mirroring of the demographics of the majority of teacher educators and teacher candidates. Both populations remain largely White, female, and middle class (Fox & Stokes, 2008; Merryfield, 2000; Picower, 2009), and this was certainly true of my teacher candidates and me. Still, I could find no studies in the literature that addressed both teacher educator and teacher candidate simultaneously; there remains a glaring gap within the research for dialogic studies that analyze the tensions—and particularly, the racialized tensions—of learning between teacher and student, particularly when most of them are White. Because our class at Stanton College was exactly that sort of White-with-White demographic that is of concern in the literature, I wanted to analyze how dialogic and co-constructed learning might reframe cultural competence and provide some new ways of thinking about White learning.

Given the theoretical lenses I have chosen—theories of power, race, and constructed learning—designing a co-ethnography was a natural outcome of my intent to work with, and not on, White teacher candidates. Co-ethnography implied that I, too, was a part of the work and that my own White placeling de-/reterritorialization was also

in progress, impacting my students' negotiations even as theirs impacted my own. And co-ethnography as a methodology was a direct response to another important call within the literature of cultural competence—the need for White teacher educators to engage more fully in processes of self-criticality, both for their own growth and as a model for their students (Merryfield, 2000). Analyzing both the students' learning and my learning focused this study on the dialectics, the tensions, and the in-betweens of learning as a social and cultural construction and facilitated the deconstruction of my own assumptions and claims to knowledge possession.

Co-ethnography also proved important in surfacing my assumptions about Stanton College and about the White students there; even though my intention throughout this study was to deconstruct the problematization of White teacher candidates as reproduced by cultural competence, I found that the deconstruction had to begin within me and my own assumptions about White teacher candidates at Stanton College. As an alumna of Stanton, I had been—and am still—a Stanton placeling. Throughout the study it became apparent that I often tried to substitute my embodied placeling map of Whiteness-at-Stanton onto my White students; rather than allowing the boundaries of my placed experiences to encounter my students' and to be re-negotiated, I asserted professorial authority to make my placeling map a master map of their realities. And I often used my White placeling identity as a way of guarding against further re-negotiations of my own White identity (more about this master mapping and guarding will be discussed in Chapter Six). It is important, both for the "thick description" (Geertz, 2003) of this study, its contextualization, and its validity as a work of co-

ethnography that I disclose my history at Stanton College, particularly as a White placeling who was at the time of my schooling there just beginning to come to consciousness about race.

**Tracing White Placeling Borders: The Researcher Confesses**

On the one hand, when I began as a student at Stanton College in 1999, I was a mostly colorblind eighteen-year-old White female who had few contexts for thinking about the society and knowledge as racialized. And I encountered many Stanton students like me—students who were also colorblind, or resistant to race talk, or defensive of their Whiteness. Some even claimed marginalized status for themselves, using their particular religious affiliations as a sort of majority-turned-minority, us-versus-the-evil-world identity. I had grown up partly within an isolationist faith tradition myself, and I knew it well. Within my White conservative Christian background, race was silenced; I had moved a lot as a child (my father was a minister), eventually coming to live in a White, suburban, middle class town in the Northeast of the United States. My parents, three sisters, and I attended a large (eventually reaching to more than 500 congregants) nearly all-White church within that town. We simply did not think or talk about Whiteness, and very little about race, except as a historic tragedy; most of our experiences with people of color were at a distance vis-à-vis our church's missionaries' stories and slide shows. My school experiences, too, were nearly all-White; I had learned from my parents a colorblind Christian charity with regards to my classmates, and assumed sameness of my classmates of color and my White classmates who were solidly middle and upper middle

class (I was not) except in one regard—my classmates needed Jesus, and I bore a missionary-like burden to settle this difference between us by helping them to come to understand Christianity as I did.

Like many Stanton students, I was raised in a faith tradition that lauded community service as a means for sharing the Christian Gospel, which was understood within my faith contexts as individually salvific. In these contexts, social justice (had I known to call it such, which I did not) was a means to an end, a way to demonstrate that God must care about people and that they therefore should ascribe to a particular set of beliefs in order to save themselves from eternal suffering. Probably because of my own wanderlust, I was attracted to the traveling lives of missionaries, and following my sophomore and junior years of high school sought out opportunities to spend my summers abroad. For both summers I lived in remote villages off the southern coast of Brazil, working with a team of mostly college students—also nearly all White—to build medical facilities and schools as part of a missionary organization. While my summer months in Brazil had many of the trappings of colonialism, especially couched as they were in missionary discourse and intents, they also ironically represented for me the first time I became thoughtful about issues of race, socio-economic class, faith as oppression, and gender inequalities.

No doubt at least in part because of these community service experiences, Stanton College gave me a large, four-year scholarship to attend there. Without it my barely-hanging-on-to-middle-class parents and I would never have been able to afford its private education. I paid for the rest of my tuition myself by holding multiple jobs—working in

offices, tutoring, selling clothes at a mall, and babysitting—while studying full-time and stoking my love of education by volunteering as an ESL teacher and curriculum writer. Thus I came to Stanton just beginning to wrestle with the tensions I had experienced in my missionary experiences.

Seventeen years later as I prepared to teach the urban education class at Stanton College, I struggled with what to expect from the students in the room; I did not want to expect resistance, or silence, or colorblindness—this seemed to me to be a generalized, deficit way of thinking about the White students in my classroom. And yet I acknowledged, painfully, that these resistances and silences were parts of my own learning processes—de-/reterritorialization began for me as I came to consciousness about Whiteness as privilege and the conflation of other systems of privilege—particularly, of Christianity—within my life. In his definition of Whiteness as a system of privilege, Laughter (2011) addresses the substitution of Christianity for White hegemony:

> Among the privileges of Whiteness are the privilege to exclude and the privilege to define, possess, and own property. I believe that by replacing the words "White" and "Whiteness" with other demographic indicators, I might describe any number of privileged demographics. For example, if examining a religious demographic, the words "Christian" and "Christian-ness" might replace "White" and "Whiteness" in the above definition. In either case, what is at play in this definition…is a system of demographic power from unearned but assumed privileges. (p. 44)

102

As I anticipated the start of the fall 2012 class at Stanton College—and as I reflected upon the last *Understanding the Contexts of the Urban School* course I had taught there a year and a half prior—I had to admit my own deficit expectations of my students' racial development. The more I came to consciousness about the conflating systems of privilege in my own life, the more I wondered about the extent to which White Stanton students were a racially un-conscious population.

On the other hand, my experiences at Stanton also raised in me much hopefulness with regards to my students' racial consciousness. As a student there in the early 2000's, the College had been for me a place of encounter and had troubled some of my privileged and colorblind ways of knowing myself, others, and reality. As a new student at Stanton, I became intrigued by the more liberal leanings of the professors and the reputation of the college among religious colleges for critical and inclusive scholarship. And though I began as a teacher candidate at Stanton, I left the education program after the first semester, seeking out courses that could address some of the question marks I had as a result of my experiences in Brazil—questions about race, economic structures and inequality, and gender inequality, and the role of faith in all of that. I waited until the end of my sophomore year to re-declare an education major and once in the education program, found that my concerns were addressed with only a few professors, all but one of them adjuncts. Still, I sought out critical conversations with other Stanton students as often as I could, and gained exposure through these relationships to urban education as a field of practice and a unique space for thinking more about diversity and multicultural

education.  So while I made some progress in my learning about race and society, it was both progress, and limited progress.

After graduating from Stanton and beginning my teaching career in the nearby city of Clark, my racial consciousness was furthered by my high school students and some of my colleagues.  Later, my master's program, and particularly, my doctoral studies, provided spaces for having the kinds of conversations that continued to shape my thinking about race.  Until these graduate programs, I lacked the discourses for talking about race confidently and openly, and was unaware of any theories for furthering my thinking about issues of power, race, class, gender, and society.

**Research as Uncomplete: Co-ethnography and the Closing of Distances**

Thus, when I began re-teaching the course at Stanton College in the fall of 2012 I was aware of both my own slow and painful development as an antiracist White person and my limited and sometimes still deficit-laden thinking about Stanton College's White teacher candidates.  Freire (1998) writes that the task of an educator is not to pretend to "to be [a] perfect saint," but instead to approach the work "exactly as [a] human being […], with…virtues and faults" (p. 59).  As I began developing the course itself in a dialogic way that would make me genuine about my own learning (more about the course construction will be explained in Chapter Four), I also realized that my research methodology, too, needed to be marked by humility and "uncompleteness" (Freire in Horton & Freire, 1990, p. 11).   It also needed to be marked by a methodology that would support the study of the in-betweens of learning (as expressed by constructivism) and the

complexities of racial development (as expressed by critical race and critical Whiteness theories). In addition, as a learner, teacher, and researcher working within both Stanton College and Clark High School, I needed to find a methodology that could support the dynamics of my roles and the places of our study while accounting for their contradictions, intersections, and overlaps; activity theory provided me with an additional theoretical lens for developing a methodology of co-ethnography that incorporated the places and placelings of my analysis.

Activity theory argues that humans are free agents with the power to create—especially in collaboration with others—and to transform their environments (Flores, 2008; Roth & Tobin, 2002). Rather than understanding humans and their environments as separate entities, activity theory emphasizes the relationship between them, the context of that relationship, and the potential of that relationship to surface contradictions and support change (Roth & Tobin, 2002). Activity theory, best known through the work of Lev Vygotsky, supposes that learning is participatory and social and furthers growth vis-à-vis a relational process he termed the Zone of Proximal Development (Flores, 2008). Learning is how people change as they interact with others; learning is a social construct. This theory, with its emphasis on the relationships between people and their environments, proved the foundation for conceiving of an ethnography that would account for the teacher, students, and places of the study. Activity theory provided me with a framework for a designing a co-ethnography methodology that would attune to movement—particularly in the learning between my students and me, which I came to understand as placeling de-/reterritorialization. Co-ethnography as grounded in activity

theory allowed for the study of multiple fields of geography, knowledge, and ways of being and the decrease of their distancing within the spaces of our class (more about this movement and closed distance will be described in Chapter Six).

In addition, activity theory closed the gap for this work between teachers as pedagogues and researchers as theorists. Because teachers are usually the objects of research, and not its subjects, teachers experience a contradiction between their lived experiences in the classroom and what the research says about them, or tells them to do:

> Thus, theory-building research and teaching are different activity systems not only because of the difference between their system-constituent objects but also because of the contradictions in the experience of the participants in both activity systems. Because this form of research inherently remains external to the primary activity, teaching, we believe that it is a major obstacle to significant and lasting change. (Roth & Tobin, 2002, p. 250)

Critical researchers have taken up this contradiction in a myriad ways (Kincheloe, 2003); for example, Kress' (2011) work with her doctoral candidates underscores the agency teachers discover when they can be both practitioners and researchers—a reimagining of the teacher as a "critical praxis researcher" (Kress, 2011). The aim of the co-ethnographic methodology of this study was to close the distances between multiple fields of practice—as Roth and Tobin (2002) describe, between researcher and teacher, but also between teacher and learner, between high school student and college student, between high school teacher and college professor, and so on. As Chapter Six will explain, closing distances emerged as a theme of this study, in part because of the careful

construction and high degree of correlation between my theoretical framework, my research methodology, and my classroom practice—all of these were concerned with dialogic, critical practices. This dialogic approach pervaded this work (and sometimes, despite my intentions, did not, as I will explain in Chapters Five and Six). Co-ethnography—a nearing of the distances between classroom and research, between professor and student, and between learner and theorist—involved both self-criticality on my part and careful attention to each of the lived experiences of my students.

In fact, caring and careful attention to each student's individual placeling identities, stories, and histories became a central posture of this research methodology. Through the use of multiple dialogic structures within our class (more about these in Chapter Four), the students expressed their learning in multiple forums and in multiple ways. It was important to the research (as well to placeling de-/reterritorialization) to have both public and private forums for those expressions so that students could be heard in and out of the classroom, within a group of the many of us and with me alone. In particular, this study's use of email dialogues between each student and me revealed students' racial identity constructions beyond what I would have surmised from classroom observation and analysis; throughout this study, I have represented the students and me in our own words and within the descriptive contexts necessary for a valid and rich ethnography. In particular, writing a co-ethnography and representing all of our stories—the students' and my own—made room for multiple representations of the experiences of our class and one another. It also continued to deconstruct my own tendency to assume my experiences as a representation of their own, or assume their

experiences as more similar to mine than was descriptively accurate.  I will explain more about the particular practices of this co-ethnography—especially its multiple forms of data and analysis—in the following section.

**The Research Particulars of this Co-ethnography**

**Setting of the study.** My study was conducted within a one-semester multicultural teacher education class at Stanton College on the East Coast of the United States.  Stanton College is a private Christian, liberal arts, residential college that includes about 1,500 students and offers nearly 40 majors.  It prides itself on being independent and multidenominational; its students represent over 40 Protestant denominations, most within an evangelical tradition.  The campus is 19% minority; this number includes the school's international student populations.

Stanton College is my alma mater; I completed my undergraduate coursework in English, secondary education, and ESL there in 1999.  Since that time, I have worked for and with Stanton College in a variety of capacities—as a cooperating teacher for their student teachers, a liaison between Clark Public schools and their education department, a guest speaker, a guest lecturer, a consultant, and an adjunct professor within the education department.  During the summer of 2010, I agreed to write a new elective course for the education department—the course that is now the focus of this study.  I taught the newly-designed course during the spring 2011 semester; following that, I revised the course and worked to secure core curriculum approval so that students who

took the course could thereafter count their credits toward the College's Cultural Learning requirement. This approval was secured in the spring of 2012.

**Structure of the course.** The course was scheduled to meet 15 times—one Thursday morning a week for three hours throughout the fall 2012 semester. We met 14 times, as I was absent due to a family emergency during one of our class sessions. Ten of our class meetings were in our classroom at Stanton College; during each of those classes, students led seminars based on their readings within a variety of assigned contexts of the urban school as outlined in the course syllabus (see *Appendix A*). Three of the meetings were at Clark High School in fulfillment of the course's community engagement requirement. One course meeting was at the Stanton College campus for a 6-hour College Access Day in which my students and Clark High School students toured the campus, attended a college science lab, and researched and talked together about college access issues (the methodologies of the course will be more fully explained in Chapter Four).

**Structure of the research seminar.** At the end of the fall semester, I invited students in the course to participate with me in a research seminar during their spring semester. Two students self-selected and worked with me to co-analyze the data of this study; Maddy chose to receive college credit vis-à-vis an independent study in ethnography, Emily chose to volunteer her time. We met for a total of 12 hours to analyze the data I collected during the fall course by discussing the contexts of the data, coding, and making meaning of our experiences of the course. In particular, Emily and Maddy served this study as knowledge brokers of Stanton College and offered me

multiple perspectives on the relational dynamics of the course (which were not always visible to me) and their own experiences of the class. Together, we coded transcribed data and students' written work, discussed video vignettes from our class, and contextualized the findings of my study within their knowledge and experiences.

**Participants and their recruitment.** Participants for the study included consenting students within the *Understanding the Contexts of the Urban School* course I taught in the fall of 2012. I recruited students to take the course. Since the course is a relatively new offering at the College, and I am not a widely known professor there, I visited the College on three different occasions during the spring of 2012 to talk about the course with interested education majors and with students involved with the College's community engagement programs. Though the course was limited to 18 students, I had hoped for far fewer in order to have the kinds of co- and dialogic experiences I wanted; to my surprise, 17 students registered and completed the course. 14 of these were teacher candidates and were considered actual participants in this study (though they were unaware of this distinction throughout the course, and though all 17 consented to participate); the other 3 students were majors in other fields who were interested in the course and were taking it to fulfill a part of the College's core curricula.

**Compensation.** Students were not compensated for their participation in the study. Students who self-selected to participate in the spring 2013 research seminar were able to receive college credit for doing so, though only one of the two participants chose this option.

**Protection of human subjects.**  In order to conduct this study, I received IRB approval at both University of Massachusetts Boston and Stanton College.  I completed the Collaborative Institutional Training Initiative (or CITI) on November 21, 2011.  The following measures were taken to ensure informed consent and confidentiality.

*Informed consent.*  Prior to our first class meeting on email and at the end of the first class meeting, I informed students that the course included an optional research component—both that their data might be used with their consent for my research, and that they could opt to participate in the analysis of that data in the spring semester. Another professor from the education department joined us at the end of our first class meeting to explain, distribute, and collect consent forms; she stored these forms in a locked file cabinet until after I published the students' grades so that their participation in the study could in no way affect my evaluation of their participation in the course.  In December during our final two class meetings, I informed students of their right to change their consents; no students did so.  100% of my students consented.

*Confidentiality.*   All names in this work have been changed to maintain confidentiality, including the names of Stanton College and Clark High School, which are both pseudonyms.  No identifying information has been included in the written production of this work.

**Data Collection Sources.**

*Memos.*  I wrote memos after each meeting of the *Understanding of the Contexts of the Urban School* course.  I used a two-column dialogic memo format as a way of

writing to think, to reflect, and to generate new theory (Creswell, 2009). As described by Miles and Huberman, these memos were conceptual and reflective; in addition, they provided me with some direction for future coding of data (Miles & Huberman, 1994). The memos had the added benefit of capturing my understanding in a particular moment in time, thereby showing patterns of my thinking throughout the study (Maxwell, 2005).

In addition, though I had not originally planned to do this, I at times wrote "journal entries" (longer, narrative reflections on events of the course) in order to help me process my own learning and to record for the study important moments from our class and my own learning. I included these journal entries—there were three—as a part of my research.

*Classroom videos.* I video recorded all of classroom meetings of our *Understanding the Contexts of the Urban School* course that occurred at Stanton College. For consent reasons, the community engagement experiences at Clark High School were not video recorded. Film—or film ethnography—has an extensive tradition within qualitative, anthropological approaches to research, and I used "digressive sampling" to choose samples of the videotaped classes to study at levels beyond the obvious interactions (Marshall & Rossman, 1989, p. 86). These vignettes contributed to the study's body of data on cultural competency and White teacher candidates in two ways— as transcribed data for coding, and as fodder for discussion during the spring 2013 research seminar.

*Student work.* I also collected and kept copies of all written student work from the course. This included our email dialogues—I had dialogued with each of the 17

students most weeks throughout the semester and kept copies of every email each of them sent to me and each email I sent in response.  At the end of the semester, I also required students to collect our email dialogues and to write a final reflection on their learning vis-à-vis our email exchange; students emailed me these dialogues in final, reflective form, which I retained for coding.

*My notes.*  Because the focus of this course was on oral skills and dialoguing[6], I kept notes during our class meetings and our community engagement experiences in Clark regarding students' discourse content, skills, and patterns.  These included notes on what was being said by whom, seating charts (the students and I never settled into "regular seats" in our time together so I recorded our seating patterns each week), and my in-the-moment reflections and questions about classroom events.

**Data analysis: Thematic coding vis-à-vis the research seminar.**

*Categorizing.*  One of the greatest challenges of qualitative research, of course, is dealing with the mass of data collected during the study; for this reason I began, as suggested in the literature, to analyze my data even as our semester unfolded (Maxwell, 2005).  Kress (2011) describes the importance of a data categorizing system for organizing and sorting data into general categories.  I worked at this categorization throughout the fall semester, marking my notes for general themes and moments important to my study.  Most of my work was done electronically—I used a folder

---

[6] Per the College's core curriculum, I had to focus on one particular academic skill in order for the class to be considered part of the core curriculum.  To that end, I chose academic oral engagement (over, for example, writing) because of its natural fit with the dialogic, co-constructed nature of the course.  More about this is explained in the course syllabus in Appendix A.

system on my computer to house relevant documents (my memos, my class notes, video transcripts, student memos and work) as an initial way to organize the body of data. As my data field expanded, I decided to learn and use Nvivo software as a way to organize and begin coding my work.

  ***Coding and the research seminar.*** During the teaching of the course, I applied some general codes to data as I collected it. Three codes emerged early in my collection and helped me to organize my data—characteristics of our co-constructed learning spaces, our discourse patterns, and Whiteness. As described by Kress (2011), coding is a constructed act—codes are both suggested by the "texts" of our research (even when these texts are interactions within the classroom), and they are suggested by those involved in the research. Those coding categories helped me to begin the process of constructing meaning from the data and developing more refined codes within each category (Miles & Huberman, 1994); codes that emerged within each category and proved valuable to my work are outlined in Table 1.

**Table 1: Emergent codes organized by category.**

| Thematic Category | Codes |
|---|---|
| Contours (Characteristics) of Co-constructed Spaces | Affirming |
| | Authentic, honest |
| | Change in thinking |
| | Conflict |
| | Co-teaching |
| | Dialogic |
| | Faith |
| | Knowledge construction |
| | Multiplicity of thought |
| | Mutuality of professor and student as co-learner |
| | Painful |
| | Pushing/pulling |
| | Seeing as theme |
| | Self-criticality |
| | Space/place as theme |
| | Wrestle/struggle |
| Discourse Patterns | Attached file (students and I share articles with each other outside of assigned curriculum) |
| | Community engagement |
| | Email dialogue |
| | Introduction of vocabulary |
| | Introduction of theory |
| | Question asking by student |
| | Question asking by me |
| | Seminar |
| Whiteness | Colorblindness |
| | Coming to consciousness |
| | Defensiveness |
| | Deficit constructions |
| | Diversity (thinking about) |
| | Ethnicity/race debate |
| | Exposure to diversity |
| | Fear |
| | History (race as ancient history) |
| | Identity construction |
| | Individual explanations of social structures |
| | Interest convergence |
| | New knowledge |
| | No diverse experiences |
| | Open to change and challenge |
| | Places |
| | Power |
| | Privilege |
| | Racist or fear of being racist |
| | Representatives (1 person of color represents all people of color) |
| | Resistances |
| | Silence |
| | Stereotypes |
| | Wanting to "help" |
| | White guilt |
| | White responsibility |
| | Whites as victims |

Though I intended to do most of my coding with students in the spring of 2013, my plans changed.  In general, students were unwilling to commit to the amount of time I had first planned to provide them in the spring semester; in keeping with the dialogic nature of the entire experience, I altered my plans to suit their needs[7].  Maddy, for example, wanted to take the course as a one-credit independent study of 12 hours.  She could not register for more credits without increasing her tuition, and she did not have more time to commit to our collaboration as a senior involved in her student teaching semester.  And Emily did not want to receive any credits at all; instead, she volunteered her time to attend our sessions, but also felt that 12 hours was the most she could give to the project.  And because both Maddy and Emily were unable to meet with me until later in the spring semester, I decided to code my data for myself first.  I had two reasons for doing so.  First, given the change in our plans, I needed to meet the demands of my own timeline for my work and continue to make progress with my study.  Also, I realized that until I had delved into the coding (especially the transcribing and coding of video vignettes) I was unclear about which vignettes to analyze with them, and for what purposes.

During our first 6-hour meeting, Maddy, Emily, and I coded a group of email dialogues together and discussed our findings.  During our second 6-hour meeting, we

---

[7] It should be noted that three other White female teacher candidates expressed a commitment to attending these research seminars in the spring semester.  The first, however, already had plans to study abroad in the spring; she remained in touch with me about my work (and her own research involving Freire and education) via email and we have plans to co-publish an article together on our mutual work this year.  Another was unable to participate because of a serious illness of a close family member in January 2013; the other found she was unable to make room within her athletic and academic schedule to participate in the spring of 2013.

coded and analyzed video vignettes.  This work was tied together by a brief text on

teacher ethnography[8] which provided an apt frame for our work.  Though this book was

not as critical in its approach as I would have liked, it served as a good introduction to

ethnographic concepts, which were completely new for both students[9].  I took detailed

notes during all our meetings, video recorded most of the first meeting, and used both

students' insights into the class, their learning, me, my teaching, and our experiences to

inform the results of this study.

      **Quality of the Data.**  Critical researchers assume there is no neutral research

(Lather, 1991).   Further, critical research is emancipatory, a work that resists traditional,

positivistic ways of defining what "counts" as knowledge, and who gets to say so

(Kincheloe & Tobin, 2009; Lather, 2006).  These are startling claims, and require rigor

on the part of the researcher.  As Lather (1991) explains, emancipatory research must

include: collaboration between the researcher and the researched that troubles traditional

hierarchies, true dialectical praxis (a constant relationship between contextualized,

historically bound theory and practice), and research validity.  In order for such research

to inform and transform practice, it must assume uncertainty and be comfortable with a

plurality of perspectives (Kincheloe, 2003; Lather, 1991).  This plurality poses a

spectrum of complex, critical issues for researchers, who must be savvy about their

choices and the representation of those choices in the current political milieu of education

---

[8] Frank, C. (1999). *Ethnographic eyes: A teacher's guide to classroom observation.* Portsmouth, NH: Heinemann.

[9] In fact, both students had not had any prior experiences with educational ethnography; one had never heard the term previous to our work together.  This might suggest that as we consider ways to work *with* White teacher candidates, we are neglecting an important means for doing so—critical ethnographic research and analysis.

(Lather, 2006). Because of its contextualization and plurality, critical research is not generalizable; its emphasis on context belies positivistic notions of generalizability. As Kincheloe explains: "Critical constructivist teacher researchers realize that verified generalizations can never tell teachers what to do; but research on teaching can help teachers raise questions and consider possibilities" (2003, p. 170). Raising questions about cultural competence and reimagining teacher education with the White teacher candidates in this study framed the co-ethnographic methodologies of this work.

With such dialogic research, validity remains a pressing concern and is complicated by the multiplicities of subjects and perspectives. Positivistic measures of validity are not a match for uncomplete critical co-ethnographic research; instead, measures of validity that are in keeping with constructivist, postmodern approaches to research that are employed within this study. As such, positivistic theories of validity, and even their terminologies, can be rejected (Kincheloe, 2003; Kincheloe & Tobin, 2009). What is not rejected is rigor—as defined in Freire's work, rigor is absolutely essential to the process of critical pedagogy and research (Freire, 2000). And research validity is a complicated and complex endeavor as researchers think about the research paradigms available to them (Lather, 2006). To that end, the following criteria for rigorous, critical research validity or "trustworthiness" (Kincheloe, 2003, p. 168) were used for this study. In particular, Guba and Lincoln's (1989) authenticity criteria, which have emerged from a constructivist paradigm, address validity concerns within a critical co-ethnographic study supported by intersecting theories of power, race, and learning.

118

*Fairness.*  As defined by Guba and Lincoln (1989), fairness describes the way in which the various constructions of the study—in this study, the polysemic interpretations of the course by all of us who participated in it—are represented.  Because a constructivist study like mine produced varied constructions, or interpretations, of the study's realities, I was obligated to honor all of those realities and to represent them fully, carefully, and fairly within the study (Guba & Lincoln, 1989).  As co-ethnography, the polysemic interpretations and learning of my students and me were represented in the collection of data, analysis of data, and writing of the study.  Because of the co-participatory nature of the class and the research, I had multiple opportunities for re-checking student interpretations of reality.  I worked hard to allow my students to represent themselves in their own words, and to analyze the data in keeping with their own perspectives at the time of our work together.  When I had questions about whether I was fairly representing a student's learning, I asked the student during our course or after our semester on email.  In addition, the co-researching component of the study—in which I worked with two of my students, Emily and Maddy, to dialogue about the data and to generate cooperative analysis during the spring 2013 semester—also helped me to fairly represent the class and my data.  Emily and Maddy were not shy about correcting me when they felt that my perceptions—especially of myself and my teaching—did not represent their perceptions of me, and I am grateful to them for these insights and their help with my analysis.  Finally, I aim to share this dissertation, and promised I would do so, with the students in the class and with the education department at Stanton College.  Thus, in writing this work I have felt a particular responsibility to represent these students

as accurately and fairly as I could, and with the respect and gratitude their authenticity with me demanded.

***Ontological authenticity.*** Guba and Lincoln's (1989) description of ontological authenticity is also extremely relevant to my study, as this "refers to the extent to which individual respondents' own emic constructions are improved, matured, expanded, and elaborated" (p. 248). Because one of the goals of the course was the development of antiracist White identities, telling the stories of this growth was integral to my work. I analyzed the data in multiple ways, including by student; I looked at each students' collection of data as a whole and as separate from the other sets of data, and looked for evidences of change within each of those sets. I also completed an audit with my dissertation advisor and two other doctoral candidates at UMass Boston in March 2013 to guide my analysis, constructions, and representations of students' experiences and to further aid me in looking for progress in particular students and in my own learning. These measures are in keeping with the two ways Guba and Lincoln (1989) suggest for demonstrating ontological authenticity.

***Educative authenticity.*** Educative authenticity demonstrates the growing awareness of the teacher candidates of other's constructions (Guba & Lincoln, 1989, p. 248). In a multicultural classroom, this is particularly important, as the goal of the course is not simply to grow White teacher candidates' understanding of themselves, but especially to further their ideas about the knowledge constructions of others (their future students most particularly). For this, I will use the testimony of teacher candidates (as represented in class discussions and through their work).

The goal of this study, as with other critical studies in this field, is the betterment of education: "The fundamental goal of our research is the improvement of conditions for teaching and learning in the urban schools where we do our research" (Roth et al., 2005, p. 682). As such, the educative authenticity criteria requires that we come to understand education in new and deeper ways—that our theory is grounded, contextualized, and constructed by those we seek to study—a true praxis. Using student data and their own words (in writing and in our class seminars), I was able to code and represent the ways in which my students came to understand education in new and deeper ways. While the study was limited by time, our work with Clark students exhibited high degrees of educative authenticity as students worked to apply their learning to their work with a group of students attending an urban high school.

*Catalytic authenticity.* As Lather (1991) explains, catalytic validity asks to what degree the research orients the participants to alter their realities (Lather, 1991). In critical research, the expectation is that the research will increase the participant's awareness of the self, the other, and the world; participants come to understand themselves as agents within the structures of the teaching culture. Guba and Lincoln (1989) additionally discuss "catalytic authenticity" as "the extent to which action is stimulated and facilitated by the [research]" (p. 249). In other words, another evaluation of my research will be the extent to which the study enabled others, or was used by the participants, to generate critical, transformative action. New understandings are not enough. The study must establish whether the participants gained self-determination, the extent to which they tried to change their realities, and with what new awareness they did

121

so.  The data showed that students learned a new way of being in a classroom and being *with* students—as humans and not as authority figures—and that this had tremendous impact on their plans for future pedagogical encounters.  In addition, the processes of de-/reterritorialization and the movements of negotiation my students and I experienced also evidenced new educational praxis.

    ***Tactical authenticity.***  Finally, the study must not just inspire action on the part of the participants, but provide them with the power to carry out that action.  Tactical authenticity refers to the extent to which these teacher candidates are empowered to act throughout the study and the course (Guba & Lincoln, 1989, p. 250).  My students and I discovered together the power of participatory action—of working with each other, as co-teachers—particularly in our work at Clark High School.  Because I taught and worked alongside the teacher candidates in our work at Clark, my Stanton students reported a sense of empowerment and cooperation that they did not always experience as observers within the requirements of their other teacher education courses.  All of my students reported a co- experience within the class—through our time in Clark, on email, my meetings with some outside of class, and our class seminars—and these experiences held different meanings and imports for each of them; in other words, not all dialogic practices were experienced as co- by all students, though at least one dialogic practice impacted every teacher candidate in our class.  I ensured the collection of this data primarily through our final reflections—the final reflections students wrote for me to finish our email dialogues, their final in-class seminar regarding our college access day with Clark students, and their final presentations to the class about their semester's learning.  In

addition, though students were given the option at the conclusion of the semester to opt out of the research study, even if they had already consented, and to do so privately and without my knowledge, not one of them did so. The study thus included 100% participation, with all of the students participating in the study reporting a sense of co-operative learning and empowerment.

**Co-ethnography within the Tensions**

Co-ethnography is a critical methodology of epistemological and ontological production; as such, it stands in solidarity with Freire's (1996) descriptions of the kinds of knowledge that are most useful for transformative work:

> One of the advantages that I have had over intellectuals who are intellectualists is that certain ideas were never poured into me as if they came from nowhere. On the contrary, my knowledge came from my practice and my critical reflection, as well as from my analysis of the practice of others. Because of my critical thinking abilities and my profound curiosity, I was led to theoretical readings that illuminated my practice and the practice of others and explained the level of success or confirmed the level of error that took place…I prefer a knowledge that is forged and produced in the tension between practice and theory. (p. 85)

In many ways, Freire's description of his learning describes the forging of this co-ethnography—within both his work and this one, knowledge comes not from dominant epistemologies or academic experts, but from a dialectic of self and other. Within this study, the practices of my students and me were the data; no one's experience or narrative

held power over the other. This is in keeping of Freire's (1970) notion of the Self and the Other working on a reality to transform the reality; because the stated goal of this research was to examine our learning and so to reframe the academic conversation on cultural competence, it was essential that in every practice—our classroom practices as well as the research methodologies—the teacher candidates and I be joined in cooperation and dialogue for the transformation of teacher education. In addition, the theory produced within this study—placeling de-/reterritorialization—emerged from within the kinds of tensions Freire (1996) describes; as co-ethnography thrust me into the tensions of learner-teacher-researcher and the multiple representations of White realities my students and I experienced, I had to search for new language and new ideas to describe those place-based phenomenon, and eventually found language to do so within geographic discourses. This theory was unexpected for me, and emerged entirely from the data I collected and the analysis I undertook as a back-and-forth between my students' multiple experiences and my own.

From the start, the research question that framed this study demanded a dialogic approach to the work: *How do White teacher candidates and a teacher educator learn in a co-constructed, multicultural teacher education course?* My original assumption was that cultural in/competence could not adequately describe, with its positivistic dualities, the kinds of learning my students and I would experience. Thus, my co-ethnographic work is in keeping with the vision of Lather (2003), who says that for ethnographers like me who are "exploring the possibilities of postpositivist paradigms, the central challenge is to formulate approaches to empirical research which advance emancipatory theory-

building through the development of interactive and action-inspiring research designs"
(p. 186). In postpositivist, constructivist solidarity, I worked to design a co-ethnographic methodology that would notice, account for, and represent the complexities of the interactions, multiplicities, and movements within our course.

Attending to the spaces and places of those negotiations was a consideration of this study from its inception; I intentionally set out to design a class in urban education that would create dialogic encounters between my students and me, in the hopes that such co- experiences would foster learning. In Chapter Four, I will describe the multiple, dialogic spaces I constructed as part of the pedagogical intent of the class; Chapters Five and Six will lay bare the tensions of those spaces as experienced multiplicitously by unique White placelings engaged in our own process of de-/reterritorialization.

CHAPTER 4:

MULTIPLE CO-CONSTRUCTED SPACES AS DIALOGIC PEDAGOGY

Hi Melissa,

I'd like to start [this email] by sharing a few ways I have thought of to improve our class discussions. I found that my end of the table participated much less in the discussion and it felt as though we were simply observing the other end discuss. I think that this could be solved by rearranging the tables in a square so that we can all see each other or perhaps, placing the students who are leading the discussion in the middle and on either side of the table. I think that eye contact and body language are very important in determining the flow of a conversation, especially one in which participants are not expected to raise hands...I am also a shy person by nature and I have a hard time speaking in front of larger groups so I personally will work on that for next time. Thank you for your concern and willingness to help! It means a lot. (Emily, Personal correspondence via email, September 7, 2012)

Emily's email to me is an example of the ways in which the geo-relational places/spaces of our classroom—sometimes by design, and often not—conflated throughout the *Understanding the Contexts of Urban School* course at Stanton College.

Following our second class meeting on September 6, 2012, Emily sent me this email to respond to my email from the previous week (and thus continue our ongoing email dialogue) and to discuss with me her learning from our second class. She was the first student in the classroom—notably, a self-described introvert and "shy person"—to speak so specifically to me about changing our course in some way (and she would not be the last). It was, I felt at the time, a bold move on her part as well as a compelling example of the ways in which professors of education and teacher candidates can reflect together on their shared classroom experiences, and I responded in a way I hoped would encourage more of it:

Hi Emily,

I love your ideas about improving our discussion. I was frustrated by aspects of our discussion, too, and have been reflecting all week about it. One of my favorite things about working with teachers is that I always get great ideas from others! Because I'm not a visual learner, it would not have occurred to me to re-arrange the tables that way—let's try it. I'm also wondering if some sort of small group, then large, would work (when I designed the class, I was expecting 10 students, not 17, so I'm finding the need to re-adjust my planning for the course as I go). Or, if we had a free-flowing discussion outside the leaders' question-asking either before or after their part. Hm. Let me think more about that.

You'll see (in class on Thursday when I pass them back) on your rubric that I marked only the first 2 rows because you didn't participate; please don't

worry--we're just getting started!--my intent is not to penalize you, but to see

growth over time.  And some of that, as you have so rightly pointed out, needs to

come from me as I re-direct the class into a better discussion format.  (Melissa,

Personal correspondence via email, September 8, 2012)

My response to Emily demonstrates an intentional choice on my part to welcome what I

have come to call *co-constructed positionalities* in our classroom.  For me, a co-

constructed positionality means that I work with teacher candidates and make intentional

moves in my teaching to interrogate traditional hierarchies and distances of professor and

student; co-constructed also means that I assume—and am explicit about—my role as a

co-learner.  In addition, as I discussed in Chapter Three, co-constructed assumes that I am

teacher who exists always in "uncompleteness" (Freire in Horton & Freire, 1990, p. 11).

For example, in my email to Emily, when I noted how the course had more students than

expected and then thought aloud without coming to a concrete answer ("Hm.  Let me

think more about that."), I signaled to Emily my openness to reflect, respond, and change.

     In writing to Emily, in fact, I felt that I had an obligation to acknowledge my poor

classroom design; I implemented Emily's idea to create a square of the tables (rather than

my terrible, long rectangle) for the next week's class, and thanked her in front of the class

for offering such a good suggestion, stressing my desire to co-learn with the students and

to be, along with them, a teacher on her way to improving her pedagogical practices.

Emily was right—the square altered the geography of the classroom and changed the

relational dynamics of our student-led seminars.  The square meant that we were sitting

closer to one another so that the students and I could see each other better; we also

decided to make name cards and to display for these discussions to facilitate coming to know one another. And thanks to Emily's suggestion, we also worked as a class to establish and codify discussion norms. We continued for the remainder of the semester to use Emily's square set-up for our class.

In addition to acknowledging my poor design, however, I also felt that I was obligated to take responsibility for the way in which my limitations (in my email to Emily, I readily acknowledged that I am not a visual learner) hindered her learning. Because students were setting oral language goals for each Seminar, and receiving feedback from me on their oral participation each week, I wanted Emily to understand that I assumed that her lack of participation was first of all, a part of the process of coming to engage more fully in academic conversation, but also, a shared responsibility between us as co-participants within our class.

Most notably, Emily's email to me demonstrates the ways in which the geographies of the course—in this case, the table—intersected with the relational spaces and dynamics of our classroom. Places and spaces impacted and were produced by each other. Even though Emily's email was just the second email exchange of our semester, an analysis of our previous email exchange indicates that Emily and I had begun to establish a caring and co-learning rapport with one another; our email exchange is notable for question-asking on both of our parts and a give-and-take dialogue between us even from its earliest stages. And so the relational space Emily and I had created thus far impacted the email dialogue, even as the email dialogue had helped to create that relational space and was in itself a representation of our relationship. In addition,

Emily's suggestion that I re-arrange the four long tables in the classroom demonstrates how co-constructed spaces (our relationship and our email dialogue) impacted and produced co-constructed places—the physicality of the classroom. In suggesting to re-arrange the furniture, Emily was exercising her agency; her willingness to do so with me, a professor she did not know well, and in spite of her introverted tendencies, indicates that the troubling of student-professor hierarchies had already begun between us. And it shows how the spaces and places conflate within a pedagogy that is intentionally dialogic.

This chapter will tell the story of the co-constructed pedagogical practices of the class I taught at Stanton College in the fall of 2012. Because I find the use of the term "methodology" to be laden with a positivistic, technocratic view of teaching and learning that belies the theories of this study (Kincheloe & Tobin, 2009), I will instead describe the spaces of learning I intentionally set out to co-construct with my students.[10] Before I present the analysis of the data of this study in Chapters Five and Six, it is important to reveal the co-constructed design of the course, particularly as a co-constructed learning was an explicit part of the research question guiding this study.

---

[10] Of course, there were many spaces (relational, spiritual, emotional, and otherwise) that I did not plan for in my planning of the course; Chapters Five and Six will discuss those unplanned, or emergent, spaces as a part of the finding of this study. In this chapter, I am concerned with the planned-for constructions of our learning space(s) as representative of the intention (or, technocrats would say, the "methods") of the course.

**Co-constructed Spaces, White Placeling De-/reterritorialization, and Synchronous Positionalities**

The original goal of this study was to reframe the learning of White teacher candidates and teacher educators using multiple co-constructed classroom approaches. Building on the theories of constructivism outlined in Chapter Two, which emphasize learning as relational and social, co-construction is also called dialogic. Within this study, co-construction emphasizes multiple and particular spaces in which my students and I met as co-learners to further our racial consciousness via placeling de-/reterritorialization. Co-constructed spaces are thus dialogic spaces; however, I use the term co-constructed to emphasize the agency of both the teacher candidates and me within the changing of those spaces and our own movements of de-/reterritorialization within them.

White teacher educators and White teacher candidates are in need of dialogic pedagogical spaces in which to encounter one another. There are two gaps in the literature that emphasize the usefulness of this study's co-constructed approach to learning, teaching, and research. First, as I explained in Chapter Three, there are no current studies that are cooperative in their approach and analyze the learning of both White teacher educators and White teacher candidates; this co-learning positionality is absent from the research and thus from the academic conversations on cultural competence. Second, there are no studies that look outside of the framework of cultural competence for other ways to talk about, frame, and encourage White learning. This is

problematic, as has been explained in Chapters One and Two, because as long as cultural in/competence continues to serve as the master narrative for White epistemology—thereby emphasizing knowledge as possession, which is a supremist reproduction of reality that belies the goals of multicultural education entirely—the complexities, nuances, tensions, and in-betweens of White learning will be left unexplored.

I originally conceived of the co-constructed practices of the course as spaces without fully understanding the implications of the term. In Chapters Five and Six, a theory of space and place will be fully detailed and its multiple implications for White placeling de-/reterritorialization explored. Within this chapter, the concept of space is important to the design of the class and my intentions for it; space reframed White learning as agentic by assuming that White learners—the students and I—could encounter one another in relationship, could transform our spaces, could be transformed by our encounters, and could meet outside the usual professor-student hierarchies within teacher education and academia. Because I came to define White teacher candidates as having a particular positionality assumed of them—a dichotomous one, as defined in *Figure 1* within Chapter Two—geographic discourse (space, positionality, urban) came to pervade my thinking before and during the course. In this view, White learners are placelings—traced with knowledges and experiences that are racialized and useful for antiracist learning—and they can alter their placeling maps, especially within multiple dialogic encounters with other placelings and places. As such, White learners need spaces for constructing and re-negotiating their identities, including their racial identities, and these spaces should be dialogic and multiplicitous.

My aim within the class was to invite White teacher candidates to co-construct multiple spaces of our learning in order to further their White placeling de-/reterritorialization and to make synchronous their positionality within teacher education. Our co-constructed spaces were an effort to close the distance evident in the current research on teacher education—the divide between how teacher educators theorize and teach teacher candidates, and how teacher educators expect teacher candidates to theorize and teach in their future diverse classrooms (see *Figure 2*. White teacher candidates: Synchronous positionality). As stated in Chapter Two, the research on cultural competence implies that teacher educators need to subject White teacher candidates to a banking model of learning and teaching; this is surprising, because the research also assumes that teacher candidates should not employ a banking model of education in their future classrooms. As demonstrated in *Figure 2,* I hoped in the design of my course to create synchrony between White teacher candidates' experiences in and after teacher education via co-constructed learning spaces such that both experiences would be critical and dialogic. Instead of a dichotomous positionality (see *Figure 1* in Chapter 2),

```
                    Multiple co-constructed
                     spaces for learning:
┌───────────────┐     • Co-constructed        ┌───────────────┐
│               │       community             │               │
│               │       engagement            │               │
│Teacher education│    • Dialogic critical    │Future diverse classroom│
│               │       reflection            │               │
│               │     • Student-led, inquiry- │               │
│               │       based seminars        │               │
└───────────────┘     • Student-professor     └───────────────┘
                        email dialogues
```

**Placeling de-/reterritorialization**
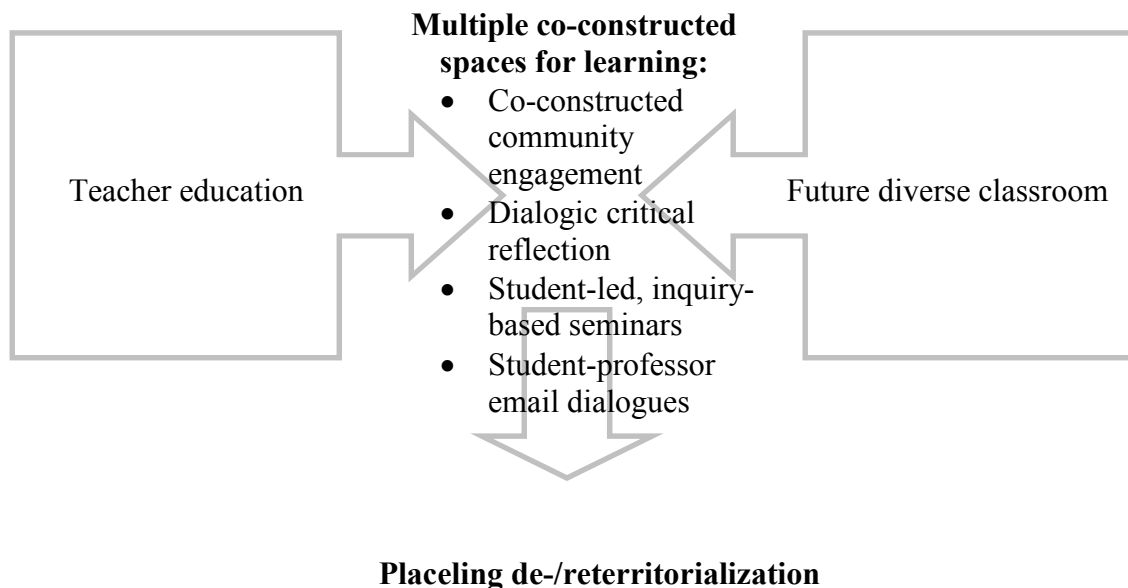
Figure 2: White teacher candidates:
Synchronous positionality vis-à-vis co-construction.

co-constructed spaces worked with, not on, teacher candidates to demonstrate and make

embodied the kinds of dialogic and critical learning multicultural teacher education hopes

for them to use within their future classrooms.

**Co-constructions in practice.** During our class meetings, the co-constructed

spaces and our places conflated in compelling ways, as the relational spaces we

developed online (in our email dialogues and on Blackboard discussion boards)

intersected in multiple ways with geographic places (in the Stanton classroom and in

Clark High School). On October 11, 2012, the class and I spent nearly an hour during

our class discussing our first visit to Clark High School, which had occurred the week

prior. My students had decided that the majority of their time with the Clark students

during their first meeting should be spent in small group dialogue—these groups, the

students would later decide, would continue to meet throughout the semester to encourage relationships between the same small groups of Clark and Stanton students. To guide those dialogues, Stanton students brought questions to engender conversation, such as, "How did you get your name?" or "What is your dream for your family?" and they, too, answered the questions with their own life and family experiences. The conversations of those groups were lively and deeply personal.

Following our time in Clark, students posted to a Blackboard discussion board about the "memorable moments" from their time, and reflected on those particular happenings. What follows here is our conversation during our next class meeting at Stanton College about their posts and experiences. This conversation makes evident the intersections of co-constructed spaces with places that occurs as our shared experiences in Clark impact our classroom meetings and alter our own experiences of our relational spaces:

Melissa: So some surprises I put here [students had written reflections on our first visit to Clark High School and I had complied some of their reflections on Power Point and am reading from the slide] and I loved these…thank you guys so much. So Jenna ended by saying there, "This morning was not a Q&A but a genuine exchange between young adults." And I love that. Thank you for including yourself with them, which I really appreciated…and then Amy you wrote, "I was just happy to see how open they were with us." What were your experiences in terms of your groups? In terms of how

well they went, or…"I could see other groups were going well, but ours…was having a hard time." I want to hear from that batch of people, too.

Emma: I know that the group I was in wasn't, it wasn't the group that had the overly enthusiastic, like, kids in them, err, young adults. So that was, like, a challenge when we got to like, silence for a while. So we tried to read questions we thought would spur an answer, or we [improvised our own] questions. We thought maybe it would, like, be better if we just asked our own questions. So that was a bit challenging just for me personally because I, like, just wanted them to feel comfortable enough to engage, but like, I think their personalities were just quieter, so…it was harder to deal with that.

Melissa: Yeah, yeah. I'm glad you felt free, though, to go off the cuff; I think you should always feel free, even if we're going in there with a plan, this is what we do as good teachers, right, we kind of make things up as we go if we have to, we respond to people as people…But I was amazed at how quickly the students and you began to talk about really personal things—your families, your homesickness….This is what struck me so much after last week: [Teachers] don't do this with their students. We don't get time to just sit down with them and talk like people. So what is *that* about in American education? …

Amber: I wish that we just had a whole year of not student teaching, but just talking with students…I wish we spent more time learning from the people we are professing to teach because that is the biggest part of any relationship. Um, but I was really struck in our group by, um, how open they were, how willing they were to correct us if they thought we were wrong, to find similarities or to find differences [between us]

136

and to point those out.  I thought it was really powerful and I wish we had more

experiences like that in our education. (Video transcript, October 11, 2012)


The conversation continued as students and I began to re-imagine education, and

teacher education, in more humane ways.  The Stanton College students returned to these

concepts of working *with* Clark students later in the class during the time used for co-

constructing our next visit to Clark High.  Interestingly, Stanton students used some of

the same discourse from this conversation (for example, referring to Clark students as

"young adults" and "our friends" rather than "our students").  And, they began to alter

their original ideas to think about ways to grow relationships—rather than to "teach" in

the traditional sense of the word—as they planned the next visit.

Many of the co-constructed spaces were planned by me as an intentional way-of-

being-and-doing in the course at Stanton.  Yet these spaces were co-constructed and took

their shape because they were impacted by the interactions my students and I shared; as

such, they took on characteristics I was not always anticipating (which will be

demonstrated in Chapters Five and Six).  In the remainder of this chapter, the co-

constructed spaces I intended to create and foster are explained and described, but it

should be understood that their contours changed and became unique to this particular

class of learners, who became involved in defining these spaces with me.

**Co-constructed Spaces within Our Course at Stanton College**

Because the class design is so important to understanding White placeling de-/reterritorialization as it was experienced in our classroom and how and why it occurred, *Table 2* describes the co-constructed opportunities I designed in establishing the course. Multiple kinds of dialogic spaces were useful in furthering re-negotiations of our White placeling identities; in particular, students found that multiple kinds of dialogues within a public ↔ private spectrum were transformative for them; as might be expected, some preferred more public spaces for dialogue (such as our community engagement experiences in Clark High School), while others gravitated to private spaces (such as email). Within that spectrum, I designed four co-constructed spaces, which were then cooperatively shaped, re-framed, transformed, and experienced by my students and me. These were (from most public to most private): co-constructed community engagement, dialogic critical reflection, student-led inquiry-based seminars, and professor-student email dialogues. The four co-constructed spaces are summarized in *Table 2* in terms of their embodiments within our classroom during the fall of 2012. Each of these co-constructions will be explained in more detail following *Table 2*.

**Table 2: Co-constructed spaces within**
*Understanding the Contexts of the Urban School.*

| Public/Private | Four Co-constructed Spaces | Activities of those Spaces | Description of Each Activity |
|---|---|---|---|
| Extremely public (in our classroom and in Clark classroom) | **Co-constructed community engagement** | Planning | In total, our class used about six (6) hours of total class time to theorize, discuss, and plan for our interactions with ESL students at Clark High School |
| | | Community engagement at Clark | We used three (3) of our class meetings to meet at Clark High School to work *with* a Clark ESL class on a college access project |
| | | Dialogue with Christine, the ESL teacher at Clark | On three (3) occasions, my students and I made time to invite Christine to talk with us about her expectations for our time with her students and to dialogue with us about teaching in her contexts |
| | | College Access Day | As determined by Christine and her students, and co-designed by mine, the Clark ESL class visited Stanton College for a 6-hour "College Access Day" |
| Public (in classroom about our public Clark visits) | **Dialogic critical reflection** | | Following our experiences at and with Clark students, my students and I posted our reflections to Blackboard within 24 hours; we then de-brief those experiences orally in class for at least one hour per visit to Clark |
| Public (in classroom about our reading and thinking) | **Student-led inquiry-based seminars** | Seminar preparation | Per our syllabus, students were assigned in pairs or groups of 3 to prepare and lead one (1) seminar related to our assigned reading for the week they chose; Students were required to co-plan on Blackboard (though many met in person, too) using an inquiry-based approach as outlined in *Make Just One Change*[11] |
| | | Student-led seminar | Per our syllabus, after planning for insightful question-asking, student pairs or trios facilitated an hour-long seminar on the assigned course text for the week |

---

[11] Rothstein, D., & Santana, L. (2011). *Make just one change: Teach students to ask their own questions.* Boston, MA: Harvard Education Press.

| | | | |
|---|---|---|---|
| | | Oral skills as focus | Because dialogue is an oral-based concept (though we used written dialogue via our email dialogues), developing oral, dialogic skills was an expressed goal of the course; students were given feedback each week on their individual growth in this area |
| Private | **Professor-Student Email Dialogues** | Weekly emails | Per our syllabus, students did not write papers for the class; instead, each of them initiated and maintained a semester-long email dialogue with me, reflecting on their learning specific to our course content |

**Co-constructed space #1: Co-constructed community engagement.** The first co-constructed space I designed as fundamental to the *Understanding the Contexts of the Urban School* course at Stanton College was a co-constructed community engagement. First called "service learning," community engagement experiences have been lauded as one of the most effective ways to develop teacher candidates' cultural competence. Service learning is defined as "a term used primarily in the United States to depict a mutually beneficial partnership where students provide service and, through the experience, gain valuable learning" (Strait, 2009, p. 4). Service learning has risen in popularity as a part of university programs—and teacher education programs— throughout the last few decades.

A review of the recent literature on teacher education programs indicates that teacher candidates benefit from engagement with communities outside the university. In fact, Lowenstein (2009) cites nearly ten studies in the last decade that recommend service learning as a necessary part of the development of a culturally competent teacher education candidate. A variety of researchers find such service learning experiences to

be essential to a culturally competent teacher education program (Scales & Koppelman, 1997; Ward, 1997). And another study summarizes teacher education research and finds that community "engagement [is] the most cogent way to develop culturally relevant pedagogy" (Solomon, Manoukian, & Clarke, 2005, p. 172). Many researchers note that these experiences engage learners in ways that increase compassion, altruism, and care (Erickson, 2009; Ward, 1997).

However, service learning programs are not without their problems. Though they have become increasingly popular as curricular and co-curricular programs in universities in the United States (and around the world) since the 1980s, these programs too often suffer from lacks of curricular connection, criticality, self-reflection, and contextualization (Furco, 2009; Jacoby, 2009; Ward, 1997). Some researchers have noted that these programs can be especially problematic for White students who are "serving" in minority contexts; at their worst, such experiences can reinforce stereotypes and foster an aversion to critical understandings of class, race, and society (Erickson, 2009; Jacoby, 2009; Ward, 1997). Service learning can be racist, or can create the subject-object dichotomy Freirean scholars and teachers most try to avoid (King, 2004). In a study of a preservice teacher education program that required 6 hours of community engagement per month in Toronto, Canada, the researchers confirmed that the effects of service learning are mixed:

> …sustained community involvement can provide critical insights into community
> social, cultural, political, and education needs and an audit of resources that
> partners bring to the schooling process. It can also help promote positive and

productive partnerships between schools and communities. But at the same time, these leanings can be conflated with notions about volunteerism, charity, and service that unproductively complicate teacher candidates' perceptions of their roles. (Solomon, Manoukian, & Clarke, 2005, p. 189)

Particularly through the context of a critical lens—especially critical race theory—the effects of service learning are complex.

The impact of university service learning (also called community engagement) experiences on the community is of great interest to scholars (Furco, 2009; Jacoby, 2009). These researchers question whether it is possible for service learning to move away from its paternalistic roots and interrogate whether service learning can involve the community as an active determiner of its own fate. These studies are also concerned with how service learning (or community engagement) can reposition the university student as a learner instead of a do-gooder, and view the community as an asset and expert. Finally, work within the community engagement field is concerned with whether student service learning inevitably does for the community what it can and should do for itself. As Jacoby (2009) writes, "[i]f we fail to confront the structural inequities that create unjust and oppressive conditions, service-learning risks offering what Paolo Freire (1970/1997) calls 'false generosity,' acts of service that validate the status quo by perpetuating the need for service" (p. 98). Some researchers have found that critical reflection (focused both on the self and on the social/political) is the most effective way to mitigate negative effects of community engagement experiences (Jacoby, 2009; Solomon, Manoukian, & Clarke, 2005).

***Theoretical reconceptions of service learning.*** In light of these criticisms, Fellner and Siry (2010) reconceive of "service learning" within their own teaching and scholarship contexts by viewing service as a partnership between university and community and as a dialectic with multiple meanings. As such, the service learning component takes on teaching, learning, and research dimensions, with each of the stakeholders—professors, teachers, college students, and community students— participating in all of these activities. Such a reconceptualization aims to do away with university-community and teacher-student hierarchies.

In addition, Erickson (2009) reconceives of service learning using Contact Theory. He argues that one way to further the goals of community engagement—an increase in civic/social responsibility—is through high degrees of personal and social reflection. Erickson uses Contact Theory to explain how a student's attitudes might change, and emphasizes the need for sustained, dialogic, and meaningful contact with communities via the service learning experience. Of interest for this study is his finding that service learning must include a close inspection of personal identity in order for students engaged with communities to grow or change their attitudes (Erickson, 2009). Erickson's findings underscore the premise of this study—that White teacher candidates' cultural competence can be furthered by a valuing of their identities, an identification with their race, and critical self-reflection on White privilege and power.

***Survey of service learning in the field.*** Many research studies show that despite the risks, thoughtful and critical service learning can transform preservice teachers' attitudes about urban schools and students. In Conner's (2010) mixed methods study, 21

preservice teachers worked one-on-one with urban high school seniors on senior projects and on requirements for the university students' college course. The collaborative nature of the venture—including the high degree of personal contact between preservice teachers and high school students—and the self-reflective nature of the service learning experience as contextualized within the university course contributed to the changing attitudes of preservice teachers about urban youth. Conner writes that his study "suggests that service learning can s[o]w the seeds of transformation among prospective educators when sustained direct experience is both complemented by student voice work that interrupts traditional status hierarchies and undergirded by structured reflection" (2010, p. 1176).

Other recent studies confirm these findings. In his qualitative study on students engaged in an international service learning experience, King (2004) found that interruption is indeed key to the college students' changing attitudes. In fact, King's study found that when students' experiences conflicted with their usual epistemologies, old learning was disrupted in a process he calls "defamiliarization" (2004, p. 136). King argues that service learning, properly reconceived vis-à-vis a critical pedagogical lens, would move away from charity, through collaboration, and on to this transformative, disruptive reflection. Building these disruptive structures into the service learning experience, according to King, is the responsibility of the critical educator (2004).

Two other qualitative studies on service learning and the changing attitudes of preservice teachers confirm that collaborative, mutually beneficial partnerships between university and school/community are foundational to the success of the experience. In an

ethnographic study of both rural and urban service learning experiences for teacher candidates, the researchers found that students often struggled to overcome their long-held biases and were sometimes tempted to use their service learning to reinforce those stereotypes. Their research shows the value of using difficult questions in the classroom to unsettle students' assumptions; in addition, the study underscored the importance of a deep, historical-social-political context of the communities in which the preservice teachers were working (Baldwin, Buchanan, & Rudisill, 2007). Another recent study—a qualitative analysis of a group of preservice teachers working with physical education students in an urban school—also highlights the importance of collaborative partnerships between university and school. In addition, the study found that there were significant gains in the level of preservice teachers' cultural competence:

> This program enhanced pre-service educators' insight into the needs of culturally diverse students, assisted in breaking down stereotypes, and increased the university students' cultural competency skills. These results…underscore the tremendous potential of service-learning programs to aid in the development of culturally competent and responsive teachers. (Meaney, Bohler, Kopf, Hernandez, & Scott, 2008, p. 203)

Given that the results in recent literature highlight the benefits of critical, collaborative service learning for preservice teachers, I felt it imperative that my course incorporate such an experience. How such a community engagement experience was co-constructed given the findings of the current research —rather than determined solely by me, the course professor—is described below.

145

***Community engagement methodology for this study: Co-construction.*** As

outlined in the literature, community engagement[12] is a fraught undertaking, especially in

the context of a single class on urban education (as my class at Stanton College is).

However, as the research indicates, a critical, co-operative approach to community

engagement is the most effective way to further goals both for the community and the

university teacher candidate. And, the research describes gains even in one semester of a

service learning experience (Conner, 2010). In addition, I had experience with

employing a community engagement experience within the course, as it was a part of my

course design and implementation the first time I taught it in the spring of 2011.

However, given my intent to apply constructivist learning theory more fully to my

work with White teacher candidates, I made specific efforts within the class to allow my

Stanton College students to co-design the community engagement experience with me.

Though we used one of my connections at Clark High School, the experience itself was

not fully defined; instead, I presented to my students the ESL teacher's desires for the

experience and asked my students to plan the experience with one another, with her, and

with the Clark High School students. To that end, the community engagement

experience in my class, *Understanding the Contexts of the Urban School*, was designed

as a co-construction. This community engagement experience included:

- A dialogic co-construction of the engagement itself between me, the ESL teacher

    at Clark High School (with whom I have a long-standing professional relationship

---

[12] I prefer this term to "service learning," as it emphasizes the role of the community *and* the student, rather than privileging the college student's experience as a learner.

as a former colleague), the community engagement office of the College, and my teacher candidates (who worked with me to design the engagement experience at the start of the semester and then formed the experience in cooperation with the Clark students throughout the semester)

- Connections to our curriculum (including time in class for planning, de-briefing, and discussion), so that the community engagement was a part of the teacher candidates' learning (as reflected in classroom experiences and in the assessment of the course) rather than an extracurricular activity outside of our classroom

- Opportunities for critical dialogic reflection within class (to be explained in the next section of this chapter)

I leveraged my relationship with a former colleague of mine at Clark High School, where I had taught for ten years, to form the partnership between my Stanton urban education class and a Clark High School ESL class. To establish the community partnership, I met on two occasions (in the spring and summer of 2012) with Christine, who continues to teach ESL there and is now the ESL department chair[13]. Together we established some basic parameters for the engagement by talking openly about what our goals were for our students' learning. Christine identified the lack of college access for ESL students at Clark High School as a major concern of her students and her; I talked with Christine about my aim to provide an experience in which my students could re-imagine student-teacher relationships and university-school-community partnerships.

---

[13] Since leaving Clark, I had maintained a relationship with Christine and another close colleague of mine through occasional dinner meetings, email, and Facebook.

Together we brainstormed some ideas for what our students could do together—Christine was particularly interested in an experience that would allow her students to practice oral English and write non-fiction essays. She also asked that my students find some way for her students to come and visit Stanton College during our fall semester. I met with Christine twice because I wanted to be sure that I had clearly established the co-constructed nature of the experience; it was apparent to me that she was nervous about meeting my expectations, and I did not want for her anxiety to result in a teacher-controlled (or professor-controlled) community engagement experience. After our summer 2012 meeting, I felt assured that Christine and I were on the same page about co-construction; though we had some ideas about how our students could work together, we agreed to leave the details to them and to "step back" and allow our students to figure it out together.

The result was that during one of our first Stanton College class meetings in September 2012, I outlined for my students the only parameters for their experience with Clark High School English Language Learners. These were:

- A time limit: Christine and I were able to coordinate my class' schedule with her rotating high school schedule so that we could meet on four Thursdays throughout the semester. My students were given these dates and told that it would be their responsibility to co-plan how to use these dates with one another and with the students in Christine's class. Students were required to participate in these community engagement dates as a part of their completion of the course.

- Some guiding principles, which included:
  - Working to fulfill the expectations of Christine and her students so that the experience was beneficial for all parties involved in the engagement
  - Working *with*, not *on,* Christine's students and figuring out what that meant
  - Working together to plan our meetings with Clark students
  - Valuing all knowledges and engaging with Christine's students in ways that made this epistemological stance evident and resulted in an exchanging of knowledges between my students and Christine's students
  - Thinking differently about teacher-student hierarchies in education
- A college visit by Christine's students to our campus at Stanton College

Because Christine and I had dreamed of two entirely different projects during our time together—one, an autobiographical piece of non-fiction writing, and the other, a research project on college access—I presented both ideas to my students during our third class meeting and asked them to decide together what our experience with Clark High School students would look like. Here is an excerpt from that conversation, which demonstrates the co-constructed nature of our community engagement planning:

Jenna: I have a question about the college access idea…um, I don't know if this is just so ignorant of me to ask…but are the students in the [Clark High School] class

149

students that are, like, even thinking about going to college, or students who have the ability to go?  Like, would it make them feel uncomfortable if people are pushing college, college, college on them?  If it's not, like, possible for that to become reality, and I know that might sound really, like, stereotypical of me to ask, but I, like, I just don't want to be like, in this uncomfortable situation where they're like, "Um, I can't go," and then I won't know what to say, you know what I mean?

Melissa: So I think that is so honest.  The reason [the theme of college access] came up is because their teacher, Christine, has had these students for a couple years in her ESL classes and feels like they want to know more about getting into college, and I'm assuming she's responding to things they've told her, but you make a good point, Jenna, that we should be open to all aspirations and not just assume everyone wants to go to college…This is a really open project.  I've presented two ideas for it, but if you have a third idea, that's okay, too—we don't have to "choose" from these two.

Carly: I personally like the college idea.  I think with the other one [writing autobiographies] I'm not sure how we could all be involved…I can't really contribute to their own story.  But if we do college [as a theme], they could, like, interview us or something?...

Claire: I agree.  I think the college one is more of a combined effort kind of thing…

Emma: I just have a question.  [She looks at me.] For the college access one, you said something about research.  Can you elaborate what you were thinking about that?

Melissa: Yeah.  Maybe we could form research teams—a few Clark students with a few of us—and assign topics around college access, one for each group.  We'd have to think what those topics would be, but we could use a computer lab when we're at Clark and teach them to find information online, to make sure it's useful…

Emma: How old are these students?

Melissa: 10$^{th}$, 11$^{th}$, there might be 12$^{th}$ graders, too.

Emma: So they are thinking about [college].

Melissa: Mm-hmm…

Amber: I kind of think I like a marrying of the two [themes]…

Claire: Yeah, like did you ever do one of those essays, like, "Where did I come from, and where am I going?"  We used to do these in school and if there was, like, a more detailed version of that with more research involved.

Emily: Yeah, I like that.  And I know in my search for scholarships, there a lot of obscure scholarships you can get if, like, your family fought in a war or something like that…so it's helpful to research your family background to know what you're eligible for.

Carly: Well, yeah, even going off that, even like where will I go, and how will I get there?

Claire: I think a lot of it is about awareness and accessibility, like how we've been talking about social reproduction and capital.

Melissa: Yes, and knowing how to navigate structures… [silence].  Okay, so I do want to ask Christine if everybody in her class wants to go to college, because an alternative would be to have a group research other future alternatives—the job market,

for example. So, what I'm hearing you say—let me just recap—is that we can blend these two themes a bit so there is a little bit of a research component and a little bit of their writing and their personal history…What I'd like you all to think about now is, How can you all participate *with* them? We need to consider how the students at Clark may perceive you—you are older, you are White, you have access to a private school education…so we've got to think together about how to navigate power within our relationships with the Clark students. (Transcript of class meeting at Stanton College, October 11, 2012)

Following this initial conversation, our work with Clark students began to take shape under my students' direction and with a lot of their input (almost all of it during our class time). All told, my students met at Clark High School three times during the semester. I met my students at the high school at least 30 minutes before the ESL class; we used that time to talk through the students' plan for our time together (and assign tasks if necessary) and to invite Christine into our theorizing about urban education. She joined us during those times to answer my students' questions about her students, to talk about Clark High School, and to interrogate my students' assumptions about urban high schools. For example, during one of these meetings a White teacher candidate of mine asked Christine about the "challenges" of working with ESL students. Christine re-directed the conversation away from a deficit-approach to difference and told a story about the oppression of structures within the school. Her emotional story was about a White school administrator who refused to eat leftover food after a faculty meeting

152

(claiming it had been left out for so long that it was "gross") and then turned to Christine and asked if "those poor kids of yours could use" the food. Christine concluded her story by saying to my students: "I've heard you guys talking a lot about access. This is what I'd call 'access of perception.' Sometimes, oppression is in people's minds. Even school leadership doesn't see it. That's what my students are really up against" (My research memo, November 15, 2012). A few of my students were so aghast at the story that they began to cry. The next week during our class meeting at Stanton my students and I had opportunity to deconstruct Christine's story together (via our in-class dialogue) and to discuss how we might apply theories that we had learned in class to the experience Christine had described for us. The students were explicit with me in talking about the way in which Christine's story deeply affected them and caused them to be more critical of the deep roots of racism in their own thinking and educational practices.

The co-construction was imperfect; the time limits of a semester meant that my students and Christine's students did not have as much time to co-plan as we had hoped. Instead, my students did the bulk of the planning for the time together, and tried as best as they could to design cooperative experiences in which they and the Clark students were co-students. It also limited the scope of the project we had hoped to do with the Clark students. The result was a non-fiction writing project; the Clark students wrote about their life stories in essays titled, "We are Strong," which they began with my students and shared with them and their entire school in a school-wide parent-student night. In addition, the Clark and Stanton students worked together to research colleges of interest to the Clark students—my students showed them how to navigate two particular

sites for doing so—and discussed the ways in which they had, or hoped to, resist structures that kept them from accessing college. Thus, the spaces—meetings with Christine before entering her ESL classroom, the three ESL classroom experiences, the fourth meeting of our students (a college visit day at the Stanton College campus), and our own class meetings and seminars conflated and informed one another.

      **Co-constructed space #2: Dialogic critical reflection.** Given the literature on community engagement which outlines the importance of self-criticality and multiple opportunities for reflection as a way of furthering teacher candidates' multicultural learning, I carefully created two spaces for my students and me to reflect on our experiences with Clark students. Because we did not have time to meet immediately following our class times at Clark High School—my Stanton College students needed to drive back to campus and resume their classes—our face-to-face reflections on these experiences were necessarily delayed by at least one week. I was concerned that there might be too much of a time lapse between our time at Clark and our time back in our classroom at Stanton; at first, I thought I might videotape the Clark experiences in the hopes of using those recordings within cogenerative dialoguing. This proved too difficult—both because of IRB constraints on consent, and given my own time constraints (in addition to teaching at Stanton, I was teaching five classes within my full-time course load as a community college professor; one week was not enough time for me to review video and choose vignettes for our analysis). So I created space on our online learning management system—Blackboard—for initial reflections within the first 24-hours after our Clark experiences, asking students to record there (as if they were

reporting or transcribing) particular "memorable moments" from their time in Clark. We

then used their written moments within our critically reflective dialogues during our next

class meetings; these dialogues lasted at least an hour in length.

     ***Theory relevant to our critically reflective dialogues.*** Though I was not able to

embody cogenerative dialoguing in the ways that I had originally hoped, I borrowed

extensively from the theorizing and some of the practicing of cogenerative dialoguing.

As its name implies, cogenerative dialoguing is a collaborative approach to thinking and

talking about the practice of teaching. Roth and Tobin (2005) describe cogenerative

dialoguing as "groups whose membership represent all stakeholder groups in teaching

talk about specific incidents occurring in the classroom: their purpose is the improvement

of school life and learning environments… the participants have a concrete, common

object [a common classroom experience] on which to focus verbal interactions" (p. 315).

Within our classroom, because we could not possess those moments as shared—we did

not use video recording, as is often the case in cogenerative practice—our Blackboard

writings served as "common objects" for our critical reflection. Using our co-teaching

and co-working in Clark, the teacher candidates and I discussed what was working and

what was not with the goal of improving our thinking about, and practicing of, learning

and teaching (Siry, 2011). We talked within these multiple spaces about how acts of

teaching and learning are enacted in classrooms, the meanings they make, and the

possibilities they create (Tobin & Roth, 2005), particularly as we dialogued together

about how the experiences of working with Clark students—and closing distances

155

between us and them—was so uncommon within education at large, and within their teacher education experiences.

Historically, cogenerative dialoguing has been used in collaboration with coteaching. Coteaching is similar, especially theoretically, to the co-constructed community engagement experiences of our course; in addition, coteaching occurred within some of the co-constructed spaces of our class. Coteaching includes multiple teachers who teach together at the same time and in the same classroom. In coteaching, two or more teachers share responsibility for all aspects of the lesson, including planning, goal-setting, execution, and reflection (Roth, Tobin, Carambo, & Dalland, 2005). This practice has been termed teaching "at the elbow" of another person, a shared practice which fosters praxis (Roth & Tobin, 2002). Coteaching has been used in a variety of contexts, with a variety of teachers, including seasoned veterans, new teachers, and preservice teachers. In fact, the use of coteaching within teacher education has been found to be an effective practice for preservice teachers, who benefit from learning *with* their professors and students (Tobin & Roth, 2005). Such a practice, when employed in a teacher education program, has the potential to reinvent teacher education as a social, polysemic transaction of meanings rather than a set of skills to be acquired (Siry & Zawatski, 2011). Because the co-constructed spaces of our classroom were intentionally designed to be multiplicitous and intersecting, coteaching emerged as an unexpected experience of the class, especially within our co-constructed community engagement

156

space.  What follows here is a vignette of one such coteaching moment, reconstructed from my research memo of our first time at Clark High School[14]:

My students are visibly nervous.  Christine has, at my request, met with us nearly an hour before her class begins in a conference room on the first floor of Clark High School.  She has talked about her class, her career in Clark, and her hopes for our time together; as always, she is professional and hilariously sarcastic.  She has also led us through the high school building—a massive structure housing over 1,500 students.  As Christine herds us into a corner in a third-floor hallway, she warns my Stanton students: "The bell's about to ring.  The halls are about to get really crowded and loud.  We'll wait here for a few moments because it's about to get crazy…" and just as she finishes this thought, the bell rings, classroom doors fly open down the football-field sized hallway, and students stream into the space.  Some of my students have attended large schools, or even visited Clark High School in previous experiences with the College's education department, and they are not fazed.  Others look at me, wide-eyed, and some murmur to one another, "Oh my God.  Look at all the people!"  Christine laughs and leads us through the crowds into her room ("Stick nearby!  Don't get lost!" she jokes).

Her classroom—wider than it is deep—is populated with science lab tables and doesn't have enough seats for Christine's students and my own.  My 17 students (nearly all White, monolingual, female students) stand against the back walls and look really uncomfortable; Christine's 11 students (all students of color, multilingual, and mostly

_____

[14] I did not videotape our work in Clark High School so as not to need or require consent from minors, per IRB.

males) file into the room and look nervously away from my students as they slide into their seats. I have a brief moment of panic and begin to wonder whether this whole thing is really going to work out. And then one of the Clark students enters, waves vigorously, and offers a huge, "Hello!" The room laughs, albeit anxiously.

Christine introduces my class and there is an awkward pause as she waits to see which of my students—if any—are going to step forward and take her class over (as I had promised her they would). To my students' credit, despite their nerves, they jump into the experience. Jenna, a slender blonde, divides all of the students—Stanton and Clark combined—into two groups on two separate sides of the room and begins an introduction game that has students running from one side of the classroom to the other and laughing. The ice is broken as students identify their favorite and least favorite subjects, their favorite and least favorite foods, and so on.

The students meet in small groups to begin dialogues. My students have brought thoughtful questions for this purpose, and the conversations that unfold are personal and connective. "What are your dreams for your family?" one Clark High School student asks the others, reading from a card. Christine and I watch from a corner of the room, and she is visibly moved and impressed.

After a while, my student Jake (one of only two males in my class, both of whom are White) steps to the front of the classroom and explains the next activity. All of the students, including my Stanton students, are going to begin writing timelines of the significant "highs" and "lows" of their lives. Jake demonstrates this on the board, drawing a timeline that looks more like a heartbeat monitor with its peaks and valleys.

He grows suddenly serious as he points to the lowest point of the line and says to the group, "When I was ten years old, my father died. It devastated me. And for the rest of my life, I have been raised by a single mother. I think this one event in my life explains why I love my mom and my family so much. I think of myself, always, in terms of who my parents are and how I want to carry on the legacy of my family." I look around the room from my perch on the back counter and can see that almost all of the Stanton students are surprised—as I am—by this piece of personal information, as are the Clark High School students. I am absolutely amazed by Jake's courage to share such a personal detail from the front of the room in a brand-new context, and at his willingness to really capture the co- methodology of the experience, working not in a hierarchy of teacher-student, but instead as learner-learner (and human-human). His story seems to resonate with everyone, and when the groups begin working on their timelines and sharing their stories with each other, the room takes on the soft and gentle contours of friendship.

In fact, all of the students become so engrossed in their talking and sharing that when I look at the clock, I realize that the time to reflect together as a whole class on our learning has about passed. I make a quick decision—I am not sure who is supposed to transition us to the next part, and am fairly certain we had neglected to assign anyone to do this—so I step to the front of the room for the first time (later, I realize Christine never introduced me to the group and that my role as a professor may or may not be known to them, which I appreciate) and ask everyone to begin finishing their conversations. And then, when another Stanton student does not step forward, I begin the conversation my

159

students had outlined in their lesson sketch, asking all of the students to reflect as a whole class on the surprising similarities and differences we share.

The conversation is electric, and I am shocked by the similarity a Clark student identifies—all of the students are living away from their families (my students are residents at Stanton College, and many of them live many miles from home, including one international student in my class; Christine's students left family members in their home countries when they immigrated to the States). We talk about the word "homesick" and how homesickness affects us in specific and real ways in our daily lives. I remain at the front of the room for this conversation, prompting the class now and then with a question or issuing acknowledgement ("Mm-hmm," or "I like that"), but the students talk mostly to one another. Even as the conversation unfolds, I think to myself: *This is one of the most beautiful moments I have ever experienced in a high school classroom. Ever.* (Reconstructed from my Research Memo, October 4, 2012)

Following this incident, I felt torn about my participation—interruption, really—into my students' class plan. Prior to the class session, they had not assigned me a role in the class time, and I was not sure if by stepping in and facilitating the transition, I had done harm. I discussed this explicitly with my students during our reflective dialogue within our class meeting the next week:

Melissa: So I ended up picking up the ball during our time together to kind of transition into the next thing. I wasn't planning to do that, but I also didn't want to call

160

some of you up, or out, to do that.  I don't know if that was okay with you, or not, and would love your feedback on that…

Emma: I think it's great, to, like, co-teach, professor and student.

Hannah: I was just thinking, we actually co-teach [one Stanton student with another] in our seminars, but, like, co-teaching with your teacher, you can find out, like, maybe it's a great experience and you and your teacher mesh and you both learn…then there might be something you disagree with and I think that's really realistic for when you get older if we do ever co-teach, like, I've seen that in big public schools it's more similar to—I don't think there are many of us, we may not know each other well but we feel okay because we're not yet professionals and so we kind of make up for each other's mistakes.

Melissa: I really like that…It is intimidating, but I think it's really useful for us, to learn from each other, to plan and teach together… (Transcript of class video, October 11, 2012)

As evidenced here, reflective dialogue served to undermine hierarchies that are considered the norm within traditional classrooms by focusing our conversation on one moment—one particular teaching decision—for reflection.  In this dialogue, I chose to offer my decision to co-teach as a moment for analysis, questioning my own teaching choice and asking my students to think with me about it.  What followed was a lengthy conversation about co-teaching, and why this particular way of doing-with one another was noticeably absent from my students' teacher education.  Through dialogues like this

161

one, hierarchies (the teacher-student hierarchy, the academy-school hierarchy, the professor-teacher candidate hierarchy, and the researcher-researched hierarchy) that usually exist in teacher education—propagated by Western epistemologies that value expert knowledge over experiential knowledge—are interrogated (Siry & Zawatski, 2011). As such, cogenerative dialoguing is widely viewed as a way to bridge multiple gaps in teacher education—especially the historical gaps between practice and theory and between the university and K-12 schools; within our classroom, our attempts at something approaching cogenerative dialoguing also were effective. Such gaps have been widely reported in the literature (Cochran-Smith, 2004; Siry, 2011; Zeichner, 2010); the research suggests that critical reflective dialogue in teacher education classrooms creates new possibilities for closing, or working across, those distances.

Because the final two co-constructed spaces—student-led inquiry-based seminars and student-teacher email dialogues—reconstruct these same theories of criticality and dialogue, the final two co-constructions—student-led inquiry-based seminars, and teacher-student email dialogues—will be discussed more briefly as dialogic practices within increasingly more private spaces.

**Co-constructed space #3: Student-led inquiry-based seminars.** Within the course, various contexts of urban education were defined and considered each week (see *Appendix A* for the course's syllabus); I assigned particular readings to the students within each of those contexts. However, I asked students to choose for themselves one of these weeks and work collaboratively (in pairs or in groups of three, given the number of students we had and the number of times we were meeting at Stanton College to discuss

our readings throughout the semester) to plan for and facilitate an inquiry-based discussion. It seemed important to me that students internalize—as part of thinking critically, as a part of dialogue, and as an important oral skill—the use of thoughtful question-asking, or inquiry. In that regard, I had been influenced by my recent reading of a book on teaching students to ask their own questions.[15] Using the pedagogy suggested there for facilitating question-asking and question-analysis within my students, I required my students to collaborate before class on Blackboard (many groups chose also to meet in person, and then to post the results of their discussions on Blackboard for me to see thereafter); the parameters I gave them as inspired by my reading included brainstorming the longest list they could of questions about their reading, labeling the questions closed- and open-ended, discussing the value of both kinds of questions, and coming to a consensus on the three most important questions about our reading to pose to our class. Many students reported that this process proved to be a rigorous one for them; students who met face-to-face told me that their planning conversation was one of the most critical and transformative dialogues of their semester. After students posted their inquiry processes to Blackboard, I surveyed their work and asked them questions about their final three questions in an effort to further their own thinking and to help them to develop the most thoughtful questions they could.

During most of our Stanton class meetings, one small group of students facilitated an hour- or hour and a half-long conversation about that week's reading, using the three

---

[15] Rothstein, D., & Santana, L. (2011). *Make just one change: Teach students to ask their own questions.* Boston, MA: Harvard Education Press.

questions—and only their three questions—as the basis for the conversation. All of the students were expected to participate; as indicated in the syllabus, students did not write papers for the course, but were assessed on their oral participation and skill (see *Appendix A* for more information about the oral requirement of Stanton College and the oral rubric I used during each of these student-led, inquiry-based seminars to provide feedback to each student on their dialogic practices and progress). I became an observer during these seminars, taking notes on students' participation and interjecting only when asked a specific question. The student-led inquiry-based seminars were co-constructed in that the students' questions were the focus of our conversation; in addition, students learned to rely on each other to construct knowledges regarding our readings, and this included a variety of practices, including trying out new discourses and vocabulary, question-asking, silent reflection, and (especially as they came to know each other better throughout the semester) increased levels of disagreement and conflict.

**Co-constructed space #4: Teacher-student email dialogues.** The teacher-student email dialogues were a brainstorm of mine in the months preceding the course; instead of requiring my students to write reflective papers (as I had during my teaching of the course in the spring of 2011), I asked students to initiate after our first meeting an email dialogue with me. Students emailed me (I encouraged them to use a friendly discourse and not to be too formal in these emails; in addition, because I had asked the students to call me by my first name, a less formal rapport was established from the start) to reflect on the first class within a couple days of our first meeting. I then read each of the 17 emails and wrote back to each student; after our second class meeting, students

responded to my email and reflected on the second class, and I wrote back thereafter, and so on. The email dialogues stretched through the content-heavy portion of our course and culminated in a final email after Thanksgiving; students compiled all of our correspondence and wrote a "cover page email" reflecting in total on their entire dialogue with me and their learning within the course (see *Appendix A* for the course syllabus which offers additional explanation of the email dialogue). These emails were entirely private—I never shared one student's email with another, and I kept, in addition to each student's emails to me, a running log of the focus of our conversations (and details I did not want to forget, such as articles I had attached and sent to a student, or a particular book or website I may have recommended) to help me maintain the uniqueness of each of the relational spaces. This was no small feat with 17 students, and the log proved to be helpful in that regard.

In addition, because of the high degree of privacy afforded by the email dialogues, a majority of the students used more self-disclosure in the email context than in our classroom contexts. Email became a highly relational, safe space for many of the students[16]. The students credited this to two factors—the privacy the space afforded them to "try out" new thinking and discourse particularly with regards to race (a performative practice), and the sense of personal connection, care, and attention they felt they received

---

[16] It should be noted that some teacher candidates found the closeness of the space to be disconcerting, especially at the beginning of the semester when I was completely unknown to them. Some told me that they at first found it awkward and uncomfortable to address me in such a personal space; most of the students, however, came to use the space in highly honest and reflective ways. Three of the students in this study (including Maddy, whose distancing within the email dialogues she later explained as to me as continuing to perceive the space as an assignment) did not engage as robustly within this private space; however, these students found other spaces—for example, more public spaces such as our co-constructed work in Clark—to be more useful for furthering their de-/reterritorialization.

from me within the email space (an ethic of care). Their comments are well-supported

within the literature on email as a pedagogical and research space. For example, Haggis

and Holmes (2011) discuss the mediating use of email and identify the compression of

time and space as particularly useful in straddling boundaries of personal and the

professional, private and public. In her research study which used email with teenagers,

Dillon (2011) argues that email can be particularly dialogic, even though it is not the

most recent social networking tool:

> The appeal of email lies in its asynchronous use, the preservation of anonymity
>
> and the removal of the researcher's physical presence that combine to be
>
> conducive of self-reflection and candid disclosure. Because participants have
>
> time to think and edit, they can be willing to provide elaborate and considered
>
> personal information that might not easily emerge in 'real' time (Dillon, 2010;
>
> Hewson, 2008). Moreover, while not the latest "cool tool", many young
>
> adolescents continue to run multiple email accounts in order to manage their daily
>
> lives, affirming the mainstream status of email (Strom & Strom, 2009). Hence, a
>
> space is created for fostering thoughtful self-disclosure and for expressing
>
> preferred versions of self that might differ from the cut and thrust of face-to-face
>
> interactions. (p. 219)

In fact, our email dialogues proved to be one of the most highly effective co-constructed

spaces in our classroom. Because students were able to use email space as a separate

space for performing their identities (and in particular, their racial identities), email

dialogues were marked by high degrees of race talk, including self-disclosure, distancing

from racist histories and relationships, question-asking, dialoguing about additional readings on race, and exploring racial and ethnic identities. And these movements within de-/reterritorialization were not just the students'; as Chapters Five and Six will demonstrate, I, too, used email as a space in which my own White placeling de-/reterritorialization could be furthered.

On the other hand, the email dialogues also raised some questions for my students and me. As a private space, the email dialogue provided an encounter that was highly privileged; its asynchrony and privacy meant that the students and I could dialogue and work outside of the racial tensions and the antiracist intention of the course. This became apparent to me when students would describe waiting to email me—sometimes, because of busyness in their college lives, and other times, because they experienced our conversations about race to be so painful they needed more time to write an email about it. On such occasions, I pointed out to students via email that they were leveraging their privilege as White people by removing themselves from the processes of de-/reterritorialization as a way of "taking a break" from racism. But even in pointing this out and discussing it with my students, I wondered to what extent private, safe spaces were privileged spaces, and how my own Whiteness was contributing to my students' perceptions that I was a safe person for them. This tension—between a methodology that was effective in furthering my students' racial learning, and a methodology that could be complicit in keeping White knowledges dangerously tacit and private and without relationship to public communities of diversity—will be discussed further in Chapter Six.

167

**Multiple Practices/Praxes for Multicultural Education**

If multicultural teacher education is going to expect teachers to teach critically and effectively within diverse schools, then multicultural teacher education courses like the one I taught at Stanton College must be concerned with how to provide multiple and diverse structures for learning (Cochran-Smith, 2004). How can a *multi*cultural teacher education class surface the multiple dimensions of teaching in diverse, urban classrooms without a polysemic praxis? How is it that multicultural teacher educators theorize about complex, polysemic teaching in urban schools *while employing traditional, skill-based approaches to teaching and learning?* If teaching is not a set of skills to be acquired, but a dynamic, social, multiplicitous culture (*especially* within a multicultural/ environment), then teaching teachers to teach implies a co-constructed approach to teacher education.

This is praxis. Co-constructed spaces are the encounters of dialogue Freire (1970) envisioned for our teaching and learning. For Freire and critical pedagogues, praxis mediates the over-emphasis on subjective reality, or the over-emphasis on objectivity. In teaching and learning, these two realities are both forceful and permeating—learners make theory as they live their experiences, and they interpret their experiences vis-à-vis their theories of them. Similarly, in co-constructed spaces of teacher education, knowledge of the teaching practice is not "given" to the teacher via a teacher education textbook or professor; instead, knowledge is constructed *with* the professor, *with* the students, and *with* self-reflection. The process of becoming a teacher is thus a dance of theory and reflection, a synchronizing and collaborative construction of meaning about

168

which the teacher candidate becomes increasingly more aware (Roth, Tobin, Carambo, & Dalland, 2005; Siry & Zawatski, 2011). This is an important dynamic because it is these movements of self-realization and re-negotiation that further White teacher candidates' antiracist learning; placeling de-/reterritorialization occurs *with* other placelings, *with* places, and *within* multiple, dialogic spaces. Identity—and racial identity—is thus a co-construction, too, as placelings within co-constructed classroom spaces work out their racial identities as social, fluid, changing, and performative. Chapter Five will discuss these multiplicitous constructions of placeling identities as the White teacher candidates and I encountered one another within dialogic spaces and re-mapped our racial borders.

CHAPTER 5:
WHITE TEACHER CANDIDATES AND PLACELING IDENTITIES

September 6, 2012 was our second class meeting. Having met the students only once—and an entire week prior—I had spent much of the week trying to memorize the students' names by shuffling through the online reproductions of students' identification photos as if they were flashcards. We were delving into our first "context of urban schools" that week, which was the place context. The week prior, each student had emailed me their first entry in what would become our semester-long email dialogues with one another, and I had responded to all seventeen of the students individually. In addition, three students had used the college's learning management system during the week to collaborate and prepare to lead the discussion on the text (which was an excerpt from *Place Matters*[17]); I had checked in on their progress through the week and offered my encouragement and suggestions as they collaborated to form three good, thoughtful questions that would guide our hour-long conversation. In the first week I had encountered students in virtual spaces at least twice; still, I felt a responsibility to translate the forming relationships from the virtual space to the space of our classroom.

---

[17] Dreier, P., Mollenkopf,, J., & Swanstrom, T. (2004). *Place matters: Metropolitics for the twenty-first century.* Lawrence, KS: University of Kansas Press.

170

So it was with mixed motivations that I designed a brief activity to introduce our first student-led seminar; I directed the students to partner again and again with one another (we formed an inside-outside circle, with the inside circle moving to a new partner every 2 minutes) during a ten-minute span of time. And I participated in the activity so that I, too, could get to know some of the students better, and so that they could get to know me and come to see me as a co-learner in our classroom space. Partners stood facing each other, and each person had exactly one minute to describe their "home" to the other, in whatever ways they conceived of home.

I intentionally chose to position myself across from a student I desperately wanted to draw into the class. Allison, a freshman elementary education and French major, had not spoken during our first class, except when introducing herself, which she did with a very quiet, nervous voice. I knew this was her first education course (how she had found her way into an upper-level education course in the first semester of her freshman year was unknown to me); I wanted her to feel welcomed and included. I was concerned, too, because during the interim week between our first and second classes, she did not engage with me on email very substantively. In fact, she wrote the shortest and most general of all the emails I received that week. And so, when the class lined up to face one another and begin describing their homes, I chose a spot that put me in Allison's path. A few minutes later, Allison and I were standing face to face[18].

---

[18] Unfortunately, the noise level in the room from so many students talking all at once was such that the camera nearest us did not pick up our conversation. What I've described here is a re-construction of our conversation from my memory and my Research Memo following the class.

To my surprise, though Allison kept her hands stuffed into the front pocket of her sweatshirt during our conversation, she looked me calmly in the eye and talked at great length about her hometown. And even more surprising, I learned that Allison had a very unique background; she had been raised in a rural region of the United States that was primarily Dutch (indeed, Allison's last name was quintessentially so). She told me that most people in the area spoke two languages—Dutch and English—and that she, too, was bilingual. She described for me a quiet farming community, a small town life, and a happy and safe school experience. And she confided in me that she was a bit fearful of our class, as she had no urban experiences and had never been in an urban school.

My experience with Allison was one of many experiences I had that challenged my stereotyping of White teacher candidates vis-à-vis an intersection of place and space. I talked with a handful of students during that activity, almost all of them White female teacher candidates, and they all—as Allison did with me—described different kinds of places that represented home for them. I had not created the activity in order to have some kind of insight into teacher education; I chose it to get to know my students better, and to allow them to get to know me. But the result for me was this: In thinking about my students as "placelings" (Escobar, 2001, p. 143), a new relational space opened up for my students and me. And, identifying my students and me as placelings, as people whose identities were grounded in particular localities and whose places provided opportunities for antiracist inquiry, directly challenged my stereotypes of Whiteness. Because my experience of Whiteness and colorblindness came about through a White suburban upbringing, I sometimes found myself assuming that this was the case for my students as

172

well—something about the commonality of our Stanford experience (they were students there, as I had been) made this so.  Allison helped me to re-think this from the start of our semester; she was one of many students who interrogated my conflating of my own White identity with theirs.

The relationship of place to our identities—and therefore, to our racial identities—is the focus of this chapter.  Ways of knowing and being emerge from the places of people's histories and are shaped by the places of learning; however, the ways in which people embody place—both epistemologically and ontologically—are not considered within the literature on White teacher candidates.  This is a dangerous oversight; without a full accounting for placeling identities, discourses about race are in danger of becoming generalities of the kind critical multiculturalism most hopes to resist. Within this chapter, then, I will present the geographical theories that emerged from my work with my students and demonstrate the multiplicitous ways in which these White teacher candidates connected with their placeling identities; this illuminates White teacher candidates as unique, diverse, and agentic.  The notion of "placeling" emerges from a larger perspective of place and space within geographic theory; first, I will discuss these two concepts—place and space—and argue against the Western privileging of space.  This is an essential theoretical underpinning to an embodied, localized conceptualization of placelings.

**Place and Space: Separation, Privileging, and Othering**

Traditionally, space and place have conceptualized two separate aspects of human experience—space as universal, place as local. Space has described social networks and relationships; within our postmodern era, this has come to include forces of globalization (such as commerce) as well as technology. In contrast, place has described a particular geography or locale as bounded by topography and time (Anderson, Adey, & Bevan, 2010). This split—between the generalized and the bounded—reflected a larger Westernized preference for absolute, universal realities over particular, situated ones. From Plato to Descartes, space reigned as a disembodied concept of the ultimate reality for describing all of human experience; within this framework, places were merely particular parts of one great cosmic space, incomplete for explaining the universe (Escobar, 2001). Western thought "enshrined space as the absolute, unlimited, and universal, while banning place to the realm of the particular, the limited, the local, and the bound" (Escobar, 2001, p. 143). Epistemologically, this Cartesian way of understanding the universe—a mind-body split (Kress, 2011)—privileged, and privileges still, homogenous knowledge over heterogeneous knowledge. Implicit in this view, from a critical perspective, is the privileging of certain kinds of knowledge—within Western philosophy, White, male, heterosexual, affluent ways of knowing—as universal truths and as normative for everyone. Knowledge which is not universally known (in other words, knowledge which is relegated to particularities of culture and experience that differ from the those of the powerful) can be conveniently dismissed within the space-

174

place dichotomy as "local," "indigenous," "native," or even, "uncivilized." This Western

philosophic concept of space as void, God, universal, and absolute has colonized and

continues to oppress (Smith, 1999), resulting particularly within the United States in

growing inequality gaps, racial segregation, and spatial injustices.

Fine's (1994) conversation about Othering will help to highlight how this space-

place split has served the interests of the powerful and the interests of White people in the

United States. Fine writes about the "consciousness of dominance" (p. 78) and the ways

in which those who are dominant, "other" (in other words, separate themselves from

others they perceive to be unlike them). They do so to construct and concretize their own

identities; within Western history, Whites in particular construct a sense of self based

mostly on the ways in which they (and here they define themselves homogenously) are

not the others (whom they also define homogenously). Fine calls out the splitting that is

inherent in this separation particularly in White scholarship—first as Whites, by splitting

away from others who are not White, then as researchers, by splitting away from the

dominant group to which they do belong. She argues persuasively for new knowledges

about the structures that reproduce splits, dichotomous thinking, and Othering. A

reworking of the space-place dichotomy is absolutely necessary for working at the split,

the hyphen, Fine identifies (see also Kumashiro, 2000, and Weis & Fine, 2012). Weis

and Fine (2012) argue that we have a "scholarly debt to educational studies in times of

swelling inequality gaps: to interrogate how deficit and privilege are made, sustained,

justified, and reified over time and space with a keen eye toward their unmaking" (p.

175

117).  Those dichotomies are interrogated by a dialectic of space and place and a

reconceptualization of identities as embodied within places.

As a professor of education, I, too, had been trained to privilege space over place;

I believed that the relational spaces had impact on my students without fully accounting

for the ways in which place bounded those relationships (and thus, their learning).  This

was embodied in my emphasis on the social practices of learning as I planned for and

anticipated the course and its students without a critical appreciation for the impacts of

local geographies—past and present—on our learning.  In particular, even when I

believed I was complicating the caricatures of White teacher candidates, I often was not,

precisely because I had not accounted for the mediating influences of their place-based

histories, cultures, practices, and knowledges.  Without place, I was, as Fine (1994)

describes, homogenizing the racialized "we" of Whiteness, thereby reproducing patterns

of oppression even as I was aiming to resist them.

**Toward a Placeling Identity: The Place│Space Dialectic**

Placeling identities resist the privileging of space over place by attending to both

the spatial and local characteristics of Whiteness.  Both space and place are socially

constructed, and people embody their spaces and their places even as their identities are

formed by them (Escobar, 2001).  These constructs relate to one another in ever-changing

dynamics, such that two people who experience the same place at the same time may

experience that time-place-space dynamic in different ways.  This is particularly true

given the ways in which power mediates experiences of space (for example, a globalizing

force like migration) and of place (for example, a particular neighborhood school). A person's experiences of place and space are (re)produced by socio-relational dynamics of race, class, gender, and so on (Massey, 1994). Such a critical view is actually implied even in our common discourse about place; for example, we speak of someone "knowing his/her place" in ways that imply power and rank (Anderson, Adey, & Bevan, 2010). In this view, space is a constantly shifting, relational dynamicism of power which is in changing relationship with particular geographies (Massey, 1994). My students and I experienced in particular an embodied and mediating influence of place such that our spaces (forces of globalization, relational spaces such as our email dialogues, even our relationships with the students at Clark High School) were constantly being re-constructed through the places with which we had history. It should be noted, of course, that these places of history and import were in themselves constructs; they were a part of our memory, and also, they were individualized constructions of culture that had marked us and that we embodied. Thus, the global (for example, an "issue" like race) was filtered, made, perceived, understood, rejected, accepted, and so on vis-à-vis the cultural markers of our geographies. In this way, we were living maps; marked by hidden but nevertheless absolutely impactful boundaries, territories, and places—and thus, of course, the practices and cultures we learned there. *Figure 3* highlights the influences of place; at the center of the diagram is the individual, who is experiencing herself and space vis-à-vis particular places. Though the diagram locates these places outside of the individual, which is in fact a physical reality, it is just as true that these places actually reside within the person as embodied. Places are marked within our bodies; we carry these places with

us into social interactions, such that our social interactions are made by our places, even as they make our places and our culture (Escobar, 2001).
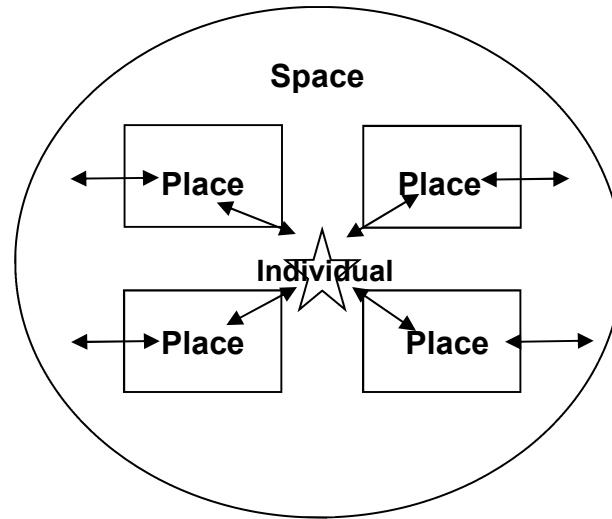


Figure 3: Place │ Space Dialectic: Placeling Identity

Thus, I am Kansas wheat fields and central New England suburbs and hand-clapping Protestant sanctuaries, even as my students were Tanzanian classrooms or Maine woodlands or Catholic cathedrals.

Imagine now a classroom full of individuals—an overlapping of *Figure 3* for each student and for me, the diagram thus reproduced 18 times for each of us, with our placeling boundaries intersecting and colliding.  We might share some places—particular classrooms at Clark High School and Stanton College—and form cooperative relational spaces—for example, within our seminars or on email.  But much of what is represented there would be unshared, unknown to one another, and heterogeneous.  And, the boundaries of our embodied maps would necessarily layer and in some cases, collide,

with one another—a sense of dynamicism and movement that will be discussed fully in Chapter Six.

The place │ space dialectic is thus important, to return to Fine's (1994) discussion, because an identity as a placeling interrogates the ways in which people homogenize themselves and the Other. Whiteness (and any racialized identity) becomes one citation among many with which people identify (to borrow from Kumashiro's (2000) discussion of citational identity constructions); as placelings experience themselves as mapped, they come to a new epistemological-ontological way of dealing with themselves and with others. In our classroom at Stanton College, this resulted particularly in a changing of positionalities; my students and I were co-colleagues, even as we became friends with the students at Clark. We learned (and failed) to respect each other's placed-ness, we navigated shared places and spaces, and we constructed together the ways in which we would invite others to do the same (via our experiences with Clark students). Our work as placelings was messy, difficult, non-linear, painful, emotional, and diversely impactful. But within this framework, Whiteness was expressed vis-à-vis particularities and place; we came to understand how its structures of privilege and supremacy were reproduced in our histories and geographies, and thus, how our bodies, too, were traced with territories of unjust and oppressive power.

**Defining Placeling.** Within our class, the White teacher candidates in my classroom began to identify—and even pushed me to identify them—as placelings. I borrow this term from Escobar (2001), who writes,

179

We are, in short, placelings. 'To live is to live locally, and to know is first of all is to know the places one is in' (Casey, 1996: 18)… This means recognizing that place, body, and environment integrate with each other; that places gather things, thoughts, and memories in particular configurations; and that place…is characterized by openness rather than by a unitary self-identity. (Escobar, 2001, p. 143)

Escobar's discussion of placeling—and in particular, the ways in which places as events and constructions are carried within our bodies as cultural ways of knowing and doing—describes the ways in which my White teacher candidates constructed their racial identities. To Escobar's emphasis on identity as a local construct (he argues persuasively for a needed emphasis on place in order to interrogate the privileging of space), I would add that our identities are not an either/or, but a both/and—a construct of our localized experience, which mediate and determine globalized influences. Thus, I will use the term "placeling" to signify a conflation of the place-space dynamics I have discussed in this chapter; I like the term for its emphasis on place, which is a sorely needed addition within our conversations about White teacher candidates. Still, I want to add here that I understand "placeling" to refer to our local identities, which always mediate for us the impacts of globalization as space. Place and space are always in relationship with each other, and this dynamic is particularly evident within racialized performances of place-space identities.

Because the focus of our course was a particular place—urban education as a constructed, multi-faceted culture—my students spoke often of the places of importance

180

to them, framing a lot of their learning *through* descriptions of the events and practices of these geographies. I wish I could claim that this was because I was "working the hyphen" of the place | space dialectic from the start of the course, but this is not the case. Instead, the use of a place as the driving ideology of the course prompted many of the students to tell me—in person or on email—about their hometowns. Over the course of the semester, their nostalgic descriptions became more critical as students explored the "spaces" of urban education and critical theories about American society. For example, eventually Allison wrote about her Dutch-English Midwestern farming community through a more critical lens, admitting that she "was definitely limited by [her hometown]" (Allison, Personal communication via email dialogue, September 10, 2012). Later in our semester, Allison began to embody and reconceptualize her placeling identity vis-à-vis the fraughtness of the structures of power that had been reproduced in those places; Allison spoke in class about the Mexican migrants in her community who were marginalized and oppressed. She expressed her discomfort with beginning to think about that oppressive racial dynamic in her hometown, and the pain of seeing her hometown in less-than-benign ways (Video transcript, November 8, 2012). My experiences with White teacher candidates demonstrated for me the power of place in multicultural learning; students came to terms with structures and lines of power—in our places of history, and in ourselves—when we moved our conversations out of the realm of privileged spaces and into the specific localities of our places. Working between this tension—the global and the local—was a practice we enacted in unique and individualized ways throughout the course. Placeling identity emerged as a unique

181

recursive, iterative, epistemological and ontological process that was foundational construction to all of our identities.

**Placeling Identity under Construction: Multiple Homes for Amber**

Current critical multicultural discourses on teacher education too often discuss race divorced from a geographic identity; such discourses over-generalize Whiteness, Blackness, and Brownness and reify Cartesian privileging of space. Placeling identities, however, are embodied; placelings each carry within and on their bodies the topographies of their historic places. And their other identities—gender, sexuality, social class, and race—are made meaningful, symbolic, and powerful or powerless within those places. Thus, each person's construction of their identities occurs within particular geographies, is mediated by them, is bounded by them, and is unique. Within conversations about White teacher candidates, this point is particularly salient, because it means that people assumed to be more alike than different—for example, two White women who seem to be middle class—may actually hold less in common than is perceived, because their embodied maps as placelings makes this so. In other words, even critical multicultural education is guilty of reducing teacher educators and teacher candidates to generalities that do not account for the uniqueness of our lived experiences. This is especially true in discourse about White teacher candidates; "White" is assumed to mean a particular kind of experience (for example, a suburban segregated experience), an assumption that is incomplete at best.

182

In fact, placeling implies unique identities which interrogate a homogenizing of White teacher candidates (and White teacher educators) rampant in the literature—and, to be honest, in my own thinking and practice, despite my best intentions. As placelings, my teacher candidates and I were indeed diverse; we experienced Whiteness vis-à-vis very different histo-geographies. Kincheloe and Pinar (1991) suggest, in fact, that "Place is place only if accompanied by a history" (p. 8). We mine our experiences for those histories and for the creation of our identities through places—and the socio-cultural influences on our bodies and ways of knowing and doing. Ways of "being White" are mediated by social class, gender, sexual orientation, and so on—but the significance of all of these social mediations are determined within particular localities, with the cultures reproduced there, and the cultures we produce within them. Place matters (Dreier, Swanstrom, & Mollenkopf, 2004) and it does so particularly because our local territories and constructions of locality filter for us the impacts of globalization. Within these ongoing tensions between the local and the global, our personal, cultural-racial identities are formed and re-formed.

Amber, a junior in my course, was one of the most powerful illustrations of this concept for me. I had come to know Amber some before the course began; we have a mutual friend who works on staff at Stanton College, and Amber and I had met a few times before the start of the fall 2012 semester, including once over coffee in the College café the previous spring. Amber was an unusual teacher candidate—a non-traditional one. She had chosen to forgo a degree in education at Stanton College (and also a state teacher's license) because she was convinced that the traditional path to teaching, as

expressed at Stanton and at other colleges in the United States, over-emphasized methodologies and teaching to state tests at the expense of critical, deep, rich thinking about sociology, politics, power, and inequality. She had applied—and was accepted—into an elite program at Stanton, which allows a select handful of students to design their own majors. And her major—a community development major which encompassed politics, sociology, and pedagogy—had given Amber the deeper understanding of, and practice with, social justice she desired.

Amber's passion for equality was a direct result of her placeling identity—she embodied a variety of "homes," and this eclectic gathering of all of these places within her one body had formed a pluralistic, multicultural construction of her own identity. Amber had been raised in a liberal Catholic home in upstate New York within a large family that included her sister with significant special needs. She had attended both Catholic and Protestant churches. She traveled extensively outside the United States, and became involved while in high school with a girl's school in Tanzania, Africa, spending months teaching, researching, and living there, working with the female students in participatory research and teaching-learning endeavors. Her intent was to work cooperatively with young women in Tanzania to break cycles of misogyny and poverty. Eventually, she went back and forth between her life in New York (and later, at Stanton College) and her work in Tanzania, establishing for herself multiple places that, in her own words, felt like home. Amber bears the marks of these places in tangible ways—for example, she speaks multiple languages, studied Freire in Chile the semester following

184

our course, and approaches her learning with a great degree of openness and self-criticality, knowing from her own experiences all that she does not know.

The danger of the literature on White female teacher candidates is the way in which it reinforces stereotyping of the students. But a regard for teacher candidates' unique placeling constructions—Amber as upstate New York and Tanzania, Stanton College and Chile, Protestant church and Catholic cathedral—calls us out of reductions and generalities and attune us to a person's histo-geographies and the multiple meanings he or she makes of those places. In addition, though this study is concerned with race as the social marker most salient within the literature on cultural competence, placeling identities give us new ways to think about all social markers and their meanings within particular places of learners' experiences. Amber is a female, a Catholic-Protestant, a person of the middle class, a heterosexual—and these in addition to race hold constructed, symbolic, and power-laden meanings within each place of her experience. And these meanings can change in time, space, and place. For the purposes of this study, Amber's Whiteness, expressed through the unique placeling identities she had constructed, complicated my assumptions of the racial learning and identities of Stanton College's White students.

**Placeling Identities as Recursive and Iterative: In the World but Not of It**

Within his discussion of placeling identity, Escobar (2001) emphasizes place as the site of cultural practice and cultural embodiments: "From an anthropological perspective, it is important to highlight the emplacement of all cultural practices, which

stems from the fact that culture is carried into places by bodies—bodies are encultured and, conversely, enact cultural practices" (Escobar, 2001, p. 143). This process—being encultured by place, and enacting culture within places—is a significant dynamic within this understanding of placeling. Places are not static; they are constantly under construction, even as the placelings within them are under construction. Local cultures emerge from within these iterative dynamics as place influences placelings, and placelings influence place.

Some White teacher candidates had already experienced this recursive and iterative relationship between place and placeling. Hannah described for the class her unique schooling experience; she had attended an upper-class school of privilege[19] because both of her parents were teachers there. As she explained in an email to me, her upper class school culture and her middle class home culture were sometimes at odds, and her parents were expressly concerned about the differences between them, encouraging Hannah and her siblings to navigate the differences with a measure of criticality:

> In my school life, I was to live in the world of the affluent, but not be of it. I was
> to absorb what my peers had to say about their expensive trips around the world,
> their eloquent way of speech, and their aptitude for learning and success. Yet, I
> wasn't "of" that world, so I could see the holes that money couldn't cover up; the
> parent's lack of involvement in their children's lives, the loneliness, and the

---

[19] Many children of millionaires and billionaires attend the school; for example, Stephen Colbert's children attend there and were classmates of Hannah's.

longing for a home with stability that can't be satisfied by a live-in nanny. Why

can't we say, as white people, [that we] are going to be "in" a world of whiteness,

but not of it? Pick apart the things we like, absorb them, leave the rest behind?

(Hannah, Personal correspondence via email, November 8, 2012)

The phrase Hannah used to describe her positionality—a re-making of the often-quoted

biblical phrase to be "in the world but not of it"— described a geo-cultural construction

of placeling identity as recursive and ongoing.  Hannah understood identity as a recursive

construction—she is influenced by her environment, but also is able to choose its

influences, particularly as she comes to understand more about White privilege and

oppression.  She agreed that her schooling had granted her particular White privileges—

especially as someone who went to school with Whites from the upper class—but she

also felt that she could, within that place, make choices about which aspects of that

culture to embody.  That process continued to unfold for her throughout the class, as she

re-constructed her identity as a private school placeling by exercising criticality about her

upbringing and her Whiteness, and the intersections of social class and race in society

and in the particular place of her school.   As she did, her iterative process of culture-

making continued—as a private school placeling now at private Stanton College, she

began to re-negotiate her relationships within both of those contexts and to think more

critically about re-shaping the culture of Stanton to further, not limit, her growth as anti-

racist (this was evident, for example, in her distancing from her roommate within our

class, which was discussed in Chapter One).

Within a place │ space dialectic, a placeling identity is recursive and iterative—it reaches back to the historic places of our identities and re-conceives of them, bringing those reconceptions into a new embodiment of what it means for our racial identities. Our historic places impact our present places and vice versa; a spiraling-out of our identity constructions re-draws the maps we carry on and in our bodies, as the lines are re-traced or re-drawn, and boundaries fluctuate and change. For my White students and me, this was particularly salient, as placeling identities proved foundational to multicultural learning, particularly as a way to make race an embodied reality rather than a generalized and abstract concept.

**Placeling Identities as Epistemological: Limited and Segregated Boundaries**

In addition, placeling identities are decidedly epistemological; our knowledges are bounded by the specificities of our local experiences. We know that which a particular place allows us to know; put another way, we cannot know that which lies outside of our geographies. These geographies are embodied and as such, they are also mind-bodied, or etched into and onto our ways of knowing. Given the segregated places of United States society and education, these epistemological boundaries explain why segregated placelings—who are often White, but not always—struggle with the kinds of pluralistic knowledges we espouse within a critical multiculturalism. As Agnew (2011) contends: "We always look at 'the world' from somewhere…knowledge is always and everywhere geographically contextual and reflexive" (Agnew, 2011, p. 325-6). Placeling identity is thus absolutely essential within critical multiculturalism; it locates racism and

188

colorblindness within individual people as embodied structural forces enacted within particular places which are shaped by laws, policies, and social practices. Thus, a White placeling embodies those structures; by attending to the lines of placeling identity and the boundaries of White placeling history, multicultural education can work with White placelings to deconstruct oppressive structures outside and within the self. This is a subtle shift within White teacher education, but an important one; the role of the teacher educator becomes to engage White placelings with their homes, tracing the lines of those histories and the multiple experiences of those places by multiple people. Engaging the White teacher candidate and working with him or her within the space│place dialectic of placeling epistemologies resists the problematization of White teacher candidates as passive and ignorant. Instead, place as inquiry moves epistemology out of the realm of the obvious; even silenced or tacit knowledges were laid bare as my students and I questioned the ways in which our knowledges were insidious, assumed, labeled as normative, and oppressive. Using particular places as sites for epistemological inquiry revealed the diversity of our knowledges and claims to not-knowing that we each experienced as uniquely constructed in a place│space dialectic.

One of the most unexpected conversations during our student-led seminars was one about the causes of the Civil War (unexpected because the Civil War was not a planned topic for conversation within an urban education class); it demonstrated the bounding of White knowledges by our placeling identities, and the impacts of our histo-localities on our racial epistemologies. After watching a short lecture by author Tim Wise, one of my White students pinpointed a new piece of knowledge for her within his

talk, expressing her surprise that the version of Civil War history she had learned in high school may be a supremacist White version of history:

Carly: I think it was really interesting when they were talking about, well, when he [Wise] was talking about how…about how they [the South] seceded because of history.   Because I don't think I remember learning that that was the main reason…I don't know if other people learned that, too?

Claire: Different schools I attended taught it different ways.  The first school always taught that slavery was the cause of it, and that was the end of it.  Then the other school taught that there were all these other things, these other reasons, for the Civil War…

Melissa: Were there racial differences between these schools?

Claire: What's weird is…the school that was most diverse taught that there were other reasons…

Melissa: …I never taught history, but I taught ESL in a history class.  And I know [at Clark High School], the history classes I co-taught in were teaching that state rights is the cause of the Civil War, that the Civil War started over a dispute about states' rights.  Clark students heard their history teacher say that race had nothing to do with it.

Jake: Well that's so interesting, because all of the causes leading to the Civil War are racially charged.  In my high school [multiracial], we talked about this openly.  Whether you talk about the Missouri Compromise, or…every single event leading up to it is racial.  So maybe legally it's about state's rights, but

really, it's about state's rights with regards to whether we can enslave people.

Which can't be a right. So I feel like it's, um, like it's not calling it as it is...

Within our conversation, knowledge—what we took to be true about the cause of the Civil War—was bounded by the particular places of our learning. What is interesting here is that White places did not necessarily avoid racial causes of the War (as demonstrated by Claire's boarding school experience) and that multiracial schools did not necessarily engage students in critical conversations about race (as demonstrated by my experience at Clark High School). On the other hand, Carly's White school did not discuss race at all; Jake's urban high school did so—and as he expressed throughout our course, his school talked about race openly and critically beginning in Kindergarten. These differences are most attributable to placeling identities; teachers were most likely enacting their placeling epistemologies as they instructed their own students. So, for example, teachers at a White boarding school may have been afforded a liberal education that discussed race (even as a liberal agenda of White interest convergence, though this is speculation); on the other hand, the history class in which I taught was led by an elderly, White history teacher who purported colorblindness, even though he had taught throughout his career in multiracial Clark.

In multiple ways, then, our epistemologies as placelings affect our racial identity constructions—place, and the other placelings we encounter within a particular place. In addition, place bounds our knowledges and define what is explicitly and tacitly known, and this includes our racial knowledges. Within her final email to me, Carly, the student who began the conversation on the Civil War, wrote: "I started the class thinking I knew

a lot about urban education but I have realized that I only knew about education from my perspective and experiences. The school I attended was a primarily white school located in a suburb outside New York City. I was not aware of how the location of a school could [a]ffect the education students would receive or [how] the color of your skin [a]ffect[s one's] education" (Carly, Personal communication via email to me, November 25, 2012). As Carly came to experience the ways in which her education, her learning, and her ways of knowing were affected by—limited and bounded within—her places, she began the process of unpacking her White placeling identity. My work with White teacher candidates on racial epistemologies vis-à-vis specific histo-localities of their own experience enabled many of these students to understand epistemologies as racially and geographically bounded—and thus multiplicitous.

**Placeling Identities as Ontological: Bounding and Boundary-Pushing within Stanton College**

Within multicultural education, race is too often discussed, particularly in conversations on Whiteness, as a dis-membered, dis-embodied concept. However, placeling identities make critically evident the ways in which people's experiences, capitals, opportunities, and relationships are bounded by geographies. Placeling identities are ontological—they map particular ways of being with the self and with others; in fact, geographies define the "Other" (Fine, 1994; Kumashiro, 2000; Weis & Fine, 2012), as histo-geographies draw lines around who belongs within familiar places, and who does not.

Stanton College and its localities (its college of education, our classroom, the places on campus we visited as part of our college visit day) intersected with the geographies of the White teacher candidates in multiple ways. Anderson et al. (2010) writes that "[p]lace can be thought of as something that not only locates, but also as something that surrounds and contains" (p. 591); Stanton worked as a structure to "surround" and "contain" the ontologies of my students and me. In keeping with the theory of a place│space dialectic, Stanton College bounded not only the epistemologies, but also the ontologies, of the White learners in my classroom. In addition, we as White learners both reified and pushed back against those boundaries. Within our work together, we found that the ontologies of the White teacher candidates in my classroom were neither as universal nor as homogenous as the current literature on White teacher candidates contends.

The campus of Stanton College is beautiful—quintessentially Eastern United States, with brick buildings placed carefully around an enormous quadrangle. Seagulls squawk and fly overhead, and flocks of migrating geese often litter the lawns. The flower beds throughout the property are gorgeously manicured; sidewalks, benches, clocks, classrooms, and dormitories are labeled with donor names. Campus proper is surrounded on three sides by a singular, quiet two-lane road and a beautiful pond so that the heart of campus is uninterrupted by cars. Students freely walk, bike, or skateboard on Stanton's wide sidewalks from classrooms to dorms, from the student center to the wood-paneled library. On its front side the campus is bordered by a main road used by locals passing through on their way to upper middle class and upper class neighborhoods.

193

Behind the heart of Stanton College are acre after acre of woods; within them are trails, ponds, and an adventure ropes course well-known to Stanton students[20]. Many of the older buildings that were on campus when I was a student there (from 1995-1999) have since been replaced by large, expansive, and technologically-endowed brick buildings with gleaming floor-to-ceiling windows and sleek stone tile floors.

My students talked often of the quiet, safe[21] location of Stanton as one of their primary motivations for choosing to attend the institution. Stanton College is a small private institution located in a small town (the population of which is less than 5,000). While Stanton is not diverse (about 20% of its students are students of color, and these are mostly international students), it is situated in an even less diverse town (according to online town records). To say that Stanton is a White college in an even Whiter town is not an exaggeration. Because the neighborhoods surround Stanton College are upper middle and upper class, the college boundaries its students within a generally White, middle class, Christian place-space that reifies White supremacy and disengagement from socio-racial realities. In this way, it reproduces geo-relational "color lines" with which geographers and social scientists have been historically concerned, especially as White spaces create ghettos and conflate with wealth and opportunity to exclude, oppress, and

---

[20] In fact, as part of the curriculum of the College, Stanton students are required to either complete a half-semester-long foray on the ropes course or a nearly two-week-long backpacking or canoeing adventure in the mountains of another state. This is a significant piece of a Stanton education and one that I mention here because the theory of this curriculum is so similar to my own theories of learning—that learning is place-based, and in fact, that new places and experiences can push against the boundaries of our own and open us to new ways of knowing and being.

[21] One professor remarked to me during my semester on campus that the college is one of the safest in all of the United States, citing a particular national study which she did not name for me. As she told me, many parents choose Stanton for their children because of its top-notch safety rating.

do violence (Bressey, 2011, p. 426). Stanton's geography is particularly troubling in light of the educational research which shows that White teacher candidates fear diverse classrooms and children of color (Ford & Quinn, 2010), as Stanton's campus limits its mostly White students to mostly White interaction. In fact, Stanton's geography furthers segregated place and space in ways that reproduce colorblindness and privilege.

However, the boundaries of Stanton College, its education department, and my classroom (with its majority White class and White professor) are more complicated than the current literature on White teacher education assumes. A place│space dialectic assumes a multiplicitous interaction that troubles my own false and flat preconceptions of White teacher candidates who attend a private, religious, White institution. While the structures of Stanton are in keeping with much of the literature on White teacher education (which demonstrates the oppressive silences our teacher education programs continue to reify regarding race, privilege, and power), I learned that Stanton also contained the diversity of the place│space experiences of White teacher candidates, and the ways in which those epistemologies and ontologies collided. If places contain, our work together showed that they contain more heterogeneity than I had originally expected.

Within this construction, Stanton's role within a placeling's identity—as an itinerant place of significance for those of us who attend and teach there—is significant. Stanton is an itinerant place because students at Stanton live there for only a short time— usually, four years of their undergraduate education. And they live there as migrants, moving between their homes (during breaks and over the summer) and the college, or

between study abroad experiences and the campus, or between teacher observation experiences in local schools and the classroom. In this way, Stanton's boundaries can be seen as porous and constantly under construction. And while there is just reason to be concerned with segregated campuses like Stanton's, it is also essential within a placeling construction to consider the agency of placelings to construct and re-construct the boundaries of their college places, to reach beyond those boundaries, and to allow boundaries to collide. In their moves to embrace ways of being a Stanton placeling, teacher candidates also make moves throughout their itinerant time at Stanton to re-define those identities.

Of course, for my students and me, embracing ways of being Stanton placelings meant coming to consciousness about White supremacy and segregation as reified within the college and our experiences of it; this conscious-coming process was highly individualized. As one of my student co-researchers commented while watching a video of a class seminar in which we were discussing race: "We are all starting from such different places!" Indeed, despite the apparent commonality of Whiteness in the classroom, the ways in which we each experienced Whiteness, identified it, and understood its privileges and hegemonies, varied considerably. Whiteness was, as my co-researcher suggested by her comment, a many-placed ontology that was mediated through our shared, itinerant place of Stanton College.

It was Stanton College, however, that afforded many of my students the opportunity to come to consciousness about their Whiteness for the first time. For some of these students, this happened within our class, particularly through our experiences at

196

Clark High School. Abigail, a White sophomore studying math education, was a placeling who had grown up in a White, middle-class, academic family not far from Stanton College. She was suspicious from the start about my intention to work *with* Clark High School students; she had observed at Clark High for a previous education class and was intimidated by the prospect of returning to the school, which had seemed to her a disorganized, violent-prone, and uncaring place. For Abigail, our visits to Clark and our reflections about those visits interrupted her typecasting of Clark and her romantic and benign narratives about her hometown. In an email to me, she wrote about a particularly interruptive dialogue our class had shared with Christine, the ESL teacher at Clark High School. Within this conversation, Christine had described for my students multiple ways in which the powers-that-be within the school discriminate against, ignore, and marginalize her ESL students; these stories had so much impact on my students that many of them began to cry. Later that week following Christine's conversation with my students, Abigail wrote to me:

> That understanding that I benefit from my Whiteness was one of the hardest things for me to grasp this semester and is one of the ways my thinking has changed. I think that most of the change came from seeing the way the Clark students were perceived by their own administrators. Seeing in practice what we had read about throughout the semester was shocking for me. I still have a hard time seeing everything through an entirely social lens. (Abigail, Personal communication via email dialogue, November 25, 2012)

Abigail demonstrates here an ontological process—a re-defining of who she is as a White

Stanton student—vis-à-vis her Stanton College experiences (in this case, our work at

Clark High School).   Here, place—Clark High—is a specific locality that proves

essential for de-universalizing a seemingly disembodied concept of race.  She describes

the conversation with Christine at Clark High School as "shocking" and her experience of

it as emotional, painful, raw, and totally new.  The collision of places—her former

experiences at Clark with her new experiences there, as well as her placeling identities

within her White hometown and at Stanton with her emerging identity as a friend of

Clark students—within the context of a highly dialogic space for making sense of those

collisions, gave her the courage to (as she describes it) change her thinking even though

changing her thinking about Whiteness was "one of the hardest things for [her] to grasp."

Abigail's experiences demonstrate the need for critical, self-reflective practices within

Stanton College; she had visited Clark before, but in ways that had reified her stereotypes

of urban schools instead of interrogating them.  However, it was also Stanton College that

afforded her the opportunity—via our class—of a more critical, racially conscious

experience at Clark, one that was designed specifically to interrupt assumptions and

stereotypes.  In this way, place can be leveraged via critical reflection as interruptively

ontological, such that White students—who retain always the privilege of choosing not to

"deal with" race—are thrust into conflict. This study demonstrated the pitfalls of using

place without critical, interruptive, antiracist work; as Abigail's experience demonstrates,

the same place (Clark High School) previously had reified her stereotypes rather than

revealed and critiqued them.  Abigail's reflections show the import of place ontologically

and remind colleges like Stanton that they have a particular responsibility to carefully design placed experiences such that they thrust students into de-/reterritorialization and bring students into solidarity with marginalized communities.

**Reconceptualizing White Placelings: Small Town Reflections from Jenna**

As I came throughout the course to encounter students as placelings, my assumptions about White teacher candidates collided with their lived experiences, particularly when their lived experiences differed from my expectations, my own experience, and the typecasting of White experience in the literature. My assumptions were re-negotiated as I came to understand Whiteness as placed and spaced, and therefore diverse. However, I was surprised to find that even in my encounters with teacher candidates who seemed to fulfill the assumptions of White colorblindness, ignorance, and resistance pervasive within the literature on cultural competence, my understanding of White placelings was also reconceptualized. Jenna[22], a sophomore studying linguistics, English as a Second Language, and elementary education, seemed to me to embody the colorblindness I struggled—unsuccessfully at times—to expose and deconstruct. I experienced a high degree of frustration with her resistance to class content via "happy talk" (Assaf, et al., 2010, p. 123) about race, cliché, and an insistence on individual explanations for social phenomenon. Even though Jenna had told me at the start of the

---

[22] You may remember Jenna, Hannah's roommate, from an earlier discussion of Hannah's description of their newly-fraught relationship as a result of taking this class. As you may recall from Chapter One, Hannah began to purposefully avoid sitting next to Jenna in class as Hannah worked to sort out her own thinking and to distinguish her thinking from Jenna's.

semester that she came from a very rural Northeastern town, I identified Jenna with my homogenous stereotypes of White teacher candidates rather than with the particularities of her geographies. During the final assignment of the semester, which was an open-ended oral presentation, Jenna's work provided a final exclamation point, a final "pushing back" at me about who she was, especially as a placeling. She chose to begin her presentation by showing the class a slideshow of her hometown in a rural area of New England. After she showed us the photo of her town center, consisting of just one building which served as the town's general store, and a photo of the farm fields surrounding residences, she explained:

> Growing up in a small rural town definitely impacted the way I think in general. I went to a private [religious] school, which was mostly White, and then I transitioned into the public high school, which was basically like a private school—750 kids, 6 through 12 [grades], all in one building. Everyone got along, there were never any fights…there was always a 1:13 teacher-student ratio in school, and everyone knew everyone. My teachers knew my entire family…knew my life story… [having these teachers] was like having a bunch of parents who all loved you, and who you could go to for anything. We had a 100% graduation rate, and all of us went off to 4-year colleges. So that's really what I came into this class with. I had really very stereotypical impressions of urban schools, and um, cities, which were really just from TV. I thought of [cities] as chaos, and low-income and people less interested in education. And, um, I saw *Waiting on Superman* last year so I thought no teachers were ever interested in teaching their

students.  I just had this awful, terrible stereotypical picture painted of [urban

schools] and I'm ashamed of it, frankly, that this is what I think of when I think of

urban schools.  Um, so this class has really pushed me, and grown me and

challenged me in ways that I never anticipated or really wanted to admit to.

(Jenna, Presentation in class, December 13, 2012)

As I sat and listened to Jenna's presentation, I was stunned by the photos of her

hometown; looking at her photos and listening to her describe—with a great deal of pride

and gratitude—her rural life opened my eyes to see Jenna more humanly, and more

compassionately, than I had at times perceived her.  She became a placeling for me,

though it was rather late in the semester for this insight on my part.  In previous class

experiences, I had sometimes felt within myself a resistance to Jenna, and had thought a

lot about why this was: Was I frustrated by her resistance to the class content, which I

couldn't seem to figure out nor resolve?  Was I frustrated by her unwillingness to be

explicit about her resistance (at times, I learned of her resistance from others, but in class,

Jenna was all-smiles and overly concerned with my approval)?  Was there something

about her similarity to me—we were both blonde, tall, and blue-eyed, both comfortable

assuming leadership in the class, both adept verbal processors—that made me want to

both associate and disassociate myself from her?  Throughout the semester, I had been

ashamed of the degree to which I would cringe when she would begin talking in class, for

example.  What kind of multicultural teacher could I be if I could not value—truly

value—all of my students?    At the same time, I became more aware of just how needed

a more complete and complex view of Jenna's own upbringing was—for me, and for

Jenna.  Certainly understanding at this too-late point in the semester that I had missed a critical site for inquiry—Jenna's hometown—was a disappointment to me.  As I listened to her final presentation, I thought dejectedly about all we could have discussed if I had been less caught up with resisting Jenna herself and more concerned with resisting her naïve explanations for her supposedly quintessentially desirable, all-White, safe hometown.  Jenna had herself chosen her hometown as the focus of her final presentation; in so doing, she enacted what I wish I had known earlier in the class—that place as inquiry is most valuable in reconceiving placeling identities.  As Jenna talked, it became apparent to me that in using her hometown as a site of inquiry, Jenna had made some progress at the end of our semester in re-constructing her placeling identity and opening herself to critical multicultural learning.

First, Jenna made an explicit connection between a geographical place and her knowledge when she commented that, "Growing up in a small rural town definitely impacted the way I think in general."  Here were the beginnings of a localized, situated perspective; for the first time, Jenna started to understand her knowledge not as a privileged space or universal (universally good and desirable for everyone), but as a particular knowledge and experience of her own.  And, she included the spaces of her life—for example, her relationships with her teachers—as particular to her rural hometown as well, conflating both space and place in her reflections.

In addition, Jenna made a considerable leap within this presentation: for the first time during our semester, she was specific about what she used to think and about the stereotypes with which she was struggling.  In previous correspondence, Jenna had talked

202

about these things only in general ways; for example, following a class discussion on race and color blindness in late September, she used her email dialogue to distance herself from any specific and personal reflection: "The idea of colorblindness provided me with a new and refreshing point of view. I had never realized that erasing color could be a bad approach…Differences should be embraced, and our educational systems should acknowledge and promote people's heritages. The color of someone's skin should not affect *how* we treat them" (Jenna, Personal communication via email dialogue, September 28, 2012).  In contrast with other White teacher candidates, whose email dialogues that week used terms like "colorblind," "privileged," and "racist" to describe themselves, Jenna wrote that for her the idea of race consciousness was "refreshing." Though she admitted the idea had not occurred to her previously, she showed no evidence in her email dialogue of delving into why this was or how colorblindness had come to be in her life or the lives of other people she knows.  In her email, she talked in generalized ways, using phrases like "people" and "problems" and littering her talk with cliché ("We cannot change the past, but we can change the future").  In contrast, during her presentation on our final day of the semester, Jenna spoke to the entire class and said: "I just had this awful, terrible stereotypical picture painted of [urban schools] and I'm ashamed of it, frankly, that this is what I think of when I think of urban schools.  Um, so this class has really pushed me, and grown me and challenged me in ways that I never anticipated or really wanted to admit to."  For the first time she was able to acknowledge to others that she, too, is a stereotype-er and that she had resisted ("never…wanted to admit to") some of the content of the course.

Of significance to this discussion is the way in which identifying herself fully as a placeling—as an embodiment of her rural town, its people, its practices, its expectations—allowed Jenna to encounter new places and to re-locate herself within new places and spaces. Within the place│space dialectic, anti-racist learning is thus a *move* as students begin the construction of identities within the intersections of places they encounter in teacher education programs (the intersection of their historic places with the college with the classroom with their work in public schools). White teacher candidates become migrants, then, embodying the histories of their homes even as they set out to experience, understand, and become marked by new places and spaces and to reconstruct the meanings of their former places in an ongoing and recursive way. This is no small feat because White privilege buffers this migration, providing White teacher candidates the option to remain in the placeling identities they have always known. In this way, White migration is completely unlike the learning and identity developments of people of color, because though my White teacher candidates reported a sense of separation, pain, fear, and loss, they did not experience these things as physical, material realities (via actual migration, immigration, displacement, or dispossession). And, they had always the leverage of privilege to remove themselves from the pain and discomfort—to choose to ignore it, to resist, and to stagnate. Still, as a teacher educator, I had to allow for their pain as they experienced it. For White learners, the movement towards antiracism demands both epistemological and ontological change—my students left behind some of their ways of thinking and being, as this study demonstrates—and as placelings, suffered the loss of the meanings they used to make of "homes."

204

**Crossing the Road: Migrating to New Territories in Teacher Education**

One day in class I heard myself say the word "we" (to include my students and me) and immediately shrunk back from the pronoun: what did I mean by "we?" How, in using that term, was I homogenizing the diversity of identities within the room and making gross assumptions that "we" shared particular commonalities as White students of Stanton? As the semester unfolded, and in the analysis of the data that has followed it, it has become clearer to me that the impacts of the course were extremely diverse, precisely because my students and I experienced the course as placelings, as particular people formed by particular local identities, mediated by particular forces of globalization. Race deflates those particularities, even for White people, because it creates an (often false) oversimplification of human experience as commonality; this is, in fact, one of critical race theory's greatest critiques on race as a social construct that was encoded into the laws and policies of our country to homogenize and em-power a (actually disparate) majority. Instead, our work together revealed that the dynamics of "unknowability" (Kumashiro, 2000, p. 31) were more salient in terms of challenging my own mis-constructions of the identities of my White teacher candidates. In this light, Kumashiro's (2000) questions held greater import than I had first anticipated in designing our course on urban education: "What does it mean, then, to give students what they need if we acknowledge that we cannot know (1) what they need and (2) whether our efforts are received by the students in the ways that we want them to be received" (p. 31)? Kumashiro does not apply this discussion within his work to White people and to those

who are historically doing the Othering; however, I think this application is particularly necessary in light of the place│space dialectic, which complicates and confounds our caricatures of White teacher candidates in our classrooms.  White teacher candidates, too, are best understood via unknowability; this undermines the structures of powerful "space" that claim universal, absolute, homogenizing knowledge.  As Freire (1998) understood, "To try to know the reality that our students live is a task that the educational practice imposes on us: Without this, we have no access to the way they think, so only with great difficulty can we perceive what and how they know" (p. 58).  We cannot know our students as placelings until our students reveal themselves, vis-à-vis their histo-geographies to us.  It is the unique particularities of these geographical constructions and embodiments that are lacking within our conversations on White teacher candidates—and ourselves.

The students and I each experienced places within our histo-geographies that were difficult and painful to navigate.  For me, this was particularly the way in which I had not anticipated a concept of place as so necessary to my students' learning and racial identity construction; as I watched my students identify themselves as placelings and move towards new ways of thinking about the places and spaces they embodied and reproduced, my own stereotypes of White teacher candidate learning were laid bare.  And I was pushed and pulled by my students into heterogenizing the White, mostly female, mostly middle class, religious students of my classroom.

These dynamics are important to conversations about White teacher candidates in particular because they resist generalities within critical multicultural approaches;

reconceptualizing all learners as placelings complicates the literature's caricatures of White teacher candidates and interrogates the overgeneralization of race as a disembodied space. In addition, it reminds critical researchers to continue to be concerned with the power of structures—vis-à-vis places, cultures, and histories—and to understand these as embodied within teacher candidates, who are agentic to change them. In other words, placeling identities de-problematizes White teacher candidates, and includes them as a part of multicultural learning. In this way, placeling identities retain the individual, unique processes that most fully express the pluralities of multicultural theories; placeling identity reminds teacher educators all they do not know about their students. Teacher candidates' body maps are unique and differ from their teacher educators', and placelings will always retain some boundaries and lines which are not perceived or explored in the classroom.

As if he were speaking to about the work of White multicultural learning within teacher education communities (even though he was not specifically doing so), Freire (1985) wrote that:

> Sometimes educators forget to recognize that no gets from one side of the road to the other without crossing it. One can only reach the other side by starting from the opposite side. The level of my knowledge is the other side to my students. I have to begin from the opposite side, that of the students. My knowledge is my reality, not theirs. So I have to begin from their reality to bring them into my reality. (p. 189)

Freire's descriptions—which are based on a place and involve mobility, process, and altered teacher-learning positionalities—aptly illustrate the grounded theory of a placeling identity that emerged from my work at Stanton College. The reality of the teacher educator that Freire describes should be intersected with his encouragement that educators "assume uncompleteness" (Freire in Horton & Freire, 1990, p. 11). Teacher educator knowledges, too, are mediated by places and the structures of power and oppression that have drawn map-lines on their bodies; they, too, are teacher-learners and learner-teachers. They, too, are trying to cross new roads and migrate toward new epistemological and ontological territories.

In Chapter Six, I will continue to explore the geographical theory that emerged from my work at Stanton College by discussing the movement of our migrations. My students and I were indeed on the move; we experienced the unsettling of the interrogation of the boundaries of familiar experience (deterritorialization). Other times, we were successful in our dynamics with one another at passing through the boundaries of our histo-geographies and into new places│spaces (reterritorialization). I will describe the racialized dynamics of de- and reterritorialization and their impacts on all of us within the next chapter.

# CHAPTER 6:
# DE-/RETERRITORIALIZATION: UNIQUE NEGOTIATIONS OF THE BORDERS OF WHITE IDENTITY

The school I attended was a primarily white school located in a suburb outside

New York City. I was not aware of how the location of a school could [a]ffect the

education students would receive or [how] the color of our skin [a]ffect[s]

education…During the class, one idea that was brought to my attention was the

negative aspects of acting colorblind. Over [Stanton's mid-semester] break, I was

telling my mother what we were talking about in class and how acting colorblind

is bad. Similar to what I thought before class, she did not realize that living in a

colorblind society does not stop racism from occurring. (Personal communication

via email, Carly, November 25, 2012)

Before taking this class I was very much stuck in that space of colorblindness, and

I had barely considered the idea of white identity and more importantly white

dominancy. I remember a time where I used to say, "Why is there still racism, I

don't discriminate. I'm white but I don't own slaves. That happen[ed] forever

ago, it doesn't have anything to do with me personally." In ignorance I thought

that by seeing everyone without race I was combating racism and was somehow

in the right… I was stuck in a white suburban middle class way of thinking…This

to me just reiterates how ignorant I was about the world and society I am a part of.

(Emma, Personal communication via email dialogue, November 26, 2012)

Both Carly and Emma closely associated race and place; in fact, many of my

students identified with place as an epistemological and ontological bounding of their

racial identities.  For both of these White female teacher candidates, their particular

experiences within suburbia—segregated experiences that they had not understood as

such prior to our class—had fostered colorblindness and even, as they admit, a valuing of

colorblindness as a benign ideal.  For other students in my class, their placeling identities

bounded their racial identities in other kinds of ways—not all of my students came to my

class as colorblind White teacher candidates, and their unique placeling identities had

made this so.  White teacher candidates are diverse—they are mapped by their particular

histo-geographies— and so, their movements towards antiracist identities are complexly

individual and unique to their placeling identities.  Within this dissertation, these unique

processed of re-negotiating the borders of their White placeling identities is called de-

/reterritorialization.  In our class at Stanton, White placeling de-/reterritorialization fell

into some patterns, even as the complexities and diversities of their negotiations and

migrations remained, too.  Patterns and uniqueness were both in evidence because

Whiteness encompasses historic and structural commonalities—Whiteness as space—

even as Whiteness is also an embodied racial identity unique to each White person—

Whiteness as places.  Both Whiteness as space and Whiteness as places are necessary

critiques of racism. However, Whiteness as space has held particular sway within conversations about multicultural teacher education; what is needed is an exploration of the ways in which Whiteness is/are places. This restoration of place such that space and place are a dialectic, and one is not a hegemony over the other, is a necessary analysis for the diverse and multiplicitous expressions of Whiteness within teacher education. Reconceptualizing White teacher candidates as placelings—as people marked by the particular geographies of their experiences—provides new ways for thinking about White learning in teacher education.

**Whiteness as Places: Diverse Constructions of Whiteness**

Within this study, then, White learning is heterogeneous. But this has not been reflected in the literature on cultural competence, which has homogenized White learning as incompetence. Historically, the discussions of Whiteness as space that underlie these conclusions of incompetence are not unfounded; in fact, these critiques of the ways in which Whiteness has served as a universal system and a camouflaged, normative space of privilege to oppress and dispossess have been necessary for furthering antiracist education. However, these discussions have also missed the complexities of White learning, particularly in postmodern contexts. Understanding Whiteness geographically—as space *and* place—furthers the concerns of antiracist educators, even as it attends to the complexities and uniqueness of White placeling learning.

Geographical language has been used within critical critiques of Whiteness to emphasize the spatial qualities of race. However, an analysis of these discussions

highlights the ways in which Whiteness has become a spatial hegemony instead of a space | place dialectic.  For example, Steinberg and Kincheloe (2001) write that, "Whiteness presents itself not only as a cultural force of a norm by which all other cultures are measured, but as a *positionality* beyond history and culture, a non-ethnic *space*" (Steinberg & Kincheloe, 2001, p. 5, emphasis mine).  In employing geographical discourse, Steinberg and Kincheloe call attention to the Cartesian split discussed in Chapter Four; within this geographical framework, Whiteness serves as a powerful nothingness, a beyond-the-galaxy expanse that contains all of human reality and serves as a universal consciousness.  Like outer space, however, Whiteness has an invisible quality. Kincheloe and Steinberg (2001) talk extensively about Whiteness' ability for erasure, a quality of Whiteness which is similarly expressed within critical race theorists' critique of colorblindness and interest convergence (Douglass Horsford, 2011; Ladson-Billings, 1997).  Whiteness is both the dominant racial reality and a non-race; it is oppressive while making claims to invisibility.

Other critical researchers have begun to move towards the specifics of Whiteness as place, or property, but without drawing out the implications for White antiracist identity development.  Writing within the tradition of critical race theory, Ladson-Billings and Tate (1995) argue that Whiteness is a property; they trace the history of property rights and Whiteness within the United States to demonstrate the intersections of both and the privileging and supremacy of White ways of doing and knowing as owned and possessed (and therefore, by exclusion, un-owned and dispossessed).  While these theorists do not explore the intersections of particular places with Whiteness, their main

argument—that Whiteness in the United States has long been about delineating divisive lines of ownership and creating particular, supremist boundaries—is particularly applicable to a critical perspective of White placeling identities. My students, as White placelings, had been marked by these particular histories of ownership, of property rights, of colonized land; tracing these distinct and specific patterns of White privilege in their histo-geographies, when we were able to do so (had I realized this earlier in the semester, I would have been able to capitalize more fully on this insight) moved Whiteness from the realm of nebulous space and into the tangibles of actual place—Whiteness as home, and home as historically and structurally privileged and oppressive, and White identity as embodiments of those privileges and oppressions.

However, though critical race and critical multicultural theorists acknowledge the structural and spatial qualities of Whiteness—Whiteness is understood as a universal pervasive within our society that oppresses and marginalizes—what is absent from conversations about Whiteness is a situating of Whiteness as places, as diversely geographical. This study contributes that insight because it suggests that Whiteness is/are multiple places, embodied divergently by White placelings. Whiteness as places resists Whiteness as a spatial nonculture by attuning to particular geographical sites of cultural reproduction and placeling identity.

Whiteness as places lends two important contributions to conversations on race and teacher education. First, Whiteness intersects with other identities of power—gender and socioeconomic status, for example—to create multiple understandings, expressions, and reproductions of Whiteness, and it does so in particular localities with unique and

particular characteristics and effects.  In other words, Whiteness is not a monolith; for this reason, this dissertation uses the plural of place—*places*—to describe Whiteness. Places suggest that Whiteness is multiplicitous.  It is true that Whiteness shares common characteristics; as space, Whiteness is an oppressive hegemony that makes supremist claims to invisibility and normativity.  However, Whiteness must also be understood as a varied construction.  As Jenna's story in Chapter Five demonstrates, placeling identities are unique and create particular boundaries of Whiteness.  For Jenna, her Northeastern small town White identity shared some similarities (spatial qualities) of other placelings in my class; there were other students, too, who were colorblind while believing themselves to be opposed to racism.  But Jenna's White identity was traced with particularities of her small town White culture—Whiteness as safe, as getting involved in one another's lives, as generationally exclusive—which other White students in my class did not share (Jenna, Presentation in class, December 13, 2012).  Thus, Whiteness is not reducible to one discourse or narrative of power; instead, attending to Whiteness as space *and* places helped my students and me to understand the complexities of race in our lives and in our society.  Indeed, Whiteness as space and places responds to recent calls within the literature for research that moves beyond thinking about Whiteness as a social construct and reaches instead for structural and institutional expressions of oppression (Mullings, 2005); these expressions were embodied with White placeling identities in such a way that the places of Whiteness and the space of Whiteness uniquely corresponded in each of my students and me.

214

And this is the second and related contribution—that these multiplicities of White constructions are bounded by particular geographies, or places. The intersections of identities of power—gender, for example, with Whiteness—are unique intersections particular to a place and the cultures (re)produced within that place. Thus, even two White teacher candidates claiming a White , middle class suburban experience may share similar constructions of their White identity (for example, colorblindness), but (and this is particularly salient for teacher education with White teacher candidates) will also have various points of diversion within their constructions of Whiteness given their geographic histories. This is particular true because Whiteness as a race, ethnicity, and culture is constructed within unique geographical power dynamics. Allison's White identity as Dutch (and her Other-ing of Latina/o migrants) and Maddy's White identity as Swedish (and her Other-ing of White "mutts" as she called them, with whom she did not identify) demonstrate the ways in which White identities are bordered by the particularities of placeling identities and the particular histories of exclusion and oppression placelings embody (Class transcript, October 11, 2012). As Leistyna (2001) explains, ethnicity "embodies the experiences and behaviors that are the result of the asymmetrical distribution of power across social markers such as race, gender, class, health, and sexual orientation; i.e. forms of oppression that are lived out. Culture does not take place in a social vacuum" (p. 427). Whiteness as space is that vacuum, but attending also to analysis of Whiteness as places moves the racial analyses out of the realm of the universal and into the specific.

In fact, Whiteness as a culture is enacted in particular geographies, and these places are bounded by distinct histories and experiences of power and oppression—the social mores of her neighborhood, the housing bylaws of my city, the busing history of his town. Whiteness is the same—and not—for White placelings. Domination thus marks uniquely mapped patterns onto White bodies, and White placeling identities embody these particular power struggles. Tracing these lines—the patterns of Whiteness as space *and* the unique etchings of Whiteness within particular places—is the work of multicultural education. Without these geographical specifics, which my students experienced sensually and intrinsically as placelings, Whiteness would have remained an esoteric, useless, and unverifiable moon rock—a supposed remnant of an outer space that seemed to them to have no bearing on their lived experiences.

## Unique Placelings Negotiating Boundaries of Identity: De-│Reterritorialization and Whiteness

In fact, the geographies of my students' lived experiences proved important to them and to me within our class at Stanton College. My students invited me into learning with them as placelings; again and again, they shared stories of their homes, their dorm lives, their travels, their work environments, and marked themselves as placelings with unique geographic histories. And as my students drew my attention to their unique White placeling identities, I learned that it was not just our identities that were multiplicitous; our interactions, our movements of negotiation within the in-between spaces of our relationships were, too. The boundaries of our placeling identities encountered each

other's distinctively; within each dialogic space, between each of us, we moved through the dynamics of racial identity development in ways particular to the dynamics of Whiteness we embodied. Of course, our boundaries also crossed with literal, physical boundaries; we migrated on Thursdays to our Stanton classroom or to an ESL classroom at Clark High, negotiating our White placeling identities as we dialogued about our encounters with physical borders, too. But though we appeared to make our physical and non-physical migrations together—coming to the classrooms together, writing each other weekly on email, talking together in class seminars—our White identity movements were not homogenous at all.

Within our class, what once seemed "far away" moved closer to our experience—Whiteness moved from being an erased space or a structural injustice to being a particular bounding of home and culture. Whiteness became places for us, and in so doing, engendered in each of us unique and individual migrations and negotiations of what it would mean for us, now, to be White. This closing of distances is a dynamic particular to globalization (Escobar, 2001; Gupta & Ferguson, 1992; Hernández i Martí, 2006); globalizing forces do not just affect the oppressed, but also White students and teachers who benefit as oppressors. As Hernández i Martí (2006) explains, "the globalization of everyday experiences makes it ever more difficult to maintain a stable sense of local cultural identity, including national identity, as our daily life entwines itself more and more with influences and experiences of remote origin" (p. 93). Within these dynamics—for example, as my students encountered students at Clark High School who had been "brought near," if you will, by immigration and refugee displacement—White

217

space is inscribed with local, cultural significance.  White identity construction thus

became a dynamic process between the tensions of globalization (space) and localized

experiences (places).

Within this in-between (or, to return to our earlier discussion, as we worked the

hyphen between the global and the local), place takes on new importance as placelings

seek to construct revised placeling identities to account for the losses of what they had

assumed to be true of their places, their homes, and their placeling White identities.

White placelings re-negotiate the borders of Whiteness and find that "[b]orders bleed, as

much as they contain.  Instead of dividing lines to be patrolled or transgressed boundaries

are now understood as crisscrossing sites inside the post-modern subject.  Difference is

resituated within, instead of beyond, the self" (Conquergood, 2003, p. 358).  These

border movements are unique to placeling identities and to the distinctiveness of the in-

betweens of border encounters with other placelings and with new places.  Within our

class at Stanton College, there were patterns of border negotiation, but our movements,

our migrations, were always individually, placeling-ly distinctive.

Within this study, the negotiations of racial identity are described as a dynamic of

deterritorialization and reterritorialization[23].  Deterritorialization describes contact with

---

[23] Gilles Deleuze and Felix Guattari, French poststructuralist philosophers, were the first to use and then
develop the ideas of deterritorialization and reterritorialization (see for example Deleuze, G., & Guattari, F.
(1987). *A thousand plateaus.* (B. Massumi, Trans.). Minneapolis: University of Minnesota Press).  For
these philosophers, deterritorialization was a cultural phenomenon that followed reterritorialization vis-à-
vis lines of flight.  In their view, territories were not fixed and were instead fluid and changeable.  Deleuze
and Guattari's theories have been applied in many fields, including within identity studies (see, for
example, Probyn's  (1996) theorizing of queer identities); the use of de-/reterritorialization within this
work, especially in combination with postmodern theories of human geography, continues to develop their

territories that had been far-removed from a person's experiences (Hernández i Martí, 2006). Within my work with White teacher candidates, White space moved into our placeling via a reconceptualization of our homes as White. In this way, Whiteness comes near to a placeling's lived experiences and also to White bodies; it dismantles who White placelings think themselves to be via a deconstruction of the familiar as a local and spatial racialized place. Using geographical language, White placelings become identity refugees, though not as homogenously as the research on White teacher candidates anticipates. In distinct ways particular to placeling identities and to the tension of White space and places, White placelings experience themselves as migrants, as border-crossers, and as placeless—and this is deterritorialization (Escobar, 2001).

Deterritorialization forces placelings into mobility as they move in and out of boundaries and re-territorialize, or re-map, who they are as White placelings within plural and fluid contexts. Reterritorialization is described within the geographical literature as a painful reconstruction involving ambiguity, loss, ambivalence, separation, rootlessness, anxiety, and vulnerability (Escobar, 2001; Hernández i Martí, 2006). But reterritorialization—the reconstruction of placeling identities—however painful and incremental, provides White placelings with opportunities for genuine learning and transformation. Thus, deterritorialization and reterritorialization are interrelated dynamics with tremendous potential for change; as Hernández i Martí (2006) describes, de-/reterritorialization "does not mean the end of the locality at all, but its transformation

---

original theorization . Perhaps most salient to this work is their conception that reterritorialization follows deterritorialization, and that territories (within this study, White identities as territories) are malleable.

into a more complex cultural space, characterized by varied manifestations, tendencies or cultural effects" (p. 94). Whiteness, too, has potential within de-/reterritorialization to be transformed—to be made complex, unique, and multiplicitous—as placelings reconceptualized Whiteness as places and attune to the patterns and divergences of White migrations.

Because the design of the course—and particularly, the email dialogues I maintained with each student throughout most of the semester—helped me to know my students as individuals, and as I came to see my students as placelings (a rather accidental discovery that our one-week focus on a "place context" uncovered for us early in the semester), I eventually learned how unique the de-/reterritorialization dynamics were for each of them. Still, there were particular patterns of White identity de-/reterritorialization among my students and me, and three of these patterns emerged from our work as most prominent: guarding and stagnating, pushing/pulling, and inviting. These patterns were apparent in multiple students—and often, the same student employed and moved between these various patterns within the course of a semester. I have chosen to tell the stories of three of my students, all White female teacher candidates, to demonstrate each of these patterns of White de-/reterritorialization. Because these patterns occurred within the in-betweens of our relationship (as well as their relationships with places in and outside of our class experiences, and with other placelings), my own patterns of de-/reterritorialization, too, will be laid bare. Thus, while Carly, Claire, and Emily demonstrate the patterns of guarding and stagnating, pushing/pulling, and inviting, the patterns of my migrations are also in evidence. Our stories highlight the ways in which

220

our very individual placeling identities and unique constructions of our in-between, hyphenated, dialogic space mitigated the patterns themselves. Both—who we were as White placelings, and how we interacted with each other distinctively—made for unique migrations as we each negotiated the borders of our Whiteness.

**Guarding, and Stagnating within, the Borders of Whiteness: Carly and De-/Reterritorialization**

Carly, a Stanton lacrosse player and sophomore majoring in math and secondary education, emailed me at great length about the impacts of places on her identity development. She described for me her suburban upbringing in a White bedroom town outside of New York City; as she told me, she had attended White schools and White churches whose communities had suffered personal losses following the September 11th attacks (Personal communication via email, September 7, 2012). Carly's all-White experiences were impacted by her frequent visits to Richmond, Virginia; her older brother and his family were involved with faith-based community development efforts there (these efforts were chronicled in a large article within a well-known national Christian publication, which Carly proudly shared with me within the first weeks of our meeting). In an early email to me, Carly described working alongside her brother in one of the affordable housing communities of Richmond:

> ...we helped a 21-year-old woman move from her ex-boyfriend's mother's house
> to her grandmother's house in the projects…At 21, she already had three kids, no
> job, and she moved into a home that already housed about 5 other people (maybe

more)…Looking back on the situation, I wish I could have told her that there is so much she could do with her life especially when it comes to influencing her children in a positive way…On that same day, a woman in the neighborhood, about the same age as me, asked if I had any children of my own. I was shocked. This does not seem like the good life to me. Yes, I want to have children one day but first I need to get married and make sure I can afford to have children because I want to give them the best life I can. Is this because I grew up in a neighborhood where people live lives like this? Very few teenagers have gotten pregnant in my high school. From my experience in that Richmond neighborhood, the women acted like it was the norm to get pregnant young and unwed… I know my thoughts do have a lot to do with place but I feel like these experiences help me understand the mindset of lower income families. Again, I am aware that my experience cannot generalize all lower income families but I think the mindset of the women is true for a lot of people. The[y] seem stuck in their place with little hope of ever getting out. (Carly, Personal communication via email, September 7, 2012)

Carly's unique White placeling identity as bounded by her all-White upbringing holds powerful sway in limiting her construction of an antiracist White identity, as this early narrative demonstrates. For Carly, de-/reterritorialization is guarding, as Carly is more concerned with protecting her own epistemologies and ontologies, which she closely associates with descriptions of her home neighborhood when she asks, "Is this [wanting to wait to have children after marriage and being able to "afford" them] because I grew

up in a neighborhood where people live lives like [that]?" This is significant because while the literature on White teacher candidates has discussed extensively the resistances of these candidates to antiracist learning, it has failed to understand these candidates' knowledges as embodied within powerful experiences of home. White teacher candidates are not resisting multicultural learning as much as they are guarding the boundaries of home and valuing the known and familiar.

Of course, guarding is problematic, because as Carly guards her New York bedroom, all-White, middle class, placeling identity, she reifies patterns of White domination including White erasure, White epistemological hegemony, ignorance about White flight, and an underlying White savior paradigm. And while Carly makes direct comparisons between the places of her identity and the Richmond neighborhood, she guards her boundaries as superior, ideal, and normative. She has not yet understood the valuing of her home experiences as a valuing of segregation and privilege. Her experience in Richmond thus confirmed, instead of troubled, those supremist contour lines; Whiteness was still for Carly an unquestioned universal space in which her epistemological and ontological reality stood for all realities, and Carly's incremental movements within de-/reterritorialization were mostly concerned with guarding White dominance rather than negotiating the borders of her identity in her encounter with a new place and new placelings.

Carly's guarding behavior is not surprising; much of the literature on White teacher candidates, as I outlined in Chapter Two, is concerned with patterns of "resistance" students enact in multicultural classrooms like mine (Gay & Howard, 2000;

223

Picower, 2009; Sleeter, 2001).  While these researchers call these behaviors acts of

resistance, I found this a misnomer; students are not resisting antiracist education, but

guarding what they know as familiar; they are patrolling the boundaries of their placeling

identities with limited and tacit knowledges about the supremist contours of Whiteness

within them.  Though guarding is a well-established pattern in White teacher education[24],

guarding is also uniquely individual to each placeling's experiences of de-

/reterritorialization.  Within guarding, a placeling's identity serves as a dangerous

"master map" of reality, and thus, each person's master map is ultimately distinct.  For

instance, Carly's master map was uniquely expressed via a religious missionary-like

positionality that equated individual success with virginity, with education (and the

educated) and thus with the "good life," as she describes it.  That there could be other

definitions of the good life—multiple definitions as expressed within multiple locations

of culture—was not yet apparent to her.

In addition, Carly and other students in the class engaged in guarding behaviors

often used the very methods of the class that were designed to further their antiracist

learning to "opt out" of de-/reterritorialization and to stagnate within the too-comfortable

---

[24] Picower (2009), too, concurs that "resistance" is a misnomer; she prefers "protection," because she finds that resistance is too passive a term for the behaviors White teacher candidates employ in protecting White supremacy.  I think that Picower is moving closer to a better description of White teacher candidate experiences; because my research worked with White teacher candidates (instead of on or about them), my students helped me to understand resistance not as protection, but as guarding.  I prefer this discourse because it problematizes specific sites of supremacy—it emphasizes supremist structures as within and without the teacher candidate—and therefore pushes multicultural education into political and collective action that includes White people.  Picower's work, however, provides a useful and detailed categorization of patterns of resistance/protection/guarding among White teacher candidates.  Some of these patterns include silence, resistance to White guilt, identifying racism as historic and already resolved, niceness, a helping mentality, and the sexualization of people of color, and these patterns were in evidence in some of my White teacher candidates.

borders of White identity. The students told me that the privacy of the email space was transformative for them; as Carly's narrative to me about Richmond demonstrates, it is true that I would not have come to know my students' unique placeling experiences without the email dialogue, and without this knowledge, place would not have become a site of inquiry at all. On the other hand, the privacy and asynchrony of the email dialogue—such that student could put off writing to me, take time to compose an email that they felt sounded "less" racist, or buffer the pain of de-/reterritorialization by using email to re-direct our conversation entirely—created a tension for my work. When students used email—or some of the other more private spaces of our class, such as the online Learning Management System or our class seminars—to disengage from de-/reterritorialization, they exerted White privilege as migrants who had the choice to move, or not, towards antiracism. In this way, they used course methodologies to stagnate their placeling identities as preferred, normative, and complete or to "perform" as migrants when in fact they were decidedly either refusing to move at all or patrolling the borders of their comfortable, safe, and completely dangerous White epistemologies and ontologies.

Though I was disturbed by Carly's guarding of her placeling identity within her Richmond experience, Carly's blatant guarding behaviors also made evident my own. First, her use of the email dialogue as guarding brought to my attention the tacit knowledge with which I, too, am familiar as a person of privilege. Instinctively, I knew my students needed a safe space, and a private space, for learning about race. This assumption on my part is powerful—both for what it says about my efforts to know my

225

students, but also and problematically for what it says about the insidious ways in which I had experienced racial learning as choice, as intermittent, and as a private experience. My hope is that the more public methodologies of the class held these dynamics in tension; more about this will be discussed in Chapter Seven. In addition, like Carly I also guarded the boundaries of my racial learning in my interactions with her. Truthfully, I was so disdainful of Carly's Richmond narrative and its unspoken but blatant racism that my own emotional reaction to her writing gave me pause; how was I, in my disgust with Carly's de-/reterritorialization process, guarding my own de-/reterritorialization experiences as superior? It became apparent to me that I intended for my migrations and my negotiations of White identity to serve as a master map for Carly and other students whose guarding dynamics also frustrated me. Thus, between Carly and me there became a guarding-on-guarding dynamic; at the time, I could not name this as such, but I knew by instinct that I had moved in my distancing from and disgust with Carly's email far away from my dialogic and critical ideals.

The tensions of guarding between us—tensions I am not sure Carly felt, but which I experienced profoundly—offered me, I realized, a painful but powerful choice. On the one hand, I could choose to remain distanced and frustrated with Carly. In so doing, I would be reifying Whiteness as space, both because my own experience of White de-/reterritorialization had become the new White supremist narrative, and because I would leave unexamined between Carly and me the particular, local ways in which Whiteness was at work in Carly's experiences and identity. On the other hand, I could direct my criticality towards the particularly geographical structures that had impacted Carly's

White placeling identity and my own in ways that were destructive, oppressive, and stealth. Carly's places could be sites of inquiry for her, and for both of us; by probing at the places and their meanings to Carly, I could prompt Carly to move from stagnating or guarding and into a migratory pattern of antiracist learning. When I looked at my own geographic history, I had also been involved at Carly's age with missionary-type work within communities of color; I, too, had unconsciously reproduced White colonialism and oppression. Thinking with Carly about the sites of our learning—she had provided me with two in particular, including her New York bedroom community and Richmond, Virginia—and about the influences of Whiteness within them, such that we both came to value White geographies as good, virgin, and ideal, and diverse geographies as bad, oversexed, and deviant—was necessary work. It implicated us both as racist White placelings, even as it made us agentic. And this work required me, too, to let down my guard, to come clean about my geo-racial histories, to speak out about the injustices I had perpetuated.

Carly demonstrated the uniqueness of guarding negotiations; she showed the ways in which guarding is an experience *of* de-/reterritorialization, rather than a resistant, or deviant, or ignorant act. Most of my students demonstrated guarding behaviors, and for this reason, I came to understand it as a part of the process of de-/reterritorialization. Before students can de-construct the borders of their Whiteness, they patrol them; in the patrolling, there is an opportunity for them to become more familiar than before with what, exactly, they are guarding and why—their very acts of guarding demonstrate the insidious, tacit forms of racism they deny. As a teacher educator, the challenge was how

to work with and among these guarding behaviors, to perceive the guarding as both in and outside the learner (vis-à-vis the racist structures of the places of their history), and to grow all of our awarenesses of, and disgust, with them. As Freire (1985) encourages, the work of teaching is to meet students on *their* side of the road and not the teacher's; within the discourses of my learning, I had to work within and among Carly's borders and de-/reterritorialization dynamics, even as I remained open to the ways in which her borders and mine would encounter each other, and cause me to come to greater consciousness about my own guarding, my own silences, and my own White guilt. As I came to understand Carly's guarding as necessary to her de-/reterritorialization, as located within and not outside of it, I learned to drop my own defensiveness and to invite Carly, most usually via the privacy of our email dialogues, to make more open and available the borders of her White identity.

This work can be frustrating, most especially because inviting students into de-/reterritorialization implies privilege; people of color are not "invited" to migrate—neither physically as when they are forced from their homes through displacement or other injustice, or in their identities via code switching. On the other hand, recognizing the tensions of White learning as de-/reterritorialization—that the dynamic must include place-based deconstruction and reconstruction in ways that further not only White learning, but the reconstruction of just places and social structures in our society—is the goal of this work. And this study's data suggests that leveraging both my power as the teacher in the classroom to "require" movement of my students and the social capital I

gained with students via our interactions in public and private spaces is a responsibility of the multicultural educator.

De-/reterritorialization is transformative; Carly's guarding and my newfound honesty about my own guarding taught me that transformative work is not usually cataclysmic and grandiose. Carly did not journey with light speed into an antiracist White identity, just as my own de-/reterritorialization has been mostly characterized by long and slow migrations away from the supremist topographies of my history. Later in the semester, Carly wrote to me about some of her emerging epistemologies of Whiteness:

> Our last class has given me a lot to think about in terms of racial identity. Until recently I have not given much thought to my "whiteness" because I have always been used to living in an area where whites are the majority. I have never thought about how that has made me a racist person because even though I consider myself not racist, I still have racist tendency. Can our society ever change our racist tendencies? This may be a bold statement but I think our differences will always cause racism. (Carly, Personal communication via email, October 13, 2012)

While Carly continued mid-semester to identify racism as an individual pathology and marked her discomfort with self-identifying as White (she used quotation marks to quasi-name her Whiteness), Carly's email to me also showed that she was beginning to understand the ways in which Whiteness is embodied within geography—she acknowledged her majority-White town and the way in which this upbringing limited her

racial epistemologies. Her de-/reterritorialization was in evidence, but incrementally so. Later in the email, she also described her Stanton experiences—as she realized, another mostly-White geography—and acknowledged that this ontology was not complete (Carly, Personal communication via email, October 13, 2012). Thus, Carly taught me that guarding is central to—and not a resistant strand of—White identity development; though Carly made only small migrations as she moved from the White, normative places of her upbringing to inclusive and diverse places, she did begin to move. My work with Carly and her classmates, and my own dynamics of White de-/reterritorialization which were laid bare within the in-betweens of our border-encounters together, demonstrated that de-/reterritorialization can be furthered via guarding. Guarding eventually makes obvious to White learners like Carly and me what is normative so that we can interrogate it; our own insistence to possess our White identities as properties with impermeable borders eventually convinces us of Whiteness as erased space and oppressive places. Multicultural teacher educators might move students through guarding by using guarding for the purposes of de-/reterritorialization; within this study, as I grew more honest with my students about the ways in which I wanted to protect and silence my own White history, and as I grew more bold in interrogating their interpretations of the places of their own upbringing, guarding became for all of us a pattern of placeling re-negotiation.

**Pushing and Pulling on the Borders of Whiteness: Claire and De-/Reterritorialization**

Another pattern of de-/reterritorialization that emerged within my class at Stanton College was that of pushing and pulling. Unlike a pattern of guarding, pushing and pulling involved teacher candidates who already had some consciousness about race; rather than guarding the borders of their White identity, these students had the tenacity to respond to me and to course by challenging me and the class as I had taught or designed it. As I pushed them, they pulled me into de-/reterritorialization in ways I did not anticipate.

Within the class, no one better embodied this pushing and pulling dynamic of de-/reterritorialization than Claire. From our first meeting, Claire, a first-semester freshman majoring in education who had found her way into our upper-level education course, identified herself as someone who had lived and gone to school in an urban context. This was a highly unusual claim at Stanton; most students at the College are not from urban areas. Claire expressed to me her unfamiliarity with the suburban and rural placeling identities with which she felt she was surrounded at Stanton. In particular, Claire was surprised by and unfamiliar with the "cookie cutter" communities she had heard Stanton students in the class describe:

> A lot of people I've talked to in class refer to their home communities as "cookie
> cutter" or "whitewashed." I really don't know anything about that because I've
> never seen it myself… Like I said, I don't know anything about these "cookie

cutter" communities because I've never seen or experienced one before… (Claire,

Personal communication via email dialogue, September 7, 2012)

I was incredulous that a Stanton student would not know what a "cookie cutter"

community was (though, in retrospect, the painful truth is that if Claire had not been a

White student, I would have believed her more readily). Because she was one of only

four students in our class who had experiences living in an urban context, and because the

class began to see Claire as an expert on urban education, I grew concerned that Claire

not discount the diversity of lived experiences in cities by substituting her own

experiences for the experiences of everyone in the city. I doubted the veracity of her

experiences; because my experiences at Stanton (as a student there and as an adjunct

professor) had afforded me almost no contact with White urban dwellers, I assumed that

Claire was over-stating her experience within an urban context.

In addition, Claire had made some distressing comments in class; she expressed

her frustration with people she encountered in her urban grocery store who were paying

for their food with food stamps while talking on their expensive Smartphones; she

blamed their poverty on these individuals' "messed-up priorities" (Class transcript,

September 6, 2012). She seemed to be inattentive to sociological and structural causes of

inequality, as were most of my students, but I was harder on her than I was on other

students because of her claims to an urban experience. My exchanges with Claire—

particularly on email—are notable for my flattening of White geographic identity and my

unwillingness to probe with her into her unique White placeling identity. In my second

email to her of the semester, I began pushing back against the authenticity of Claire's

232

placeling identity in a way that I then perceived as necessary to furthering her de-/reterritorialization:

I'm a little surprised to read here that you've never seen a "cookie cutter" community. Many people would argue that you are living in one--in [the town in which Stanton College is located], and even at Stanton itself. What would you think of this argument?

I'm so glad you have a sense of familiarity with city living. I think that's a really important addition to our course. I want to continue to push you this semester to find new understandings for things you have experienced there…Though you grew up in the city, you have a very non-city way of looking at cities, if I can be blunt. What are the forces that have shaped your thinking? Who taught you to think about cities? What did they teach you, and why? Whose perspectives were favored in that teaching? Whose were left out?

Moving forward, I want you to consider two things: 1, you have a very valuable perspective here, and 2, like all perspectives, it is incomplete. Keep that in mind as you seek to listen to other perspectives this semester. You have such a unique opportunity, given your experiences, to make some amazing discoveries about yourself and your city this semester. (Melissa, Personal communication via email dialogue, September 18, 2012)

Evident in my email to Claire is my privileging of Whiteness-as-space; I assumed that my placeling White experience represented hers, that the ways in which I had come to understand power and privilege (within a segregated suburban upbringing) accounted for

233

the norm. Claire's White placeling identity contradicted my understanding of Whiteness-at-Stanton. In some ways, it was good for me to push Claire—especially with regards to her blaming of the individual for their own poverty—in other ways, however, my pushing (which I even name as such in my email to her) was a reflection of my own discomfort. Claire was asking me to migrate, to re-negotiate the boundaries of a White, female, Stanton placeling and to understand those boundaries as multiplicitously constructed. This made me very uncomfortable, partly because even as I worked hard to create an authentic, dialogical space with my students, I was also guarding a space in which my epistemology and ontology was as a master narrative of Whiteness at Stanton College. I was still clinging to the hierarchy of professor-student. In so doing, I was using my experience as a meeting place for dialogue, rather than meeting my students within their places and placeling identities; as Freire would describe it, I was not fully crossing the road to their reality (Freire, 1985, p. 189). As my exchange with Claire uncovered, I was not comfortable at this early stage in the semester with the de-/reterritorialization of my own Whiteness, and with Whiteness as places.

When I re-read my comment to Claire that she has a "very non-city way of looking at things," I understand what I was trying to say—that she lacked a critical sociological-structural perspective—but I also know the unspoken intention behind the words. I was making a cutting attempt to re-position Claire as learner (I emphasize *her* learning, not my own, at the conclusion of the email) and to re-establish me as the teacher. This is particularly troubling as I was trying to reify my expertise while perpetuating a flattening of White placeling identity. I was problematizing Claire and her

234

experiences; further, I left un-analyzed the discourse of "cookie cutter" and "whitewashed" communities to describe White geographies, missing an important opportunity to think with Claire about the terms and what their use said about those of us who were using it. I did not question the discourse of sameness and of Whiteness as space, and made evident the ways in which I was still not yet conscious of, or comfortable with, Whiteness as unique places. In so doing, I missed critical opportunities to open these places in Claire's narrative as sites for inquiry and learning about race, segregation, and White flight.

The irony of this is not lost on me—I was concerned about Claire's generalizing of her experience to describe all urban experiences, even as I was doing the very same thing with my Stanton experience by assuming that the White women in the class, particularly, had life experiences very similar to my own. In so doing, I reproduced Whiteness as an invisible, dominant space within my class, reifying the oppressive power of Whiteness for erasure and supposed commonality. In my early interactions with Claire, White space diminished difference to the point of caricature and left specific and localized structural intersections of power un-critiqued. In other words, I understood race as a spatial identity, a master mediator that superseded all other social markers and identities. I did not account for the mediating influences of place and the particular intersections of power therein; I assumed that the other White students in the class and I, their White professor, were similar sorts of placelings.

As I pushed against Claire's claim to a White, urban placeling identity (while also pushing her to acknowledge my status as a professor with claims and rights to own and

235

possess superior epistemology and ontology), Claire pulled me in another direction.

While I wanted to discuss her home city and the meanings she had made of her urban

upbringing and her experiences of Whiteness therein, she insisted we center our

conversation on a new site of inquiry for her—Stanton College. She pulled me into

coming to terms with who she really was as a White placeling and her unique and

particular struggles as a White urbanite in a White, middle class college of privilege.

Like Carly, Claire, too, directed her learning to a particular place and its meaning for her

as a White placeling. At first, though, I did not understand Claire's insistence on talking

about Stanton as worthwhile to the goals of our class; only much later did I come to

understand that Claire, like Carly, was teaching me about the value of interruptive places

to our learning as White people. For Carly, that interruptive place had been Richmond;

for Claire, that place was Stanton College. As I pushed Claire to re-consider her city

upbringing, she pulled me to think with her about Stanton and our pushing and pulling

opened an in-between space that eventually revealed the inherent White racism of the

Western professor-student academic hierarchy and opened up a dialogic space in which

we could meet as learners. This pattern of pushing and pulling further each of our unique

placeling moves of de-/reterritorialization, especially as Claire pulled me into an entirely

different definition of what kind of de-/reterritorialization was most salient for her.

While I had assumed that White teacher candidates were always most distant from

non-White, urban identities and experiences, Claire pulled me into understanding that

what had moved closer for her was a community that was White, middle class, mostly

female, and Christian—that such a culture existed was completely new to her. Her

placeling de-/reterritorialization was how to make "home" of such a White place, as negotiating the boundaries of a nearly all-White community was outside of the geographical boundaries of her placeling identity. Claire's experience of the re-locating of fields of power mirrored that of all of my White teacher candidates—all felt that they were losing their place within their own schemas of reality and experienced the pain of the loss of localized identities. For Claire, the loss of her diverse home, and the foreign-ness of a mostly White one, was difficult; she became a "migrant […] of identity" (Escobar, 2001, p. 146) as she struggled for acceptance and a sense of belonging at Stanton College. This was, as she acknowledged, further complicated by her Whiteness; because Claire looked like the "typical" White Stanton student, her professors (including me) assumed particular identities for her that flattened her lived experiences, her geographies, and made her feel out of place and very alone (Claire, Personal communication via email, September 13, 2012). For Claire, deterritorialization occurred when she encountered a community of people she had not anticipated as ever having existed and experienced the pain of separation from a sense of belonging and home. Her process within our class became the reterritorialization of her Whiteness within new place.

It took a while, and a lot of pushing and pulling between us, for me to understand that Claire's White remapping was not the sort of White reterritorialization I had in mind for my students; learning to work with my students within the de-/reterritorialization dynamics of their own White placeling identities—rather than imposing my own—was an ongoing awakening for me, and furthered my own dynamic of White de-

237

/reterritorialization as I began to (re)learn Whiteness as multiple places.  In mid-October, Claire reached a new level of honesty with me about her discomfort in my class and at Stanton; in response, I asked whether she would allow me to commit to her process of making Stanton home in the limited ways I could as an adjunct professor and in the two months of class we had remaining.  Thereafter, Claire and I met outside of class to talk specifically about her upbringing and the conflicts she was experiencing between the places of her history and Stanton College; she described for me the foreignness of Stanton College's dominant White, Christian, middle class culture in detail.  She asked me many questions about Whiteness, about Christianity, about Stanton culture, and about particular expressions and epistemologies that were assumed at Stanton.  And, Claire told me that she was not certain that she could ever fit in at Stanton, and wondered whether she should remain at the school.  I worked with Claire for the remainder of the semester—on email, on Facebook, and in person—to translate Stanton College culture for her, to affirm her uniqueness, to help her envision the contributions a placeling like her could make to Stanton, and to guide her towards organizations and people on campus with which she might find resonance.  At the end of the course, when Claire explained to the class what she had learned, she described this: "I learned from you all what colorblindness is, and how it comes to happen to people who grow up differently than I did…Colorblindness has never been part of my experience, but I'm glad I understand it now, because I will understand other White people so much better now, and, um, not assume that all White people think like I think, or do what I do" (Final presentation, December 13, 2012).

238

For Claire, the dynamic of de-/reterritorialization was not what I would have expected for a White teacher candidate; within the class, Claire did not learn to identify as White for the first time. Her learning was how to find a home among White people who were different than her. Claire, too, had to re-negotiate the boundaries of what it can mean to be White, to see Whiteness from and within places that were outside her experience, and to navigate border-crossings. In the spring, when Claire posted on Facebook a beautiful photo of herself laughing unabashedly at a dormitory floor meeting, I sent her an email to see how she was doing at Stanton. And I was thrilled to hear her describe Stanton as her new home, and to express excitement and confidence with her decision to return for another academic year. She had made her peace with being a unique White placeling; she described for me the diverse experiences she was finding at Stanton after all and the ways in which she was helping other White students there to seek our diversity, too. Claire, like Carly, taught me to use place as the site for inquiry; as Claire pulled me into using Stanton as the place of her de-/reterritorialization (rather than her home city, as I anticipated), Claire's learning of antiracism became grounded in her experience rather than a multicultural abstraction.

Claire's unique de-/reterritorialization—the loss and remapping of a White urban identity while at Stanton College—and the ways in which we entered together into a pushing/pulling dynamic of negotiation, underscored for me the ways in which these de-/reterritorialization dynamics are so unique and particular to the placelings we teach. And like other students who exhibited this pushing and pulling pattern, Claire taught me that these places are embodied within their placeling identities and migrations; learning

239

about them, listening to the students' narratives about the places they chose to discuss, and following the students' leads to inquire about the places most important or troubling for them, proved most useful in furthering placeling de-/reterritorialization. This is particularly important because, given the pervasiveness of White privilege in a multicultural education class, White students are usually not often thrust into de-/reterritorialization against their will (as students of color are). De-/reterritorialization is a choice for White learners in a way it has never been in our racist society for learners of color. Thus, because racial de-/reterritorialization is a choice for White learners, there remains a delicate tension between pushing students' toward the goals of antiracist learning, being, and action, and maintaining a trusting and open relationship with students such that racial de-/reterritorialization can be furthered. The pushing and pulling dynamic I experienced with Claire was an expression of that tension; ultimately, as placeling pedagogues, we choose to do both—to push, and to allow our students to pull us—in the hopes that within this tension we will discover with each unique placeling the appropriate place of inquiry for their antiracist learning and action, and engage them there.

**Inviting within the Borders of Whiteness: Emily and De-/Reterritorialization**

Within the class, there were some White placelings with significant intercultural experiences; some of these teacher candidates were already invested in furthering their growth as antiracists, others had been left confused by their experiences and entered the class with an openly curious positionality. These students were highly invitational—to

me, to others in the class, to the experiences of the course—and pursued de-/reterritorialization through ongoing and open solicitation of new learning. Given that de-/reterritorialization remains a choice of privilege for White learners in United States' multicultural teacher education classrooms, encountering those who invited me into their ongoing migrations was a startling finding of this study, and one that is not represented in the literature.

The language of "invitation" itself smacks of White privilege. People of color are not so cordially invited to racial identity development, given their marginalized positionality within a White society that still makes Whiteness normative and most desirable and thrusts those not privileged into ongoing processes of identity development and code switching. Still, it is also true that work with White teacher candidates must deal with the privilege of choice White students often exert (even as we begin to make the privilege of choice known to them) and learn to work within those choices—by invitation, and even insistent ones. Recent literature supports this view, as it finds that White teacher candidates disengage in multicultural education class when they perceive that their professors hold deficit-laden, stereotypical perceptions of them and are impersonal in their teaching (Laughter, 2011). This is certainly a conundrum for a teacher educator like me, who wants to transform the system of White privilege, but finds myself working always from within it. Invitation, then, is a double-edged sword; it uses the privilege of Whiteness to prompt White learners to antiracism. In my study, I was surprised to find a number of students who employed invitation with me, and who were openly responsive to my invitations to de-/reterritorialization as well.

Emily, a soft-spoken Stanton sophomore, was a self-described introvert in what she described as a college of extroverts, a secondary education and biology major[25]. I had met Emily in the spring of 2012 when I had attended a gathering of Stanton-Clark student leaders to recruit students to enroll for my class. This three-hour meeting had been marked by meaningful dialogue; the students told me about their various work with non-profits in Clark, deliberated with each other and with me about the tensions of community engagement within each of their contexts, discussed with me a reading on race and privilege, and listened to me share some of my own personal and professional experiences as a former Clark teacher and long-time resident. Thus, Emily and I already had some rapport when the class began.

Emily told me on email that she was interested in the class because she hoped to eventually teach—as a student teacher and as a professional teacher—in the city of Rogers, which bordered her hometown. Because I had student taught during my senior year at Stanton College in Clark and then worked professionally in Clark following my student teaching, Emily felt we shared some important commonalities—we both had desired in our Stanton careers to teach in urban schools. Thus, though Emily was an introvert and was somewhat quiet in the first few meetings of our class, her emails to me privately were lengthy and marked by high degrees of trust, authenticity, and especially, invitational discourse and intent. During our second week, Emily began to invite me into some ongoing tensions she was experiencing as a White placeling—and she did so before

---

[25] You may remember Emily from earlier in this dissertation as the student who recommended that I re-arrange the tables within our classroom to better facilitate discussion.

race became a central concern of our class seminars. Emily described her Whiteness in relationship to the diversity of her hometown and to her summer job with a Rogers non-profit; like Carly and Claire, Emily, too, engaged in racial learning vis-à-vis particular places of her history. In doing so, she invited me to understand her as a White placeling within these contexts:

…The other main aspect of my internship with [Rogers Community Inc.] was working with the youth program called ["City Growth"] which served youth ages 10-13 in [Rogers]. My first few days there were a very interesting experience as I was the only white person in the program…We were talking in [our Stanton] class about what it might feel like for the minorities moving into multiple income housing and though my experience was not quite the same, I feel that I can relate and say that it certainly feels uncomfortable. It took a long time for the students and staff to warm up to me and for me to feel comfortable around them as well…Supposing that someone is poor because they are Hispanic is just as bad as assuming someone is rich because they are white. Many of the students I mentored over the summer revealed the stereotypes that their families have concerning white people with some very hurtful comments directed at me. This certainly gave me a new perspective and has cautioned me about some of the things that creep into my mind every now and then.

I grew up in a diverse school community and many of my friends were of a different race however, that experience was not strong enough to completely wipe out many of the racist comments I have heard from my mother and my

grandparents. My mother grew up in the south and her parents have very strong

opinions that have since been ingrained in her and passed on to me. By the time I

was old enough to realize that what she was saying was wrong, many of the ideas

had already entered that undeletable part of my mind. In many ways I think that

my guilt for things I have thought or said in the past is driving me to pursue a

career in urban education. (Emily, Personal communication via email, September

7, 2012)

Emily's invitational authenticity within the second week of the semester was unusual

within the class; Emily was the first to identify blatant racism within her upbringing, to

be truthful about its impacts, and to begin to explore other, subtler forms of racism within

her hometown and work. She described feeling "uncomfortable" as the only White

person at Rogers Community Inc., and though she attributed these tensions to individual

stereotypes (rather than to social or structural forces), and perpetuated a White

victimization as a result, her conclusions provided me with important understandings of

Emily's White placeling identity and her de-/reterritorialization process. Emily

demonstrated the ongoing nature of de-/reterritorialization; its dynamics were already felt

by her and by some of the other teacher candidates before they came to my class, their

negotiations and migrations already underway. This was a contrast to much of the

literature on teacher education, which assumes that White teacher candidates need their

teacher educators to invite (or push or pull) them to an antiracist White identity, as if de-

/reterritorialization could not be a dynamic White teacher candidates would encounter

apart from their professors' difficult (as one researcher said, "daunting") work with them (Castro, 2010, p. 198).

But Emily and other students in my class invited *me* into their already-underway de-/reterritorialization. Often, though not always, these invitations were in the private space of the email dialogue. The tensions of this privacy for White learning—a safe space on email within the safe space of Stanton College—will be discussed more fully in Chapter 7, because it is clear that in offering this kind of privacy to all my students, I also offered a privilege to my White students to keep racial talk quiet, to enter into raced de-/reterritorialization intermittently, and to "try on" new learning in private performances. On the other hand—and this is the tension of working with White students—these students were hungry for someone with whom to dialogue, express guilt, try out racial discourse, explore theory, confess pain, and negotiate White identity. The White teacher candidates told me again and again how few people they had with whom to have such conversations. In fact, this is one of White's privilege's dangerous effects on White people themselves—the lack of a racial community with whom to forge a healthy, antiracist racial identity. While the email dialogues were problematic, then, they also provided a forum for racial identity exploration most had never experienced.

Eventually, all of my students invited me to dialogue with them about Whiteness, though each did so in ways and in degrees particular to their placeling identities and to their distinct patterns of de-/reterritorialization. As I responded to students' invitations, I instinctively began to mirror their invitational discourses and positionalities; they also mirrored my own. In fact, students like Emily prompted me to use more invitational

245

language and behavior with other teacher candidates in the class, particularly those engaged in guarding patterns of de-/reterritorialization.

Emily's emails with me were incredibly honest, asking always for my opinion, answering carefully questions I posed to her, and asking critical questions of her own. Within the invitational in-between of our relationship, Emily's de-/reterritorialization flourished as she re-negotiated many of the borders of her White placeling identity. She began to question the tracking systems of her high school, which separated her from most students of color within the guise of ability placements, eventually coming to terms with the way in which her claims to a diverse upbringing were actually untrue (Personal correspondences via email, August 31, 2012 and November 25, 2012). She revealed to me a brainstorm she had about designing a weeklong volunteer trip of Stanton students to do community service in Rogers, and dialogued with me about its racial implications and the intersections of her religion with White hegemony (Personal correspondences via email, October 12 and 14, 2012). Though our work together was open and invitational, it was not without pain. Emily expressed this to me in an email in late September, in which her de-/reterritorialization among the particular borders of our class—particularly, a class reading I had assigned—caused her to re-think her Rogers experience in a way that she found troubling:

This week [in which we read Howard's *We Can't Teach What We Don't Know*[26]] was one tough reading indeed. I have never really thought about race from the

---

[26] Howard, G. (2006). *We can't teach what we don't know: White teachers, multiracial schools, 2nd edition.* New York: Teachers College Press.

view of white privilege. I had a panic moment in class when something that

someone said triggered a memory from my work in Rogers over the summer. I

assumed that most of my struggle in getting close to the students and staff at the

camp I worked at was due to the fact that I was a stranger to them and they had to

get to know me. I was not at all conscious of the way my skin color may have

made them feel uncomfortable. The adult staff members were reluctant to ever

ask me to do anything for them, and when they finally did, I received an excess

amount of gratitude. I thought at the time, and this might still be true, that because

they had not hired me themselves, they were unsure of my role and didn't want to

abuse my help. Our reading…and the class discussion made me think that perhaps

my whiteness was a factor in their reluctance to assign me tasks. This may not be

the case at all and I may be overthinking things, but if my being white played

even the slightest role in that, I'm completely devastated. (Emily, personal

communication via email dialogue, September 28, 2012)

Emily's crisis[27] was not an esoteric one; it was located within a particular place—for her,

the collision of places and placelings caused a reconceptualization of her Rogers'

experiences.  Even in writing of her "panic" and "devastat[ion]," she invited me to

comment on whether her "being white played even the smallest role."  This was a

---

[27] Here I am borrowing Kumashiro's (2000) term; he uses "crisis" to describe the ways in which students'
antiracist learning necessarily becomes painful in order to overcome their resistances.  In my class, crisis
occurred when students experienced the encountering of particular geographic borders as dissonant; for
example, when Emily's construction of her Whiteness-within-Rogers is interrogated by her reading of
Howard's text, she entertains the idea that her original construction of White-in-Rogers, or White-as-
Rogers, is not entirely complete.  Because she has a particular site for this dissonance—Whiteness as
Rogers and what this signifies, in all its complexities—this crisis brings Whiteness from an esoteric spatial
concept into particular places, and induces the kind of crisis Kumashiro describes in his work.

courageous act of invitation; in fact, Emily taught me again and again that remaining invitational as racialized placelings is perhaps one of the most tenacious, hopeful, and difficult positionalities we might assume. What is notable about Emily—and my other White students who employed invitational de-/reterritorialization negotiations—is the trust, authenticity, and feedback she sought even while in pain and even given the possibility that my response will further her discomfort. Helping Emily to work through her pain, while at the same time encouraging her to understand that even her pain was that of privilege and not comparable to the ongoing and even literal migrations of other people of color—indeed, some of the people with whom she had worked in Rogers—was relational and difficult work. As with Carly and Claire, Emily and I used particular places and her histories there to begin to make inquiries about the meanings of those places, their racialized dynamics, and her role within them as a White learner. Within de-/reterritorialization I continued to find that my role was one of listening, looking at the places to which my students would point, asking probing questions, and maintaining interpersonal trust via humility, openness, authenticity, and care.

Emily told me that our shared email dialogue was one of the most formative of her educational career; she described for me how the back and forths—our mutual invitational negotiations in class seminars and on email—had helped her to navigate the complexities of her Whiteness and taught her to assume the incompleteness of her own experience as racialized and placed (Emily, Personal correspondence via email, November 25, 2012). The trust Emily and I shared was profoundly transformative for me. Emily trusted me, and when I considered the degree of my incompleteness, the

messiness of my own de-/reterritorialization, the terrains of my White placeling identity I had yet to navigate and to transform into praxis, I found her trust to be courageous, humbling, and instructive. Thus, I learned to trust my students as incomplete and in-process, just as they trusted incomplete-and-in-process-me. This is no easy task given the enormity of antiracist work; on the other hand, when I considered what *not* trusting my students would do—to them, to me, and to my claims at a liberatory education—I chose, eventually and messily (as my work with all of my students certainly shows), to learn to trust. This open and dialogic work with Emily—as with Claire, and all the students who invited me into their White identity constructions—led me into the very positionality of co-learner I had been seeking within my original design of the course. If I had not encountered White de-/reterritorialization as invitational, I am not sure I would have maintained my original intent to be dialogic and co-operative, as I was often frustrated by the complexities of de-/reterritorialization for me and for my students. I credit my students' courageous acts of trust and humility with the creation of these invitational in-between spaces—spaces I loved, and sought for my own good, and in which I learned. In those spaces, by their own invitation, we met as unique and cooperative placelings seeking together antiracist ways to be and act as White people.

**De-/Reterritorialization as Praxis: Why It Matters in Teacher Education**

De-/reterritorialization—in its patterns of guarding and stagnating, pushing/pulling, and invitation, as well as in its unique dynamics—is a particular praxis within antiracist teacher education. As a praxis, de-/reterritorialization necessarily

249

includes both the oppressed and the oppressor. Because "Whites are equally, or even more highly, implicated in preserving the racially constructed status quo…Whites belong among those most deeply dedicated to fathoming the intricacies of race" (Haney López, 2000, p. 165). White teacher candidates and White teacher educators like me need to be engaged in a racial praxis that positions us all as unique, diverse, agentic, and situated learners. In resistance to much of the literature on Whiteness in teacher education, such a praxis highlights the complexities of race as they are expressed and experienced within multiple cultural sites. It refuses to flatten White experiences and identities as homogenous and resists even critical tendencies to reproduce Whiteness as a universalized, nebulous space.

And a praxis of de-/reterritorialization positioned my students and me as learners; rather than assuming (as much of the literature does) that all White teacher candidates are resistant to critical multicultural learning, de-/reterritorialization situated us within specific histo-geographical epistemologies and ontologies unique to our placeling identities. Within my class, places came to be the sites of inquiry; as I worked with my students on the places they suggested as useful for their learning, I exerted my social capital and my power to require students to choose to migrate. Some students were invitational and open about this inquiry; others refused to budge at times and stagnated. Others guarded. Others pulled me in a surprising direction, to inquire about a place I did not understand as salient for their learning at first. This study reconceptualizes White learners as diverse in the ways in which they approach antiracist learning; as such, they are co-learners with valuable experiences (and knowledges, however tacit) with race that

were useful for furthering de-/reterritorialization. De-/reterritorialization also ferreted out my own ways of Other-ing White teacher candidates—both by assuming their similarities to my experience, and by distancing myself from their guarding behaviors in disgust—and laid bare for me the ways that I, too, continued to move through de-/reterritorialization in fraught and complicated ways.

De-/reterritorialization is also a praxis because it works the tensions of multiple realities and multiple people. Freire (1970) argues that praxis provides an escape from the dangers of over-emphasizing objective reality or over-emphasizing subjectivity. Because the world (the objective reality) and people (subjective reality) are dialectics, praxis becomes a necessary tool for working the tensions and complexities between them. Much of the literature on teacher education over-emphasizes the objective realities of race in United States schools, colleges, and society without paying particular attention to the diversity of lived experiences. By doing so, these researchers are in danger of continuing to reproduce the erased, spatial qualities of Whiteness to oppress and serve as a homogenizing normative. This study recovered instead a dialectic of objective and subjective, of Subject and Object (in Freire's terms), of race and people that was attuned to the particularities and complexities of learners, what they already knew, and how they uniquely came to know and be. Thus, de-/reterritorialization—working as a placeling *with* placelings to reimagine the boundaries of our racial identities—becomes a praxis that holds the tensions of objectivity and subjectivity as Whiteness becomes both space and place.

251

Finally, de-/reterritorialization as a praxis also works the tensions of thought and action. Within critical race theories and pedagogies, action is the primary concern and outcome of learning; antiracist identity counts for nothing without antiracist action. Indeed, the work of de-/reterritorialization can be used as a tool in which White learners pretend they are somehow enlightened antiracists, without requiring much of themselves by way of action. Melamed (2011) rightly accuses higher education institutions of using "discourses of mission, benevolence, and service…[to train] U.S.-based students to play their parts in neo-liberalism's civilizing and disqualifying regimes" (p. 228-9). De-/reterritorialization, with its emphasis on particular and embodied geographical sites and the structural, legal practices that made these sites and identities racist and oppressive, emphasizes re-mapping through individual and collective political action. Thus, de-/reterritorialization necessitates action; the outcome of de-/reterritorialization becomes a re-drawing of geographies, of possessions, so that people's material statuses and capitals are transformed. This was a particularly difficult concept for us within a one-semester multicultural course; on the one hand, we moved toward action by working with Clark High School learners in new and dialogic ways. On the other hand, we left much work—and potential for work, specifically at Stanton College as a nearly all-White, privileged space for learning—untouched. Until learners are involved in action, de-/reterritorialization is not antiracist education but is instead liberal talk that smacks of interest convergence; White learners cannot consider their placeling identities re-mapped until they are involved in altering geographical conditions—the places and possessions of

252

all people.  More about the limitations of this study for antiracist action will be discussed in the next chapter.

Over twenty years ago, bell hooks (1990, as qtd. in Howard, 2006) wrote that, "One change in direction that would be real cool would be the production of a discourse on race that interrogates whiteness.  It would be just so interesting for all those white folks who are giving blacks their take on blackness to let them know what's up with whiteness" (p. 74).  In the last twenty years, there has been considerable progress in that work; White critical educators have identified the hegemony of the invisible White outer space and its lethal, stealth, and pervasive oppressions.  Critical Whites have understood these oppressions as lying outside, and within.  In order to work these tensions, however, White people need to further the dialogue—with White students and with learners of all races—about the complex intersections of race (and other social markers) in embodied placeling maps; these conversations need to be re-located within specific, local contexts and moved towards antiracist action.

In the final chapter, then, I will imagine the implications of placeling de-/reterritorialization for learning, teaching, and research, building on the theories of these chapters to suggest the implications of Whiteness as places for those who are White, for those who work with White students, and for those who want desperately not to lose the majority of the United States' teaching force to the spatial and local forces of racism, oppression, and supremacy.

CHAPTER 7:

DE-/RETERRITORIALIZATION, PLACELING PEDAGOGY, AND BORDER

RESEARCH

"Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to

exist and a new term emerges: teacher-student with students-teachers" (Freire, 1970, p.

80).

"The more we live critically, the more we internalize a radical and critical practice of

education and the more we discover the impossibility of separating teaching and learning.

The very practice of teaching involves learning on the part of those we are teaching, as

well as, learning, or relearning, on the part of those who teach" (Freire, 1985, p. 177).

Though one of my stated intentions for this study and for the class was the re-

positioning of my students and me as co-learners, my discovery—that this would happen

vis-à-vis placeling dynamics of de-/reterritorialization—was a surprise for me. Working

the tensions of Whiteness as space and Whiteness as places was a new insight, and re-

positioned me within the classroom and throughout the unfolding of this study as a

teacher-learner; it also re-positioned my students as learners-teachers. This is because the

hyphens and dynamics of our work—rather than my objectives, intentions, or goals for us—came to constitute the spaces of our dialogue and revealed our racial identities as more complex than I had at first imagined.

I came to understand that cultural competence was better understood as de-/reterritorialization, an embodied movement of un- and re-mapping our racial (and cultural) identities. Borrowing from geographical discourse, I learned that my students were placelings, and applied geographical theory to racial identity development in ways that I have not encountered in the literature on antiracist education. I came to see geography as embodied within each learner in the classroom—including me—and I created a theory to explain what occurs when those embodied geographies encounter one another. De-/reterritorialization provided that complex, heterogeneous, hyphenated description in a way that cultural competence (and its implied incompetence) never can as a dichotomous expression of possession and dispossession.

Interrogating cultural competence—as a discourse, as a generalizing of culture, as a problematizing narrative, and as a harmful duality for working with White teacher candidates—has caused me to think about three particular implications for my work. The first implication has been discussed at great length throughout these previous chapters— the implications for reconceiving of the learning of White teacher candidates (and White educators) as de-/reterritorialization. I will return now to a summary of those findings first as I consider the implications for learning and examine the answers to my original research question. But there are two other implications for this work—implications for teaching and implications for education research. These I now understand as a placeling

pedagogy and border inquiry, respectively, and I will return at the conclusion of this chapter to a re-imaging of teaching as placeling pedagogy and teacher research as border inquiry.

**Re-imaging Cultural Competence as De-/reterritorialization: Research Question, Limitations, and Validity**

My focus from the start of the research was on learning—the students' and my own. As such, this study was particularly situated within our experiences, and offered both particular potentials and limitations. Within this section, I will explore those, returning to the original research question and offering some final thoughts on the data.

**Research question.** This study was guided by a singular research question: ***How do White teacher candidates and a teacher educator learn in a co-constructed, multicultural teacher education course?*** The data revealed multiple answers to this question, which I will outline and discuss below.

***Learning as an in-between dynamic.*** Though I began this study with a view of learning as co-constructed, the data furthered my thinking of learning as an in-between and provided me with multiple ways of understanding how this in-between might be experienced. Our learning did not just occur socially, though at the start of this study I understood constructed learning to highlight the ways in which epistemologies were constructed between learners. My data showed me this was true; however, it also revealed the import of geography and history to these constructions. As my students pushed and pulled me into understanding them as placelings, I came to understand that

256

they embodied particular histories and geographies that embodied how they learned, and that I, too, embodied particular histories and geographies.  I learned to think critically and specifically about the interplay of our border-encounters, and to see the unique ways each of us learned and experienced one another (and our class content).  Also, I came to understand that learning occurred not just between placelings—between learners—but also between placelings and places.  Thus, places like Stanton College and Clark High School were not just sites *for* learning, but places into which we came into learning relationship and constructed new in-betweens of epistemologies and ontologies.  I now think that attending to these multiple dynamics—the diversity of the in-betweens of people and places within teacher education—affords teacher educators like me new ways of learning for ourselves, and attending to the specific and diverse learning our students experience.

*Learning as a dialogic praxis.*  Because learning occurs in-between placelings and places, it follows that I, too, was included in this learning as a learner—as my research question implied.  There is a lot of talk in education about learning as a teacher, but this study became the practice through which teacher-learning became more than cliché; in fact, my learning was legitimately surprising and deeply transformational.  The learning continued through dialogues that extended outside the fall 2012 semester—after the class, I continued to dialogue with a handful of students from my class on email, on Facebook (even with a student who traveled abroad to South America the semester following our class), on Skype, in person (three of my fall students visited me at home on more than one occasion because they wanted so much to maintain a relationship with

257

me), and through the co-researching work of the spring semester.  In this way, some of the dialogues we began about race and Whiteness moved from the time and space limits of our classroom and into our lives, becoming praxis in the most authentic sense of the word.

My data revealed that the two most impactful dialogic practices of our semester—and the ones most useful in developing such intimate and trusting relationships between my students and me, and furthering all of our learning—were our email dialogues and our experiences planning for, working with, and reflecting about our Clark students.  The email dialogues were a new and transformative experience for all of us—I had never used email in a class in this way before.  Many students told me that they originally found the email dialogue assignment to be weird or strange; they had never been asked by a professor to send personal emails in lieu of class papers or exams, and some even commented that they found the casual forum of these writings to be awkward at first.  But there was a private and highly personal aspect of the email dialogues—an attention to the unique in-betweens—that made these emails especially impactful.  Because race and Whiteness remain such silenced conversations within our society, and had been largely unaddressed within my students' education courses at Stanton College, these email dialogues allowed them private space to express discomfort, fears, and awkwardness with racial discourses, epistemologies, and ontologies.  This proved particularly important as a way of furthering our in-class dialogues; as students became more and more honest with me (and I with them) on email, our class seminars became more participatory (with all, instead of some, students participating) and more authentically honest, questioning, and

258

conflicted.  Instead of forums for happy talk on race, students (especially as I specifically challenged them through the email dialogues to do so) came to share what they were really thinking and what meanings they had made of their experiences; they also learned with me how to encourage, rather than avoid, healthy conflict.

Still, the email dialogues also raised problematic tensions in a classroom of White teacher candidates and a White teacher educator.  As I have described in Chapter Five, Stanton College is a particularly safe, nearly all-White college within a nearly all-White town.  From this perspective, providing a safe space for learning within an already safe college propagates the privilege of Whiteness, wherein learners meet in safe (private, quiet, intermittent, asynchronous, White) spaces and places and learn in environments that cater to their sense of racial safety and comfort.  This was a particular tension of the entire study—on the one hand, I worked hard to be a personal and caring professor to my students; on the other hand, my goal was to make visible their ugly assumptions and tacit knowledges and the oppressive outcomes of their privilege.  In the end, I hoped the spectrum of choices—performing Whiteness in a safe and private space on email, and doing so as social justice action at Clark High School—would hold these dynamics in tension and thereby make White privilege even more evident.  Given that our class met just one semester, this insight was one that only two or three students were able to fully comprehend.

The email dialogues, though, did serve to further the relational dynamics of the class for both comfort and critique; this became important as we worked together to plan and reflect on our multiple encounters with Clark students.  Because the students and I

had private spaces in which to share and try out our reflections, our dialogues within the class about our Clark experiences also grew longer, more probing, and more conflicted. The dialectic of praxis—moving between action with our Clark friends and then reflecting in multiple ways, privately and collectively—proved transformative for us. And because guarding can be such a widely-experienced dynamic of White racial identity development, including a community engagement experience and surrounding that experience with multiple forums for dialogue and critical reflection proved especially important. I had not seen in the literature anything written about supporting students to move between private and collective reflection, and it was not a finding I was anticipating. But moving within the dialectic of praxis—self and other, inner and outer forums for critical reflection—makes sense when we think about the ways in which praxis gives us a dialectic for moving from self to other to world.

   ***Learning as racially and geographically embodied.*** The main finding of my data was the geographical embodiment of White learning. Because the focus of our class was on urban schools as particular kinds of places, our course raised questions about how we come to know a place, how different people come to know the same place, how different places that we consider similar are similar and different, how we inscribe places with meaning, how cultures are made and changed by places, and so on. All of this work— which began even in our first class, as we talked about our stereotypes of urban schools— led me to begin to categorize and code my students' data for place and space epistemologies, discourses, and ontologies. I began to notice how often place was raised in our conversations with one another, particularly when we talked about Whiteness. As

I read geographical theories to try to understand what my data was showing me, I came across the notions of placeling, deterritorialization, and reterritorialization and began to make connections between the movements and in-between learning spaces of my study and the work geographical thinkers and researchers have done about space and place. And I came to connect these theories to White learning.

These findings, as I demonstrated in Chapters Five and Six, are especially significant because they resist the flattening of Whiteness within the research literature on White teacher candidates and provide multicultural teacher educators with a new site for antiracist learning—place as inquiry. As I outlined at the start of this work, White learning within critical multicultural education can better be understood through the complexities and hyphens of placeling de-/reterritorialization dynamics. These understandings emphasize that learning can happen in multiple ways—incrementally, via a process or continuum, within conflict, in private, within community engagement—and that always, learning occurs as the borders of racialized identity are investigated, interrogated, and re-mapped. White re-negotiations, even when they take the form of guarding, are attempts at learning that need to be supported through multiple dialogical experiences. And even when I was not aware of the value of place as a site for inquiry and antiracist learning, many of my students brought place into our critical conversations; for this reason, I have come to believe that tracing topographies of privilege, power, and oppression via places of placelings' experiences makes their embodiments of these topographies salient for them. In addition, place as inquiry attunes the placeling to

racism both inside the learner and outside the learner via the politics, structures, laws, institutions, and histories of the places that shaped him/her.

Because learning is both racially and geographically embodied, however, White learning continues to be complex and difficult. My study found that many of my students employed patterns of guarding or stagnating, and that I did, too. This data suggests that for White educators, antiracist learning is an ongoing and prolonged process, even for professional multicultural educators. This is attributable to the nature of White privilege, which manipulates the dynamic of time within the place | space dialectic such that White learners can choose to engage—or not—with de-/reterritorialization intermittently. My study suggests that White teacher candidates need teacher educators willing to engage in the tensions of both invitational and interruptive pedagogies to move them forward in their critical multicultural learning. This continues to be a complex and difficult endeavor for professors of education, but my work uncovered the usefulness of place as a site for dialogic inquiry and learning as a new means for furthering de-/reterritorialization. Particular places—rather than generalized caricatures of White experience and identity—are needed within multicultural teacher education to work with and build on students' knowledges (tacit and conscious), to value each learner in the classroom, and to lay bare the ugly topographies of racism in our society.

Finally, though my research did not concern racial learning among students or professors of color, I believe that the theory of placeling de-/reterritorialization—because it allows for uniqueness, for race as space and place, and for multiple experiences and embodiments of race—is salient for learners of all races and ethnicities. If race is

262

geographically constructed, it follows that placelings of all races embody and are marked by particular experiences of race within cultural sites; many researchers have discussed the ways in which structural oppressions become embodied (see Smith, 1999, and Weis & Fine, 2012). Multicultural teacher education classrooms thus become sites for "radical listening" (Tobin, 2009) in which multi-raced placeling stories are heard, critiqued, and bring learners to transformative action. There are some examples of the use of racial narrative in the literature; for example, Milner's (2007) teacher educator self-study, in which he read autobiographical narratives of his experiences as a Black male within education, furthered his White students' thinking about race. Though Milner is not concerned with geographical narratives, his work furthers my own thinking about how placeling narratives might be particularly powerful as stories and as critical sites for analysis and reflection in which placeling de-/reterritorialization becomes a new, unfolding, ongoing narrative. In addition, the use of placeling narratives highlights the position of privilege that White learners continue to occupy; while people of color do not have the privilege of disengaging or opting out of the de-/reterritorialization of their racial identities, White people do. As White learners hear the stories of placelings who are forced to migrate, to re-construct borders, to code switch, in ways they are not, the place of privilege, and the way in which it makes antiracist learning a dangerous choice for Whites (dangerous because White learners have, always, the choice of disengagement), are made visible.

**Limitations.** While the ethnographic and co-constructed nature of this study accounts as truthfully as it can the multiple experiences and perspectives of our class in

263

urban education in the fall of 2012, this study was necessarily limited in a number of ways.  First, the study was confined to the learning experiences of my students and me at one particular college within one semester in one class.  These limitations meant that the study was unable to account for the effects of my students' learning outside of our semester together; also, the study is not scientifically generalizable, but meant to tell a rich story of teaching and learning.

In addition, the study was concerned only with the learning of White teacher candidates within the course.  I chose to focus only on Whiteness because race is the primary concern of the literature on cultural competence.  This was not meant to ignore or uncomplicate the intersections of other social constructs on our placeling identities— which are gendered and classed, for example, even as they are raced.  Choosing to focus on White teacher candidates was in keeping with calls in the literature for further work that represented the complexities of these students' racial experiences in teacher education (Laughter, 2011; Lowenstein, 2009).  However, this also meant that some of my students had to be excluded from my data.  Though I asked all seventeen of my students to consent, and all of them did so, three of the students had to be excluded from the data—all because they were not pursuing careers in teaching and were not teacher candidates.  One student that I included was not a traditional teacher candidate, but was included in the data because her self-designed major incorporated many courses within Stanton College's education department and because she aims to teach post-graduation. Limiting the data was necessary for mining the richness of the learning of the White

students in my classroom; however, future research into learning within teacher education could include data from the other learners in the class.

Another perceived limitation of the study may be that I was both the teacher and the researcher. While some may account for this as a conflict or a limitation of my research, I think the richness of the data was enhanced by including myself within the research, as I have fully explained in Chapter Three. In fact, because the construction of the class was dialogic and cooperative, the study demanded that I include my thinking and learning and use my own development as a site for critical reflection. In fact, I think this is one of the limitations of many of the other studies about White teacher candidates in the literature; in discussing "them," these studies miss the complexities and intersections of all racial learning within the classroom by refusing to address the self as a participant in the learning and the research.

The final limitation of this study is the most important one—the tension between personal identity and collective action that I experienced throughout this work, and did not address as much as I would like to do in future teachings of the course. Critical race scholars correctly insist that critically conscious work is not just personal—placelings should not just become more conscious, or enlightened, or less racist. Instead, the White placelings within my study should move within a critical race framework to some sort of collective action that positions them in solidarity with communities of color. The final analysis of a successful antiracist endeavor is not in the change of mindsets, but in the change of society, the re-allocation of resources, property, and capital. On the one hand, our short tenure working co-constructively with Clark High School was an attempt at

this—an attempt to make the private, public and to move from being to doing and from personal to collective. Still, given the limitations of a one-semester course, the goals for collective action were not fully realized. For example, Christine reported to me in the months following her ESL students' visit to Clark the ways in which her students came to struggle with the visit—it had afforded them a perspective into a college of privilege, while also convincing them that such privilege would not be attainable within their generation (but might be attainable for their children). Christine and I continue to dialogue about this dynamic and to re-imagine future ways of working with Clark students; however, had I not been limited by the one semester of a multicultural education class, my students could have learned to listen extensively and well to the Clark students' experiences of Stanton College in a following semester and to imagine with the Clark students a particular way in which they could work together to interrogate and resist these topographies of privilege at Stanton College and in the college and university system of the United States.

Given this lack of collective action, I continue, too, to reconsider the kinds of engagement experiences I can co-construct with Stanton teacher candidates in the future. Rather than "working with," I have thought extensively since the conclusion of this study about the role of "listening with" and bearing responsibility—as hearers—for what we come to know from the communities of color to whom we listen. In whatever ways I next re-imagine it, collective action remains a weakness of this study and one I want to address in future iterations of the course.

**Re-imagining Multicultural Education as Placeling Pedagogy: A Retrospect of Some Regret and a Vision for My Future Teaching**

In fact, re-imaging my pedagogy given this study's uncovering of placeling de-/reterritorialization and the impact of place as a site of inquiry, has become an ongoing area of reflection for me. When I began teaching the urban education course at Stanton College in the fall of 2012, I had some ideas about space and place but did not anticipate that these ideas would emerge as central findings within my study. In my own life and teaching, I knew that place was important and had made some intentional choices in my life to intersect place, teaching, and learning; when I taught in the Clark Public Schools, for example, I chose to live in Clark, to involve myself in neighborhood coalitions and community revitalization efforts, to engage with city politics and voting campaigns, to shop and attend church within the city, and to raise my children there. As a resident, I met my students in the local pharmacy, in line at the grocery store, at the gas pump, and in one memorable case, as a patient of one of my former students (who had become a nurse) in our city's emergency room. When I began teaching high school refugees in Clark, I visited the homes of my students often, attended community events, and became a frequent teacher within the refugee after-school program and adult education classes. My husband and I co-founded a non-profit within Clark, working with Clark High School students at particular non-profit and educational sites throughout the city via community partnerships and service learning. We traveled with hundreds of our Clark students on service learning trips to Mexico, intentionally using our work there as an interruptive site

for self-reflection and critical dialogue about justice back home in Clark. In the high school classroom, I had required my students to attend cultural events as part of their grade for my English course; often, I met them at these events inside and outside of our city and dialogued with them afterwards about the experience. Place had long been important to me as a site of learning, of self-criticality, of interruption, and of potential for new relationships[28]—thus, I began this study with an unspoken belief in the potential of place to change our lives when we would attended to its implications.

I am sure my place-based experiences, and my intentional use of place within my own learning and my students' learning, impacted the design of the course itself. I was not required by the College's education department to include a community engagement experience with Clark High School in the course; because the course was an elective in the college of education, there were no mandatory observation hours that my students needed to complete. I required community engagement of all of us because I felt it was important, and I used my own connections to Clark, rather than a department directive or college connection there, to provide my students with an additional place for our learning. I really did believe, when I began the course, that thinking with my students about concepts like urban education and race would be generalized at best and stereotypical at worst without the direct mediating influences of particular sites—Stanton and Clark, specifically.

---

[28] This strikes me as particularly interesting when I consider my own upbringing; as a child, I moved a total of eight times by the time I was ten years old. I am a placeling without roots; someone who believes in the importance of place precisely because of my migratory experiences.

Now that I have completed the study, I regret that I did not understand so many of the implications of this work, and especially, the ways in which the places of our histories would uniquely figure into our learning throughout the semester.  I did not think about placeling identities as historically and racially embodied.  Though I thought of Stanton College and Clark High School as sites for learning, I did not consider the ways in which our geographies were within us, were unique, and would mediate our experiences in the course with these places and with each other as placelings.  Now that I am moving into this understanding, I would teach the class differently, and would reconceive of the course as a placeling pedagogy and one that specifically engages students' places as sites of inquiry.  Thus, one of the questions I find myself asking at the conclusion of my work is what such a pedagogy would look like.  How would I re-imagine the class design, given what I have learned about placelings and racial de-/reterritorialization?  When I re-teach the class again, I want to be more intentional about thinking of Whiteness as space and places, and to use this discourse with them from the start of the course.  I want them to understand themselves and me as placelings.  I am not yet sure what form this might take in my class, but I am considering a variety of approaches.

One might be the writing of our geographical-racial autobiographies.  Milner (2007) writes about the use of his own racial narratives as a Black professor with his teacher candidates, the majority of whom were White female candidates, and the importance of teacher self-study and disclosure in furthering the thinking of students about race.  For that reason, I think that all of us—the students and I—would benefit from writing geographical-racial autobiographies.  As a writing teacher, I am well aware that

this could take many forms, and would not need to be comprehensive; for example, I might assign small narrative assignments each week, asking students to write specific, descriptive stories about their hometowns, their schools, their neighborhoods, and so on. These autobiographies might also include maps—instead of traditional or narrative writing—to show places of privilege, lines of difference, boundaries of segregation, points of access and inclusion, and areas of perceived safety and danger. The goal of this sort of geo-autobiographical work would be to make Whiteness as places a tangible reality for my students and me, to help us trace our embodied geographies and to think about how the lines of our placeling maps define norms, make us colorblind, or generate powerful racial emotions for them. It would be fruitful work, I think, to do this writing and mapping *with* students and to find ways for us to share our work with one another.

In a related vein, I can imagine a geographical historical and political analysis as a worthy assignment in this class. Within this assignment (maybe as a conclusion to their placeling autobiographies, or as a separate ongoing work entirely), students would research their hometown, their county, their city, their school, or their college, collecting data related to the themes of our course (for example, racial demographics, histories of oppression, social movements for justice and peace, data on coalitions and unionizations, narratives of segregation, and so on). After doing this work, and coming to consciousness about the histories, and especially the racialized histories, within their geographies, students would write a reflection about how these geo-histories are specifically embodied within them. How do their bodies house lines of supremacy,

borders of distance, and movements toward democracy as evidenced in the particular place of their placeling history?

Finally, since my literature review I have continued to think about one case study's approach to the racial learning of White teacher candidates (Causey, Thomas, & Armento, 2000). Within this college classroom, the teacher educator asked his students to begin the class by writing an autobiography that detailed their experiences with, and thinking about, diversity. After this writing, the students, knowing that they were going to observe in nearly all-Black urban schools, were asked to design their own, individual plans for furthering their thinking about diversity. They did so with the professor's guidance; he gave the students suggestions for reading and work, though he tried to help students to maintain a sense of ownership of their own course of study (Causey, Thomas, & Armento, 2000). What I like about this professor's approach is the individualization of student learning; the idea of student-defined self-studies regarding race (and for White placelings, Whiteness) is particularly compelling for me. I am certainly interested in thinking further about how this might work in a future course at Stanton (or outside of it—it occurs to me that offering a one-semester guided study, or a follow-up course on race, education, and the self for students who have completed our original course) would be another way to invite placelings into de-/reterritorialization and to further their movements of racial negotiation as unique individuals.

The challenge, with all of this imagining, is how to choose pedagogical practices that are effective within the limitations of a course; the research on White teacher candidates concur that a multi-semester, pervasive approach to learning about race and

271

diversity is essential. This is still lacking within Stanton's education program, and is sorely needed. And this study has proven to me the necessity of multiple, co-constructed spaces within any placeling pedagogy. The research demonstrates the effectiveness of both critical reflection and field work; though I will make changes to the course in future teachings of it, I know now that private and collective dialogic spaces and co-constructed ways of working with my students within diverse classrooms outside of Stanton College were transformative for all of us.

## Re-imagining Teacher Research as Border Inquiry: Where Research Might Go From Here

The final implication of this study is to re-imagine teacher education research as border inquiry. I have been highly critical of much of the current literature on White teacher candidates within this study; I count myself deserving of this criticism, too, because I continue to uncover oppressive and supremist epistemologies and ontologies within my work. Freire (1970) warned us of the subtle ways in which inquiry, too, can be oppressive: "Any situation in which some individuals prevent others from engaging in the process of inquiry is one of violence. The means used are not important; to alienate human beings from their own decision-making is to change them into objects" (p. 85). In criticizing teacher research, I include myself because I am also a teacher researcher who is learning to include my students in the process of democratic inquiry.

This study suggests that placeling de-/reterritorialization might offer some new ways for reconceiving of teacher research. As teacher researchers come to consider their

272

students as embodying geographical maps with embedded social markers of culture, ethnicity, race, socioeconomics, gender, ability, and sexuality, my work suggests that a true praxis of research would work in-between those borders. Within this study, I used co-ethnography; I found this to be particularly helpful both in the practice and in the theorizing of my work. By including ourselves as teacher educators in our research while also working with teacher candidates, we can account more robustly for the polysemic constructions of reality, of teaching, and of learning in all of our practices. As we work the self-other hyphen within our classrooms, we move closer to the tensions of praxis Freire (1970) described for us when he wrote that "the teacher-student and the students-teachers reflect simultaneously on themselves and the world without dichotomizing this reflection from action, and thus establish an authentic form of thought and action" (p. 83). In this way, border inquiry makes embodied borders—the histories, the policies, the structures, the inequalities—the focus of our inquiry and includes White teacher candidates in the re-negotiation of lines of oppression in ourselves and in our schools and society. The topographies and contour lines of racism are critically examined and collectively re-drawn; border inquiry makes plain that the structures of power inside and outside placelings are problematic.

In addition, White teacher candidates need to be exposed to and involved with educational research as a transformational praxis. My students had little concept of their teaching and learning *as* research; with one exception, they did not identify themselves as researchers, could not explain to me what ethnography was, and had not considered careers in educational research and academia. In this way, border inquiry becomes

invitational as we invite our students into the halls of academia whose doors have remained solidly closed for far too long; in so doing, we use the "master's tools" to begin dismantling the vestiges of Western epistemological hegemony within our institutions. In my co-ethnographic work with Emily and Maddy during the spring 2013 semester, both women expressed to me the surprising insights they had as they worked with me to reflect on our previous semester's class. One evening at the end of the spring semester, the three of us sat together at my dining room table, watching a bit of our class' video data. We were looking for evidences of racial learning, using some particular codes and categories we had agreed might be helpful to us. As Emily watched, she could not help but blurt out in surprise, "We are all starting from such different places!" We talked about her insight that evening—about the ways in which a class of nearly all White learners embodies such varied epistemologies about race—and Emily told me afterwards that this was a compelling insight for her, as she had not considered before the diversity of a group of White learners (Research memo, May 10, 2012).

Border inquiry thus has the power to continue our unique processes of de-/reterritorialization. As we work with White teacher candidates, we continue to re-negotiate the borders of our own racial identities, coming to new understandings about who we were, are, and want most to be in a highly racialized society. Working-with is more than just a check of our validity as researchers; it is an epistemological and ontological positionality with potential to change the outcomes of our research and the very ways in which research is conceived and valued in our academies.

274

**Next steps: Future research.**  In my own future scholarship, I hope to continue to create a practice of border research.  I want to attend the borders of geographies in my future work, and to do so co-constructively with my students.  Already I have begun some cooperative scholarship with Amber, the non-traditional teacher educator in my class who has conducted her own educational research in Tanzania and Chile.  Though we want to tease out the complexities of our studies, we are beginning by thinking together about our own borders of identity and how those encounter each other's in their similarities and distinctions; we are hoping to make evident what we have, and can, learn from one another as White, female teachers and learners engaged in ethnographic research.

Because these ideas—placeling identities and negotiations of de-/reterritorialization—are new to the literature on White teacher education, more research and theorizing is needed to further the discussion of these findings and their implications. In particular, more research on the outcomes of this theorizing—within our classrooms particularly, as we move these ideas from theory to practice—is necessary.  As teacher educators consider what a placeling pedagogy might mean for their practices, we must study with our students the effects of our work for all of us.  And we must make inquiries with our students into their future work as student teachers and professional educators; how do our students continue to move within de-/reterritorialization and to inform their own pedagogical practices vis-à-vis their placeling identities?  How might we help them to attend to geographies and their embodiments in their future classrooms and the communities in which those classrooms are situated?  Finally, future studies might

examine how people of color embody particular geographies and engage uniquely in de-/reterritorialization, and think with our students about the similarities and differences between our racialized de-/reterritorialization moves, particularly as mediated by White privilege and supremacy. Such work, when undertaken as border inquiry *with* our students, would have power to open dialogue between students of all races about the structures of power that formed their histo-geographies, their cultures, and their identities and the ways in which they can transform those geographical structures in the transformation of schools and society.

## Coda: Where Are We Now?

> We cannot educate if we don't start—and I said *start* and not *stay*—from the levels in which the people perceive themselves, their relationships with others and with reality, because this is precisely what makes their knowledge…The question is to know what they know and how they know, to learn how to teach them things which they don't know and they want to know. The question is to know whether my knowledge is necessary, because sometimes it is not necessary. Sometimes it is necessary but the need is not yet perceived by the people. Then one of the tasks of the educator is also to provoke the *discovering* of need for knowing and never to impose the knowledge whose need was not yet perceived. (Freire, in Horton & Freire, 1990, p. 60)

Since completing this study, I have not taught again at Stanton College. Their college of education asked me to re-teach the course in the fall of 2013, but I declined so that I could finish the writing of this dissertation. I hope to teach the class again in the spring or fall of 2014, and to do so as a placeling pedagogy that finds further ways to "provoke the *discovering* of need for knowing" among White teacher candidates at Stanton College.

Following the conclusion of our fall 2012 course, I maintained contact with many of my students.

Amber, the non-traditional teacher candidate within my class, studied abroad in Chile the semester following our course. Her studies there included deep learning about Freire and his theories of education; in addition, she conducted research on the cross-cultural competencies of teacher candidates in two different kinds of teacher education programs there. Amber and I maintained contact throughout her semester abroad and I was able to help to mentor and guide her research there via emails and Facebook, which was a privilege for me. Since her return, we have begun to work collaboratively on what we hope will become a research article and/or presentation on the intersections of our identities and studies. Amber will return to Tanzania this December to attend the graduation of the first class of young women she helped to recruit years ago for a school focused on female empowerment; she is arranging now to move her final exams at Stanton College so that she can be there to see her Tanzanian friends receive their diplomas. Amber's own graduation will be this May, as she accepts the degree in community development she herself designed and completed.

Hannah, the student from earlier in this dissertation who moved her seat in my classroom to create distance between her and her roommate, surprised me at the end of our semester together with a gift. Because of her parents' connections as teachers within the prestigious New York high school she attended, Hannah was able to procure for me a signed copy of Stephen Colbert's latest book (we had dialogued in the class about one of Colbert's commentaries on race and so she knew I admired some of his work). Hannah and I have continued to keep in touch via email and Facebook; I had expected that she would be very interested in the public forum on White colorblindness held at Stanton in the spring of 2013 following our class, but Hannah reported feeling like the multiple discussions and Chapel conversations did not connect with her in the way our class had done. She was unable to participate in our co-researching venture in the spring of 2013 because of her lacrosse schedule, but continues to dialogue with me about race and the intersections of race and her faith. Hannah, a French major, is studying in southern France this semester; after she returns in December of 2013, she has asked to meet with me so that we can continue our conversations and our relationship.

Maddy, one of my co-researchers in the semester following our class and the only student to apply for and receive credit for our work together as an independent study, continues to actively seek out a relationship with me. Maddy graduated in May of 2013; she got her first teaching position in a low-performing urban high school near her hometown and began teaching in their summer school program this past summer. She called me in late July to report that she was feeling overwhelmed and discouraged by her work and by the lack of support she felt the students received from the school. She asked

if she could drive over two hours to see me in person so that she could bring some of her students' summer work and dialogue with me about what that work revealed about her own practice. We were unable to find a mutual time for this, so we met instead on Skype and continue to maintain ongoing conversations about her teaching as a first-year White teacher in nearly all-Black classrooms. I have offered to visit Maddy's classrooms this fall to lend support to her work and to further her critical reflection on her teaching and learning; I worry about Maddy and hope that her experiences as a first-year teacher prove to further her placeling praxis instead of reifying stereotypes of urban schools.

Claire, the student who eventually felt at home at Stanton College, is beginning her sophomore year there. She continues to meet regularly with another professor in the education department—her advisor—to talk about her unique placeling experiences and the unique place of Stanton College and their intersections. We are in touch often via Facebook, and despite some challenges this summer at home—her grandfather's store in her home city was vandalized—she messaged me as she was returning to campus and to express her excitement with the start of her new school year.

Emily, the other co-researcher within this study, also continues to maintain contact with me. She worked again within Rogers this summer; this time, for a different non-profit program, and I am anxious to hear from her about her reflections on her time there. Emily tells me that she continues to aspire to teach in Rogers and to continue to develop her White identity while a student at Stanton College.

Two White students who were not participants in the study—because they were not teacher candidates, but both psychology majors interested in urban work—also

maintained contact with me during this last year. One graduated from Stanton at the conclusion of our course and asked me for a reference for a job working as a teacher's assistant to a child with special needs; she received the position and called me after she began the job to tell me about her sense of fulfillment and the application of the concepts of our course to her work within the field of special needs. The other psychology student—one of only two males in our class—has emailed me a few times with updates on his work in and out of Stanton; most recently, he sent me a research paper he had written (and to which I had contributed some resources) for a sociology class. The paper was concerned with the overrepresentation of Black males in special education as a social justice crisis.

This study would not be complete, given it co- nature, without some description of my own transformation since the conclusion of our class. As I have made evident within this study, I came to many new insights about my own White identity and my students' in the teaching of the class. This process continues for me as I work with the Stanton students who have maintained contact with me, as I teach writing at an urban community college and think about the implications and intersections of race and place there, and as I continue to consider ways to make participatory learning and research a praxis on that community college campus. I would say, however, that the most transformative change for me has been an ongoing re-negotiating of the borders of my faith identity; my work at Stanton College troubled for me the ways in which White people like me use Christianity to exclude, marginalize, and oppress others. I had not really ever fully come to terms with the intersections of Christianity and racial oppression

280

previous to this study; coming to understand my faith, too, as embodied in me vis-à-vis the White geographies of my upbringing, worked in me substantial changes in my thinking about, and expressions of, my Christian spirituality. I am leaving behind the faith of my young adult years and migrating towards a spirituality that is in keeping with the antiracist White woman I most want to be. As I re-define who I am as a spiritual person and thinker, I feel the fear my students described for me within their own de-/reterritorialization processes. I fear I will be excluded from the people and places I have always considered home; I feel, and fear, loss. But de-/reterritorialization has taught me a critical hope for transformation: that as I negotiate borders of my identity, I must choose, especially because I am White, to be both relentless and invitational and I must seek out new solidarities and new forums for social justice action. My work, too, is incomplete.

SYLLABUS FOR UNDERSTANDING THE CONTEXTS OF THE URBAN SCHOOL

# STANTON COLLEGE
## Education Department

### EDU366 Understanding the Contexts of the Urban School

Professor Melissa Winchell          phone #                    email address

---

**Letter to Students**

Welcome to Understanding the Contexts of the Urban School!

This class is a dynamic community of people on a pilgrimage to the heart of the city—and, more importantly, to the heart of God for the city. Along our journey, we will encounter a lot of voices—some of them conflicting, some of them dire, some of them hopeful, some of them long-ignored—and we will work together to hear these voices, to make sense of them, and to add our own voices to the conversation on urban schooling. When our journey is over, it is my prayer that you will have expanded your view of what "urban culture"—and particularly "urban school culture"—might mean, and that your emerging ideas might further your just involvement in city work.

There are two distinct ways we will pilgrimage together. First, we will meet together regularly. Every time we gather as a community of urban pilgrims, we'll talk about a particular urban school context, listening to voices from our readings and giving voice to our own questions and ideas. Second, we will pilgrimage by experiencing urban school culture together. Throughout the semester, we will have opportunities to involve ourselves with a high school in Clark. By the end of our pilgrimage, we'll be tired, inspired, overwhelmed, and, I hope, convinced that urban culture necessitates a life-long pilgrimage of faith and love.

As you know, this is a fairly new course at Stanton College, and I am a new instructor to all of you. My vision is that our pilgrimage will call out to others on campus, and that we'll eventually welcome many to this journey of urban involvement. As a former Stanton student, I can see how God used my time at Stanton to direct me into urban teaching. I trust He continues this directive work among you and your peers here and hope this class may be a part of that work in your life.

From me, you can expect high expectations, resolve, and kindness. I don't have much patience for excuses, but I do have a lot of compassion for lived experience; whatever surprises our lives may bring this semester, I expect we will, God-willing, finish our pilgrimage with excellence. You can expect excellence from me every time our classroom community gathers; in turn, I will expect your preparedness, your involvement, and your willingness to open your mind and heart to God, to your classmates, and to your learning. Whenever these expectations become burdensome to you, I expect you to communicate with me; though I am not on campus during the week, I have provided you with my cell phone number and personal email address and I anticipate that you will use them as frequently as you want or need.

Our pilgrimage will be a difficult one. I know you can walk its distance, and I am, always, your co-pilgrim, your advocate, and your support. Let's commit to walking together and learning all that our journey will teach us. Let's follow Jesus into the city.

On we go,
Melissa Winchell


**Course Description**
Increasing numbers of Stanton College students are seeking out urban experiences for work and ministry. Inspired by their faith, which calls them to work for justice and peace among nations, many students are drawn by the cultural complexities of America's urban centers.

Education majors are among those who have been increasingly interested in urban work, largely the result of the College's partnerships with Clark Public Schools via Stanton in Clark. The education department aims to provide forums—through this course and ongoing coursework and education experiences—for students to explore the complexities of urban school culture. In addition, students from outside the field of education who have an interest in future work with, in, or among urban education and its systems will benefit from an increased awareness of the urban school as it is situated within the larger urban culture.

*Understanding the Contexts of the Urban School* will explore the rich fabric of U.S. urban school systems and cultures. Students will examine its values, politics, economics, and social dynamics and wrestle with how to respond Christianly in the midst of these sometimes conflicting dynamics. The course will employ a seminar—an interactive, intellectual discussion forum centered around open-ended questions about a body of urban education text—to increase student understanding of urban education and to challenge students to form values and critical concepts that incorporate the diverse and complex textures of urban school culture.

*Understanding the Contexts of the Urban School* will address the Cultural Learning Core of the College and provide students with improved oral communication skills. Through the seminar, the professor will teach, model, train, and assess students in support of academic oral communication. The rubrics for these oral communication competencies are included in this syllabus.

| **Course Objectives** | **Course Evaluation** |
|---|---|
| The student will… | …as demonstrated by… |

*City Learning Objectives*

| | |
|---|---|
| Compare and contrast the city with other places in the United States and explain the particularities and systemic injustices of urban life. | Class participation; Student-led seminar; Seminar preparation; Dialogue; Oral presentation |
| Express a theology for Christian urban involvement. | Class participation; Student-led seminar; Email dialogue |
| Identify the political context of cities, including organization, policy, and financing, and its impact on urban life and city schools. | Class participation; Student-led seminar; Email dialogue; Oral presentation |
| Analyze socio-economics in cities and describe their impact on urban schools. | Class participation; Student-led seminar; Email dialogue; Oral presentation |
| Define "race" and articulate how people of color experience the racial contexts of their cities and schools. | Class participation; Student-led seminar; Email dialogue; Oral presentation |
| Identify immigration trends in cities and the impact of immigration and immigration policy on urban schools. | Class participation; Student-led seminar; Email dialogue; Oral presentation |
| Identify trends within urban special education and articulate how these trends impact urban students and classrooms. | Class participation; Student-led seminar; Email dialogue; Oral presentation |
| Define "justice" as it pertains to urban schools. | Class participation; Student-led seminar; |

| Course Objectives, cont. | Course Evaluation, cont. |
|---|---|
| The student will… | …as demonstrated by |

| | |
|---|---|
| 7.08 (2) (d)4.Understand American civic culture, its underlying ideals, founding political principles and political institutions, and see themselves as members of a local, state, national, and international civic community. * | Class participation; Student-led seminar; Email dialogue; Oral presentation |

*Academic Skill Objectives*

| | |
|---|---|
| Demonstrate oral competency for collegiate-level seminar discussion**. | Class participation; Student-led seminar; Dialogue with professor; Oral presentation |
| Demonstrate oral competency in academic oral presentation. | Oral presentation |
| Use critical thinking skills for understanding, synthesizing, critiquing, and adding their opinions to debates within urban education. | Seminar preparation; Student-led seminar; Oral presentation |
| Develop, revise, and choose higher-level questions to further academic inquiry. | Seminar preparation; Student-led seminar |

\* Regulations for Education Licensure and Preparation Program Approval: Section 7.08 Professional Standards for Teachers

\*\* Please note that this course is designed to address the oral competencies of Stanton College's core.

**Addressing the Cultural Learning Core**

This course has received approval as a Cultural Learning Core course; as such, it is committed to doing the following:

- Provide a substantive encounter with one or more nations or cultures different than the predominant American culture.
- Acquaint students with the history, values, customs, political and economic systems, and social texture of another culture.

- Help students discern how cultures shape behavior and values, including their own; encourage students to perceive the influence of ethnocentrism on human behavior and conflict.
- Foster awareness of how nations and cultures change and how they are influenced by other nations and cultures, promoting an understanding of globalization and its impact on diverse nations and peoples.
- Prepare students to recognize and interpret cultural differences and to respond in a Christ-like manner to peoples of other cultures.

**Major Topics**

*Understanding the Contexts of the Urban School* seeks to situate the urban school in a variety of contexts to increase the student's dynamic and complex understanding of both urban and urban school culture, including:

Context 1:   The Place Context
*What does it meant to think of the city as a "place?" How are cities fundamentally different "places" than other kinds of communities? How might a "city" be defined? How might an "urban school" be defined? How might "justice" be defined in terms of the differences between cities and other places?*

Context 2:   The Theological Context
*What does the Bible tell us about how we are to view the city, and how we are to relate to her?*

Context 3:   The Socio-Economic Context
*What impacts do socio-economics have in our cities and in city schools? How do we situate ourselves within (and without) of those contexts, and to what impact? What resources do cities and their schools have?*

Context 4:   The Racial Context
*What is race? How do people of color define and give voice to the racial contexts of cities? How do our own identifications of race help or hinder us in understanding these perspectives? How is racism evident in cities and in city schools?*

Context 5:   The Access Context
*How is life a struggle for access to resources? Which resources are particularly valuable to people and institutions in the city? How are resources earned or given in cities, and why is access to them so disproportionate?*

Context 6:    The Grounded Context (in Clark)
              *How do the following people in a city—a teacher, a principal,*
              *a school district administrator, an elementary student—construct*
              *their realities?  What knowledges do they possess?  How might*
              *their ways of knowing and understanding impact you as a future*
              *urban dweller, educator, or professional?*

To provide a grounded context for the theoretical contexts about which students will read, students will work an ESL class at Clark High School in Clark.  In collaboration with the class' teacher, Ms. Hana Walsh, we will co-design and co-teach a handful of classes around narrative essay writing and welcome these students to our campus for a college visit and reading of their work.

Learning through experience is particularly important in cross-cultural contexts like urban education.  To that end, the work with the ESL class will be considered part of the course and the 8-12 hours of "grounded context" time will be compensated accordingly in the planning of our time together.

**Course Texts and Materials**
Students will be required to purchase the following texts:

Bakke, R. (1997). *A theology as big as the city.*  Downers Grove, IL: InterVarsity Press.
Howard, G. (2006). *We can't teach what we don't know: White teachers, multiracial schools, 2nd edition.* New York: Teachers College Press.
Kozol, J. (2005). *The shame of the nation: The restoration of apartheid schooling in America.* New York: Crown Publishers.

In addition, students will be provided with a handful of articles or excerpts as follows; all are available on Blackboard.

Delpit, L. (2006).  The silenced dialogue: Power and pedagogy in educating other people's children. In Delpit, *Other people's children: Cultural conflict in the classroom* (pp. 21-47). New York: New Press.
Dreier, P. (2004). *Place matters: Metropolitics for the twenty-first century.* Lawrence, KS: University of Kansas Press.
Finn, P.J. (1999). *Literacy with an attitude: Educating working-class children in their own self-interest.* New York: State University of New York Press.
Gay, G. (2002). Preparing for culturally responsive teaching. *Journal of Teacher Education, 53*(2), 106-116.

287

Grant, C.A., & Sleeter, C.E. (1999). Race, class, gender, and disability in the classroom. In J.A. Banks & C.A. McGee Banks, eds., *Multicultural education: Issues and perspectives,* 61-83. New York: John Wiley & Sons, Inc.

**Course Requirements and Evaluation**
The course will be conducted as a student-led seminar, in which students form, develop, and respond to critical questions using academic texts and oral communication skills.

Students will demonstrate their emerging understanding of urban culture, city schools, and oral competency in the following five ways:

Seminar Preparation. Small groups of students will be assigned to lead a particular week of seminar discussion. Working together, the group will read the assigned course texts and participate in an online Seminar Preparation (this is available to you on Blackboard). The professor will read the group's online preparation, which is due 48 hours prior to the Seminar itself, and help to facilitate further thinking about the course readings. The Seminar Preparation will be assessed using the course's rubric (see Appendix A).

Seminar Participation. Students are expected to attend all class sessions and to participate in all seminars having fully read and annotate the course readings. Seminar leaders will present the class with carefully-planned questions for seminar discussion. Students will use their texts and their annotations to express critical ideas related to the questions; student will set oral/thinking goals for their participation in each seminar and work to achieve them. The ideas students contribute to the seminar may give voice to the assigned reading, express agreement or disagreement with the reading, question the reading, challenge another participant's thinking, raise questions for further study, express confusion, seek to resolve the question at hand, provide a perspective on the question, answer the question in whole or in part, and so on. A basis for the student's comments (the text, student experience, observation, previous discussions) will be emphasized as students will be challenged to form sound arguments and to reach their own conclusions. Participation in the Seminar will be assessed using the course's rubric (see Appendix A).

Post-Seminar Email Dialogue. Following each class meeting, students will have 48 hours to send an email to the professor that contains their reflections on the Seminar content. This email will:
- be dialogic, in the sense that it will continue the email chain from the previous email discussion between professor and student, and
- explain two specific aspects of the student's thinking to the professor:
    1. What conclusions he/she has drawn following the last class,
    2. What questions he/she still has following the last class.
The Post-Seminar Email Dialogues will be assessed as an online "oral discussion" using the course's rubric.

Professor-Student Dialogue. Near the conclusion of the course (see the Course Outline for this scheduled date), students will meet for 15-minute interviews with the professor to discuss their synthesis of course readings and their learning.  Students should come prepared to this interview with thoughtful reflections about:

- which course texts have been most meaningful to them, and why,
- how these texts highlight, confuse, or question one another,
- their own conclusions about urban school culture and education,
- ongoing questions they still have about urban schools,
- what they have learned, personally and professionally, from the course,
- what they hope to highlight from their learning in their oral presentation to the class (students should suggest to the professor a focus/thesis/controlling idea, metaphor, or image for their oral presentation at this interview).

The Dialogue will be assessed using the course's rubric.

Oral Presentations.  Individual students will prepare a reflective, analytical oral presentation.  This presentation will address the following questions:

- What is culture?
- What do you now understand about city culture and urban schools?
- What do you now understand about cultural competence and your growth in this area?
- What do you now understand about yourself and your racial/ethnic, social, and spiritual identities?
- How might your new understandings impact your future?

Students will be encouraged to explore a variety of oral presentation mediums, including (but not limited to) a formal presentation, a poetry reading, a slam, a song, or a dramatic presentation.  The Oral Presentation will be assessed using the course's rubric.

**Course Evaluation**
Students will not receive grades on any of their work this semester; instead, the course's oral rubric will be used to provide ongoing feedback to the students about their progress. It is suggested that students retain the rubrics they receive from the professor and use them to reflect on areas for improvement.

In addition, the professor will provide a report of progress to each student on Blackboard or on email mid-way through the semester and again before the final presentations.  This report will summarize the student's strengths and weaknesses and suggest areas for improvement; it will also open a dialogue between the student and professor about the student's grade.  Grades will be reflective of the best work students do this semester; in general, "Exceeding the Standard" in all areas is an A; "Meeting the Standard" in all areas is a C; "Not Yet Meeting the Standard" in all areas is an F.  Because grades are part of the ongoing dialogue between student and professor, they will not be a surprise.

**Students with Disabilities**
Students with disabilities who need academic accommodations are asked to speak with the instructor within the first two weeks of class. Students are responsible for making sure that documentation of the disability is on file in the Academic Support Center.
1. Contact Ann Seavey, Jenks 412, x4746. (See Academic Catalog Appendix C for documentation guidelines.)
2. Meet with the Academic Support Center (ASC) staff person to discuss the accommodations for which you are eligible and the procedures for obtaining them.
3. Obtain a Faculty Notification Form from the ASC and deliver it to your professor within the first full week of the semester.
4. Set up a follow-up appointment to discuss your needs with your professor. Your failure to register in time with your professor and the ASC may compromise our ability to provide the accommodations, so please follow the above procedure.

Questions or disputes about accommodations should be immediately referred to the Academic Support Center. Stanton College is committed to assisting students with document disabilities. If you have a disability, it is essential that you obtain appropriate documentation of the disability and that you understand the accommodations, appropriate to the specific disability, to which you are entitled.

**Academic Dishonesty Statement**
Academic dishonesty is regarded as a major violation of both the academic and spiritual principles of this community and may result in a failing grade or suspension. Academic dishonesty includes plagiarism, (see Plagiarism statement below from Student Handbook), cheating (whether in or out of the classroom), and abuse or misuse of library materials when such abuse or misuse can be related to course requirements.

**Plagiarism**
Plagiarism occurs when a sequence of ideas is transferred from a source to a paper without the process of digestion, integration and reorganization in the writer's mind, and without acknowledgment in the paper.

Plagiarism is committed if students submit as their own work:
1. Part or all of a written or spoken assignment copied from another person's manuscript or notes.
2. Part or all of an assignment copied or paraphrased from a source such as a book, magazine or pamphlet;
3. The sequence of ideas, arrangement of material or pattern of thought of someone else, even though they are expressed in one's own words.

A student is an accomplice of plagiarism and equally guilty if:
1. One's paper, in outline or finished form, is allowed to be copied and submitted as the work of another;
2. One prepares a written assignment for another student;
3. One keeps or contributes to a file of papers or speeches with the clear intent that these papers or speeches be copied and submitted as the work of anyone other than the author.

**Course Syllabus**

| Week One<br>*Introduction*<br>August 30, 2012 | Introduction to each other, the course, the syllabus, and the research project (housekeeping: setting up Seminar groups)<br>Survey & Discussion: Our initial reflections on urban education<br>Preview of the Urban Context: *Brick City* documentary & discussion |
|---|---|
| Week Two<br>*The Place Context*<br>September 6, 2012 | **Due:**<br>• **Begin Email Dialogue with me by 8am on September 1st**<br>• **Read Dreier and annotate.**<br>• **Seminar Preparation on Blackboard (for Place Context group only) due by 8am on September 4th**<br>Email dialogues discussion<br>Speed Talking: Places important to us<br>Compare/contrast of two schools & discussion<br>Student-led Seminar |
| Week Three<br>*The Theological Context*<br>September 13, 2012 | **Due:**<br>• **Continue Email Dialogue; due by 8am on September 8th**<br>• **Read Bakke chapters 2-3, 6-8, 16, 20 and annotate.**<br>• **Seminar Preparation on Blackboard (for Theological Context group only) due by 8am on September 11th**<br>Email dialogues discussion<br>Introduction to our Grounded Context<br>Student-led Seminar |
| Week Four<br>*The Socio-Economic Context*<br>September 20, 2012 | **Due:**<br>• **Continue Email Dialogue; due by 8am on September 15th**<br>• **Read excerpts from Finn's *Literacy with an Attitude***<br>• **Seminar Preparation on Blackboard (for Socio-Economic group only) due by 8am on October 2nd.**<br>Email dialogues discussion<br>Barnga<br>Student-led Seminar |

| | |
|---|---|
| **Week Five**<br>*The Racial Context (A)*<br>September 27, 2012 | **Due:**<br>• **Continue Email dialogue; due by 8am on September 22$^{nd}$**<br>• **Read Howard Introduction and chapters 1-4 and annotate.**<br>• **Seminar Preparation on Blackboard (for Racial Context-A group only) due by 8am on October 23$^{rd}$**<br>Email dialogues discussion<br>Professor & student self-reflections: Getting comfortable w/ race-talk<br>Student-led Seminar |
| **Week Six**<br>*The Grounded Context*<br>October 4, 2012 | **Due:**<br>• **Continue Email Dialogue; due by 8am on September 29$^{th}$**<br><br>**GROUNDED CONTEXT:** Community Engagement in Clark |
| **Week Seven**<br>*The Racial Context (B)*<br>October 11, 2012 | **Due:**<br>• **No email dialogue due this week.**<br>• **Read Howard chapters 5-8.**<br>• **Seminar Preparation on Blackboard (for Racial Context-B group only) due by 8am on October 30$^{th}$**<br>Email dialogues discussion<br>Post-Clark discussion<br>A Class Race to the Finish Line<br>Student-led Seminar |
| **Week Eight**<br>October 18, 2012<br><br>*QUAD WEEK* | **Due:**<br>• **Continue Email Dialogue; due by 8am on October 13$^{th}$**<br><br>NO CLASS: QUAD EXAMS WEEK<br>*Look for a progress email from the instructor this week.* |
| **Week Nine**<br>*The Grounded Context*<br>October 25, 2012 | **GROUNDED CONTEXT:** Community Engagement in Clark |
| **Week Ten**<br>*The Access Context*<br>November 1, 2012 | **Due:**<br>• **No email dialogue due this week.**<br>• **Read Kozol chapters 1, 2, 9, 10 & 12 and annotate.** |

| | |
|---|---|
| | • **Read Delpit's "The Silenced Dialogue: Power and Pedagogy in Educating Other People's Children" (pages 21-27 of this article only)**<br>• **Seminar Preparation on Blackboard (for Access Context group only) due by 8am on November 13th.**<br>Email dialogues discussion from last class<br>Post-Clark discussion<br>Student-led Seminar<br>In-class reading: On college access (if time allows) |
| **Week Eleven**<br>*How, then, should we teach/learn?*<br>November 8, 2012 | **Due:**<br>• **Continue Email Dialogue; due by 8am on November 3rd.**<br>• **Read Gay's "Preparing for Culturally Responsive Teaching" and Grant & Sleeter's "Race, Class, Gender, and Disability in the Classroom" and annotate.**<br>Email dialogues discussion; preview of oral dialogues and presentations<br>Jigsaw on readings for today's class around critical questions |
| **Week Twelve**<br>*The Grounded Context*<br>November 15, 2012 | **Due:**<br>• **FINAL Email Dialogue; due by 8am on November 13th**<br><br>**GROUNDED CONTEXT:** Community Engagement in Clark |
| **Week Thirteen**<br>November 22, 2012 | **NO CLASS: Thanksgiving Break** |
| **Week Fourteen**<br>*The Grounded Context*<br>November 29, 2012 | **GROUNDED CONTEXT:** Community Engagement in Clark |

| | |
|---|---|
| **Week Fifteen**<br>*Wrapping Up*<br>December 6, 2012 | **Due:**<br>• **Prior to class, participate in online Blackboard discussion on previous 2 Clark visits.**<br>• **Modified Professor-Student Dialogue (on email; due to size of class and Clark engagement, this assignment will be modified and will occur on email instead of in person, unless a meeting is requested by the student).**<br>*Look for a progress email from the instructor this week.*<br>Post-Clark discussion<br>Planning for final Clark interaction; hopefully, a "host date" here at Stanton College |
| **Week Sixteen**<br>December 13, 2012 | **Due:**<br>• **Your oral presentation**<br>Our final class: Oral presentations.<br>*(Please note: There is no written final exam in this course)* |

EDU366 Course Rubric: Oral Exchange

Student Name:                          Type of Interaction:                              Date of Interaction:

|  | *Exceeds the Standard* | *Meets the Standard* | *Not Yet Meeting Standard* |
|---|---|---|---|
| *Student Self-Reflection and Personal Goal Progress*<br><br>Student's Goal for this Oral Exchange: _____ _____ | Student has identified a personal goal for bettering his/her oral skills during this exchange and this goal may take risks to push him/herself to improve; the student exceeded this goal and shows superior ability to self-reflect, self-assess, and set future goals. | Student has identified a personal goal for bettering his/her oral skills during this exchange; the student met the goal and demonstrates an ability to self-reflect, self-assess, and set future goals. | Student has either not identified a goal for this interaction or did not meet the goal. The student shows some evidence of self-reflection; he/she needs to seek out ways to meet his/her goals in future interactions. |
| *Frequency & Quality of Participation* | Student frequently participates in the oral exchange; student's body language and participation show evidence of superior reading of text, apt listening skills, original expression, and thoughtfulness. | Student participates in the oral exchange; student's body language and participation show a good reading of text, good listening skills, and original expression. | Student did not participate in the oral exchange, did so with concerning infrequency, or made comments that "missed the mark" of the discussion. |
| *Oral Skills* | When the student speaks, appropriate inflection, volume, and voice are in strong evidence; body language is open and inviting; student is engaged in actively listening and collegial, inquisitive dialogue. Student always addresses the class, not solely the professor. | When the student speaks, appropriate inflection, volume, and voice are in evidence; body language is usually open; student is usually engaged in actively listening and respectful turn-taking. The student usually addresses the class instead of solely the professor. | When the student speaks, he/she may be difficult to hear or understand; body language may be closed, unconcerned, or off-putting; student may not be fully engaged in active listening or turn-taking. The student usually addresses the professor when speaking instead of addressing the class. |
| *Content* | Exchange shows superior | Exchange shows engagement with | Exchange does not show |

| | | | |
|---|---|---|---|
| | engagement with the content of the course; complexities, critical thinking, and the richness of course material is expressed. Student is able to synthesize course readings and make connections, point out discrepancies, and draw conclusions from them. He/she takes risks, articulates still-forming thoughts and opinions, and asks insightful questions of others. | the content of the course; complexities may be oversimplified at times or critical thinking may be lacking. Student is able to synthesize course readings and draw conclusions from them; he/she is able to use the text to support his/her ideas and opinions, which are clearly articulated. | appropriate engagement with course content; the student is unfamiliar with the content of the exchange, does not understand the content, or misrepresents it. He/she may be unable to yet synthesize the course readings. |
| *Content Applied* | Exchange demonstrates student's superior ability for making connections between course content, world, and self. | Exchange demonstrates student's ability for making connections between course content, world, and self. | Exchange does not demonstrate student's ability for making connections between course content, world, and self. |

**Student's Comments:**

**Professor's Comments:**

296

Possible Goals For Collegiate-Level Oral Participation
*(Use these for goal-setting at each Seminar and for each evaluative assignment)*

### *Oral Goals*

- State an opinion and support it with text.

- Ask a question regarding the text.

- Ask a question of another classmate or of the professor.  This question might:
    - Seek clarification or express confusion
    - Further discussion
    - Add support to the original point of view with another example/text
    - Respectfully challenge a point of view

- Refuse to begin any of your statements with a contradictory word or phrase; replace "but" with "so," for example.

- Rephrase what you believe you just heard someone say before stating your own perspective or point of view (don't do this too frequently, though, or you will give the impression that you have no point of view and can only parrot others' ideas).

- Reduce oral anxiety through any number of methods, such as taking a deep breath, enlarging your body in your seat, sitting up straighter, smiling, making eye contact with someone, finding an "anchor" (using a small body movement that helps you feel more confident, such as rolling your shoulders back).

- Speak more frequently (sometimes, the longer you wait to speak, the harder it becomes to talk).

- Improve your question-asking abilities by asking more insightful, more thoughtful questions.

- Ask different kinds of questions than you usually ask.

- Improve your listening skills by using body language to show that you are listening (for example, learn not to cross your arms, maintain eye contact, take notes when you hear something interesting, nod, smile, sit facing the person who is speaking) or using small verbal interjections to demonstrate that you are listening ("mmm-hmm," or "yes").

***Thinking Goals***

- Use a new word in a discussion you've never used before and have encountered in the course text; this will help you to remember the word and to make it part of your learning.

- Annotate the course reading—don't just highlight, but take out a pen and write your comments/thoughts/questions in the margins.

- Make connections between texts we've read so far.

- Raise questions as you read and during interactions in class.

- Find gaps in available information; look for places in reading or in discussion in which conclusions are being reached without all the available information.

- Determine whether an idea is fact or conjecture, an observation or an inference.

- Probe the text or someone in the class for the assumptions behind their thinking.

- Make inferences from the text or from the discussion. ("If X is true, then…")

- Discuss when something is inductive (an argument is being made from the particular to the general) or deductive (an argument is being made from the general to the particular) and talk about why that matters and what its limitations might be.

- Test your own line of thinking and look for and discuss consistencies and inconsistencies you find there.

- Develop self-awareness of what you think, how you think, and how you think about your thinking.

Recommended Readings

Anyon, J. (2005). *Radical possibilities: Public policy, urban education, and a new social movement.* New York: Routledge.

Ayers, W., Hunt, J., & Quinn, T. (1998). *Teaching for social justice: A democracy and education reader.* New York: Teachers College Press.

Bloom, J. (2005). Hollowing the promise of higher education: Inside the political economy of access to college. In Weis, L., & Fine, M. (Eds), *Beyond silenced voices: Class, race and gender in United States schools* (pp. 63-82). New York: State University of New York Press.

Darder, A., Baltodano, M., & Torres, R. (2003). *The critical pedagogy reader.* New York: RoutledgeFalmer.

Delgado, R., & Stefancic, J. (2000). *Critical race theory: The cutting edge* (2nd ed.). Philadelphia: Temple University Press.

Delpit, L. (2006). Education in a multicultural society: Our future's greatest challenge. In Delpit, *Other people's children: Cultural conflict in the classroom* (pp. 167-183). New York: New Press.

Dewey, J. (n.d.). *Experience and education*. Retrieved from http://ruby.fgcu.edu/courses/ndemers/colloquium/ExperiencEducationDewey.pdf (Original work published 1938)

Elmesky, R. (2005). *Playin* on the streets—Solidarity in the classroom: Weak cultural boundaries and the implications for urban science education. In Tobin, K, Elmesky, R., & Seiler, G. (Eds), *Improving urban science education: New roles for teachers, students, & researchers* (pp. 89-112). New York: Rowman & Littlefield.

Freire, P. (2000). *Pedagogy of the oppressed* (M.B. Ramos, Trans.). New York: Continuum. (Original work published 1970)

Gay, G., & Howard, T. (2000). Multicultural teacher education for the 21st century. *The Teacher Educator, 36*(1), 1-16.

Grant, C.A., & Sleeter, C.E. (1999). Race, class, gender, and disability in the classroom. In J.A. Banks & C.A. McGee Banks, eds., *Multicultural education: Issues and perspectives,* 61-83. New York: John Wiley & Sons, Inc.

Greene, M. (1995). *Releasing the imagination: Essays on education, the arts, and social change*. San Francisco, CA: Jossey-Bass.

Gresson, A. (2007). My daughter, myself: Class reflections through the parent-race-gender lens. In J. Kincheloe & S. Steinerg (Eds), *Cutting Class: Socioeconomic status and education* (pp. 211-222). New York: Rowman & Littlefield Publishers.

Keller, B. (2005). *Class matters.* New York: Times Books.

Kincheloe, J. (2003). *Teachers as researchers: Qualitative inquiry as a path to empowerment*, 2nd ed. New York: RoutledgeFalmer.

Kozol, J. (1991). *Savage inequalities: Children in America's schools.* New York: HarperCollins.

MacLeod, J. (2008). *Ain't no makin' it: Aspirations and attainment in a low-income neighborhood.* Westview Press.

Merlino, D. (2010). *The hustle: One team and ten lives in black and white.* Bloomsbury, USA.

Orfield, G. & Lee, C. (2005). Segregation 50 years after *Brown*: A Metropolitan Challenge. In Weis, L., & Fine, M. (Eds), *Beyond silenced voices: Class, race and gender in United States schools* (pp. 3-20). New York: State University of New York Press.

Roth, W-M., & Tobin, K. (2002). *At the elbow of another: Learning to teach by coteaching.* New York: Peter Lang.

Rothstein, D., & Santana, L. (2011). *Make just one change: Teach students to ask their own questions.* Cambridge, MA: Harvard Education Press.

Russo, C., & Talbert-Johnson, C. (1997, February). The overrepresentation of African American children in special education: The resegregation of educational programming? *Education and Urban Society, 29(2), 136-148.*

Seiler, G. (2005). All my life I been po': Oral fuency as a resource for science teaching and learning. In Tobin, K, Elmesky, R., & Seiler, G. (Eds), *Improving urban science education: New roles for teachers, students, & researchers* (pp. 113-129). New York: Rowman & Littlefield.

Smith, L.T. (1999). *Decolonizing methodologies: Research and indigenous peoples.* New York: Zed Books.

Smith, S. (1996). Saving our cities from the experts. In Ayers, W., & Ford, P. (Eds), *City kids, city teachers: Reports from the front row* (pp. 91-109). New York: New Press.

Spring, J. (2009). *Deculturalization and the struggle for equality: A brief history of the education of dominated cultures in the United States.* New York: McGraw-Hill.

Tobin, K. (2005). Urban science as a culturally and socially adaptive practice. In Tobin, K, Elmesky, R., & Seiler, G. (Eds), *Improving urban science education: New roles for teachers, students, & researchers* (pp. 21-42). New York: Rowman & Littlefield.

Urban, W.J., & Wagoner, J. (2009). *American education: A history* (4th ed.). New York: Routledge.

Valenzuela, A. (2005). Subtractive schooling, caring relations, and social capital in the schooling of U.S.-Mexican Youth. In Weis, L., & Fine, M. (Eds), *Beyond silenced voices: Class, race and gender in United States schools* (pp. 83-94). New York: State University of New York Press.

Wilson, J., & Lewiecki-Wilson, C. (2002). Constructing a third space: Disability studies, the teaching of English, institutional transformation. In Snyder, S., Brueggemann, B.J., & Garland-Thomson, R., *Disability studies: Enabling the humanities (pp. 296-307).* New York: MLA.

Zinn, H. (2003). *People's history of the United States: 1492–present.* New York: Perennial Classics.

REFERENCES

Agnew, J. (2011). *Space and place.* In J. Agnew & D. Livingstone (Eds.), *The SAGE Handbook of Geographical Knowledge* (pp. 316-330)*.* Washington, DC: Sage.

Anderson, J., Adey, P., Bevan, P. (2010). Positioning place: Polylogic approaches to research methodology. *Qualitative Research, 10*(5), 589-604.

Assaf, L.C., Garza, R., & Battle, J. (2010). Multicultural teacher education: Examining the
perceptions, practices, and coherence in one teacher education program. *Teacher Education Quarterly*, Spring 2010, 115-135.

Athanases, S., & Martin, K. (2006). Learning to advocate for educational equity in a teacher credential program. *Teaching and Teacher Education,* 22, 627-646.

Baldwin, S.C., Buchanan, A.M., Rudisill, M.E. (2007). What teacher candidates learned about diversity, social justice, and themselves from service-learning experiences. *Journal of Teacher Education, 58,* 315-327.

Banks, J.A. (1999). Multicultural education: Characteristics and goals. In J.A. Banks & C.A. McGee Banks (Eds.), *Multicultural education: Issues and perspectives,* 3-31. New York: John Wiley & Sons, Inc.

Bartolomé, L.I. (2003). Beyond the methods fetish: Toward a humanizing pedagogy. In Darder, A., Baltodano, M., & Torres, R.D. (Eds.), *The Critical Pedagogy Reader* (pp. 408-429). New York: RoutledgeFalmer.

Bergeron, B. (2008). Enacting a culturally responsive curriculum in a novice teacher's classroom: Encountering disequilibrium. *Urban Education, 43*(1), 4-28.

Bourdieu, P. (1977). *Outline of a theory of practice.* Cambridge: Cambridge University Press.

Bourdieu, P. (1984). *Distinction: A social critique of the judgment of taste*. Trans. Richard Nice. Cambridge, MA: Harvard University Press.

Bressey, C. (2011). Race/ethnicity. In J. Agnew & D. Livingstone (Eds.), *The SAGE Handbook of Geographical Knowledge* (pp. 418-429). Washington, DC: Sage.

Buehler, J., Ruggles Gere, A., Dallavis, C., & Haviland, V.S. (2009). Normalizing the fraughtness: How emotion, race, and school context complicate cultural competence. *Journal of Teacher Education* 60(4), 408-418.

Case, K.A., & Hemmings, A. (2005). Distancing strategies: White women preservice teachers and antiracist curriculum. *Urban Education, 40*(6), 606-626.

Castro, A. (2010). Themes in the research on preservice teachers' views of cultural diversity: Implications for researching millennial preservice teachers. *Educational Researcher, 39*(3), 198-210.

Causey, V.E., Thomas, C.D., & Armento, B.J. (2000). Cultural diversity is basically a foreign term to me: The challenges of diversity for preservice teacher education. *Teaching and teacher education, 16*, 33-45.

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

Conner, J. O. (2010). Learning to unlearn: How a service-learning project can help teacher candidates to reframe urban students. *Teaching and Teacher Education, 26,* 1170-1177.

Convery, I., & O'Brien, V. (2012). Gypsy-Traveller narratives: Making sense of place, a co-ethnography. *Narrative Inquiry, 22*(2), 332–347.

Conquergood, D. (2003). "Rethinking ethnography: Towards a critical cultural politics." In Y. Lincoln & N. Denzin (Eds.), *Turning points in qualitative research: Tying knots in a handkerchief* (pp. 351-374). New York: AltaMira.

Creswell, J.W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches* (3rd ed.). Thousand Oaks, CA; Sage.

Cushner, K., McClelland, A., & Safford, P. (2006). *Human diversity in education: An integrative approach.* Boston: McGraw Hill.

Darder, A., Baltodano, M., & Torres, R.D. (2003). *The critical pedagogy reader.* New York: RoutledgeFalmer.

Delpit, L. (1995). *Other people's children: Cultural conflict in the classroom.* New York: The New Press.

Delgado, R., & Stefancic, J. (2000). *Critical race theory: The cutting edge* (2nd ed.). Philadelphia: Temple University Press.

Dillon, L. (2011). Writing the self: The emergence of a dialogic space. *Narrative Inquiry, 21*(2), 213-237.

Douglass Horsford, S. (2011). Learning in a burning house: Educational inequality, ideology, and (dis)intergration. Teachers College: Columbia University.

Elmore, J. M. (2013). Neoliberalism and teacher preparation: Systematic barriers to critical democratic education. In P. L. Thomas (Ed.), *Becoming and being a teacher: Confronting traditional norms to create new democratic realities* (pp. 107-118). New York: Peter Lang.

Erickson, F. (1999). Culture in society and educational practices. In J.A. Banks & C.A. McGee Banks, eds., *Multicultural education: Issues and perspectives,* 34-60. New York: John Wiley & Sons, Inc.

Erickson, J. A. (2009). Service-learning's impact on attitudes and behavior.  In J.R. Strait & M. Lima (Eds.), *The future of service-learning: New solutions for sustaining and improving practice* (pp. 106-118). Sterling, VA: Stylus.

Escobar, A. (2001). Culture sits in places: Reflections on globalism and subaltern strategies of localization. *Political Geography, 20*: 139–174.

Fellner, G., & Siry, C. (2010). Reconceptualizing the relationships between universities and schools: A dialectic and polysemic approach. *Cultural Studies of Science Education, 5,* 775-785.

Flores, K. S. (2008). *Youth participatory evaluation: Strategies for engaging young people.* San Francisco, CA: Jossey-Bass.

Fong., R, & Furuto, S. (Eds.). (2001). *Culturally competent practice: Skills, interventions, and evaluations*. Boston: Allyn & Bacon.

Ford, T.N., & Quinn, L. (2010). First year teacher education candidates: What are their perceptions about multicultural education? *Multicultural Education, 17*(4), 18-24.

Fox, K.D., & Stokes, P.J. (2008, February). Making the data matter: A preliminary analysis of the professional education data system for 2004-2006. American Association of Colleges for Teacher Education.  Retrieved from www.aacte.org

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

Freire, P. (1985). *The Politics of Education: Culture, Power, and Liberation.* South Hadley, MA: Bergin & Garvey.

Freire, P. (1996). *Letters to Cristina: Reflections on my life and work.* (D. Macedo, Q. Macedo, & A. Oliveira, Trans.). New York: Routledge.

Freire, P. (1998). *Teachers as cultural workers: Letters to those who dare to teach.* (D. Macedo, D. Koike, & A. Oliveira, Trans.). Boulder, CO: Westview Press.

Freire, P. (2000). *Pedagogy of the oppressed.* (M.B. Ramos, Trans.). New York: Continuum. (Original work published 1970).

Freire, P. (2003). From pedagogy of the oppressed. In Darder, A., Baltodano, M., & Torres, R.D., (Eds.), *The critical pedagogy reader* (pp. 57-68). New York: RoutledgeFalmer.

Freire, P. & Macedo, D. (1987). *Literacy: Reading the Word and the World.* South Hadley, MA: Bergin & Garvey.

Freire, P., & Macedo, D. (2003). Rethinking literacy: A dialogue. In Darder, A., Baltodano, M., & Torres, R.D., (Eds.), *The critical pedagogy reader* (pp. 354-364). New York: RoutledgeFalmer.

Furco, A. (2009). Foreword. In J.R. Strait & M. Lima (Eds.), *The future of service-learning: New solutions for sustaining and improving practice* (pp. xi-xiii). Sterling, VA: Stylus.

Garmon, M.A. (2004). Changing preservice teachers' attitudes/beliefs about diversity: What are the critical factors? *Journal of Teacher Education, 55*(3), 201-213.

Gay, G. (2002). Preparing for culturally responsive teaching. *Journal of Teacher Education, 53*(2), 106-116.

Gay, G. (2005). Politics of multicultural teacher education. *Journal of Teacher Education, 56*(3), 221-228.

Gay, G., & Howard, T. (2000). Multicultural teacher education for the 21st century. *The Teacher Educator, 36*(1), 1-16.

Geertz, C. (2003). Thick description: Toward an interpretive theory of culture. In Y.S. Lincoln & N.K. Denzin (Eds.), *Turning points in qualitative research: Tying knots in the handkerchief* (pp. 143-168). New York: AltaMira Press.

Giroux, H. A. (2001). *Theory and resistance in education: Towards a pedagogy for the opposition.* Praeger.

Giroux, H. A. (2003). Critical theory and educational practice. In Darder, A., Baltodano, M., & Torres, R.D., (Eds.), *The critical pedagogy reader* (pp. 27-56). New York: RoutledgeFalmer.

Grant, C., & Sachs, J. (1995). Multicultural education and postmodernism: Movement toward a
dialogue. In B. Kanpol & P. McLaren (Eds.), *Critical multiculturalism: Uncommon voices in a common struggle* (pp. 89-105). Westport, CT: Bergin & Garvey.

Grbich, C. (2007). *Qualitative data analysis: An introduction.* Thousand Oaks, CA: Sage. Greene, M. (2003). In search of a critical pedagogy. In Darder, A., Baltodano, M., & Torres, R.D., (Eds.), *The critical pedagogy reader* (pp. 97-112). New York: RoutledgeFalmer.

Guba, E., & Lincoln, Y. (1989). Judging the quality of fourth generation evaluation. In *Fourth generation evaluation.* (pp. 228-251). Newbury Park, CA: Sage.

Gupta, A., & Ferguson, J. (1992, Feb). Beyond "culture": Space, identity, and the politics of difference. *Cultural Anthropology*, *7*(1), 6-23
.
Haggis, J. & Holmes, M. (2011). Epistles to emails: Letters, relationship building and the virtual age. *Life Writing, 8*(2), 169-185.

Haney López, I. F. (2000). The social construction of race. In R. Delgado, & J. Stefancic (Eds.), *Critical race theory: The cutting edge* (2nd ed.) (pp. 163-175). Philadelphia: Temple University Press.

Haraway, D. (2003). Situated knowledges: The science question in feminism and the privilege of partial perspective. In Y. Lincoln & N. Denzin (Eds.), *Turning points in qualitative research: Tying knots in a handkerchief* (pp. 351-374). New York: AltaMira.

Hernández i Martí, Gil-Manuel. (2006). The deterritorialization of cultural heritage in a globalized modernity. *Journal of Contemporary Culture,* 92-107. Retrieved from http://www.llull.cat/rec_transfer/webt1/transfer01_foc04.pdf

Horton, M., & Freire, P. (1990). *We make the road by walking: Conversations on education and social change.* Eds. Brenda Bell, John Gaventa, & John Peters. Philadelphia: Temple University Press.

Howard, G. (2006). *We can't teach what we don't know: White teachers, multiracial schools, 2nd edition.* New York: Teachers College Press.

Howe, K.R., & Berv, J. (2000). Constructing constructivism, epistemological and pedagogical. In D.C. Phillips, (Ed)., *Constructivism in Education: Opinions and Second Opinions on Controversial Issues,* (19-40). Chicago: University of Chicago Press.

Jacoby, B. (2009). Facing the unsettled questions about service-learning. In J.R. Strait & M. Lima (Eds.), *The future of service-learning: New solutions for sustaining and improving practice* (pp. 90-105). Sterling, VA: Stylus.

Kanpol, B. (1995). Multiculturalism and empathy: A border pedagogy of solidarity. In B. Kanpol & P. McLaren (Eds.), *Critical multiculturalism: Uncommon voices in a common struggle* (pp. 177-195). Westport, CT: Bergin & Garvey.

Kanpol, B., & McLaren, P., eds. (1995). *Critical multiculturalism: Uncommon voices in a common struggle.* Connecticut: Bergin & Garvey.

Keengwe, J. (2010). Fostering cross cultural competence in preservice teachers through multicultural education experiences. *Early Childhood Education Journal, 38*: 197-204.

Kincheloe, J. (1997). Fiction formulas: Critical constructivism and the representation of reality. In W.G. Tierny, & Y.S. Lincoln (Eds.), *Representation and the text: Reframing the narrative voice.* Albany, NY: State University of New York Press.

Kincheloe, J. (2003). *Teachers as researchers: Qualitative inquiry as a path to empowerment*, 2nd ed. New York: RoutledgeFalmer.

Kincheloe, J.L., & Berry, K.S. (2004). *Rigour and complexity in educational research: Conceptualizing the bricolage.* New York: Open University Press.

Kincheloe, J. L., & Pinar, W. F. (1991). Introduction. In J. L. Kincheloe, & W. F. Pinar (Eds.), *Curriculum as social psychoanalysis: The significance of* place (pp. 5-15). New York: State University of New York Press.

Kincheloe, J., & Tobin, K. (2009). The much exaggerated death of positivism. *Cultural studies of science education,* 4: 513-528.

King, J.E. (1997). Dysconscious racism: Ideology, identity and miseducation. In R. Delgado & J. Stefancic (Eds.), *Critical White studies: Looking behind the mirror* (128-132). Philadelphia: Temple University Press.

King, J.T. (2004).  Service-learning as a site for critical pedagogy: A case of collaboration, caring, and defamiliarization across borders. *Journal of Experiential Education, 26*(3), 121-137.

Kozol, J. (2005). *The shame of the nation: The restoration of apartheid schooling in America.* New York: Crown Publishers.

Kress, T. (2011). *Critical praxis research: Breathing new life into research methods for teachers.* New York: Springer.

Kumashiro, K. K. (2000). Toward a theory of anti-oppressive education. *Review of Educational Research, 70*(1), 25-53.

Kyles, C., & Olafson, L. (2008). Uncovering preservice teachers' beliefs about diversity through reflective writing. *Urban Education*, 43(5), 500-518.

Ladson-Billings, G. (1995).  But that's just good teaching! The case for culturally relevant pedagogy. *Theory into Practice, 34*(3), 159-165.
Ladson-Billings, G. (1997). I know why this doesn't feel empowering: A critical *race* analysis of critical pedagogy. In Freire, P., Fraser, J. W., Macedo, D., McKinnon, T., Stokes, W. T. *Mentoring the mentor: A critical dialogue with Paulo Freire.* Peter Lang: New York. 127-141.

Ladson-Billings, G. (2000).  Racialized discourses and ethnic epistemologies.  In N. Denzin & Y. Lincoln (Eds.), *Handbook of Qualitative Research* (2nd ed.) (pp. 257-277). Thousand Oaks: Sage
.
Ladson-Billings, G., & Tate, W.F. (Fall 1995).  Toward a critical race theory of education. *Teachers College Record, 97*(1). Retrieved from https://www4.nau.edu/cee/orgs/serd/docs/ladson-billings-and-tate.pdf

Lather, P. (1991). *Getting smart: Feminist research and pedagogy with/in the postmodern.* New York: Routledge.

Lather, P. (2003). Issues of validity in openly ideological research: Between a rock and a soft place. In Y. Lincoln & N. Denzin (Eds.), *Turning points in qualitative research: Tying knots in a handkerchief* (pp. 185-215). New York: AltaMira.

Lather, P. (2006). Paradigm proliferation as a good thing to think with: Teaching research in education as wild profusion. *International Journal of Qualitative Studies in Education,* 19(1), 35-57.

Laughter, J.C. (2011). Rethinking assumptions of demographic privilege: Diversity among White preservice teachers. *Teaching and Teacher Education, 27*(2011), 43-50.

Leistyna, P. (2001). Racenicity: Understanding racialized ethnic identities. In Shirley R. Steinberg (Ed.), *Multi/Intercultural Conversations* (pp. 423-462). New York: Peter Lang.

Leonardo, Z., & Hunter, M. (2007). Imagining the urban: Politics of race, class, and schooling. In W. T. Pink and G. W. Noblit (Eds.), *International Handbook of Urban Education* (779–802). New York: Springer.

Lowenstein, K. (2009). The work of multicultural teacher education: Reconceptualizing White teacher candidates as learners. *Review of Educational Research, 79*(1), 163-196.

Marshall, C., & Rossman, G.B. (1989). *Designing qualitative research.* Newbury Park, CA: Sage.

Massey, D. (1994). *Space, place, and gender.* Minneapolis, MN: University of Minnesota Press.

Maxwell, J. A. (2005). *Qualitative research design: An interactive approach* (2nd ed.). Thousand Oaks, CA: Sage.

Mazzei, L. (2008). Silence speaks: Whiteness revealed in the absence of voice. *Teaching and Teacher Education, 24*(2008), 1125-1136.

McIntosh, P. (2004). White privilege: Unpacking the invisible knapsack. In P.S. Rothenberg (Ed.), *Race, class, and gender in the United States: An integrated study* (pp. 188-192). New York: Worth Publishers.

McLaren, P. (2003). Critical pedagogy: A look at the major concepts. In Darder, A., Baltodano, M., & Torres, R.D., (Eds.), *The critical pedagogy reader* (pp. 69-96). New York: RoutledgeFalmer.

Meaney, K.S., Bohler, H.R., Kopf, K., Hernandez, L., Scott, L.S. (2008). Service-learning and pre-service educators' cultural competence for teaching: An exploratory study. *Journal of Experiential Education, 31*(2), 189-208.

Melamed, J. (2011). *Represent and Destroy: Rationalizing Violence in the New Racial Capitalism.* Minneapolis: University of Minnesota Press.

Merryfield, M.M. (2000). Why aren't teachers being prepared to teach for diversity, equity, and global connectedness? A study of lived experiences in the making of multicultural and global educators. *Teaching and Teacher Education, 16*(2000), 429-443.

Miles, M.B., & Huberman, A.M. (1994). *An expanded sourcebook: Qualitative data analysis*. Thousand Oaks, CA: Sage.

Milner, H.R. (2007). Race, narrative inquiry, and self-study in curriculum and teacher education. *Education and Urban Society, 39*, 584-609.

Moss, G. (2008). Diversity study circles in teacher education practice: An experiential learning project. *Teaching and Teacher Education, 24*(2008), 216-224.

Nieto, S. (2003). Profoundly multicultural questions. *Educational Leadership, 60*(4), 7-10.

Olmedo, I.M. (1997). Challenging old assumptions: Preparing teachers for inner city schools. *Teaching and Teacher Education, 13*(3), 245-258.

Perea, J. F. (2000). The Black/White binary of race. In R. Delgado, & J. Stefancic (Eds.), *Critical race theory: The cutting edge* (2$^{nd}$ ed.) (344-353). Philadelphia: Temple University Press.

Picower, B. (2009, July). The unexamined Whiteness of teaching: How White teachers maintain and enact dominant racial ideologies. *Race, ethnicity, and education, 12*(2), 197-215.

Roth, W-M., & Tobin, K. (2002). *At the elbow of another: Learning to teach by coteaching.* New York: Peter Lang.

Roth, W-M., Tobin, K., Carambo, C., & Dalland, C. (2005). Coordination in coteaching: Producing alignment in real time. *Wiley Periodicals Online*, 675-702. Retrieved from www.interscience.wiley.com

Scales, P.C., & Koppelman, D.J. (1997). Service learning in teacher preparation.  In J. Schine (Ed.)., *Service learning: Ninety-sixth yearbook of the national society for the study of education* (pp.118-135). Chicago: University of Chicago Press.

Schlusser, D., Stooksberry, L., & Bercaw, L. (2010). Understanding teacher candidate dispositions: Reflecting to build self-awareness. *Journal of Teacher Education, 61*(4), 350-363.

Sewell, W. H. (1992). A theory of structure: Duality, agency, and transformation. *American Journal of Sociology,* 98(1), 1-29.

Siry, C.A. (2011). Emphasizing collaborative practice in learning to teach: Coteaching and
cogenerative dialogue in a fields based methods course. In *Teaching Education 22*(1), 91-101.

Siry, C.A., & Zawatski, E. (2011). 'Working with' as a methodological stance: collaborating with students in teaching, writing, and research. *International Journal of Qualitative Studies in Education, 24*(3), 343-361.

Sleeter, C.E. (2001). Preparing teachers for culturally diverse schools: Research & the overwhelming presence of Whiteness. *Journal of Teacher Education*, *52*(94), 94-106.

Sleeter, C. E. (2008). Preparing White teachers for diverse students. In M. Cochran-Smith, S. Feiman-Nemser, & D. J. McIntyre (Eds.), Handbook of research on teacher education: Enduring questions in changing contexts (pp. 559-582). New York: Routledge.

Sleeter, C. E., & Grant, C. A. (2007). *Making choices for multicultural education: Five approaches to race, class, and gender.* Hoboken, NJ: Wiley.

Sleeter, C., & McLaren, P., eds.  (1995). Minority *education, critical pedagogy, and the politics of difference.*  Albany: State University of New York Press.

Smith, L.T. (1999). *Decolonizing methodologies: Research and indigenous peoples.* New York: Zed Books.

Solomon, R. P., Manoukian, R. K., & Clarke, J. (2005). From an ethic of altruism to possibilities of transformation in teacher candidates' community involvement.  In L. Pease-Alvarez & S. R. Schecter (Eds.), *Learning, teaching, and community: Contributions of situated and participatory approaches to educational innovation* (pp. 171-190). Mahwah, NJ: Lawrence Erlbaum Associates.

Spring, J.  (2009). *Deculturalization and the struggle for equality: A brief history of the education of dominated cultures in the United States.*   New York: McGraw-Hill.

Strait, J. (2009). Introduction: Critical questions and directions for the next generation of practitioners. In J.R. Strait & M. Lima (Eds.), *The future of service-learning: New solutions for sustaining and improving practice* (pp. 3-8). Sterling, VA: Stylus.

Steinberg, S. R., & Kincheloe, J. L. (2001). Setting the context for critical multi/interculturalism: The power blocs of class elitism, white supremacy, and patriarchy. In Shirley R. Steinberg (Ed.), *Multi/Intercultural Conversations* (pp. 3-30). New York: Peter Lang.

Swartz, E. (2003). Teaching White preservice teachers: Pedagogy for change. *Urban Education, 38*(3), 255-278.

Tobin, K. (2009). Tuning into others' voices: Radical listening, learning from difference, and escaping oppression. *Cultural Studies of Science Education, 2009*(4) 505-511.

Tobin, K. (2010). Constructivism in science education: Moving on… In D.C. Phillips, (Ed.). *Constructivism in Education: Opinions and Second Opinions on Controversial Issues,* (227-253). Chicago: University of Chicago Press.

Tobin, K., & Roth, W-M (2005). Implementing coteaching and cogenerative dialoguing in urban science education. *School Science and Mathematics, 105*(6), 313-322.

Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society, 1*(1), 1-40.

Valenzuela, A. (2005). Subtractive schooling, caring relations, and social capital in the schooling of U.S.-Mexican Youth. In Weis, L., & Fine, M. (Eds.), *Beyond silenced voices: Class, race and gender in United States schools* (pp. 83-94). New York: State University of New York Press.

Vaught, S.E., & Castagno, A.E. (2008). "I don't think I'm a racist": Critical Race Theory, teacher attitudes, and structural racism. *Race, Ethnicity and Education, 11*(2), 95-113.

Ward, J. V. (1997). Encouraging cultural competence in service learning practice. In J. Schine (Ed.)., *Service learning: Ninety-sixth yearbook of the national society for the study of education* (pp.136-148). Chicago: University of Chicago Press.

Weaver, H. N. (2005). *Explorations in cultural competence: Journeys to the four directions.* Belmont, CA: Thomson Brooks/Cole.

Weis, L. (2008). Toward a re-thinking of class as nested in race and gender: Tracking the white working class in the final quarter of the twentieth century. In L. Weis (Ed.), *The way class works: Readings on school, family, and the economy* (pp. 291-304). New York: Routledge.

Weis, L., & Fine, M. (2012, Summer). Critical bifocality and circuits of privilege: Expanding critical ethnographic theory and design. *Harvard Educational Review, 82*(2), 173-201.

Wildman, S. M., & Davis, A.D. (2000). Language and silence: Making systems of privilege visible. In R. Delgado, & J. Stefancic (Eds.), *Critical race theory: The cutting edge* (2nd ed.) (657-663). Philadelphia: Temple University Press.

Winchell, M., & Kress, T. (2013). Living with/in the tensions: Freire's praxis in a high-stakes world. In R. Lake & T. Kress (Eds.), *Paulo Freire's intellectual roots: Toward historicity in praxis* (pp. 145-168). New York, NY: Bloomsbury.

Yeo, F. (1995). The conflicts of difference in an inner-city school: Experiencing border crossings in the ghetto. In B. Kanpol & P. McLaren (Eds.), *Critical multiculturalism: Uncommon voices in a common struggle* (pp. 197-215). Westport, CT: Bergin & Garvey.

Zeichner, K. (2010). Rethinking the connections between campus courses and field experiences in college- and university-based teacher education. *Journal of Teacher Education,* 61(1-2), 89-99.