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<div align="center">Annotated Bibliography EDU 580</div>

<u>Problem of Practice</u>: How can we, as critical teachers, emphasize intersectionality and equity in the classroom without solely exemplifying students?" Or, in other words, how do we invite students to share their experiences without turning them into targets of harassment and bullying?

Miller, Richard ; Liu, Katrina ; Ball, Arnetha F. (2020). Critical

      counter-narrative as transformative methodology for educational

      equity. Review of Research in Education, 2020-03, Vol.44 (1),

      p.269-300.

      The authors of this piece wrote with the purpose of "proposing critical counter-narrative as a transformative methodology that includes three components: (1) critical race theory as a model of inquiry, (2) critical reflection and generativity as a model of praxis that unifies the use of counter-narratives for both research and pedagogy, and (3) transformative action for the fundamental goal of educational equity for people of color" (p. 269). They ultimately conclude that while it's good to provide teachers (both pre and in-service) with counter narratives, it's best for them to develop their own to avoid "common pitfalls of avoiding serious discussion of race and racism, the substitution of abstract concepts for concrete issues, and the practices already identified in CRT research, such as colorblindness, the discourse of meritocracy, and so forth" (p. 293). Likewise, they state that having pre and in-service teachers help their own students "identify majoritarian narratives and develop counter-narratives will further enable real-world growth" and that teachers need to "reframe the talk about counter-narratives so as to stimulate critical reflection on the ultimate goal of educational equity" (p. 293).

      This piece is incredibly elaborate and goes into great depth as to the efficacy and use of counter-narratives. It, therefore, serves as a primary source for addressing the PoP as it directly addresses the use and effect of counter-narratives as they exist within the classroom as methods of education and means of dispelling (or at least destabilizing) problematic and stereotypical narratives. Likewise, the authors state that "making educational equity the explicit goal of a critical counter-narrative methodology encourages the praxis to focus on transformative action" (p. 292). This more so applies to us, the people behind the curtain of this lesson study (don't pay attention to the people behind the curtain!) but it serves as another call to action for us as to what it means for us to want to engage with counter-narratives in such a way. It asks us to consider what we want to see out of this lesson study, and the answer we've come up with is to use them to make small yet meaningful changes to student perception and utilize them intentionally. Mostly, this is in response to the next sentence of the article which states that it mostly is referencing teacher education students who have "much greater

structural incentive to speak and write in support of educational equity than in taking action to achieve it. We're genuinely hoping to not exemplify this and instead use our positions to make meaningful change, even if it starts with small waves.

DeCuir-Gunby, Jessica T.; Chapman, Thandeka K.; Schultz, Paul A.
(Eds). (2018). Understanding critical race research methods and methodologies: Lessons from the field. Taylor and Francis.

This piece is a collection of articles, chapters, research looking at critical race research and methodology. The chapters in particular looked at for this PoP are chapter one "Critical race theory, racial justice, and education" and chapter 6 "Taking it to the streets: Critical race theory, participatory research, and social justice." Chapter one serves as an introduction to the collection and outlines how the work is serving to "discuss and analyze the different methods and methodologies including qualitative, quantitative, and mixed methods used by researchers to investigate educational research problems from a CRT perspective" (p. 3). Chapter 6 looked into "the relationship between CRT and Participatory Action Research (PAR)" (p. 64). PAR is later defined as an approach to study that "aims to disrupt the dichotomy routinely constructed between researcher and participant" by engaging people "who are not traditionally trained researchers in the research process" to "drive research foci and questions by identifying their concerns and adapting methods and methodologies to create solutions and work towards social justice" (p. 65).

These chapters were fascinating to read and were helpful for learning more about CRT. The purpose of including them here is that this work was useful for learning more about CRT in general. To drop the veil of academic writing momentarily, these works were chosen as an attempt to background our knowledge of CRT so that we could better understand the origin, importance, and use of counter-narratives as to make sure we as a lesson study were correctly implementing them. We also wanted to be better informed about how CRT works as a discourse working very clearly towards social justice and equity in educational spaces. The chapters do a wonderful job of providing that information, too. As for how it sits as a source for the PoP, it probably will work as a tertiary source because the material it covers is more general in regards to social justice and equity in the classroom and less specific to actual counter-narratives themselves. However, I really am wondering if what we are doing within the SDTR and Lesson Studies isn't some form of PAR now…. At least maybe something tangentially related to it? Educators are commonly researchers though.

Dover, Allison George. (2009). Teaching for social justice and K-12 student outcomes: A conceptual framework and research review. Equity and Excellence in Education, 42(4), 507-525, p. 507-525.

Dover wrote this piece with the purpose of examining "the conceptual foundations of teaching for social justice," presenting "a concrete framework for teaching social justice in k-12 classrooms," and examining "how elements of teaching for social justice are supported by

existing research on secondary students' academic, behavioral/motivational, and attitudinal outcomes" to exemplify how "teaching for social justice is the attempt by classroom teachers to use their position in the classroom to affect meaningful change within and despite current educational conditions and mandates" (p. 507; 519). The author not only does a great job breaking down the individual components of their thesis while also evidencing the uphill battle of having to prove the necessity and efficacy of social justice interventions (p. 508). By the end of the article, they are able to provide evidence that indicates a positive correlation between social justice interventions and student achievement and success (p. 520).

As it stands, this piece of research serves as a good tertiary source for the PoP because, while it doesn't address the specifics of what the PoP is trying to achieve, the nature of the piece being about proving positive correlative evidence between social justice interventions and student success is important as background information when the purpose of the PoP is about bringing a form of social justice to the classroom in order to improve student experience and success (promoting/creating/establishing equity in the classroom to allow for the deconstruction of problematic narratives and improve the depth and breadth of education).

Freire, Paulo (1970). Pedagogy of the Oppressed. Seabury Press.

[It's worth noting that on the top of my copy of the chapter read for class I put "Based A.F." in huge print.] Chapter two of Friere's *Pedagogy of the Oppressed* goes into detail about the problems of education "banking" in which the concept of education "extends only as far as receiving, filing, and storing the deposits"of knowledge deposited by teachers (p. 71-2). This form of education serves as a form of oppression, as it removes inquiry and invention from the process of learning and instead sees knowledge "as a gift bestowed upon those who consider themselves knowledgeable upon those whom they consider to know nothing" (p. 72).
Friere argues that the solution to this issue is to reconcile "the poles of the contradiction [that the teachers are in fact also learning from the students and that the projection of absolute knowledge is indeed a facade] so that both are simultaneously teachers *and* students" (p. 72). His suggested method is to engage with problem-posing educational theory, which takes "the peoples' historicity as their starting point" and posits that everyone "is in the process of *becoming*—as unfinished, incomplete beings in and with a likewise unfinished reality" (p. 84). In other words, he argues for—essentially—equitable, student-centered education grounded in and building on personal lived experience of the students and wherein the teacher is a collaborator and facilitator in the learning process rather than a gatekeeper and depositor of knowledge. (More or less. I'm happy to be wrong here but I am trying to keep this fairly concise and Friere is a rather wordy and philosophically-inclined individual).

This piece potentially serves as a secondary source for the PoP (at least tertiary due to the nature of how it addresses the need for power balance between teacher and student. This seems relevant for two different reasons. The first is that considering the PoP is trying to best establish equity in the classroom, it seems contradictory to remove the teacher from that equation. The second reason really is more of a build on the first, but especially considering the nature of counter-narratives, we need to make sure that they aren't delivered as a "narrative"

that is delivered to the students, but things that are learned as a collaborative effort through equitable work and discussion. This both ensures that the counter-narratives are authentic and are answering genuine concerns of the class and that the teacher isn't misusing their power. As a tangent, I think there is something antithetical between the narrative style of teaching that Freire discusses throughout the chapter and the quintessential idea of "counter-narrative" that insists that they struggle to exist in the same space. Like, how can teachers serve as depositors of counter-narratives when counter-narratives serve to specifically address and combat the narratives proposed by the hegemonic society that wants to maintain the status quo? Counter-narratives can only exist in a classroom in which they are co-created with students, build off the narratives that inform student experience, and largely serve to debunk the traditional narratives that are supposed to be deposited by teacher-centered education. (I think this makes sense. Feel free to correct me if I'm not.)

Pritchard, Eric Darnell. (2013). For colored kids who committed suicide,
        our outrage isn't enough: Queer youth of color, bullying, and the
        discursive limits of identity and safety. Harvard Educational
        Review, 83(2), p. 320-345.

        First of all, this piece is incredible, and I highly recommend it to any reader who wants to break down what constitutes a "safe" space for queer students when that space is controlled and maintained by bodies and identities that can exclude queer students of intersectional identities (and how that leads to an increase in amount and magnitude of bullying towards BIPOC queer youth). To clarify, Pritchard's main throughline of the piece is to bring intersectionality to a conversation around providing safety and "safe spaces" to queer students in school environments. They note that the three discourses of safety that they focus on are: "first, the notion that what constitutes a safe space for all is true; second, the assumption that all adults desire and will provide safe space for queer youth; and, last, the idea that after operates as a normative property of youth" (p. 335).

        This article serves as a primary source for the PoP because while the article addresses the need to address a systemic bullying epidemic that specifically impacts BIPOC queer youth, it also addresses the ways in which admin, faculty, and teachers serve—intentionally or not—to enforce, empower, or participate in the systemic bullying that targets queer BIPOC students. For the PoP then, the article can be used as a guide to see what actions, behaviors, etc are creating less-safe spaces than intended (which is the important thing. The article articulates that it isn't always intentional, and that is something worth noting in our own attempt to be better about bringing an equitable space to the class).

        One of the most impactful and summative points in the article is the declaration that "when we say we want to make safe spaces for those outside the 'normal,' there has to be a semantic shift that unseats safety from the unquestioned position that treats it as a property right of the sufficiently normative…. Otherwise, safety is not safer at all; it becomes just another way to discipline and regulate non-normative subjects in order that they may qualify for protection while claiming safety and safe space as a right of all" (p 340). This quote has been a

guiding reminder for me when creating the queer pedagogy class, leading it, and also working on this lesson study (and something I hope to bring to my class someday). I think it is the underlying statement that this lesson study needs to remember at all times in order to be truly equitable and to create an environment that all can feel welcome in discussing tough topics, especially if we want to focus on introducing counter narratives to common stereotypes.

Vega, Stephanie; Crawford, Heather Glynn; Van Pelt, J-Lynn. (2012).
     Safe schools for LGBTQI students: How do teachers view their
     role in promoting safe schools?. Equity and Excellence in
     Education, 45(2), p. 250-260.

       The authors of this piece are writing to "synthesize findings from current scholarly literature concerning teachers' view of their role in promoting safe schools for lesbian, gay, bisexual, transgender, queer/questioning, and intersex students in k-12 settings" (p 251). They also introduce the idea of positioning theory and queer theory to the role of the teacher in the classroom (p. 254). One of their conclusive findings is that "lack of teacher support [to queer students] is partially attributed to deficiencies in preservice and in-service teacher training programs" (p. 257) (ie, they say there needs to be more programs like the queer pedagogy session). They then conclude with different steps that teachers and admin can take to be better allies in the classroom (p. 257-58).

       This piece serves as a good secondary source for the PoP as it does address means and methods of creating safety in the classroom for marginalized students. It also brings to the conversation positioning theory, which is described as attending to "dynamics of the social exchanges and interactions that occur between people in various social, historical,and cultural contexts" (p. 254). Since the PoP is about creating an equitable class for students, this is an incredibly relevant topic to discuss and consider. Even in later iterations of the PoP when it becomes about introducing counter-narratives to disrupt problematic and stereotypical narratives, it's important to consider the power, control, and relative safety the teacher has when choosing when, how, and to what capacity these conversations about narratives occur. Equity can only really exist in that space when the teacher takes into consideration how they either facilitate moments wherein they use that power to make sure no one is the target for those narratives (even when using them to deconstruct them).