

ABSTRACT

The Influence of Context-Specific Teacher Preparation on Program Faculty's Political and Ideological Clarity: A Qualitative Case Study

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The purpose of this case study was to focus on the influence of a context-specific teacher preparation program in order to explore program faculty's articulation and enactments of political and ideological clarity. By exploring a context-specific teacher preparation program, the researcher hoped to consider the ways that an explicit emphasis of context—in particular the context of school setting—influences the ways teachers take action by means of engaging teacher educators in developing political and ideological clarity. The emphasis of context as a primary lens for viewing teacher preparation opened the possibility for the emergence of a new typology of teacher preparation, adding to the work of Kretchmar and Zeichner (2016), who describe teacher preparation 1.0, *defenders*, 2.0, *reformers*, and 3.0, *transformers*. Using Bartolomé's (2004) political and ideological clarity as the priori theoretical framework, the study sought to categorize data into the four characteristics of political and ideological clarity: (a) questioning meritocratic explanations of the social order, (b) rejecting deficit views of minority

students, (c) interrogating romanticized views of dominant culture, and (d) becoming cultural border crossers and dedicated cultural brokers.

Four program faculty from a context-specific teacher preparation program focused on urban school settings were selected to participate in this qualitative single case study. Using constant comparative analysis, the interview, observational, and documental data was considered individually and across participants and aligned with Bartolomé's (2004) four characteristics of political and ideological clarity as a form of teacher agency. During the analysis phase of the research, four themes and new teacher typology of teacher preparation emerged: teacher preparation 4.0, *disruptors*. Furthermore, four themes emerged from this study, teachers as *Disruptors* begin: *seeing* structural inequality and oppression in society and schooling, *believing* in minority students and communities as sources of cultural wealth, *subverting* systems of structural inequality, and *acting* as a cultural border crosser and dedicated cultural broker in order to transform urban students, schools, and settings.

The Influence of Context-Specific Teacher Preparation on Program Faculty's Political and Ideological Clarity: A Qualitative Case Study

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*To Erin, Emma, Caleb and Walter
and to 'whatever comes next'*

CHAPTER ONE

Introduction

Teaching in urban environments is complex and challenging in ways not typical of sub-urban and rural environments (Howard & Milner, 2014; Milner, 2012b; Weiner, 2006). There has been considerable debate about what it means to teach and work in urban settings (Feiman-Nemser, Tamir, & Hammerness, 2014; Hammerness & Matsko, 2013; Hammerness & Craig, 2016; Matsko & Hammerness, 2014; Williamson, Apedoe, & Thomas, 2016). More specifically, various researchers have debated the meaning of the term *urban* as a descriptor for types of schools (Haberman, 1996; Milner, 2012a; Milner, 2012b). When considering the broader teacher education context, research shows that emerging teachers draw on many factors throughout their teacher preparation experience to develop the knowledge, skills, and dispositions necessary for quality in-service teaching (Darling-Hammond, 2000a; Grossman, Hammerness, & McDonald, 2009; Milner, 2012b). Furthermore, Gay and Howard (2000) argue there are more discrete knowledge, skills, and dispositions that teachers, who intend to work specifically among marginalized student populations, must articulate. It is important while considering the influential features of developing a quality urban teacher that such a discussion be situated within the broader debate about teacher education.

A significant debate over the proper ways to train and equip emerging teachers has occurred over the last several decades raising questions about the kinds of knowledge teacher candidates should possess (Cochran-Smith & Zeichner, 2005; Zeichner & Payne, 2013), the priorities of teacher preparation programs (Zeichner, 2006b), the methods of

teacher candidates' entry into the teaching field (Darling-Hammond, Chung, & Frelow, 2002), and the impact of teacher preparation program structure on teacher quality (National Center for Research on Teacher Learning, 1991; Wilson, Floden & Ferrini-Mundy, 2001; Zeichner & Conklin, 2005). Some literature extant within this debate asserts that when teachers are provided extensive pre-service preparation, there are higher rates of teacher retention (Ingersoll, Merrill, & May, 2014) and higher rates of teachers' perceptions of their preparation and of efficacy (Darling-Hammond, 2006; Darling-Hammond et al., 2002). However, others argue that teacher preparation at its best only reinforces the prior beliefs of emerging teachers within teacher preparation programs. Such discussions promote the continued study of the ways in which teacher preparation impacts particular outcomes within emerging teachers as well as those intimately involved in teacher preparation such as program directors and program faculty.

In this case study, the researcher focused on the ways in which teacher preparation programs influence program participants', more specifically, the program faculty's sense of agency as well as their capacity to build agency within their emerging teachers. The research on teacher agency is extensive (Biesta, Prisetley, & Robinson, 2017; Lasky, 2005; Moore, 2008; Parker, 2016); however, a majority of the literature focuses on "the degree to which teachers implement new practices or curricula with fidelity according to goals and parameters of externally imposed mandates" (Anderson, 2010, p. 542). In other words, much of the research on teacher agency is about ways teachers work on the micro-level of their classrooms to work autonomously in the midst of outside policy imported from outside their classroom and even outside of their school. A divergent approach to understanding teacher agency, which Cochran-Smith (1991)

refers to a *teaching against the grain*, emphasizes ways that teachers critically examine how personal and societal ideological stances, which are often considered macro-level influences, can become catalysts for becoming cultural border crossers and dedicated cultural brokers (Bartolomé, 2004). However, before further exploring the ways that teacher agency, more specifically political and ideological clarity, is developed and enacted by program faculty through their work within a teacher preparation program, it is important to understand the broader landscape of teacher education. In the following section, the researcher expresses the context of the study by describing (a) the effects of teacher preparation on its participants, (b) the debate among teacher educators regarding an emphasis on the structure or substance of teacher preparation, (c) how traditional generic teacher preparation has led to an emerging teacher preparation program type that is contextualized, and (d) a need to critically assess teacher agency within emerging contextual teacher preparation approaches. After exploring the context of the study, the researcher will express the study's theoretical framework, the problem statement, the purpose of the study, and finally define the significant terms within the study.

Context of the Study

Explorations of teacher education throughout the last few decades have been contentious and polarizing. The significance of this discussion is echoed both inside teacher education circles (Darling-Hammond, 2010; Zeichner & Payne, 2013) and outside (Walsh, 2001) by reports that teachers are leaving the field in what has been termed the “revolving door” (Ingersoll, 2001) or that teacher education programs themselves can serve as barriers to entering the teaching field (Darling-Hammond, 2000a; Walsh, 2001). At the same time, numerous studies find that the teacher is a critical factor

in successful student outcomes (Darling-Hammond, 2000b; Milner, 2012a; Rockoff, 2004). If the teacher contributes so greatly to student achievement, it is necessary to explore further the context of teacher education and teacher preparation program research.

The Effects of Teacher Preparation

Though many emphasize the importance of the teacher in the success of students, there is great debate regarding the effects of teacher preparation on developing and producing quality teachers. While some claim the effects of teacher preparation are particularly positive according to the extant research on teacher education and teacher preparation (Darling-Hammond, 2000a), others claim that teacher education and teacher preparation are of little to no benefit to changing the minds of or influencing the approaches of emerging teachers who work in urban schools (Mills, 2009). According to Mills (2009), research suggests that the ideological realities that emerging teachers bring to their teacher preparation programs and to their multicultural education courses have more bearing on the outcomes of such programs or courses than the programs or courses themselves.

Haberman (1996) contends that outside factors such as personal educational experiences also have particularly strong influences on early career teachers' experiences and beliefs about urban teaching. He states that the criteria necessary for recruiting the "best and brightest *urban* teachers" (emphasis in original) (p. 756) is that these emerging teachers have "had *successful* experiences in urban high schools" (emphasis in original) (p. 752). His argument is that such experience will enable these emerging teachers to avoid the initial shock that comes when emerging teachers' personal educational

experiences are culturally different from the locations of their early career teaching. In other words according to Haberman (1996), emerging teachers who come to the teacher preparation program with already established beliefs and experiences are better equipped to find success teaching in urban school settings and there is less emphasis placed upon the teacher preparation program itself. As is often the case, teacher educators have different beliefs about the importance and influence of teacher preparation as a whole. Such a debate exemplifies a need to explore with greater depth the influences and outcomes of teacher preparation nonetheless.

The Structure or Substance of Teacher Preparation

The research of teacher preparation explores many different yet important topics related to the characteristics of teacher preparation programs themselves. The extant research literature on teacher education offers essential questions about *who* should be recruited into teacher preparation programs, *what* should be taught (e.g., foundations vs. methods coursework, content knowledge vs. pedagogical knowledge, etc.), *where* teacher preparation should take place, and *how* teacher preparation programs should be structured. The debate for how to fulfill that need is vast; however, some have begun to argue for moving beyond the structural components of teacher preparation (i.e., who, what, when, and how to prepare teachers) focusing on the substantive elements of teacher preparation (i.e., why prepare teachers, for what purpose) (Zeichner and Conklin, 2005). Taking the debate even further, Mastko and Hammerness (2014) make the case for teacher preparation for urban settings in which the substance of the teacher preparation program focuses on the local geographical context in which emerging teachers will work, particularly that of urban school settings. With the intensity of need among urban

schools, finding ways to prepare effective and empowered teachers should direct the focus of more public discourse surrounding teacher education and preparation.

In their exploration of teacher preparation program research, Zeichner and Conklin (2005) underscore that a majority of the research on teacher preparation has dealt with the structural components of programs. For example, studies have focused on how long programs should last (Andrew, 1990; Darling-Hammond et al., 2002; Haberman, 1996); other research has explored types of programmatic approaches to teacher preparation, namely, traditional teacher preparation, which is often housed in the university setting, and alternative preparation, which can be housed in school districts, colleges or universities, or through state-run certification programs (Wilson et al., 2001; Zeichner, 2016). The Teacher Education and Learning to Teach (TELT) study at Michigan State University studied teaching writing and mathematics to diverse learners through several different teacher preparation program types: 5-year traditional university-based programs, 4-year traditional university-based programs, and alternative certification programs (National Center for Research on Teacher Learning, 1991). One of the surprising findings was “that contrary to the emphasis in the literature on the importance of program structure, the substance of a teacher education program rather than its structure was the most important consideration in impacting teacher education students” (Zeichner & Conklin, 2005, p. 690). The researchers identified two kinds of programs based upon their substance: traditional programs, which focused on “how to organize students and to maintain an orderly flow of classroom activities,” and reform programs, which focused on “altering traditional teaching practices and encouraging the more learner-centered practices advocated in the literature” (Zeichner & Conklin, 2005,

p. 690). Such a study provides qualification for the importance of studying teacher preparation programs beyond their structural components toward the more substantive elements of program design and enactments.

Traditional and Emerging Teacher Preparation Programs

Though there are many ways to describe the different types of teacher preparation programs—Zeichner & Payne (2013) refer to *Early Entry programs* and *College-Recommendation programs*; Darling-Hammond et al. (2002) use the terms *university-based* and *non-university-based programs*; and Zeichner (2016) refers to *1.0*, *2.0*, and *3.0* programs, which represent traditional, innovative, and collaborative ideologies respectively—the focus of this study is on university-based programs, and it is not within the scope of this study to explore alternative certification preparation programs. Milner (2012b) refers to the “discourse problem” of teacher education to indicate that there is little consistency among teacher education research when defining what is meant by teacher preparation, particularly related to *urban* teacher education. However, within university-based teacher preparation programs, there is still variation. The primary typology utilized in this study is that of Haberman (1996), who delineates between universal teacher preparation programs (UTPP), in which emerging teachers are prepared “in the vernacular . . . that ‘kids are kids,’ ‘teaching is teaching,’ and ‘learning is learning’” (p. 747), and contextual teacher preparation programs (CTPP), which emphasize “particular ethnic groups in particular school systems, with particular needs, programs, and aspirations” (p. 759).

UTPPs are a more traditional approach to teacher preparation. According to Haberman (1996), UTPPs contain three major characteristics, which he refers to as

knowledge bases: (a) “general liberal studies” which account for the subject matter, (b) “Education psychology deals with the nature of the learner and learning,” and, (c) “methods courses” that focus on the teaching students with special needs (p. 748). He argues that teacher educators who adopt a traditional or universal approach to teacher education claim that competency in the three knowledge bases mentioned above will prepare these pre-service teachers for any school type. This approach parallels the notions of teacher preparation in its earliest stages, which took place through the state normal school. One can recognize the same three knowledge bases in the following excerpt from a letter written by the founder of the first normal school in Lexington, Massachusetts, Cyrus Pierce:

I answer briefly, that it was my aim, and it would be my aim again, to make better teachers, and especially, better teachers for our common schools. . . . Yes, to make better teachers; teachers who would understand, and do their business better; teachers who should know more of the *nature of children* [emphasis added], of youthful development, more of the *subject to be taught* [emphasis added], and more of the *true methods of teaching* [emphasis added]. (Borrowman, 1965 as cited in Labaree, 2008)

Pierce’s aims for teacher preparation are the very same aims Haberman (1996) attributes to UTPPs. These generic knowledge bases are meant to produce teachers who are capable of meeting the needs of all learners regardless of the school setting. The main premise of these programs is that good teacher preparation is good preparation for all students. It is, therefore, unnecessary for teacher education to engage in any specific orientation toward any particular student group or school setting.

Directly contrasted to the foundational conception of UTPPs, Haberman (1996) outlined the goals of Contextualized Teacher Preparation Programs (CTPPs). These programs attend to specific cultures, in specific settings, with specific needs.

Furthermore, Cochran-Smith et al. (2009) explain that teacher education, focusing on a social justice orientation, which emphasizes working toward advocacy for marginalized student populations, is more than ‘just good teaching’ in that *just* implies that the contextualized teacher preparation Haberman (1996) describes is commonplace and typical. Cochran-Smith et al. (2009) argue that high-quality teaching is not occurring in urban schools filled with a concentrated number of low-income, minority student populations, who are often marginalized.

Matsko and Hammerness (2014) describe an emerging form of CTPP, which they term context-specific teacher preparation, in which the programs attend to the very settings within which the emerging teachers will be teaching. Inherent within these programs is an exploration of the “layers of context” through which course work and field experiences are framed. This unique approach to teacher preparation attributes a significant place in its curricula for “content as context” (Hammerness & Craig, 2016; Matsko & Hammerness, 2014; Williamson, et al., 2016). CTPPs in Matsko and Hammerness’s (2014) research use multiple concentric layers of context (e.g., the federal/state context, the socio-cultural context, the district context, the classroom and student context) to prepare students to work in particular urban school districts. They argue that by embedding these contexts as content within the course work and field experience of the CTPP, emerging teachers are more likely to work in and stay in urban schools (Tamir, 2010) and develop more nuanced understandings of the urban schools they intend to work within (Matsko & Hammerness, 2014).

These very different philosophical and practical approaches to teacher education provide a contextual understanding of the kinds of teacher education programs

consistently among the debate about whether to emphasize theory, practice, or what Zeichner (2010) refers to as the hybrid or third space, which rejects the binary dichotomy of theory and practice and rather “is transformed into a both/also point of view” (p. 486). When this debate is inserted into the urban school context, there is a growing advocacy for an emerging kind of teacher preparation that attends to the contextualized nature of urban schools (Feiman-Nemser, et al., 2014; Grossman, et al., 2009; Haberman, 1996; Hammerness & Matsko, 2013; Hammerness & Craig, 2016; Matsko & Hammerness, 2014; Tamir, 2010; Williamson, et al., 2016; Zeichner, 2010; Zeichner & Payne, 2013). It is important to look at the unique problems and promise of urban education as they pertain to both UTPPs and CTPPs; however, the emerging nature of CTPP invites greater scrutiny to the substantive elements of such programs and how they begin to develop particular outcomes within their program participants.

As context-specific teacher preparation has emerged as a new way for approaching teacher education, some have argued that CTPPs could serve as a more effective way to recruit and retain teachers within hard-to-staff urban settings (Feiman-Nemser, et al., 2014; Haberman 1996). In fact, some of these emerging context-specific programs aim specifically to prepare pre-service teachers for urban school settings (Matsko & Hammerness, 2013; Williamson, et al., 2016). At the same time, the term “urban” has been a codification for schools and communities of high-poverty, high-minority populations (Haberman, 1996; Matsko & Hammerness, 2013; Weiner, 2006). Milner (2012a) explains that:

people across the U.S. classify schools in different parts of the country as urban because of characteristics associated with the school and the people in them, not only based on the larger social context where the schools and districts are located. (p. 557)

He goes on to argue the need for a common definition and classification of what makes a school “urban.” Weiner (2006) explains that “by using *inner-city* and *urban* to describe poor, minority students, educators have inadvertently encouraged confusion about what makes urban schools, and the preparation to teach in them, special” (p. 15). Even though definitions differ, certain social issues tend to pervade many “urban” schools. Such issues include high teacher turnover, high student dropout rates, low student achievement, and high incidence of school violence (Haberman, 1996; Tamir, 2010), as well as higher incidences of “out-of-field teachers” (The Education Trust, 2008), among other issues. The high rates of teacher turnover and undercertified teaching staff is one particular issue that raises concerns about teacher quality within “urban” schools.

These urban context-specific teacher preparation programs operationalize a social justice orientation to teacher education through a teacher preparation program and public school partnerships that seeks to address the needs of the teachers within these urban schools and as a result impact the students within those same schools in ways more intentional and specific than traditional universal teacher preparation programs (UTPPs). However, as Williamson, et al. (2016) acknowledge, such contextualization is “fraught with pitfalls as well as promises” (pp. 1172-1173). In addition to opportunities for emerging teachers to have more specific understandings of best practices with a particular student population and school setting, “locating teacher preparation within the most challenging settings runs the risk of having new teachers learn dispositions and practices that will allow them to accept rather than disrupt the norms that reproduce inequity” (p. 1173).

Keeping in mind the pitfalls outlined by Williamson et al. (2016), an examination of the particular outcomes of CTPPs as an emerging type of teacher preparation program allows for a more considerate approach to understanding the substantive elements of these programmatic approaches to meeting the needs of students in urban school settings. Furthermore, the nature of this case study fills a gap in the literature by richly exploring a Contextual Teacher Preparation Program (CTPP) utilizing a qualitative case study approach (Yin, 2014; Zeichner & Conklin, 2005, 2008).

Critically Assessing Teacher Agency within Emerging Teacher Preparation Approaches

Through their review of the literature on teacher education programs, Zeichner and Conklin (2008) found that researchers assessed several outcomes: “teacher efficacy, evaluations of teachers’ practices, teacher retention and student learning” (p. 269). The outcome of interest in this study is program participants’, in particular the program faculty, sense of agency within their enactments of program ideals. However, taking a critical pedagogy approach to understanding teacher education and teacher agency, the literature on teacher agency does not fully address the political and axiological dimensions of schooling present in urban schools. Particularly, Darder, Baltodano & Torres (2009) express that critical pedagogy is about understanding power relations within teaching and learning and between teachers and students and the broader socio-cultural and socio-historical contexts. In order to more adequately assess teacher agency, this study utilizes Bartolomé’s (2004) conception of political and ideological clarity as a more adequate expression of teacher agency as a means for exposing and transforming marginalization and promoting teaching as advocacy in an effort to overcome current power structures that exist in schools and the broader society.

Theoretical Framework

To understand Bartolomé's (2004) theoretical framework of political and ideological clarity, it is important to first understand it within the broader context of critical pedagogy. Critical pedagogy was first used in Giroux's (1983) *Theory and Resistance in Education*; however, its presence in the field and the literature has long been informing the theoretical and practical activity of public education (Darder, et al., 2009). Critical pedagogy is not monolithic, as new questions emerge, so do new ways of considering and responding to such questions. However, common among critical pedagogues is their effort to critically examine the hegemonic nature of society and schools. Critical pedagogy asks, with what lens do researchers look upon the world? As an example, the great Brazilian educator, Paulo Freire, acknowledges that one must read the *world* to read the *word* (Freire, 1985). In other words, the act of knowing occurs by experiencing and knowing the contextual factors of society and in many ways the "common culture" articulated in schools which are, in the words of Leistyna and Woodrum (1996), "microcosms of the larger society" (p. 3).

Leistyna and Woodrum (1996) further explain the purposes of critical pedagogy stating:

What is important to recognize is that critical pedagogy is not its own universal theory or methodology that transfers neatly from one situation to another. Nor is it meant to be the imposition of a particular ideology. It is an interdisciplinary process that changes with each unique social/classroom context and creates a space for teachers and students to engage in critical dialogue in which the objective is the production of their own ideas and values rather than the mere reproduction of those of the dominate groups. (p. 7)

Much of the work surrounding preparing teachers to work with diverse student populations relates to learning practical strategies for working with diverse students;

however, Bartolomé (2004) argues that little work is done to help emerging teachers understand their “ideological posture” and how such a posture “informs . . . their perceptions and actions when working with linguistic-minority and other politically, socially, and economically subordinated students” (p. 97). She continues by defining two essential concepts that emerging teachers and teacher educators must inculcate: political clarity and ideological clarity. *Political clarity* involves a process by which individuals connect the external, “macro-level” sociopolitical and economic realities to the internal, “micro-level” experiences of marginalized student populations’ academic achievement. *Ideological clarity* involves individuals’ exploration and critical examination of their own explanations of the “existing socioeconomic and political hierarchy with the dominant society’s” (Bartolomé, 2004, p. 98).

Bartolomé (2004) outlines four aspects of political and ideological clarity in her study:

1. questioning meritocratic explanations of the social order;
2. rejecting deficit views of minority students;
3. interrogating romanticized views of dominant culture; and
4. becoming cultural border crossers and dedicated cultural brokers.

Each of the four aspects of political and ideological clarity listed above will be used as an a priori typology for recognizing political and ideological clarity within program faculty as they articulate their sense of agency while working and learning in an urban context-specific teacher preparation program. These four aspects of political and ideological clarity will provide the basis for the themes that emerge through the data analysis process outlined in Chapter 3.

Statement of the Problem

The teacher's influence on student achievement has been readily acknowledged across the literature (Darling-Hammond, 2000b; Darling-Hammond et al, 2002; Howard & Milner, 2014; Rockoff, 2004); however, research on teachers in urban school settings continues to show that teachers are under prepared (The Education Trust, 2006), leave the field more readily (Ingersoll, 2001), and are often generically prepared (Haberman, 1996). At the same time, teacher education and teacher preparation programs have been under continued scrutiny and critique. While the political and policy sector argues that traditional teacher preparation through university-based programs can act as barriers to entering the field of teaching (Walsh, 2001), researchers within the field of teacher education indicate that teacher preparation that accounts for school setting and context influences teachers' ability to work effectively in urban schools and with traditionally marginalized students (Mastko & Hammerness, 2014; Williamson et al., 2016; Zeichner & Payne, 2013).

While attending to context as content (Hammerness & Matsko, 2013; Hammerness & Craig, 2016) may create an alternative avenue for increasing certain outcomes in urban schools, it is important that new research on teacher preparation follow the advice of Zeichner and Conklin (2005) to move beyond studying programmatic *structure* towards studying programmatic *substance*. Furthermore, Zeichner and Conklin (2005) argue that:

gaining an in-depth understanding of the complex reality of the implementation of a teacher education program, the contexts in which it is embedded, and what teachers learn from the program is important to being able to link specific program characteristics to various outcomes. (p. 689)

Studies exist to examine the ways that these new context-specific programs are using context as a means for preparing teachers for particular urban context; however, no study has sought to link CTPPs' sense of teacher agency, particularly in terms of developing political and ideological clarity.

Purpose of the Study

The purpose of this case study was to focus on the influence of a context-specific teacher preparation program in order to recognize program faculty's articulation and enactments of political and ideological clarity. By exploring context-specific teacher preparation, the researcher hopes to consider the ways that an explicit emphasis of context, and in particular an urban context, influences the ways teachers take action by means of engaging teacher educators in developing political and ideological clarity.

The following research question was used to guide the study in order to accomplish the purpose stated above:

1. How does a context-specific teacher preparation program (CTPP) work to develop program faculty and emerging teachers' sense of political and ideological clarity as a form of teacher agency?

Due to the complexity of the case and the multiple sources of data collected, two sub-questions were formulated:

- a. What do faculty within the context-specific teacher preparation program (CTPP) say about the role of political and ideological clarity within the CTPP?

- b. How do faculty within the context-specific teacher preparation program (CTPP) foster the stated role of political and ideological clarity within the CTPP?

Definition of Key Terms

Context-Specific Teacher Preparation Programs (CTPPs) – a programmatic approach to teacher preparation that emphasizes preparation for particular kinds of schools by embedding layers of context (e.g., Federal/State Policy, District, Neighborhood/Community, and School/Classroom) within coursework and field experience. (Matsko & Hammerness, 2014).

Critical Pedagogy – “Critical pedagogy is primarily concerned with the kinds of educational theories and practices that encourage both students and teachers to develop an understanding of the interconnecting relationships among ideology, power, and culture” (Leistyna & Woodrum, 1996, p. 3).

Ideological Clarity – “refers to the process by which individuals struggle to identify and compare their own explanations for the existing socioeconomic and political hierarchy with the dominant society’s” (Bartolomé, 2004, p. 98).

Political Clarity – “refers to the ongoing process by which individuals achieve ever-deepening consciousness of the sociopolitical and economic realities that shape their lives and their capacity to transform such material and symbolic conditions. It also refers to the process by which individuals come to understand the possible linkages between macro-level political, economic, and social variables and subordinated groups’ academic performance in the micro-level classroom” (Bartolomé, 2004, p. 98).

Universal Teacher Preparation Programs (UTPPs) – a programmatic approach to teacher preparation that emphasizes three primary knowledge bases: education psychology, subject matter, and methods for teaching students with special needs (Haberman, 1996).

Urban Education – a classification of school type that often attends to community size, school size, resource availability, and student demographic characteristics. Milner (2012a) outlines three conceptual frames for defining *Urban Education: Urban Intensive* (large metropolitan areas); *Urban Emergent* (large cities with typically fewer than one million people); and *Urban Characteristic* (areas/schools featuring some of the challenges typical of *Urban Intensive* and *Urban Emergent* schools).

Conclusion

By exploring a Contextual Teacher Preparation Program (CTPP), which prepares teachers for particular school settings, this study sought to tease out the specific ways that programmatic substance influences a faculty member's sense of agency through their articulations and enactments of developing political and ideological clarity. This introduction provided the foundation for the recent and current debate about the location, duration, and substance of teacher preparation as well as a context for why teacher preparation matters for student success. In the chapter following, the researcher provides a review of the most relevant literature (Chapter Two), a description of the methodology of the study (Chapter Three), a review of the findings (Chapter Four), and a discussion of the findings (Chapter Five).

CHAPTER TWO

Literature Review

Chapter One offered the context and the purpose of this study, which is to outline the influence of a ‘context-specific’ teacher preparation program (Matsko & Hammerness, 2014) to discover how the program elicits a sense of teacher agency by developing political and ideological clarity within teacher education faculty working in an urban school teacher preparation program. Though the importance of the teacher to the academic success of students has been thoroughly examined (Darling-Hammond, 2000b; Darling-Hammond et al, 2002; Howard & Milner, 2014; Rockoff, 2004) and teacher preparation programs have been important factors within the debate about sources of teacher success (Andrew, 1990; Darling-Hammond, 2006; Darling-Hammond et al., 2002; Wilson, Floden, & Ferrini-Mundy, 2001; Zeichner, 2016), few studies have connected how a teacher preparation program’s focus on school setting as program content and it’s influence on teachers’ sense of agency within those settings. The following research question and sub-questions were used as the focus of this study:

1. How does a context-specific teacher preparation program (CTPP) work to develop program faculty and emerging teachers’ sense of political and ideological clarity as a form of teacher agency?
 - a. What do faculty within the context-specific teacher preparation program (CTPP) say about the role of political and ideological clarity within the CTPP?

- b. How do faculty within the context-specific teacher preparation program (CTPP) foster the stated role of political and ideological clarity within the CTPP?

This literature review situates teacher education, teacher preparation programs—from universal to context-specific—the case study research design, and political and ideological clarity as a form of teacher agency within the broader context of teacher education research. The chapter concludes with a description of the theoretical framework of political and ideological clarity theorized by Bartolomé (2004).

Teacher Education

Current teacher education literature illustrates a field under attack (Darling-Hammond, 2000a; Darling-Hammond, 2010; Grossman, et al., 2009; Wilson & Tamir, 2008; Zeichner, Payne, & Brayko, 2015; Zeichner, 2016). University-based teacher education programs are under particular attack by the media, policy makers, and even education insiders such as former Secretary of Education, Arne Duncan. These groups cite university-based teacher education as a root cause for poor teacher quality and poor student performance (Duncan, 2009; The Education Trust, 2006; Zeichner, 2016). These attacks are not new (Haberman, 1996; Wilson & Tamir, 2008). Even as about two-thirds of teachers are prepared in university-based teacher education programs (Zeichner, 2016), a call for new and innovative teacher education resounds throughout teacher education policy and research.

In order to have a clear and concise understanding of teacher education and teacher preparation program research, it is first necessary to consider the various terms used to describe teacher preparation programs for there are many throughout the

literature. In fact, Howard and Milner (2014) describe “discourse dissonance” or the inconsistency of terminology across studies. They go on to explain that this “discourse dissonance” inhibits quality teacher education research (also see Zeichner, 2005). What follows is an abundance of the multiple typologies used to categorize types of teacher preparation.

Zeichner (2016) places teacher education programs into two primary categories: 1.0 programs, which are traditional university-based teacher education programs, and 2.0 programs, which “have been brought into the field by social entrepreneurs to stimulate innovations in teacher education” (p. 151). 2.0 programs often emerge as solutions to failing university-based teacher education (Walsh, 2001). Zeichner and Payne (2013) offer two other types of program variations: a College-Recommending Program, which “emphasizes the translation of academic knowledge into practice” and an Early-Entry Program, which places pre-service teachers in classroom settings with little preparation to “emphasize, and sometimes uncritically glorify, practice and practitioner knowledge” (pp. 4-5). Each of these program types align with 1.0 and 2.0 programs as described above. Traditional university-based teacher education programs (1.0) emphasize an extensive teacher preparation that utilize large amounts of theory building through course content and field experiences. The ‘early-entry programs’ (2.0) create spaces that focus on practice and “the pragmatics of teaching” (Darling-Hammond, 2000a, p. 166) working to quickly and efficiently move teachers into classrooms and eliminate barriers to entering the field of teaching (Walsh, 2001). Many ‘early-entry programs,’ which serve as alternative certification programs, provide training while teachers serve as the teacher of record within their school setting expediting the process by embedding teacher

preparation within the practice of teaching (Zeichner, 2016). The focus of this study is on what Zeichner (2016) calls teacher preparation 1.0, which takes place in more traditional university settings; however, he advocates for a new form of teacher education, 3.0,

which practices the values and commitments of social justice and democracy, rejects the choice that is now being provided in current policy debates and offers a model that is built on a new, more democratic architecture where responsibility for educating teachers is shared more equally by different stakeholders (i.e., schools, universities, local communities) who collaborate in equitable ways. (p. 154)

This 3.0 version of teacher education will be further discussed later in this chapter.

The criticisms about teacher education are far a wide. And yet, a common theme among the debate about teacher preparation is the location and the content of teacher preparation (Darling-Hammond, 2000b; Darling-Hammond et al., 2002). Teacher education research goes beyond questions about *where* teacher education should occur. Other research about teacher education asks *who* should be involved in teacher education (Lowenstein, 2009), *what* should be taught (Gay, 2002; Ladson-Billings, 1995), and even *whose knowledge* matters (Zeichner & Payne, 2013; Zeichner et al., 2015). The importance of such questions and their answers, which are hotly debated in the literature, is rooted in the argument that teacher education is crucial to the success of the educative process within public schooling. Likewise, there are those who question the impact and effects of teacher preparation and who call into question the very existence of more traditional teacher preparation models (Hess, 2005; Mills, 2009; Walsh, 2001). Darling-Hammond (2010), a widely-cited advocate of teacher education, expresses the dire nature of getting teacher education right by stating, “if the political will and educational conditions for strengthening teaching are substantially absent, I do not believe it is an

overstatement to say we will see in our lifetimes the modern-day equivalent of the fall of Rome” (p. 35).

Furthermore, a Darling-Hammond (2000b) study exploring the impact of teacher quality on student achievement, considers many factors related to student achievement including class size, student racial, ethnic, socioeconomic, cultural backgrounds, and overall school quality and their impact compared to that of the classroom teacher. Darling-Hammond (2000b) found that teacher quality outweighed the impact that most other factors have on student achievement. Furthermore, she acknowledges that state and federal efforts that focus on teacher quality have precipitated the research surrounding teacher quality and brought about a swath of policy regarding monitoring, assessing, and accreditation processes of teacher preparation programs (Darling-Hammond, 2000b).

There is significant debate about the focus and enactment of curriculum and pedagogy in teacher preparation programs throughout the literature (Cochran-Smith, et al., 2009; Zeichner, 2010). Not to mention the tremendous debate about teacher education programs’ success in producing quality teacher candidates (Cochran-Smith & Zeichner, 2005; Haberman, 1996; Wilson & Tamir, 2008; Zeichner & Payne, 2013). Some argue for teacher preparation that emphasizes practice and practitioner knowledge (Walsh, 2001). Others argue that teacher preparation must move beyond the “methods fetish” that assumes teaching practice and methods are a panacea for meeting the needs of the diverse learners in public schools (Bartolomé, 1994). A third group argues that teacher preparation should blend this theoretical and practical divide and more explicitly intertwine theory and practice (Grossman et al., 2009; Kretchmar & Zeichner, 2016; Ladson-Billings, 2014; Zeichner, 2010; Zeichner & Payne, 2013; Zeichner 2016).

Teacher education researchers' views on teacher preparation are as wide-ranging as the teacher education program types. However, these three archetypes of teacher preparation formulate the current landscape of teacher education and expose a gap in the literature with regard to how teachers are prepared to enact changes within the contexts and settings in which they teach. Additionally, though teacher agency is seen by some to be a catalyst for effective change both in and out of classrooms (Biesta, Priestly, & Robinson, 2015, 2017; Lasky, 2005; Parker, 2016), little literature specifically considers teacher agency in terms of location and the difficulties of working in or being prepared to work in particular contexts (Anderson, 2010; Picower, 2011). The following section will more carefully explicate each of the three archetypes listed above. The researcher will employ the terminology used by Kretchmar and Zeichner (2016) to describe each archetype, which builds further upon Zeichner's (2016) labels of teacher preparation 1.0, 2.0, and 3.0. Kretchmar and Zeichner (2016) describe *defenders*, those represented by traditional university-based programs, *reformers*, those represented by alternative non-university-based programs, and *transformers*, those represented by a hybrid of school and community influences. Within each subsection below, the researcher will provide an example of a teacher preparation program exhibiting the characteristics of that archetype. Following these descriptions, a case will be made for a gap in the extant archetypal landscape of teacher preparation within which a new emerging form of teacher preparation should be examined.

Defenders

The defenders are those who seek to continue traditional university-based teacher preparation, which emphasizes extensive pre-service preparation through theoretically-

based coursework and embedded field-based practicum. Such programs place the power and locus of control of teacher preparation within the hands of the college or university, which typically houses the teacher preparation program (Zeichner & Payne, 2013).

Defenders of traditional teacher preparation outline several key characteristics of quality teacher preparation: conceiving teachers as professionals, developing subject matter knowledge, focusing on the learner, and developing pedagogical knowledge (Darling-Hammond, 2006; Kretchmar & Zeichner, 2016). However, Wilson and Tamir (2008) argue that there is little consensus among the “orthodoxy,” those who make up the “teacher education establishment” (p. 910). They explain that traditional teacher preparation defenders may need a more “collective answer to the question, ‘What do teachers need to know and be able to do’” (p. 928).

Bank Street College. Darling-Hammond’s (2006) thorough examination of exemplar teacher education programs, in *Powerful Teacher Education: Lessons from Exemplary Programs*, provides an example of such university-based programs: Banks Street College. The Banks Street College Graduate School of Education emphasizes a model of how traditional teacher education programs seek to intertwine theory and practice. Throughout the program, emerging teachers move between coursework based in social foundations, child development, and content-specific courses and field experiences. The School for Children, an on-site lab school, provides emerging teachers the opportunities to observe and work alongside experienced teachers without leaving the School of Education building. The program allows flexibility in pacing, some graduates complete coursework and student teaching in twelve months, though most take up to two years. The Banks Street College program enacts a constructivist approach to teaching

and learning by advocating experience as the primary mode of learning throughout the program. Emerging teachers plant gardens, build, write children's books, and solve math problems to act upon the belief that "whatever is to be learned is approached from a base of experience with opportunities for reflection, not just abstraction" (Darling-Hammond, 2006, p. 50). By building upon emerging teachers prior knowledge and structuring course-based learning opportunities through experiential learning, Banks Street College Graduate School of Education lives out a constructivist approach to teaching and learning that is infused within field-based teaching experiences all housed within the college of education.

Reformers

The *reformers* movement within teacher education comes as a reaction to the "relatively little reliable information on the value of effects of teacher licensure and preparation" (Hess, 2005, p. 192). *Reformers* often situate teacher education outside of the university setting, through early-entry teacher preparation that emphasizes practical teaching methods over schools of education who, according to Walsh (2001) "refuse to link their coursework to training in specific curricula, with the result that school districts reap little benefit from teachers' pre-service training" (p. 7). These non-traditional programs, which are often referred to as 'alternative teacher preparation programs,' view teaching as a technique-driven practice in which teaching candidates practice a discrete set of skills such as classroom management, assessment, and other teaching methods. Furthermore, *reformers*, who seek to emphasize practical application over theoretical *burden*, establish a distinct delineation between theory and practice. Such a delineation is seen by some as an "uncritical glorification of practice," divorcing two vital elements of

teacher preparation (Kretchmar & Zechner, 2016, p. 423). The Relay Teaching Residency is one example of an alternative pathway to teaching that puts into practice the major features *reformers* hold dear.

Relay Teaching Residency. The Relay Teaching Residency began as an extension of three Charter School Organizations and the Hunter University School of Education in New York. It has since become Relay Graduate School of Education and is not linked to any college or university. It has become a part of “a national movement emphasizing practical instruction for teachers already in the classroom full time” (Otterman, 2011, para. 24). The two-year residency program begins with candidates working in their first year as a teacher-in-residence alongside a full-time classroom teacher; in their second year, they serve as the teacher of record in a classroom. This gradual approach to becoming the lead teacher varies greatly from one alternative teacher preparation program to the next; however, the Relay Teaching Residency acts as an early entry point to teaching that avoids the traditional College Recommending approach (1.0), which involves prolonged theoretical preparation prior to fulltime work in schools. This early entry approach is indicative of the vision of teacher education advocated by *reformers*. Over the course of the program, candidates earn a teaching certification as well as a master’s degree. The curriculum, 40% of which takes place online, focuses on subject-area content, classroom culture, self and other people (devoted to “personal connection with students and families”), and lesson structure (Relay Graduate School of Education, 2017).

Relay’s clinical approaches are distinctly centered on immediate classroom preparation in a way that is quite different from the slow, and sometimes partial or

short-lived, immersion into actual schools (i.e., student teaching) that is common in . . . poor-quality traditional education colleges. (Stitzlein & West, 2014, p. 3)

Such support for the Relay Teacher Residency program contributes to the growing mass of literature about teacher preparation 2.0—the alternative to university-based teacher preparation.

Transformers

The *transformers* seek to establish a new orientation toward teacher preparation that uses many of the foundational elements advocated by *defenders*, who call for solid school and university partnerships and emphasize the importance of connecting theory and practice through authentic clinical experiences and foundations coursework (Kretchmar & Zeichner, 2016; Zeichner & Payne, 2013; Zeichner 2016). However, Kretchmar and Zeichner (2016) explain that at the core of the program design advocated by *transformers* within teacher preparation 3.0 is the prominence of community-based expertise. They explain “teacher preparation 3.0 programmes [*sic*] are distinct from 1.0 and 2.0 in the ways that they value community expertise, emphasise [*sic*] place-based learning, and prepare community teachers who are knowledgeable of the communities in which they teach” (p. 428).

Though a social justice orientation toward teacher preparation could be present within teacher preparation 1.0, 2.0, and 3.0, *transformers* seem to argue more directly for a social justice orientation toward teacher education. Cochran-Smith (2010) explains the theory of teacher education for social justice this way:

teacher education for social justice is *not* merely activities, but a coherent and intellectual approach to the preparation of teachers that acknowledges the social and political contexts in which teaching, learning, schooling and ideas about

justice have been located historically and the tensions among competing goals. (p. 447).

In this way, teacher education for social justice acknowledges the political and value-laden nature of teaching and public schools (Apple, 2001; Bartolomé, 2004). Teacher education for social justice establishes teacher preparation that examines, exposes, and engages the axiological principles of public school teaching while also considering the location of such teaching and learning and whose knowledge is privileged within that process. Again, the words of Cochran-Smith (2010) illustrate this point, “teaching and teacher education are inescapably political and ideological activities in that they inherently involve ideas, ideals, power and access to learning and life opportunities” (p. 447). For teacher educators and teacher preparation programs that espouse social justice orientations, it is no longer acceptable to imagine the act of teaching as neutral or benign; rather, teachers must take on roles of subversion (Bartolomé, 2004), activism (Cochran-Smith, 2010; Picower, 2011), and advocacy (Cochran-Smith et al., 2009). However, *transformers* claim to go beyond the social justice approach utilized by many teacher preparation programs indicative of the 1.0 programs of the *defenders*. By incorporating community members as experts and active members, who contribute to establishing the philosophy, develop the program and curricula, and teach the courses, *transformers* articulate a “less hierarchical and less haphazard” approach to teacher preparation for all students (Kretchmar & Zeichner, 2016, p. 428).

Mt. Olivet Community-Based Internship. The partnership between the Mt. Olivet Baptist church and the Literacy Education and Diverse Settings (LEADS) program at Ohio State University (OSU) is one example of teacher preparation 3.0 as outlined by the

transformers. Through a “mutually beneficial and reciprocal” approach, the university-based teacher preparation program partners with leaders within the Mt. Olivet Baptist church and the Mt. Olivet Christian Academy, operated within the church, with the goal “to support [prospective teachers] towards mature anti-racist identities so that their future work with children is situated within a more sophisticated understanding of racism and inequity” (Seidl & Friend, 2002a, p. 423). The Mt. Olivet Community-based Internship provides a balanced approach to leadership and the day-to-day practice of the program by valuing traditional expertise (i.e., university-based) alongside non-traditional expertise (i.e., community-based), thus demonstrating a core characteristic of the kinds of programs *transformers* describe (Zeichner, et al., 2015). Seidl and Friend (2002a) refer to the Mt. Olivet Community-Based Internship as “equal-status,” as it places teaching candidates in contact with “African Americans who are of equal or greater economic or professional status” (p. 425). The nature of the equal-status experience avoids the tendency of many community-based field experiences opportunities to reinforce stereotypes and deficit views of minority and low-income students (Seidl & Friend, 2002a, 2002b). The OSU students work between two and three hours each week at Mt. Olivet. Some work with the after-school program, others as teacher assistants at the Christian school, and others work with a male-mentoring program. While serving as interns, the emerging teachers also take coursework that provide historical perspectives of schooling, critical approaches to language and literacy instruction, and opportunities for the interns to “deconstruct their own socio-cultural identities” (p. 150). The importance of deconstructing community- and university-based relationships, which traditionally position university teacher preparation faculty as dominant, is evident throughout the

work in the Mt. Olivet Community-Based Internship, through the formation of equal and reciprocal partnerships.

The three teacher preparation archetypes outlined above easily follow a chronological progression mirroring the history of teacher education. Teacher education began in the United States through the normal school model, which operated within the college or university setting vis-à-vis teacher preparation 1.0. Over the course of the last few decades, teacher preparation 2.0 has developed as a reaction to the traditional university-based teacher preparation programs offering new forms of teacher preparation that de-emphasize theory in favor of practical application. And finally, Kretchmar and Zeichner (2016) offer a vision of a new archetype, which seeks to blend the university-based teacher education model with a community-based approach to teacher preparation through teacher preparation 3.0. And yet, within each archetype, a gap exists exposing a disconnect between the work of teacher preparation and the context and setting within which emerging teachers will work. Furthermore, such a gap contributes to an absence of emerging teachers' critical posture, which will enable them to move beyond the transmission of the status quo towards the transformation of the status quo, as a means for teachers' development of a sense of agency (Carlson, 1987; Picower, 2011). In their discussion of teacher preparation 2.0, Kretchmar and Zeichner (2016) frame the problem this way:

The absence of a curriculum that requires teacher candidates to understand the structural causes of inequity through an analysis of poverty, race, social class and power limits severely limits the ability of teacher candidates to meet the needs of all learners and continue to position the teacher as savior [*sic*]. (p. 427)

Although the Mt. Olivet Community-Based Internship provided an exemplar of the teacher preparation 3.0 program described by Kretchmar & Zeichner (2016), Seidel and

Friend (2002b) acknowledge that many programs seeking to incorporate community-based learning opportunities within teacher preparation programs tend to be “short-term and somewhat voyeuristic” (p. 148). The Mt. Olivet Community-Based Internship provided the OSU students an extended yearlong experience; however, it can be argued that the lack of a cohesive, unified implementation of community-based, contextualized teacher preparation across the OSU teacher preparation program only begins to move beyond the status quo and continues to be an add-on approach to targeting the contextualized nature of teacher preparation. The purpose of the current study is to explore a possible fourth archetype within teacher preparation that takes an important next step missing from teacher preparation 3.0 advocated by *transformers*. This fourth archetype of teacher preparation turns away from an approach within teacher preparation programs that simply adds on context through ancillary courses or ad hoc clinical experiences (Seidl & Friend, 2002) and moves toward an approach to teacher preparation that considers a systemic, whole programmatic orientation toward context as a central lens through which teachers become cultural brokers and border crossers (Bartolomé, 2004; Matsko & Hammerness, 2014). This fourth archetype, or teacher preparation 4.0, is advocated by a fourth group, the *disruptors*.

These very different archetypes of teacher education provide a contextual understanding of the kinds of teacher education programs consistently among the debate about whether to emphasize theory, practice, or what Zeichner (2010) refers to as the hybrid or third space, which rejects a binary dichotomy of theory and practice and rather “is transformed into a both/also point of view” (p. 486). When this debate is inserted into the urban school context, there is a growing advocacy for a new kind of teacher

preparation that attends to the contextualized nature of urban schools (Feiman-Nemser, et al., 2014; Grossman et al., 2009; Haberman, 1996; Hammerness & Matsko, 2013; Hammerness & Craig, 2016; Matsko & Hammerness, 2014; Tamir, 2010; Williamson, et al., 2016; Zeichner, 2010; Zeichner & Payne, 2013).

As teacher education programs continue to be challenged by outside critics, who claim traditional programs fail to prepare teachers for the practical work of teaching (Hess, 2005), it is important to explore the substantive differences between two distinct teacher preparation approaches, Universal Teacher Preparation Programs (UTPPs) (Haberman, 1996) and Contextualized Teacher Preparation Programs (CTPPs) (Matsko & Hammerness, 2014) and their contributions to teachers' sense of agency by way of building political and ideological clarity (Bartolomé, 2004) through the extensive work of the teacher educators within the respective programs. It is the purpose of this study to tell of the influence of a CTPP and further explore the ways the program instills political and ideological clarity within its program faculty, namely the program faculty who develop curricula, teacher courses, and shape the vision of the program. The following sections serve to provide a more in-depth review of the literature on Universal Teacher Preparation Programs, Contextualized Teacher Preparation Programs, teacher agency, and Bartolomé's (2004) theoretical framework of Political and Ideological Clarity. Nowhere in the research is there a study in which the researchers explore the opportunity of a CTPP to promote political and ideological clarity through a qualitative case study. If teacher educators seek to prepare teachers who can "ensure learning for students with a broad assortment of needs" and do so for all students (Darling-Hammond, 2006) amidst the current political and social environment that persistently ridicules teacher educators

and teacher preparation programs, the current study fills an important void in the research by exploring whether carefully constructed teacher preparation focused on the context of particular urban school settings engenders program faculty who effectuate change in the lives of their early career teachers, who seek to work within school settings which serve marginalized student populations. The researcher contends that a new archetype of teacher preparation, which views teacher education through the lens of school context (i.e., teacher preparation 4.0, *the disruptors*), may provide substantive clues for how to more adequately prepare teachers for the kinds of transformative teaching needed in American public schools and encourage political and ideological clarity.

Teacher Preparation

A swath of research about teacher preparation and teacher education attributes programmatic structure and entry pathways into teaching as important to teacher recruitment and retention (Tamir, 2010), to feelings of preparedness (Darling-Hammond et al., 2002), and to student achievement (Darling-Hammond, 2000b). The categorization of different teacher preparation programs comes in many shapes and sizes. As already outlined, Zeichner and Payne (2013) describe ‘college-recommending programs’ and ‘early-entry programs;’ Zeichner (2016) uses ‘1.0’ and ‘2.0’ as teacher preparation program labels; Darling-Hammond et al. (2002) draw a distinction between ‘university-based programs’ and ‘non-university-based programs;’ it is common within the mainstream discourse to characterize some programs as ‘university-based certification programs’ and ‘alternative certification programs.’ The scope of this study is to maintain focus within university-based programs; however, the following section is intended to outline a delineation within university-based programs to further explore the differences

between what Haberman (1996) describes as ‘universal’ and ‘contextual’ teacher education. Furthermore, clearly defining *universal* teacher preparation versus *contextualized* teacher preparation lays the groundwork needed in order to move beyond teacher preparation 1.0, 2.0, and 3.0 toward exploring the gap in the research and common nomenclature giving way to the possibility of a more critical and contextually-oriented form of teacher preparation.

Universal Teacher Preparation Programs

Haberman (1996) distinguishes between two primary types of teacher preparation programs: Universal Teacher Preparation Programs (UTPPs) and Contextualized Teacher Preparation Programs (CTPPs). His distinction between the two is based upon the ideological framing and the defining characteristics of each program. Most basically, the universal approach is about preparing emerging teachers to be good teachers for any and all student populations while a contextual approach to teacher preparation considers the particular contexts involved in working with diverse, often marginalized student populations. First, the researcher will outline some of the key components of Universal Teacher Preparation Programs (UTPPs), which Hammerness, Williamson, & Kosnick (2016) go so far as to refer to as “generic” approaches to teacher preparation.

Goals and aims of universal teacher preparation programs. Haberman (1996) begins his explication of the universal approach to teacher preparation by acknowledging the persistent debate between preparation that is considered good for all learners and preparation that focuses on specific student populations in order to meet specific needs. Haberman (1996) goes so far as to say that many teacher educators and emerging

teachers within universal teacher preparation programs mistakenly view cultural difference in terms of exceptionality, seemingly an outgrowth of the coursework devoted to methods for serving students with special needs. A theme of his argument about a universal approach to teacher preparation relates to the emphasis of understanding cultural difference as a matter of just another iteration of individuality. In other words, a student, whose cultural background is not of the mainstream, needs individual attention in much the same way a student whose intellectual ability is below that of the typical student. Such programs provide generic approaches to meeting the needs of generic student populations to develop emerging teachers who can be effective across urban, suburban, and rural teaching settings.

Such an approach allows comparison to Mortimer Adler's (1982) aphorism, "the best education for the best . . . is the best education for all" (p. 6). A generic or universal approach to teacher preparation would advocate for good teaching as a matter of good practice. Noddings (1983) provides a critique of Adler's *The Paideia Proposal* (1982), in which Adler makes such a claim that the best education for the best is the best education for all. Noddings (1983) states, "Giving all of our children the *same* education, especially when that 'sameness' is defined in a model of intellectual excellence, cannot equalize the quality of education" (p. 85). Her critique of Adler's ideal echoes that of Haberman (1996). An education that necessitates 'sameness' is not an education that produces the quality necessary for all students' thriving.

Exploring what makes a teacher preparation program universal. Haberman (1996) delineates the universal approach to teacher education into three categories of knowledge bases:

1. “general liberal studies,” which account for the subject matter;
2. “Education psychology deals with the nature of the learner and learning,”
and
3. “methods courses” that focus on the teaching students with special needs
(p. 748).

He argues that teacher educators who adopt a traditional or universal approach to teacher education claim that competency in the three knowledge bases will prepare these pre-service teachers for any school type. Haberman (1996) explains universal teacher education communicates in the vernacular that “kids are kids,” “teaching is teaching,” and “learning is learning” (p. 747). He also states that those coming from the universal approach, who do not acknowledge “urban education” as a necessary or viable field of research, believe that “the theories and principles commonly used in professional education are universal in nature and are not contextual” (p. 747).

First, universal teacher preparation emphasizes the “hegemony of education psychology” (Haberman, 1996, p. 748). The hegemony of education psychology permeates teacher preparation courses and perpetuates a belief that there is only one way for motivating, rewarding, and assessing students. A view of teacher preparation that emphasizes educational psychology as the supreme way of understanding student learning operates primarily from a behaviorist perspective. Teacher preparation steeped in the “hegemony of education psychology” neglects the impact of culture and group difference in the development and learning processes of diverse student populations, but rather focuses on the individual. Second, universal teacher preparation marginalizes foundations courses in favor of methods courses, which are more concerned with

teaching practice than teaching theory. Finally, Haberman (1996) argues that universal teacher preparation is housed within an institutional structure that continues a system that favors the three basic knowledge bases inherent within universal teacher preparation: “the nature of learner and learning; the nature of content and teacher that content; and the nature of youngsters with special needs” (p. 748). To Haberman’s point, the institutional structure of teacher education thus perpetuates a status quo among schools of education, in which emerging teacher educators are shaped within universal programs to develop an ideological stance that glorifies the aforementioned knowledge bases, by later placing these emerging scholars in faculty positions which reflect these same knowledge bases. In short, a cycle of conservation occurs, through which the ‘universal’ approach to teacher preparation is maintained and proliferated.

Universal teacher preparation characteristics. Haberman (1996) further acknowledges three knowledge bases upon which universal teacher preparation is founded. They clearly reflect the elements mentioned above. Haberman (1996) explains “these knowledge bases dealt with the nature of the learner and learning, the subject matters to be taught, and the presence of children with disabling conditions” (p. 748). Each of these knowledge bases serves as a characteristic component of the structures of universal teacher preparation programs, which as outlined above, assert that “kids are kids,” “teaching is teaching,” and “learning is learning” (Haberman, 1991, 747). In other words, UTPPs prepare teachers to meet the needs of all learners regardless of their contextual differences as defined by the social and geographical context explored within CTPPs. These three characteristics of universal teacher preparation closely resemble the framework established by Darling-Hammond (2006) in her work *Powerful Teacher*

Education: Lessons from Exemplary Programs. Similarly, Darling-Hammond (see figure 1) provides three general areas of knowledge, skills, and dispositions:

1. Knowledge of *learners* and how they learn and develop within social contexts,
2. Conceptions of *curriculum* content and goals—understanding of the subject matter and skills to be taught in light of the social purposes of education, and
3. Understanding of *teaching* in light of the content and learners to be taught, as informed by assessment and supported by productive classroom environments. (p. 83)

In order for UTPPs to construct their program around *the nature of the learner and learning*, considerable attention is given to the child and adolescent development courses, exploring motivation, readiness, giftedness, assessment, and many other forms of what Haberman (1996) refers to as the “hegemony of education psychology” (p. 748). Such courses consider observable behaviors as is common among behavioral approaches to education. Also, inherent within an educational psychology approach taken by universal programs is the focus on looking at the individual divorced from her or his socio-historical context. Again, in the words of Darling-Hammond (2006),

teacher educators in these programs believe that without direct knowledge of how learning occurs teachers have no benchmarks by which to evaluate teaching ideas or materials, construct learning opportunities, or adapt their teaching when students do not respond to a particular approach. (p. 85).

Often *the subject matters to be taught* has been considered outside of the school of education through studies in the liberal arts (Haberman, 1996). However, Darling-Hammond (2006) describes programs that integrate subject matter and pedagogical

knowledge to promote pedagogical content knowledge (Shulman, 1987). However, Haberman (1996) contends that graduates of teacher preparation programs consistently criticize that “the knowledge base they were offered was not sufficiently and adequately extended into practice” (p. 478).

The next characteristic of a Universal Preparation Program is *the Presence of Children with Disabling Conditions*. Much in the same way Haberman (1996) articulates universal teacher preparation, Darling-Hammond (2006) frames classroom diversity in terms of exceptionality and understanding teaching as an inclusive practice. A universal approach to teacher preparation conflates issues of race and gender with explorations of learning disabilities and other courses on exceptionality (Darling-Hammond, 2006; Haberman, 1996). Viewing cultural diversity through the lens of courses devoted to methods for working with students with disabilities posits a problematic orientation toward the contextual nature of teaching issues of diversity.

Matsko and Hammerness (2014) also contend that the work of university-based teacher preparation is generally focused on preparing teachers to work in multiple settings, and therefore, a more generic focus persists. However, continued research and scholarly reports bemoan the realities within urban public schools (The Education Trust, 2006; Kozol, 2005) and indicate a phenomenon of the “revolving door” of teacher attrition within these urban settings (Ingersoll, 2003). Ultimately, the efficacy of a universal approach to teacher preparation is not extending into some of the highest-need schools across the country: urban schools. This very argument is increasingly extant within teacher education literature (Haberman, 1991; Lee, Showalter, & Eckrich, 2013;

Matsko & Hammerness, 2014; Tamir 2010). The next section of this chapter will focus on a contextualized rather than a universal approach to teacher preparation.

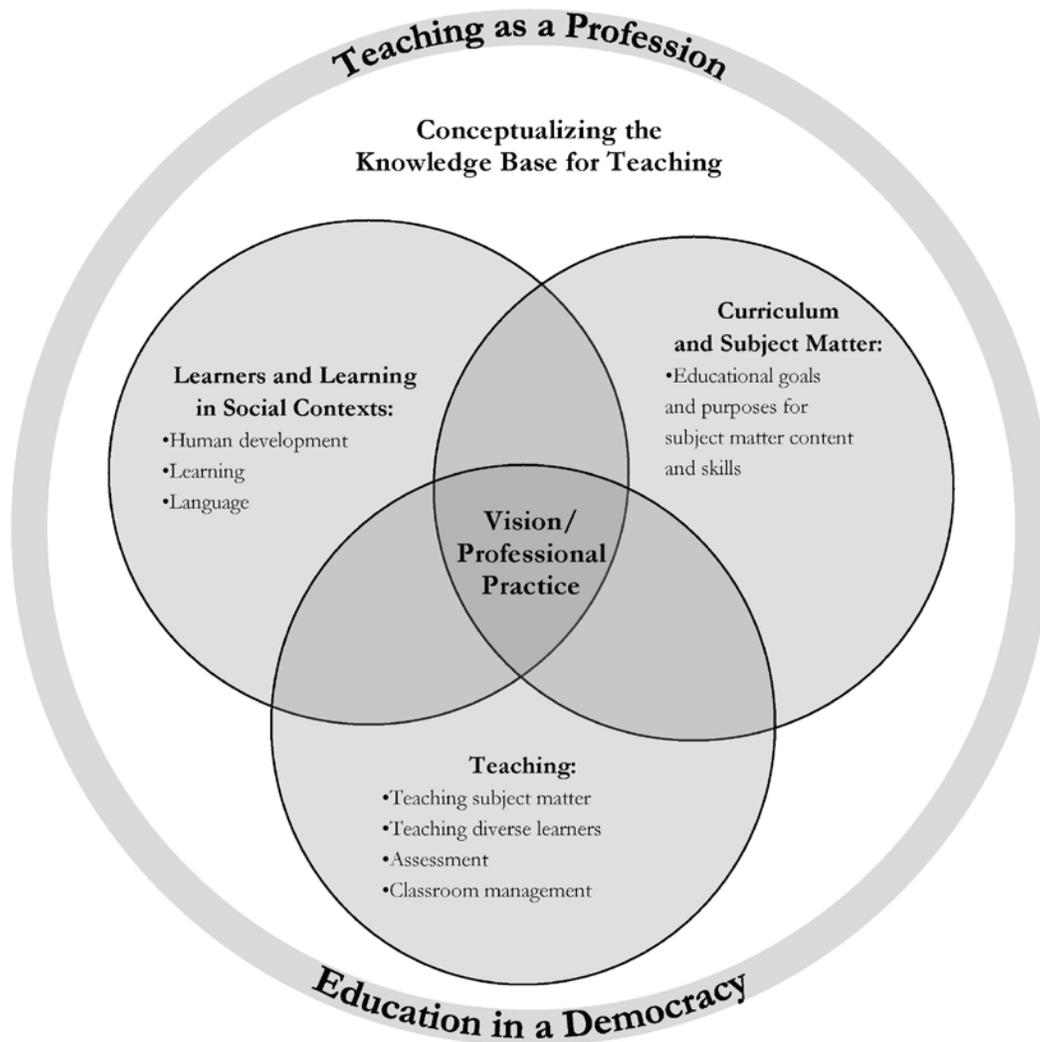


Figure 1. Conceptualizing the knowledge base for teaching. This figure illustrates the overlapping circles of the three primary characteristics of universal teacher preparation. (Darling-Hammond & Bransford, 2005, p. 11).

Contextual Teacher Preparation Programs

In contrast to the traditional, universal approach described above, Haberman (1996) outlines a different approach to teacher preparation. He advocates a more contextual approach to preparing teachers, in which students' cultural difference is

integral to accessing their ways of knowing and paramount to developing more culturally competent teachers. Building upon the distinction between universal and contextual teacher preparation, an emerging vein of teacher education literature exists, which focuses on the importance of school setting and the “nested, overlapping, and often interrelated” nature of context as essential knowledge within a teacher preparation program (Matsko & Hammerness, 2014).

Goals and aims of contextualized teacher preparation programs. As explained above, the primary goal of universal teacher preparation is to develop emerging teachers to be effective within all school settings. The ideology of such programs centers on the premise that quality educational theory, quality pedagogical training, and quality content knowledge will promote quality teaching no matter the teaching context. Drawing again upon the work of Haberman (1996), a discussion of contextual teacher preparation grows out of a much different perspective. Haberman describes contextual teacher preparation this way:

These programs focus on particular ethnic groups in particular school systems, with particular needs, problems, and aspirations. In these emerging forms of teacher education the knowledge bases for teachers do not emanate from one limited scholarly discipline (e.g., psychology) or universal questions (e.g., “How do children learn?”). These new forms of teacher education begin with specific practical questions (e.g., “How can violence be reduced in this school in St. Louis?”) and bring interdisciplinary approaches to bear on the search for solutions. (p. 759)

Haberman argues for a contextual approach, which considers the particulars of culture as a determinant in understanding child development, learning theory, and the specifics of course content. Without a proper acknowledgement of the complexities of student differences, which in some cases have been attributed to geographic and context-specific

locales (Matsko & Hammerness, 2014), advocates of a contextualized approach to teacher preparation see a dismal future for teacher preparation (Zeichner & Payne, 2013). Consequently, a growing body of research within teacher education literature seeks to address the importance of teaching context within the programmatic structures of teacher preparation and within the development of effective future urban educators (Feiman-Nemser, et al., 2014; Hammerness & Matsko, 2013; Hammerness & Craig, 2016; Matsko & Hammerness, 2014; Tamir, 2010; Williamson et al., 2016).

Exploring what makes a teacher preparation program contextualized. Some of the seminal work on context as a mediator for teacher effectiveness exposes the multidimensionality of context and the many “embedded contexts” involved in teaching (McLaughlin & Talbert, 1993, p. 17). McLaughlin and Talbert’s (1993) work lists six different influential contexts for teaching: student contexts, professional communities of practice contexts, school contexts, subject area department contexts, district contexts, and state policy contexts. This concept of embedded contexts, which are often “nested, overlapping, and often interrelated,” are further theorized by Matsko and Hammerness (2014, p. 132). Similar categories of context exist in their research, for example, federal/state policy context, public school context, local geographical context, local socio-cultural context, district context, and classroom and student context. The teacher preparation programs exemplified within this new developing body of research are beginning to be called *context-specific teacher preparation program* by nature of their characteristic approach to teacher preparation that emphasizes the many layer of contexts listed above as vital and foundational sources of knowledge for informing and preparing emerging teachers for particular school settings.

Feiman-Nemser, et al. (2014) studied three context-specific programs in The Choosing to Teach Study. Two of the programs were faith-based teacher preparation programs who sought to prepare teachers for faith-oriented schools: the Alliance for Catholic Education (ACE) at Notre Dame University, and the Day School Leadership Through Teaching Program (DeLeT) at Brandeis University. A third program, focused on teaching in urban settings “with a strong commitment to social justice” (p. 5), was also included: the Urban Teacher Education Program (UTEP) at the University of Chicago. These programs are termed context-specific because they attend to the specific “racial, economic, historical and cultural particularities” of the contexts they intend to serve (p. 567).

Each of these programs exemplifies an intended desire to connect pre-service teacher preparation with high-need, highly complex, and highly contextualized schools settings (Feiman-Nemser, et al., 2014; Hammerness & Matsko, 2013; Hammerness & Craig, 2016; Matsko & Hammerness, 2014; Tamir, 2010; Williamson et al., 2016). However, the research about these programs is new and only a few case studies of these programs exist to begin to understand and explicate the programmatic structures and the ways these teacher preparation programs work to influence high quality education within their particular context.

Contextualized teacher preparation characteristics. Matsko and Hammerness (2013) echo some of the other work within the field of context-specific teacher preparation asserting context is content (Hammerness & Craig, 2016; Hammerness & Matsko, 2013; Williamson et al., 2016). They discuss the emergence of a particular conceptual framework, “layers of context,” which is an effort to use context as content

within UTEP. As stated above, the idea of “layers of context” exposes the complexity of urban schools and the necessary work of teacher educators, who seek to prepare pre-service teachers for particular contexts, to understand localized contexts which are “nested” within other concentric layers of context. Due to the significant importance of the interrelated layers of context, The Researcher will provide a brief overview of each layer as described by Matsko and Hammerness (2014).

The *federal/state policy context* attends to the “broader educational policy landscape,” which includes viewing teaching as a form of moral and political action. Several of the programs described in the current literature (Hammerness & Craig, 2016; Matsko & Hammerness, 2014; Williamson et al., 2016) situate discussions about federal policy initiatives (e.g., No Child Left Behind), seminal educational reports (e.g., *A Nation at Risk*, 1983), and public policy efforts (e.g., standardized high-stakes testing) within the *Federal/State policy context* layer.

Moving inwards within the features of context-specific teacher preparation (see Figure 2), the *public school context* involves the exploration of the socio-historical background of public school in the United States. This contextual layer also serves as a starting point for reflecting on the descriptive and empirical literature about urban schooling across the United States. Within this layer, emerging teachers are faced with the agential capacity of a teacher by developing an understanding of “a larger vision of what is possible” (Matsko & Hammerness, 2014, p. 133).

As programs begin to explore the *local geographic context*, they become more characteristically context-specific in that they attend more specifically to a particular geographical region. Extant within the literature about context-specific teacher

preparation are studies about programs serving Chicago Public Schools (Mastko & Hammerness, 2014), San Francisco Public Schools (Williamson et al., 2016), and New York City Public Schools (Hammerness & Craig, 2016). At this layer, community involvement and influence become significant.

The *local socio-cultural context* layer exemplifies the argument that Haberman (1996) made to distinguish between ‘universal’ and ‘contextual’ teacher education programs. The *local socio-cultural context* leverages the teacher’s respect and understanding of the cultural difference represented within the diverse urban public school classroom into a productive relationship building opportunity, which, in turn, promotes student learning. At this layer, emerging teachers are expected to combat preconceptions and develop asset orientations toward students, their families, and their communities within urban public schools.

The *district context* focuses on exploring the policies and mandates of a particular district and to explore the history of that district in order to understand how past events impact current reforms and approaches to the public schools within the district.

At the core of the layers of context is the *classroom/student context*, which encourages more traditional practices of teacher preparation by emphasizing understanding the individual strengths, backgrounds, and assets of each individual student within the emerging teachers’ classroom. Much of this work within the context-specific teacher preparation programs grew out of the literature on culturally relevant pedagogy (Ladson-Billings, 1995, 2014). Emerging teachers are taught to use students’ cultural backgrounds and “funds of knowledge” (Moll, Amanti, Neff, & Gonzalez, 1992)

for the purpose of motivating and connecting classroom learning to real world, culturally relevant application and interest.

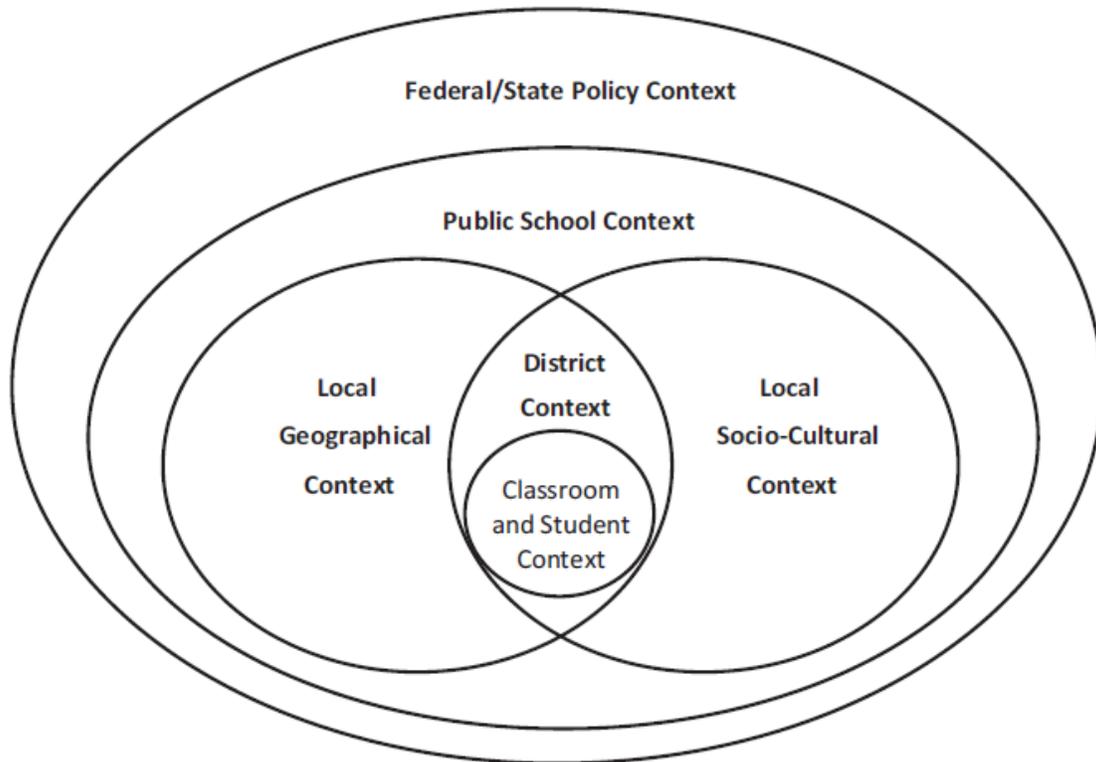


Figure 2. Features of context-specific teacher preparation. This figure illustrates the concentric layers of context which are addressed within teacher preparation programs that are labeled as context-specific. (Mastko & Hammerness, 2014).

Ultimately, new programmatic structures for teacher preparation matter if they equip emerging teachers to more successfully navigate high-need, urban school settings, deconstruct inequity across different “layers of context,” and provide high-quality learning environments for students within urban schools. Such results require that teacher educators prepare early career teachers to enter complex school settings with particular knowledge, skills, and dispositions. As stated previously, a new archetype of teacher preparation must emerge that places school and community context at the center

of programmatic substance in order to develop emerging teachers' sense of teacher agency and by extension political and ideological clarity. Furthermore, there is a disconnect already established between the aims, enactment, and outcomes of UTPPs and CTPPs. As Haberman (1996) explains:

this is a nondialog between those claiming to prepare ideal teachers capable of best practice anywhere and those who attribute a major portion of urban school ineffectiveness to narrowly prepared teachers miseducated by only one way of knowing and studying human behavior. (p. 749)

In order to more adequately describe teacher characteristics, which would enable early career teachers to bring about transformation and even possibly disruptive work within urban schools, the researcher seeks to frame the necessary knowledge, skills, and dispositions within the concept of teacher agency. Furthermore, the researcher argues that the literature surrounding teacher agency does not go far enough to elicit transformative results and that in the end teachers must possess a certain type of agential aptitude by means of what Bartolomé (2004) calls 'political and ideological clarity.' Program faculty's sense of political and ideological clarity will be the outcome measure of this study.

Teacher Agency

A renewed interest in exploring the ways in which teachers exercise their political activity inside and outside their classrooms contrasts the deprofessionalization of teachers movement that has taken place over the last several decades (Priestley, Biesta, & Robinson, 2013). An emerging body of literature seeks to understand more fully the ways in which teachers "mobilize themselves effectively" (Horowitz, 2013, p. 75), utilize a social justice orientation to become advocates for students (Cochran-Smith et al., 2009),

and serve as agents of change within the field of education (Fullan, 1993). However, before one can conceptualize teacher agency, it is necessary to first explore the theoretical foundations of agency more broadly.

The concept of agency is best understood by delineating the ways researchers have defined and studied agency within their particular scholarly disciplines. The following section will begin with a broad understanding of agency and move toward a more narrowed, discipline-specific understanding of teacher agency. The broadest understanding of agency comes out of a sociological approach, which understands agency as “the capacity for autonomous social action” (Calhoun, 2002). Calhoun (2002) expands upon the sociological understanding of agency explaining that “agency commonly refers to the ability of actors to operate independently of the determining constraints of social structure” (p. 7). In this case, agency is a human characteristic that allows individuals to exercise autonomy as a function of their social environment.

Parker (2016) categorizes agency into three perspectives: an internal view, a deterministic view, and a centrist view. According to an *internal view of agency*, an actor’s capacity for autonomy both in belief and in action is unaffected by social constraints and is merely an outcome of individualistic voluntarism (Emirbayer & Mische, 1998). As an example, actors’ sense of agency are based upon their individual choices to be self-motivated and self-directed. The deficit of such an *internal view of agency* is that it dislodges agency from its temporal nature, which should account for the mediation of past, future, and present contexts upon one’s sense of agency (Emirbayer & Mische, 1998). Furthermore, Parker (2016) expresses that the *internal view of agency* fails to acknowledge the influence of social structures on individual’s agential

enactments. In the context of teaching, the *internal view of agency* occurs when teachers are seen as islands on their own, who can simply close their doors and bring about good teaching within the four walls of their classrooms.

This leads directly into the second category: *a deterministic view of agency*. Determinism carries the debate about sources and enactment of agency to the opposite end of spectrum of the *internal view*. According to determinism, agency is formed solely from external sources. One's sense of agency is completely based upon outside interactions with society and the social structures of social institutions. Critics of the *deterministic view of agency* assert that such an approach neglects the influences of internal features of agency and misses the interactive nature of internal agency and external structures. *A deterministic view of agency* in a school setting views teachers as “subsumed under the various schooling processes (sorting, selecting, transmitting, disciplining) through which the dominant culture is reproduced in schools and classrooms” (Carlson, 1987, 283).

Finally, the third category according to Parker (2016) is *the centrist view of agency*, in which agency and structure take on a mediated effect situating “people as reflexive and influenced, rather than determined, by society. . . capable of transforming conditions rather than passive carriers of their contextual conditions” (p. 5). The *centrist view of agency* takes a balanced approach to recognizing the influential nature of individual autonomy within the context of social structure. In schools, the *centrist view of agency* is exemplified by teachers who recognize the structural and systemic nature of public schooling, but who also see their place as individuals in effecting change within that system. This interplay summarizes the seminal work of Emirbayer and Mische

(1998), who sought to explain agency using an ecological approach. The following section outlines how Emirbayer and Mische (1998) theorize agency in what they call “the chordal triad.”

Agency: An Ecological Approach

Taking an ecological approach to understanding agency, Emirbayer and Mische (1998) argue that agency is falsely theorized when considered dichotomously. They disagree that agency can be explained through voluntarism, determined by internal and individual exercise, or determinism, based solely on external structural elements. According to Emirbayer and Mische (1998), a dynamic interplay exists between the internal and external, which accounts for the temporal and contextual development of agency. The ecological approach to agency is expressed by Biesta and Tedder (2007) this way:

[An ecological] concept of agency highlights that actors always act by means of an environment rather than simply in an environment. . . . we can say that the achievement of agency will always result from the interplay of individual efforts, available resources and contextual and structure ‘factors’ as they come together in particular and, in a sense, always unique situations. Methodologically an ecological approach to understanding agency thus focuses the attention on the unique configurations of such ‘factors.’ (p. 136).

The contextual factors of one’s environment and experience are central to understanding the development of one’s agency. With this in mind, it is essential that teacher educators consider the context within which teachers are prepared as influential to emerging teachers’ sense and enactments of agency within their classrooms. The researcher will explore this idea more later; however, the ecological approach to understanding agency provides the critical nexus between teacher preparation and teacher agency, particularly when it is considered from a universal versus a contextual approach

to teacher preparation. Not only do Emirbayer and Mische (1998) consider agency ecologically, they also emphasize the temporal nature of agency. Here they express how agency is a “temporally embedded process:”

Theoretically, our central contribution is to begin to reconceptualize human agency as a temporally embedded process of social engagement, informed by the past (in its habitual aspect), but also oriented toward the future (as capacity to imagine alternative possibilities) and toward the present (as a capacity to contextualize past habits and future projects within the contingencies of the moment.) The agentic dimension of social action can only be captured in its full complexity, we argue, if it is analytically situated within the follow of time. (p. 963).

Emirbayer and Mische (1998) express that agency is a matter of one’s ability to engage one’s past habits and experiences with a newly imagined future as measured against the current context of one’s work. They express that agency is a constant interplay between past experience, future desires, and present context. As an example, a teacher might develop as the synthesis of her agency as an educator: her past learning within her teacher preparation program, her desire to see students of color from economically disadvantaged backgrounds persist and graduate college, all framed within her current school setting in which students graduate high school below national averages and attend and graduate college at even lower levels. Such an example not only allows for a more concrete understanding of Emirbayer and Mische’s (1998) conception of agency, it further provides evidence of the influence one’s teacher preparation has on the agential efficacy of one’s in-service teaching. Emirbayer and Mische’s (1998) provide a new taxonomy for the temporal conception of agency called *The Chordal Triad of Agency*, in which there are three elements, iteration (past), projectivity (future), and practical evaluation (present). Each is explained further below:

1. The iterational element (past)- i.e., habit, or more technically, “the selective reactivations by actors of past patterns of thought and action, as routinely incorporated in practical activity, thereby giving stability and order to social universes and helping to sustain identities, interactions, and institutions over time” (p. 971).
2. The projective element (future)- i.e., imagination, or more technically, “the imaginative generation by actors of possible future trajectories of action, in which received structures of thought and action may be creatively reconfigured in relation to actors’ hopes, fears, and desires for the future” (p. 971).
3. The practical-evaluative element (present)- i.e., judgement, or more technically, “the capacity of actors to make practical and normative judgements among alternative possible trajectories of action, in response to the emerging demands, dilemmas, and ambiguities of presently evolving situations” (p. 971).

Emirbayer and Mische (1998) admit that there is no “universalistic perspective that assumes that all times, places, and persons are equally iterational, projective, or practical-evaluative” (p. 973). There are social, political, cultural, and historical influences in the ways that individuals are able to comingle adequately each aspect of agency as outlined by Emirbayer and Mische (1998). “The ways in which people understand their own relationship to the past, future, and present *make a difference* to their actions” (p. 973). The importance of this temporal conception of agency is key to understanding teacher agency because there is an embedded argument for harnessing teacher preparation in such a way that teachers’ intentions to transform the lives and trajectories of students can be realized within the milieu of urban classrooms. Therefore,

the study of CTPPs as means for affecting teacher agency within emerging and early career teachers becomes a necessary and missing piece within the broader teacher education and teacher agency literature. Considering a new archetype for teacher preparation in which school setting and context permeate the substance of teacher education is inherent within an ecological approach to agency because this new archetype tends toward an approach which better balances the iterational (past; i.e., teacher preparation experience), the projective (future; i.e., agency by which this author means political and ideological clarity), and practical-evaluative (present; i.e., the social context of urban schools in urban communities).

Blevins and Talbert (2016) consider the importance of preparing Social Studies pre-service teachers by way of the Freirian (1970) notion of a humanizing pedagogy. By encouraging future Social Studies teachers to begin to develop a critical mindset, these teachers thoughtfully act as “change agents as they seek to establish meaningful relationships with students from subordinated cultures and languages” (Blevins & Talbert, 2016, p. 27). According to Blevins and Talbert (2016), the agential achievement of these emerging teachers is contingent upon their development of political clarity.

Expressing the primary goal of designing humanizing teacher education that promotes emerging teachers’ agency and political clarity, Blevins and Talbert (2016) explain:

Ultimately we are not seeking to provide pre-service teachers with a toolbox of methods, but we are seeking to develop pre-service teachers’ political clarity and moral conviction to humanize the educational experience of all students. Ultimately in prioritizing emancipatory knowledge we hope that our pre-service teachers develop a deeper understanding of how the imposition of neoliberal agendas impact their lives and the lives of their students and are empowered to disrupt and make change. (p. 37)

In this sense, Blevins and Talbert (2016) assert that teacher agency (i.e., political clarity) is a form of teacher empowerment and should effect change both within the teacher and through the teacher's interactions with her or his students. Furthermore, the work of Biesta, Priestley, and Robinson (2017) connects the importance of teacher preparation among other influential contexts upon a teacher's sense of agency.

Biesta, Priestly, and Robinson (2017) explored "teacher's talk" as a means for understanding to what extent teachers are able to exert "control over and giving direction to their everyday practices" (p. 39). Through this exploration they discovered a distinct difference between the things teachers expressed about their sense of agency to effect change within their given spaces (i.e., classrooms, schools, etc.) and the ways teachers enacted their sense of agency. Basically, there was a disconnect, at times, between agential thinking and agential activity or in the words of Biesta et al. (2017) their ability to "achieve agency" (p. 51). They problematize this disconnect in which some teachers employed vocabularies that connected too closely with policy discourses by implicating "that enhancing the discursive resources of teachers—through initial teacher education and ongoing professional development—remains an important avenue toward a more agentic teacher profession" (p. 52).

While studying what emerging teachers say about what it means to teach for social justice, Cochran-Smith et al. (2009) found that many teacher candidates lacked critical and activist perspectives within their responses. While many emerging and early career teachers within the study experienced and articulated a desire to bring about change within their own classrooms, few felt they have the internal locus of control to make such change in more substantial and systematic ways (Cochran-Smith et al., 2009).

Such a finding expresses the need for a more specific understanding of teacher agency and the need for further exploration of how teacher preparation programs and the program faculty themselves prepare teachers to move beyond *having* agency to *doing* agency (Biesta & Tedder, 2007). Additionally, Bartolomé (1994) articulates the importance of *doing* agency by expressing:

I am convinced that creating pedagogical spaces that enable students to move from object to subject position produces more far reaching, positive effects than the implementation of a particular teaching methodology, regardless of how technically advanced and promising it may be. (p. 177)

Focusing on teaching methodology over building the agency of emerging teachers and consequently their students impedes the development of Political and Ideological Clarity. The final section of this chapter will outline the theoretical framework of the study, Bartolomé's (2004) theorization of Political and Ideological Clarity, which the researcher argues is a niche within teacher agency.

Theoretical Framework

This study seeks to examine the extent to which a context-specific teacher preparation program develops political and ideological clarity (Bartolomé, 2004) within the program participants as an avenue for a greater sense of agency within urban school settings. Taking an ecological approach to agency (Emirbayer & Mische, 1998), this study explores agency within CTPP program participants by understanding the ways in which these teacher educators use their own past social and institutional experiences (i.e., lived experience and teacher preparation experience) and those of their emerging teachers to imagine new outcomes for traditionally marginalized student populations within the current milieu of standardized, oppressive, and all too often chaotic nature of urban

schools. In this study, the researcher aligns Bartolomé's (2004) theory of political and ideological clarity with Emirbayer and Mische's (1998) theory of the chordal triad of agency, which takes an ecological approach to understanding agency, as outlined above. By examining their unique programmatic vision, this study sought to uncover the ways a CTPP develops program faculty and emerging teachers' toward political and ideological clarity through the work of the program faculty enmeshed within the programmatic structures and substance including coursework and field experiences, which research literature shows influences sense of agency in urban school settings.

Political and Ideological Clarity

Working from a positionality of critical pedagogy, Bartolomé (2004) outlines four aspects of political and ideological clarity in her study:

1. questioning meritocratic explanations of the social order;
2. rejecting deficit views of minority students;
3. interrogating romanticized views of dominant culture; and
4. becoming cultural border crossers and dedicated cultural brokers.

These four aspects of political and ideological clarity were used during the data analysis phase of the study as discussed in Chapter Three as a priori themes through which the data collected during the semi-structured interviews, the analysis of program documents, and the teaching observations were negotiated using constant comparative analysis (Merriam, 1998). More will be discussed in the discussion of the methodology of the study in Chapter Three. Leistva and Woodrum (1996) explain "critical pedagogy is primarily concerned with the kinds of educational theories and practices that encourage both students and teachers to develop an understanding of the interconnecting

relationship among ideology, power, and culture” (p. 3). The critical pedagogy perspective, emphasizing ideology, power, and culture, aligns with each of the four aspects of political and ideological clarity listed above. Each aspect provides a progression in which emerging and experienced teachers can understand current dominant ideologies, measure these ideologies against what they believe and why they believe such things, and examine what can be done to counter current injustices extant within dominant ideologies (Bartolomé, 2004).

Cochran-Smith (2010) argues that “teacher education curriculum and pedagogy also need to be theorized and interrogated as ‘political text’” (p. 21). Teacher educators must create space within their courses for emerging teachers to critique and examine the ideologies of the teacher education courses themselves. Furthermore, Cochran-Smith et al. (2009) resist the argument that teacher preparation for social justice is essentially just good teaching practice. They answer the question “Isn’t teaching for social justice simply good teaching?” as both yes and no. Yes, it is good teaching when we agree that “good teaching” encompasses “certain inalienable purposes,” such as challenging a system of inequity and cultural dominance. And, no, it is not simply good teaching because it takes “philosophical and ideological underpinnings,” which are not always present in all emerging and experienced teachers (Cochran-Smith et al., 2009, p. 374).

Considering Bartolomé’s (2004) theoretical framework of political and ideological clarity as an outgrowth of theorizing teacher agency provides a unique lens through which to view emerging teachers’ ability to effect transformational changes within the different layers of context inherent in context-specific teacher preparation. It also provides a further need to explore the articulations and enactments of program

faculty toward a goal of this kind of development within their emerging teachers. It is through this lens that the researcher intends to explore the outcomes of context-specific teacher preparation programs. Parallel bodies of research studying context-specific teacher preparation and teacher agency fail to connect the two as interconnected and interdependent. Furthermore, a gap exists within teacher agency literature to see Bartolomé's (2004) conception of political and ideological clarity as an extension of teacher agency. Each of the four aspects of political and ideological clarity will serve as a priori themes with which the stories of the teacher preparation program and the embedded unit of analysis (i.e., the program faculty) will be measured against. It is possible that context-specific teacher preparation programs augment teachers educators' political and ideological clarity more readily and begin to form a new archetype of teacher preparation that is better positioned to bring about change in urban school settings simply by nature of the programmatic structures of these programs themselves.

Chapter One laid out the purpose of this study, which is to explore how teacher preparation programmatic approaches influence program faculty's sense of agency by developing political and ideological clarity. By telling the story of a Contextual Teacher Preparation Program (CTPP), which seeks to prepare teachers for specific student groups within specific school settings, this study will outline the ways teacher educators speak about and put into practice their development of agency within their emerging teachers. Chapter Two provided a broad overview of the literature surrounding teacher education, Universal and Contextual teacher preparation, teacher agency, and political and ideological clarity. In Chapter Three, the methodology by which the current study was conducted is outlined and further explained.

CHAPTER THREE

Methodology

This study focuses on the influence of the substantive structures within teacher preparation programs upon program faculty's sense of Bartolomé's (2004) theoretical framework political and ideological clarity. The structures of teacher preparation programs have been explored in terms of their length (i.e., 5-year versus 4-year programs), in terms of their location (i.e., university-based or non-university-based), in terms of students' level (i.e., undergraduate versus graduate), and in terms of their purpose; however, more emphasis should be placed upon the substance of teacher preparation programs as it influences the structures themselves (Zeichner & Conklin, 2005). The programmatic substance of teacher preparation programs must be narrowed, and so, the researcher studied a Contextual Teacher preparation program (CTPP), which seeks to prepare teachers for very specific school contexts such as particular school types or even particular school districts (Hammerness & Matsko, 2013). In order to carefully explore this emerging type of teacher preparation program, this study was guided by a primary research question and two sub-questions:

1. How does a context-specific teacher preparation program (CTPP) work to develop program faculty and emerging teachers' sense of political and ideological clarity as a form of teacher agency?
 - a. What do faculty within the context-specific teacher preparation program (CTPP) say about the role of political and ideological clarity within the CTPP?

- b. How do faculty within the context-specific teacher preparation program (CTPP) foster the stated role of political and ideological clarity within the CTPP?

By exploring the Context-Specific Teacher Preparation Program, this study seeks to provide a description of the ways that substantive structures, such as an emphasis on school context, influence a program participant's sense of teacher agency or more specifically her or his political and ideological clarity. This is important because the sense of a teacher's political and ideological clarity provides opportunity to "equip [students] with critical transformative tools" (Bartolomé, 2004, p. 120), and therefore, brings about some of the central tenants of socially just teaching: to develop critical thinkers and to break down barriers for some of the most marginalized student groups within our society (Cochran-Smith et al., 2009). By researching one particular CTPP and the work of program faculty as they endeavor to develop emerging teachers' sense of political and ideological clarity, this study provides a description of how teacher preparation programs influence teacher educators and their teaching and allows for further exploration of ways that teacher preparation programs might direct their focus to influence public school student achievement. This chapter outlines the methodological approach taken to bring about this end. An explanation of the research design, researcher's perspective, sites, participants, data collection, data analysis, and trustworthiness follow.

Research Design

Inherent within the nature of this study is a justification for the qualitative approach utilized in carrying out this study. Creswell (2013) provides a detailed definition of qualitative research stating that:

Qualitative researchers use an emerging qualitative approach to inquiry, the collection of data in a natural setting sensitive to the people and places under study, and data analysis that is both inductive and deductive and establishes patterns or themes. The final written report or presentation includes the voices of participants, the reflexivity of the researcher, a complex description and interpretation of the problem, and its contribution to the literature or a call for change. (p. 44)

Key components in Creswell's (2013) definition are as follows:

- “Natural setting,
- Researcher as key instrument,
- Multiple methods,
- Complex reasoning through inductive and deductive logic,
- Participants' meaning,
- Emergent design,
- Reflexivity, and a
- Holistic account” (pp.45-47).

This study embodies each of these characteristics, many of which are embedded within the methodology of the study itself. The study took place in the context of the individuals and the program being studied. It was through this natural setting that the researcher was able to “gather up-close information by actually talking directly to people and seeing them behave and act within their context” (Creswell, 2013, p. 45). The researcher served as the primary tool for investigating the sites involved in this study by

collecting and examining documents and conducting interviews among key stakeholders within the context-specific teacher preparation program. Furthermore, the process of research was both inductive, in that the researcher developed themes by utilizing constant comparative data analysis in order to move back and forth between the data collected within the case, and the process of research was deductive because foundational theory informed the design and research question formulation through an a priori theoretical framework (Merriam, 1998). Due to the naturalistic, emergent, theory building nature of this study, a qualitative approach to research was the most logical. The naturalistic nature of qualitative research establishes the conditions within which this study should operate because it is important to understand the ‘on-the-ground’ knowledge and beliefs of those involved in the program development and enactment as well as those experiencing the programmatic vision and mission of the teacher preparation program case (Creswell, 2013). Furthermore, because this research area is emerging, there is a necessary element of theory building surrounding the many components that intersect to become contextual teacher preparation (Creswell, 2013).

This case study intended to understand the nature of a teacher preparation program’s ideological frameworks and programmatic enactments by exploring a context-specific teacher preparation program and the sense of program participants’ political and ideological clarity. Specifically, the researcher conducted semi-structured interviews with program directors and program faculty within the context-specific teacher preparation program with the intent to investigate the extent to which the case developed program participants’ sense of political and ideological clarity. In order to measure faculty sense of political and ideological clarity, the researcher categorized each

participant's answers provided during the interviews through constant comparative data analysis by comparing each quotation to other quotations (Merriam, 1998) determining how they aligned with the four aspects of political and ideological clarity outlined by Bartolomé (2004),

1. questioning meritocratic explanations of the social order;
2. rejecting deficit views of minority students;
3. interrogating romanticized views of dominant culture; and
4. becoming cultural border crossers and dedicated cultural brokers.

Certainly, CTPPs seek to develop graduates who will thrive in school settings; however, CTPPs seek to prepare teachers for specific school contexts, particularly urban school settings, which makes these programs unique among the larger teacher education landscape. The teacher preparation program studied in this research is considered a bounded case in and of itself. This study represents an embedded single case design as the researcher collected data from a separate embedded unit of analysis: the program faculty. This embedded unit of analysis was analyzed as a larger unit of analysis, namely the context-specific teacher preparation program (Yin, 2014). Yin (2014) expresses several benefits of an embedded design. For example, embedded designs provide greater specificity as they begin to examine the smaller units of a larger program. Also, having subunits of analysis allows for fewer shifts of the “entire nature of the case” and the original research questions may become irrelevant or need significant revision (p. 55). Furthermore, Yin (2014) outlines that “how” and “why” questions are best suited for case study research.

Case studies in context-specific teacher preparation research have been rare. In fact, after a review of the extant literature of context-specific teacher preparation few studies exist that utilize a single case design of a distinctly context-specific teacher preparation program. The present study sought to expand this type of research exploring a CTPP as it develops program faculty's political and ideological clarity. The researcher utilized a case study design, that seeks to analyze the historical development of and the theoretical underpinnings of a specific context-specific teacher preparation program, because a program "consisting of multiple variables of potential importance" involves great complexity (Merriam, 1998). Case studies use multiple data sources focused on bounded units of analysis in ways other forms of research, be they quantitative or qualitative, are not able to achieve. Thus the limited research related to context-specific teacher preparation and the few case studies related to these program types yields the current study and its design.

The results of several semi-structured interviews and the observations of each participant was pooled to consider the teacher preparation program holistically, rather than focusing on embedded unit of analysis (i.e. faculty) separately. It was not within the scope of this study to consider each sub-group within the teacher preparation program in terms of their influence upon the sense of political and ideological clarity (i.e., teacher educators, emerging teachers, public school personnel, etc.). The purpose of each semi-structured interview was to provide data about the overall experiences within the teacher preparation program and through the data analysis fit the data within an a priori theoretical framework—Bartolomé's (2004) political and ideological clarity. By utilizing an embedded approach to case study design within the individual case, there is the

opportunity to allow the program itself, rather than the embedded unit of analysis, to be the primary unity of study (Yin, 2014).

Due to the relatively new nature of the research on contextual teacher preparation, there is a small emerging research base, which provides too few studies with which to analyze from an objective, theory-testing approach common among quantitative research designs. Some quantitative research has been done among teacher residency programs (Reagan, Chen, & Vernikoff, 2016), which have similar positionalities and structures as CTPPs, but the sample size and level of generalizability to meet quantitative research industry standards has not yet been realized (Cohen, Cohen, West, & Aiken, 2003).

Traditional teacher education, grounded in the university setting, is under attack. There is a significant movement in the last few decades to remove teacher education from schools of education into more non-traditional programs that attempt to fast-track the teacher preparation process (Tamir, 2010; Zeichner & Payne, 2013). A qualitative case study design of a distinct approach to teacher preparation is important as it seeks to understand the ways that schools of education seek to engage, direct, and prepare pre-service teachers in such a climate. Zeichner & Payne (2013) argue that teacher preparation programs must reorient their thinking about the ways that teachers are prepared, and this study seeks to provide answers to this call for new, innovative approaches to teacher education. They go on to say:

We believe that without the shift in power relationships and the formation of the kind of political alliances that we have suggested, the future of teaching as a profession and the university's role in teacher education are in serious danger.
(p. 14)

The nature of the case study approach allows for a rich, thick description of the work occurring within a distinct and emerging approach to teacher preparation exemplified in

the selected case examined through this research. Though the importance of a clear research design could not be overstated, Creswell (2013) argues that the reflexivity of the research is important to the overall approach and transparency of the study.

Researcher's Perspective

Considering Creswell's (2013) assertion that qualitative research is holistic and reflexive, it is important to recognize that qualitative research by definition must acknowledge and, to some degree, accept the researcher's positionality as it impacts every facet of the study. Nagy Hesse-Biber and Leavy (2011) explain it this way, "a holistic approach requires researchers not to disavow their underlying belief systems but rather to examine how their ontological and epistemological perspectives impact methodology" (p. 7). And Creswell (2013) describes *reflexivity* by stating that "researchers convey . . . their background (e.g., work experiences, cultural experiences, history), how it informs their interpretation of the information in the study, and what they have to gain from the study" (p. 47). It is therefore imperative that the researcher's perspective be explored and necessary protocols for guarding against its undue influence of the results be considered.

To this study, the researcher brought 10 years of experience working in high-poverty, high-minority schools as both a teacher and school administrator. Alongside this professional experience working in what Milner (2012a) characterizes as *urban emergent* and *urban characteristic* school settings, the researcher's scholarly work has focused on race and socioeconomic factors as they influence teaching and learning and pre-service teacher education. This background may have been a bias and should be noted by readers. The researcher's work in *urban emergent* and *urban characteristic* schools has

focused on developing curricula, instituting initiatives, training in-service teachers, and educating emerging teachers during their pre-service teacher education, which focused specifically on issues in diversity and equitable teaching practices. This work as a teacher, teacher educator and public school administrator may have influenced the researcher's interpretations and overall assertions about the different substantive approaches undertaken by teacher preparation programs (i.e., choosing CTPPs over UTPPs).

Though such biases may have influenced elements of this study, the researcher utilized several strategies to guard against these biases in pursuit of a trustworthy study. The researcher used member checks, triangulation of data and data sources, and thick descriptions as strategies to ensure trustworthiness. More detail will be provided in the final section of this chapter about how each of these strategies was used as data was being collected and analyzed.

Site

First, it is important to explain the site as well as provide a rationale for choosing the site. Zeichner (2005) expresses the need for “greater attention to contexts in the reporting of research” because such contextualized understanding of the research will allow for a better understanding of how teacher education programs relate to specified outcomes (p. 741). There was one site studied in this research, represented by a case bounded by its approach to teacher preparation. As stated previously, Yin (2014) expresses the benefits of using an embedded case study by providing greater specificity through analysis of a smaller unit of analysis in an effort to better understand and

describe the larger unit of analysis (i.e., the context-specific teacher preparation program).

The site, identified throughout the study as “Site CTPP”, is a contextual teacher preparation program. In order to identify a relevant case for the study, the researcher considered Stake’s (1995) assertion that “the first criterion [for case selection] should be to maximize what we can learn” (p. 4). Furthermore, Stake (1995) explains that case study research design is not about understanding one case in order to generalize to others, but instead “our first obligation is to understand this one case” (p.4). Therefore, it was important to seek a case in which the primary focus of the study would be most relevant. This required particular criteria to be established prior to the case selection. In order to determine case relevance to context-specific teacher preparation, the researcher used criterion-based selection (Merriam, 1998) by outlining specific criteria necessary for understanding the outcome of faculty’s sense of agency by way of developing political and ideological clarity. Three primary criteria were applied for determining case relevance. First, the case should be a university-based teacher preparation program because the scope of this study was to focus on traditional university-based program rather than alternative preparation programs. Second, the case should consist of a teacher preparation program that provides initial teacher credentials for candidates within the program. This is important because it will eliminate full-time public school teacher experiences from being a factor in different participant’s backgrounds. And third, the case should focus on preparing teachers for urban school settings. The purpose of this final criterion is that urban school settings are by nature a context-specific programmatic orientation, and the urban environment provides greater alignment to the desired

outcome: program faculty's sense of political and ideological clarity. This theoretical framework connects most readily out of the high-minority, low-socioeconomic characteristics of urban environments and school systems. Below is a description of the CTPP Site and the UTPP Site.

CTPP Site

The Contextual Teacher Preparation Program (CTPP) site is located within a large state university in the southwestern United States located within an *urban intensive* city (Milner, 2012a). The teacher preparation program includes both undergraduate and graduate programs and prepares educators for a variety of educational outcomes. The particular program of interest for this study was a program dedicated to preparing students “to become the kind of teacher who contributes . . . to achieving greater educational and social justice in urban schools, communities, and beyond.” (Title, 2019, para. 1). Such a site meets the definition of a context-specific teacher preparation program for it outlines a specified school context (i.e., urban schools) through which emerging teachers will be prepared (Matsko & Hammerness, 2014). Such a contextual-orientation of program substance is evidenced through the philosophy, mission, program design, and course offerings.

Though Site CTPP provides both graduate and undergraduate program types, this study focused on these programs as they served emerging teachers as they pursued the initial credentialing process, which was one of the criteria for case selection as indicated previously. At Site CTPP, all of the course work that was focused on preparing teacher for urban school settings takes place during a twelve- to fourteen-month period starting just prior to the emerging teacher's senior year. The length of the program depends upon

emerging teachers' desire to pursue the optional English as a Second Language endorsement attained through coursework provided in the summer following the emerging teacher's senior year. The twelve- to fourteen-month program includes 18 hours of course work including courses such as Teaching Secondary Social Studies, Sociocultural Influences on Learning, and Secondary School Advanced Methods as well as field experiences including a summer internship at a local non-profit that provides tutoring and summer programing for first-generation college-seeking middle school students as well as full-time student teaching in local classrooms.

Emerging teachers within Site CTPP seek teacher certification after having studied in many multidisciplinary degree programs “working toward a bachelor’s degree in history, geography, government, economics or other Humanities disciplines” (Undergraduate Certification in Social Studies, 2019, para. 1). Students must achieve at least a 3.0 GPA in order to be admitted to the program following their junior year. The application process includes a 500-word written application essay related to potential candidates “understanding of the dynamics and importance of linguistically and culturally diverse learning contexts and [his or her] future role as a classroom teacher” (How to Apply, 2019, para. 5). After completion of the application and the written application essay, teaching candidates will receive an email stating acceptance as well as an additional application with the local non-profit providing the initial summer internship field experience opportunity.

Participants

The participants within the study were chosen using criterion-based selection through a purposive sampling technique (Merriam, 1998). The researcher selected two

groups of participants within the bounded case (i.e., teacher preparation program). The groups represent membership from university teacher education program administration (e.g., program directors) and from university teacher education faculty. Involving more than one layer of participants allowed for multiple perspectives and allowed for many participants' meanings, which fulfills one of Creswell's (2013) common characteristics of qualitative research. All participants had direct knowledge and experience working with the placement, coaching, teaching, mentoring, and learning of the case from which they were drawn. Furthermore, criteria were set for those selected in each layer of participants (e.g., number of years working with or in the program, a clearly defined role in the program, etc.). Though the program director and program faculty, who were also graduate students within the CTPP's doctoral program, were originally considered two respective groups—and in some ways (i.e., historical perspective, number of years invested in the program) they retained different characteristics—during the data collection and data analysis stage of the research, it became evident that the program director and the program faculty worked in similar ways within the program and began to form a singular embedded unit of analysis within the overall CTPP (Yin, 2014). Selection of participants and an explanation of the conflation of these two groups into a single unit of analysis is discussed below.

Program Director

One program director from Site CTPP was selected for two semi-structured interviews and an observation of her teaching. The purpose of these interviews and the observation was to understand the overarching mission and vision of the program and how the program director saw the substance of programmatic elements including course

design, course sequence, and field experience opportunities influenced outcomes of teacher agency and ultimately her own sense and the developed sense of political and ideological clarity of other program faculty. Because program directors serve in roles that involve program design, implementation, and student admission to the program, her perspective was increasingly relevant in understanding the program itself as well as the process by which individual emerging teachers interacted with the substance of their teacher preparation program. It was apparent during data collection and analysis that the program director within this study provided autonomy and respected the voices of the program faculty as equal members in the creation of and maintenance of Site CTPP's goals and mission. Such a development of shared responsibility within the program, provided an opportunity for the program director to be considered alongside the program faculty as a single group. Also, the program director was one of the original faculty to start Site CTPP. This historical perspective was incredibly important, as she was able to give the full context of the program's conception and the continued growth the faculty, both current and past, made as she sought to develop the core elements of Site CTPP. Table 1 will provides the demographic information of the program director included in the study.

Program Faculty

Three doctoral student instructors were identified by the program director based upon their involvement in teaching courses and managing field experiences for emerging teachers within Site CTPP. The each semi-structured interview with each doctoral student instructor served the purpose of understanding the ways that course content was articulated and enacted based upon the overall mission and vision of the program. The

three doctoral student instructors were observed teaching coursework within the program as an effort to gain “a firsthand encounter with the phenomenon of interest rather than a secondhand account of the world obtained in an interview” (Merriam, 1998, p. 94). Each doctoral student instructor taught at least one course within the program in the current or preceding semester. In addition to teaching within the CTPP, each doctoral student instructor was a participant in the field placements of student teachers as well as developing and discussing the mission, vision, and major substantive elements of Site CTPP.

As mentioned above, the graduate students’ and the program director’s relationship functioned in a reciprocal and mutual way. The researcher then began to consider these two separate participant groups as a singular unit of analysis: program faculty. Due to the trust and autonomous role provided to the doctoral graduate student instructors as active members of the program faculty as well as a matter of parsimony, the researcher refers throughout this study to the program director as well as the doctoral graduate students as a single unit of program faculty. Table 1 will provides the demographic information of the program faculty included in the study.

Data Collection

The data collection process in a case study involves a large amount of data, which can become complex (Merriam, 1998). However, it is important for there to be multiple data sources within case study research as the researcher seeks to triangulate the data for a more convincing and accurate set of conclusions (Yin, 2014). Thus, the researcher used sources of data for this study among participants (see the Sites and Participants section above for more details about context and selection). This study used three primary

sources of data: program documents, two semi-structured interviews, one observation, and an optional third semi-structured interview to follow up on the observation of participants. This mass amount of data will be organized through a case study database primarily using case study notes and an annotated bibliography of case study documents. A collection of these multiple forms of data and the consistent organization of the data collected will allow for greater reliability of the findings as there will be a clear chain of evidence throughout the data collection, data analysis, and reporting processes (Yin, 2014).

Program Documents

The research used program documents as a source of data collection to aide in understanding the complex aims, ideological positionalities, structures, and enactments of the two teacher preparation programs included as sites for this study. Glaser and Strauss (2006) liken field work to research in a library. They state:

When someone stands in the library stacks, he is, metaphorically, surrounded by voices begging to be heard. Every book, every magazine article, represents at least one person who is equivalent to the anthropologist's informant or the sociologist's interviewee. In those publications, people converse, announce positions, argue with a range of eloquence, and describe events or scenes in ways entirely comparable to what is seen and heard during field work. (p. 163)

The use of field documents as a data source within qualitative research should be considered similarly. Many of the same principles apply to documents as data sources as they do to interviews. Merriam (1998) indicates that researchers must first, locate relevant documents; second, documents should be authenticated, particularly concerning their source; third, the researcher should develop a system to catalog and code documents; and finally, documents should be analyzed, which occurs by developing

themes within qualitative research. The main document types considered in this study included course catalogue descriptions and syllabuses, program websites, and other program documents.

Again, program documents provided additional information that was not always immediately available through the interviews and observations conducted. Merriam (1998) explains:

the presence of documents does not intrude upon or alter the setting in ways that the presence of the investigator often does. . . . Documents are, in fact, a ready-made source of data easily accessible to the imaginative and resourceful investigator. (p. 112)

Using program documents as a data collection source, the researcher was able to include information that was utilized for recruitment and public relations and therefore see some of the outward expressions that influence the decisions about program structures and functionalities. Yin (2014) also acknowledges that the main purpose of the use of documents is to “corroborate and augment evidence from other sources” (p. 107). It was this very purpose that documents were used alongside the semi-structured interviews and observations.

Interviews

Though much was available through program documents, the use of interviews was an essential data collection tool. As stated previously, Creswell (2013) outlines the significance of incorporating multiple perspectives in qualitative research. Stake (1995) continues this line of thought by expressing that “the interview is the main road to multiple realities” (p. 64). In other words, the interviews provide an opportunity to collect multiple responses in order to discover patterns of responses (Stake, 1995). The

Table 1

Participant demographics

Participant Name ^a	Role	Age	Sex	Ethnicity	Race	Highest Degree	Years in Education
Dr. Gomez	Program Director	55-64	Female	Mexican, Mexican Am., or Chicano origin	None provided	Doctoral Degree	35
Christina	Graduate Student Instructor	35-44	Female	Not of Hispanic origin	Black or African American	Master's Degree	10-15
Hannah	Graduate Student Instructor	35-44	Female	Not of Hispanic origin	Asian or Asian American	Master's Degree	8-9
Roy	Graduate Student Instructor	25-34	Male	Not of Hispanic origin	White or Caucasian	Master's Degree	8-9

^aPseudonyms were used to maintain the confidentiality of participants.

interviews in this study included two interview sessions with program faculty. The program director and the graduate student instructors each provided different perspectives due to their differing roles within Site CTPP; however, the overlapping nature of the two groups necessitated forming them into one group: program faculty.

The interviews were semi-structure interviews because they included a pre-defined interview protocol (Appendices A and B) unique to the distinct group being interviewed; however, the questions were not ordered in necessarily particular ways and the wording was not exact and precise (Merriam, 1998). These protocols allowed the researcher to probe for specific desired information and to allow for consistency across interviews. Due to the nature of qualitative research, the interpretations and individual understandings of participants guided the overall flow of the discussions. The researcher utilized an interview protocol using some previously established questions as a method for reliability. This exemplifies the importance of balancing both one's line of inquiry with the open-ended approach to more naturalistic research (Yin, 2014).

The first interview focused on (a) primary understandings of teaching, (b) how teaching practices influence emerging teachers' choices for school context, and (c) how teacher preparation influences teaching practices. In the second interview, the focus was on (a) how each participant works with marginalized student groups, (b) how teaching practices or school structures impact emerging teachers' understanding of dominant and non-dominant culture, and (c) how emerging teachers help marginalized students navigate school settings. The second interview also allowed the researcher the opportunity to ask follow up questions based upon the responses provided during the first interview. Each

interview built upon the other while also allowing the researcher to explore separate lines of inquiry.

Observations

Because case study research should take place in the “real-world setting of the case,” direct observation is a natural source of data within the immediate environment of the case (Yin, 2014, p. 113). Furthermore, the research questions of this study necessitated an exploration both of what participants express about Site CTPP as well as how they enact their expressions in courses and field experiences within Site CTPP. The use of observation data allows continued triangulation of the findings when it is paired with the interviews and the program documents (Merriam, 1998). In order to focus the observation, the researcher developed an observational instrument such as an observation protocol (see Appendix C) to guide the collection of observational data during the data collection portion and the concurrent data analysis portions of the study. Additionally, Stake (1995) explains that the observation protocol allows the researcher “to provide a relatively *incontestable description* for further analysis and ultimate reporting” (p. 62, emphasis in original). This further contributes to the thick descriptions discussed in the trustworthiness section later in this chapter.

The single observation took place following the first interview. The observation served as a primary source of data rather than the secondary nature of the interviews and program documents (Merriam, 1998). By utilizing observation as an additional source of data, the researcher was able to “record behavior as it is happening” and compare data in the moment to “once-removed accounts from interviews” alone (Merriam, 1998, p. 96).

The second interview followed the observation and served as an opportunity to follow up with any observed data and seek clarification from the participants as needed.

By collecting program documents, conducting several layers of interviews varying in participant perspective, and observing participants in the natural setting of their class or classroom, the researcher will begin to get a more complete understanding of the intentions and realities of how teacher preparation approaches and faculty enactments influence emerging teachers' decisions about where to teach and how they incorporate agential thinking by way of their political and ideological clarity.

Data Analysis

Stake (1995) points out that in qualitative research data analysis is not a single moment of a study, but in fact, data analysis is a constant throughout the research. As Stake (1995) explains, “analysis goes on and on” (p. 71). Stake (1995) also draws a distinct contrast between qualitative and quantitative research during the course of data analysis. He argues that the qualitative researcher seeks “to pull [a single instance] apart and put it back together again more meaningfully” while the quantitative researcher seeks to derive meaning from the “aggregate” of many instances (p. 75). Prior to conducting the analysis of the case as a whole, the researcher should consider the details of each embedded unit of analysis, namely, the program faculty. Only after considering the individual statements and actions undertaken by each participant within the study, will the researcher be able to recognize how similarities and differences among the multiple sources of data lead to particular assertions about the overarching phenomenon of interest (i.e., political and ideological clarity) and allow for a clear determination of select patterns to emerge (Stake, 1995).

As already outlined by Stake (1995), Merriam (1998) also cautions about the artificial distinction between data collection and data analysis, as they should be “a simultaneous process in qualitative research” (p. 155). After interviews were conducted, brief reflective notes were taken in order to inform subsequent interview sessions and interview recordings were transcribed. During observations, field notes were taken using a prepared observation protocol in order to establish consistency between observations and allowing the researcher to look for particular behaviors and expressions of the desired outcomes. Following document collection, the documents were read thoroughly. The researcher also utilized memoing (Yin, 2014) as a strategy to connect preliminary understandings of data collected to the data analysis phase. During the memoing portion of the data collection-data analysis overlap, the researcher used Bartolomé’s (2004) theoretical framework of political and ideological clarity as the a priori approach to such preliminary interpretations of the data. Interview transcripts, observation field notes, and documents were analyzed and coded. Again, Merriam (1998) demystifies a complex concept explaining that “coding is nothing more than assigning some sort of shorthand designation to various aspects of your data so that you can easily retrieve specific pieces of the data” (p. 164).

Following the initial coding of the data, the constant comparative method was utilized. Merriam (1998) explains the constant comparative method this way:

The researcher begins with a particular incident from an interview, field notes, or document and compares it with another incident in the same set of data or in another set. These comparisons lead to tentative categories that are then compared to each other and to other instances. Comparisons are constantly made within and between levels of conceptualization until a theory can be formulated. (p. 159)

After developing themes through the constant comparative analysis phase of the study, the researcher began the interpretive phase (Creswell, 2013). During the interpretive phase, the researcher began to organize themes and codes that emerged from the interviews, observations, and documents collected into the a priori categories from the theoretical framework drawn from political and ideological clarity (Bartolomé, 2004). These four categories along with the themes created through the constant comparative analysis were organized in a matrix (see Table 2) for interpretation and meaning making of the data (Creswell, 2013). The researcher looked at how participant's responses aligned with Bartolomé's (2004) four aspects of political and ideological clarity:

1. questioning meritocratic explanations of the social order;
2. rejecting deficit views of minority students;
3. interrogating romanticized views of dominant culture; and
4. becoming cultural border crossers and dedicated cultural brokers.

Such analysis allowed for better understanding of how each site influenced program faculty's sense of political and ideological clarity by aligning each interviewee and document pertaining to each particular site to the aspects of political and ideological clarity.

Trustworthiness

In order to ensure credibility and trustworthiness of the data collection and analysis phases of the study, the researcher used several strategies to mitigate potential violations of what Lincoln and Guba (1985) term as credibility, transferability, dependability, and conformability. The researcher employed the following strategies to

ensure trustworthiness: member checks, triangulation of data and data sources, and thick descriptions.

Because credibility relates to how the findings of the study relate to reality (Merriam, 1998), the researcher utilized member checks as a guard against

Table 2

Matrix used for analysis

Language that indicates	Interview A-1	Interview B-1	... Interview A-2	Interview B-2	Interview C-2
Questioning meritocratic explanations of the social order					
Rejecting deficit views of minority students					
Interrogating romanticized views of the dominant culture					
Becoming cultural border crossers and dedicated cultural brokers					

misinterpretations of the data collected through the semi-structured. Through the process of member checks, participants were able to check the memos created and read through the interpretive statements made about the interview data collected. “Here the emphasis should be on whether the informants consider that their words match what they actually

intended” (Shenton, 2004, p. 68). This process is vital to the qualitative research process in that it keeps “the focus on learning the meaning that the participants hold about the problem or issue, not the meaning that the researchers bring to the research” (Creswell, 2013, p. 47).

Likewise, triangulation was another measure of trustworthiness utilized by the researcher in order to provide more evidence of credibility of findings. Because the researcher used data sources (e.g., program documents, observations, and interviews), there were more opportunities to provide contextualization and evidence of the findings presented in Chapter Four. Furthermore, interviews were held among three separate participate groups, each bringing their unique perspective. Such variation allows for including many voices to coalesce into credible findings.

Finally, the researcher utilized thick descriptions in order to ensure “enough description so that readers [would] be able to determine how closely their situations match[ed] the research situation, and hence, whether findings can be transferred” (Merriam, 1998, p. 211). Qualitative researchers have debated transferability for some time, especially when taken to mean the same as generalizability in experimental research (Merriam, 1998). However, qualitative research, which by nature seeks to explore the particulars of unique situations and cases, does allow for certain transferability. “That is, what we learn in a particular situation we can transfer or generalize to similar situations subsequently encountered” (Merriam, 1998, p. 210). The thick descriptions offered in Chapter Four allows readers to consider their authenticity and transferability within similar situations.

Conclusion

Through the methodology explication above, the research design, the research questions, researcher's perspective, sites, participants, data collection, data analysis, and trustworthiness were outlined and justified. The serious need for qualified and well-equipped teachers in urban school settings is well represented throughout the research literature. As critics from inside and outside teacher education circles continue to question the work of teacher educators, it is more and more important for further exploration of the influence the substance of teacher preparation programs has on teacher quality. Furthermore, early-career teachers must become more empowered to critique the current methods and systematized approaches to schooling within urban contexts. This study sought to explore the ways that a context-specific teacher preparation program influences program faculty's sense of political and ideological clarity as an impetus for higher quality teaching and learning in urban school settings.

Chapter One described the overarching problems within teacher education and within urban education specifically. In Chapter Two, a detailed review of the research literature supporting the need for more extensive study of how teacher preparation program type and the substance of teacher preparation influences the agency developed within emerging teachers and extended the concept of teacher agency to Bartolomé's (2004) theoretical framework of political and ideological clarity. Chapter Three provided the methodological interworking of the study and outlined how data will be collected and analyzed. Next in Chapter Four the findings will be presented in great detail, connecting them to Bartolomé's (2004) theoretical framework of political and ideological clarity.

CHAPTER FOUR

Results

Though this study began as research of the influence of a context-specific teacher preparation on emerging teachers' articulations and enactments of developing political and ideological clarity within the emerging teachers within the CTPP, the inductive qualities of qualitative research necessitate that the researcher follow the data gathered from the participants rather than solely imposing outside constraints upon the data collected (Creswell, 2014). In the midst of collecting data, it was apparent that the knowledge and experience of the program faculty articulated a very clear connection to building advocacy among emerging teachers within Site CTPP. Therefore, the researcher began to see patterns emerge related more to the practices and behaviors of program faculty rather than the emerging teachers alone.

The availability of emerging teacher participants as a source of data collection through interviews and observations also limited the scope to which the researcher was able to recount a robust picture of emerging teachers' sense of political and ideological clarity on its own. However, there was a significant amount of rich data to collect from the four program faculty as they articulated and put into practice the ways in which they have built a teacher preparation program and their daily work within the program toward each of the elements of political and ideological clarity. Consequently, these program faculty began to express specific substance within the program that aligned with developing agency within themselves and the emerging teachers in the program. Therefore, it became necessary for the focus of the research to shift toward an embedded

unit of analysis, the program faculty within the context-specific teacher preparation program (Yin, 2014).

It is important to note that, though a shift in participant group from emerging teachers to faculty was necessary, this case study still analyzes the program as a whole with the faculty members as an embedded unit of analysis within the larger program case. Through the interview and observational data collected from each of the four program faculty, patterns related to the influence of the context-specific nature of Site CTPP began to emerge. These patterns were analyzed in terms of how they begin to bring about political and ideological clarity across all program participants including the work of the program faculty themselves.

The purpose of this case study remained to focus on the influence of a context-specific teacher preparation program (CTPP) on the sense of program faculty's political and ideological clarity. Through a context-specific teacher preparation, this study sought to understand the ways that an explicit emphasis of layers of context influences the ways CTPP participants exercise their agency and in particular the ways they exhibit political and ideological clarity in their theoretical and practical work.

The following research question and sub-questions were used to guide the study:

1. How does a context-specific teacher preparation program (CTPP) work to develop program faculty and emerging teachers' sense of political and ideological clarity as a form of teacher agency?
 - a. What do faculty within the context-specific teacher preparation program (CTPP) say about the role of political and ideological clarity within the CTPP?

- b. How do faculty within the context-specific teacher preparation program (CTPP) foster the stated role of political and ideological clarity within the CTPP?

In this chapter, the results of the study are introduced. The researcher utilized the triangulation of interviews, program documents, and observations in order to fully explore and express the intricacies of the context-specific teacher preparation program (Yin, 2014). This study is about understanding the complexity of a single teacher preparation program that is specifically oriented toward urban school settings. With this in mind, it is necessary for the data collected from the various sources (i.e., program documents, interviews, and observations) to be documented carefully; likewise, each individual participant's experiences (i.e., observational data) and expressions (i.e., interview data) provide concrete evidence of the outcomes of the CTPP. Namely, the data provides possible links to the influence of the substance of a teacher preparation program—urban school context—to an outcome of political and ideological clarity among program participants (i.e., the four program faculty participants).

The following results have been organized into subsections by program faculty participant. This narrative structure allowed for the individual participants to tell their story surrounding their work within Site CTPP. Each of the data sources (e.g., program documents, interviews, and observations) was woven throughout the participant's story. As stated in previous chapters, the use of three different types of data was meant to allow for greater triangulation. As Yin (2014) explains, case study findings are “likely to be more convincing and accurate if [they are] based on several different sources of information” (p. 120). Through an organizational structure built upon multiple

participants, the study focused on the overarching context-specific teacher preparation program within which each participant was a member, and it intended to introduce the findings of the study in a coherent manner. Following the individual accounts of each participant is a cross-case analysis in which the researcher made connections between participants and across the four characteristics of Bartolomé's (2004) political and ideological clarity.

As a further organizational element to each participants "story" described below, the researcher divided findings into the four a priori categories of Political and Ideological Clarity as defined by Bartolomé (2004): (a) questioning meritocratic explanations of the social order, (b) rejecting deficit views of minority students, (c) interrogating romanticized views of dominant culture, and (d) becoming cultural border crossers and dedicated cultural brokers. Each of these categories served as a meaningful way to organize the responses provided from each participant and the relevant observational and documental data collected in the study. However, for these categories to yield their fullest meaning in the findings to follow, it is helpful to understand Bartolomé's (2004) conceptualization of each.

It is fair to say that these categorical divisions are artificial constructs created by researchers, and when they are explored in the natural setting of Site CTPP each category blends and intermingles throughout the data collected from participants. It was the work of the researcher using constant comparative analysis to organize the data into these four a priori categories (Merriam, 1998). The reader should note that elements of each characteristic of political and ideological clarity are present throughout the findings

outlined in this chapter; they did not—as one would expect in qualitative research—neatly fit within the a priori categories.

Questioning Meritocratic Explanations of the Social Order

According to Bartolomé (2004) educators who question the meritocratic explanations of the social order often question “the myth that you get ahead simply by virtue of your hard work” (p. 103). They also often see social class as a structure of capitalistic culture and believe that this structure promotes injustice among marginalized student populations. An example of this questioning includes educators who point out ways that minority students and students from low-socioeconomic backgrounds are not able to participate as fully when compared to their more affluent peers due to income or expectations associated with their race or ethnicity (i.e., structural oppression).

One of the study participants, Hannah, modeled the kind of articulations and enactments that exemplify questioning meritocratic explanations of the social order as described by Bartolomé (2004). The following quote should serve as an exemplar of the kinds of statements made by each participant related to how educators begin to question meritocracy and recognize that structural oppression exists within the schooling experiences of many students in urban environments.

I think from our program standpoint, good teaching is also, um, about transformation. . . . it’s about structural transformation. . . . figuring out how to push against the structures that are in place that are . . . racist, gendered, um, you know, heteronormative, . . . being a good teacher is about identifying those structures in the school setting and within, like, just education in general and doing whatever you can in the classroom, outside the classroom to, to kind of challenge those things the best that you can.

Hannah brought out the goal of Site CTPP to be “structural transformation,” which involves a multi-step process in which teachers “identify those structures” and then

“challenge those things” in order to bring about transformation. Within this quotation, Hannah begins to unpack the multiple layers of developing toward political and ideological clarity within the emerging teachers at Site CTPP.

Rejecting Deficit Views of Minority Students

The second category that Bartolomé (2004) articulates describes educators who reject deficit views of minority students, and in place of these deficit dispositions, these educators reference the positive cultural aspects of generally marginalized populations. Bartolomé (2004) writes that these teachers “have to like people of color—you have to authentically like dark colors, you have to love brown” (p. 106). Furthermore, educators who display this element of political and ideological clarity are dedicated to not restricting their students’ capability to their race or ethnicity or socioeconomic status.

Roy provided an exemplar for ways Site CTPP faculty foster their stated role in developing political and ideological clarity within themselves and among the emerging teachers. In this exemplar quotation, Roy outlined two components of effective work within urban schools as advocated by Site CTPP: first, you must know the community, and second, you must go into this community and see and believe in its “resources and capital.”

I mentioned little bit about the community wealth—this asset-based pedagogy that we really emphasize. I think early on we were straight up that you know the communities that you are going into are underserved and to make up for that economic reality, um, you know, you, you need to go out into the community to get to know the kinds of resources and capital, right, that these communities possess but that often don't get recognized as capital or anything of worth.

The efforts Roy described are challenging as they require teacher educators as well as emerging teachers to combat institutionalized narratives that often see minority students

in a negative light; however, this is a key feature in the development of political and ideological clarity.

Interrogating Romanticized Views of Dominant Culture

The third aspect of political and ideological clarity, according to Bartolomé's (2004) work, are teachers who interrogate romanticized views of dominant culture. These teachers reject the superiority of white, mainstream culture, and they have a desire to work with students of non-dominant cultural groups. Educators who operate within this frame of political and ideological clarity often provide evidence of positive cultural traits of non-white cultural groups in comparison to the traditionally romanticized dominant cultural traits (e.g., white culture and individualism vs. Mexican/Latino culture and family loyalty and collectivism). These educators "very realistically name the invisible center — middle-class, White culture" and they juxtapose its romanticized nature with a more balanced view of minority cultural groups (Bartolomé, 2004, p. 108).

Christina provided an exemplar for the kind of thinking one might have in the process of interrogating romanticized views of dominant culture by explicating drawing emerging teachers' attention to a state curriculum that is "centered around . . . whiteness in men." She challenged this central focus when she asked:

How do we bring in these perspectives, like, that are not centered around these [white, middle class] people because our students don't look like that. And their stories need to be heard. How do you bring their stories in, and they're knowledge into the classroom? So that's really the focus, especially in [the state] which is a more conservative state.

Christina's quotation outlined her work at Site CTPP to model subversive pedagogical approaches which name a central white narrative in public school curricula and then

disrupt that narrative in order to “bring their stories in” by seeing inequality, believing in minority students, and then subverting dominant narratives.

Becoming Cultural Border Crossers and Dedicated Cultural Brokers

Though Bartolomé discusses cultural border crossers and dedicated cultural brokers as two separate ideas, in this study the two conflated so significantly that they have been treated as a single category of political and ideological clarity among program faculty. To Bartolomé (2004):

‘border crosser’ refers to an individual who is able and willing to develop empathy with the cultural ‘Other’ and to authentically view as equal the values of the ‘Other’ while conscious of the cultural group's subordinated social status in the greater society. (p. 109)

These border crossers are able to identify the positive traits of a marginalized cultural group while also being willing to “divest from his/her cultural privilege that often functions as a cultural border itself” (p. 109). For Bartolome (2004) a key element of being a border crosser is one’s ability and willingness to analyze the asymmetry of privilege inherent within the border crosser’s own experience and that of her or his traditionally marginalized students. This avoids a voyeuristic approach to critical pedagogy and requires educators to engage in the hard work of self-identification, discovering one’s ideological positioning, and participating in the equalization of power within current social spaces (i.e., schools, friend groups, socioeconomic groups, etc.).

A ‘cultural broker’ continues this approach by being one who helps students “to better understand school culture in order to succeed socially and academically therein” (p. 112) and therefore more adeptly navigate the norms of the dominant culture of school and the larger society. These teachers teach students “the rules of the game” (p.112). These

behaviors risk perpetuating the status quo of the dominant culture; however, it is the blending of cultural border crossers and dedicated cultural brokers that allows an educator to balance aims of transforming society while also helping students effectively navigate the social norms that currently exist in schools.

Dr. Gomez provided a wealth of data related to how she serves as a model for border crossing and becoming a cultural broker for the doctoral students, who also serve as faculty at Site CTPP. She described the layered and reciprocal elements of political and ideological clarity at Site CTPP as she modeled behaviors to doctoral students, she and these doctoral students then model these behaviors to the emerging teachers, who are expected to model political and ideological clarity to the public school students they serve. Dr. Gomez provided one particular quotation that serves as an exemplar of becoming a cultural border crosser and a dedicated cultural broker at Site CTPP. Dr. Gomez explained that in order to act in ways consistent with being a border crosser and cultural broker, one must undergo intense identity exploration and development. That teacher educators and emerging teachers alike must be “self-reflective” in order to see their own privilege and ultimately divest of this privilege. She explained:

I don't think you can be a critical teacher without thinking about yourself and where you sit in all of these conversations and all of these experiences. And it's not only fundamental its, it's lifelong. . . . you really can't, you can't think you've arrived, but you can't think I've reflected . . . Because as a human being you're ever changing and there's always this other, your, everything is temporal, everything is contextual. So there's certain spaces where I'm not privileged and there are certain spaces where I am privileged, and I should recognize that.

Dr. Gomez articulated the central point of each participant that to be a cultural border crosser and a dedicated cultural broker, one must look internally and explore one's identity. However, she explained that one must then move past recognition of power and

give up this power. Dr. Gomez explained her role in divesting of power related specifically to her work as a full, tenured professor who works to empower emerging faculty (i.e., the doctoral student instructors). She explained that she must give up her power and therefore model what being a cultural border crosser looks like as a faculty member. She said, “you can’t claim that we’re inclusive, democratic, all about the power, you know, from a Freirean, sort of, reciprocity. You can’t claim that and then say, here are the readings that you must do.” To Dr. Gomez, divestment must include giving up her “authority as a professor or [her] authority as chair of the department or [her authority] as an older teacher” to the less powerful emerging faculty at Site CTPP.

The following subsections follow the “stories” of the four program faculty participants who comprise the embedded unit of analysis within the overall case study of Site CTPP. Using the four categories of Bartolomé’s (2004) political and ideological clarity, the findings of two semi-structured interviews, teaching observations, and relevant program documents are described below organized separately through the words of Hannah, Christina, Roy, and Dr. Gomez. The themes that are woven throughout each of these findings will be further explored in the Discussion in Chapter Five.

Hannah

Background/Demographics

Hannah identified herself as a Korean American female between the ages of 35-44 (see table 1 for full demographic information). She was a Teaching Assistant (T.A.) and field supervisor within Site CTPP and had been in the program for four years. She taught for 6 years in the United States and in Korea within international schools as well

as public and private schools in a state in the western United States. While describing her experience with schooling growing up, Hannah explained that her family was very middle class, but that her parents didn't want her to grow up around predominately Asian students. She explained:

Um, and then my parents actually didn't want us around a lot of Asian, Asian students. I don't think, like, um, they just, I think, they just thought it was, it would be like too intense. And so they we moved to a more like predominately white community. Um, and so we went to a public--my brother and I went to public school there.

In this way, Hannah began to express ways that her own cultural identity was present in her schooling. Much of the data related to becoming a cultural border crosser and a dedicated cultural broker was connected to the identity development and awareness that members of Site CTPP experienced. When asked about her journey into education, Hannah expressed:

I never wanted to teach. I always thought teaching was like. I mean is this the cliché, right. Those who can't, teach. . . .that's genuinely what I thought. Like only losers become teachers. Um, and so I, I loved it, and I loved school. But, like, I always fought [laughs] against ever being a teacher.

Both Hannah and Christina expressed their reluctance to enter the teaching field; however, both continued to explain ways that they were further drawn into teaching and found it to be particularly enriching to their lives. Before Hannah began to recognize her interest in becoming a teacher, she began a Master's of Divinity but decided she wanted to do something more "tangible" so she earned her Master's of Science in Accounting but only worked at an accounting firm for one day.

And at the same time, I was actually, um, tutoring a family friend who is doing-- who's taking history, and he was struggling so I was helping him in the evenings, and when I left that first day of work, I realized I was more excited about going to teach him than I was about the actual job that paid. . . . And so I actually quit that day. I quit that night.

Again, Hannah's story about moving into education as a secondary career choice was echoed in Christina's story. Hannah then transitioned from tutoring to a full-time teaching role at a University in Korea. She moved back and forth from Korea and the United States a few times over the years to teach at international schools and to teach social studies in a state in the western United States. Explaining how she moved from K-12 schools to graduate school, she stated:

So I ended up there [in a public school in the western United States] three years, and I loved it. Um, I really loved it. But by my second, year, um, second going into my third year I just felt like, like I really wanted to get better. Like I felt like I wasn't doing the best job I could do for my students. And but I also felt like I was kind of hitting, like, my head against the wall, like, I didn't know, there needed, I knew there was something more, but I didn't know.

It became clear through this statement that Hannah's reflectivity, a characteristic mentioned by several participants, was important to her decision making process as an educator and was a catalyst for her transition back to graduate school. This reflectivity is an important part of identity development, which in turn, is key to becoming a cultural border crosser (Bartolomé, 2004). The pursuit of graduate school was an opportunity to find what was missing in Hannah's teaching, to confirm that "there was something more" to enliven her teaching practice. She also acknowledged that she and her fellow doctoral students all had similar feelings about being "stuck" and needing to seek further support to extend their understanding and their agency within their work as teachers. She explained that each of the doctoral students in the program are a part of Site CTPP:

because we've tried things in the classroom, and sometimes they worked and sometimes they didn't. And at some point, we felt stuck, right. Like, "What else can I do now?" Um, and like I need to learn.

Again, she provided evidence that she and her fellow doctoral student faculty were reflective practitioners who noticed deficits in their own practice and therefore sought

theoretical and practical support to serve their students better. Hannah talked about being “stuck” and that she felt she “wasn’t doing the best job [she] could for [her] students.” These reflections led her to seek more education and more opportunities to impact the students she hoped to serve.

It is through this background and experience that Hannah came into her work in education and her work at Site CTPP. This experience provided a lens through which she saw her work at Site CTPP. In the subsections following, the researcher has categorized observational data, interview data (from both interview 1 and interview 2), as well as relevant program documents into the four a priori categories from Bartolomé (2004): (a) questioning meritocratic explanations of the social order, (b) rejecting deficit views of minority students, (c) interrogating romanticized views of dominant culture, and (d) becoming cultural border crossers and dedicated cultural brokers. An analysis of the data is embedded throughout, and the themes that emerged will be explored with greater depth in the discussion in Chapter Five.

Questioning Meritocratic Explanations of the Social Order

Hannah was the most tenured member of the doctoral student instructors within Site CTPP who participated in this study. She had been in the program for four years and saw herself as a mentor for the other doctoral students who worked in various roles within the program, including Christina and Roy, the other two doctoral participants in this study.

Hannah’s opportunities to mentor and support her fellow graduate students led her to describe how the aims and goals of the program began to reveal the things that drew her to Site CTPP and how there are particular structures within schools and society that

make teaching in urban schools so vital and important to her personally. In addition, she immediately acknowledged an influence of external structures on public schooling. For Hannah, Site CTPP enacts a kind of teaching that is about “transformation.” Hannah quickly took this idea of transformation further by qualifying it as “structural transformation.” Hannah continued to emphasize an important distinction: that urban schools and urban teaching require a different kind of transformation. She expressed structural transformation in terms of “how to push against the structures that are in place . . . whether they're racist, gendered, um, you know, heteronormative.” In this sense, Hannah advocated for a particular form of transformation that is incumbent upon recognizing the structural oppression that exists in urban schools. This idea was central to the aims and goals of Site CTPP in which teachers disrupt these structures, but first, one must see these structures as they currently exist in society and in urban schools.

Hannah continued to express this emphasis on the structural inequity of schooling, particularly urban schooling, and how it impacted Site CTPP faculty’s work with emerging teachers. She explained:

And I think, um, it's important to, like, really help our students understand, kind of, the structures of that, and how we're all kind of stuck within the structures, how we're complicit in it, um, what we can do to start to change them.

Again, Hannah emphasized that first, emerging teachers must see and understand the structures of oppression within urban schools and then they can begin to examine themselves and their ability to enact change. Though Bartolomé (2004) does not argue that political and ideological clarity functions as a stepwise, developmental process, Hannah, and data corroborated by the other participants, began to articulate the natural progression she and her fellow faculty work through internally and with their emerging

teachers as they work toward developing political and ideological clarity as a form of teacher agency. According to Hannah's statements, she seemed to suggest that before emerging teachers and in-service teachers are able to bring about transformation, they must first recognize and seek to understand the structures of inequality already present in schools.

Hannah continued to argue for the program as a tool of transformation within the meritocratic structures of public schooling so prevalent in urban settings.

Being a good teacher is about identifying those structures in the school setting and within, like, just education in general and doing whatever you can in the classroom, outside the classroom to, to kind of challenge those things the best that you can.

Hannah outlined two of the discrete steps in the process Site CTPP undertakes in order to fulfill their goals as a program: "identifying those structures in school settings" and "to kind of challenge those things." Throughout the interview, observational, and documental data collected in this study, the participants provided similar steps that connected with ways that teachers begin to question the meritocratic nature of society and deconstruct the myth that individuals get ahead merely by hard work alone. The researcher pressed Hannah to provide further examples of what she meant by these "structures." Hannah then described that there seemed to be "a whole other level, a whole other layer of something, um, that, that sometimes teachers in urban spaces have to, um, have to deal with." For example, in one of the schools in which Site CTPP places emerging teachers for their field experience, Hannah mentioned that recently "a fight broke out" and that:

the turnover is like immense and . . . Um, like there's a lot, there's a lot of poverty, right, and the instability that comes with that. And also the lack of resources in the school itself. That's poverty, right.

Hannah recognized several common difficulties within urban schools related to poverty and instability and resource availability. She also mentioned a specific example that articulates a specific component of questioning meritocratic explanations of the social order as described by Bartolomé (2004).

Like, a kid from the neighborhood that isn't very well-off, that's going to affect how much money your school gets, right. . . . And if that aff-affects that then you're just-there aren't going to be the resources that are needed, um, at schools.

In this way, Hannah described a way that urban students who come from poverty aren't able to participate in schooling in the same ways as their more privileged peers. They lack the same funding in their schools and in some ways the same opportunities (Darling-Hammond, 1998).

Hannah continued to offer more details about the “structures” that she expressed during the interview. First, she used an example from a program graduate who was currently teaching in the immediate area. This teacher very explicitly articulated systems of inequality that are created by standardized testing approaches in schools and the particular affects these assessments have on students in urban schools. She described to her students that “this test was created to make you fail.” Though this statement was quite provocative, Hannah explained that the teacher, a recent graduate of Site CTPP, “wanted to like help them identify that, and she wanted them to understand, like, this is not, this is not a neutral test, like, it was specifically created to make people like you fail.” This this way, Site CTPP, the faculty, and here, and example of a Site CTPP graduate explicitly discuss the structures of society and of schooling that are oppressive to many marginalized groups. However, Hannah continued to explain that the teacher didn't leave the public school students in a state of complacency or of pity. Rather, she

encouraged her students “to do . . . whatever we can to, like, basically, push against that.” These statements provided more indication of a stepwise approach to good teaching and teaching for transformation. First, the teacher helped her students see the inequity and then the teacher encouraged the students to take action in order to disrupt this structure.

Hannah also spoke about the structures of state standards and the inherent expectation of Site CTPP faculty for their emerging teachers to disrupt these structures.

But I think even like reading the standards just the emphasis on capitalism and not even using the word ‘capitalism,’ right? But talk about the free enterprise system and glorifying that and identifying Islam, for example, but then identifying it within fundamentalism and, you know, terrorism. Um, I mean it's just, it's so, I me-in my mind, it is blatantly biased and really kind of pushes white supremacy and pushes against it's, there are elements of racism in there I think.

Hannah found issue with the state standards and the biases it perpetuated. In this way, she saw both state testing as well as state curriculum standards as structures that work to promote inequality and inequity. She continued:

And so figuring out like how do you subvert them or how do you modify them is one way to kind of push against those structures, um, and tied to that of course is testing.

This transformational approach to teaching and education was echoed throughout the articulations, both verbal and written, of Site CTPP. This was also consistent with teacher education literature and social justice-oriented approaches to teaching and learning. As an example of the written statements about transformational education, the need to push against societal structures of oppression, and more explicit articulations of the goals of Site CTPP, Hannah as well as other participants pointed to a recently revised statement of vision for the Department of Curriculum and Instruction at State University. According to the opening statements of the program, there were particular aims and goals

that parallel the statements made by Hannah related to questioning the meritocratic explanations of the social order. For example:

The teacher preparation program at [State University] is committed to creating a society that is more just, more caring, more inclusive, and more democratic through transformation of educational practices. Too often, schools and classrooms have engaged in racist and other oppressive practices that replicate and perpetuate the status quo in our society, rather than working against inequities.

Here the vision statement of the entire department of curriculum and instruction emphasized a “more democratic . . . transformation of educational practices” that then leads to a statement related to “oppressive practices” that are bent upon perpetuating a status quo rather than accomplishing what Hannah described earlier as the main goal of Site CTPP: “structural transformation.”

According to Hannah and the program visioning document, Site CTPP encouraged emerging teachers and the faculty within the program to engage one another in seeing structures of oppression within schools as a first step toward agency and action in transforming schools beyond the status quo. Hannah also relayed that Site CTPP sought to help emerging teachers and the graduate faculty themselves recognize the mythos of American idealism and neoliberalist ideology within the United States school system, particularly evident in urban schools such as Capital City District that surrounds State University. Though one would anticipate that the next phase of this pedagogical development toward political and ideological clarity would be an act of disruption, Hannah outlined examples that consistently aligned with Bartolomé’s (2004) next characteristic of political and ideological clarity: rejecting deficit views of minority students.

Rejecting Deficit Views of Minority Students

Hannah began to outline ways that Site CTPP encouraged emerging teachers and the faculty of the program to view minority students in asset- rather than deficit-based approaches to teaching. Hannah's articulations of rejecting deficit views of minority students were helpful in identifying the ways in which she operated from a point of political and ideological clarity; however, the other participants spoke on this topic with greater depth. At the same time, Hannah did argue for asset and value-based approaches to teaching marginalized populations by disrupting traditional arguments that place the blame for challenges in urban schools on the students and families who live around and go to school in urban settings. She connected to the first step in the process of developing political and ideological clarity that teachers must first see the structure inequality. She stated:

Again structurally this is what's happening. . . . And it's not the students; it's not their families; it's, it's not their culture. Like, there are things in place to see them fail, and at lot of levels they know this. And so why wouldn't they reject schooling as a concept.

Though recognition of the oppressive forces both inside and outside urban schools is important, Hannah described the second step in this process of development that includes rejecting that students, their families, or their communities are at fault. Central to Hannah's expressions related to good teaching within Site CTPP was believing that the minority students in the schools she and her emerging teachers served work against structures already in place and that it is incumbent upon educators to development relationships and delve into the communities from which their students come.

In a few situations, Hannah expressed that her job as an instructor in the program is to build emerging teachers' capacities to reject deficit views of minority students.

But that you'd be, like relationally, you know your students well enough to be able to kind of figure out how to build things with them in a way that, kind of, is relevant to them and [pause] affirms who they are, and who their families are, and who their communities are.

In this way, she connected schools, families, and communities, and she expected emerging teachers to seek affirmative, relational approaches to students and their community. Hannah emphasized the relational elements of good teaching in urban schools multiple times. Hannah explained:

There's a lot of emphasis on, um, you develop a relationship with the students with, um, the community, right? With the neighborhood. That you become a part of that community as much as possible, and not just the school but hopefully outside of the school as well. Um, like you know where the student lives, kind of extend beyond it.

In this way, Hannah and her colleagues at Site CTPP encourage emerging teachers to get to know students and their communities, to move “outside of the school” to “where the student lives” in order to develop relationships. These practices would then allow Hannah as a faculty member and the emerging teachers as future educators to foster the kinds of characteristics of political and ideological clarity outlined by Bartolomé (2004).

At the same time, Hannah provided an example of a student who wasn't able to recognize these systemic, societal structures that often prevent many minority students from having a fair chance, and thus perpetuating the deficit mindsets so prevalent in dominant culture. When reading the emerging teacher's lesson example, Hannah noticed that urban school settings were described in “generally negative connotations.” The emerging teacher saw that “specifically Black, Black and brown kids . . . in [a] really deficit perspective.” The lesson plan expressed that the urban communities were usually very dirty, that the families within the community don't know each other and “haven't

built anything together.” She suggested that would be her job as an emerging teacher and her public school student’s responsibility to “go and like start something in these communities.” Hannah described an example of what Roy later described as the “teacher as savior” trop often present in the media and film representations of teachers.

As a faculty member in Site CTPP, Hannah worked to help the emerging teacher unpack these deficit views by questioning:

well, what are things that are already happening in the community, right? like that students can also tap into? Are you, you know, do—are you sure these families don't have relationships with others? Are you sure this community is that isolated from each other?

Hannah responded by rejecting the deficit views of an emerging teacher’s written lesson plan, but she also responded by questioning and helping the emerging teacher deconstruct these views in order to live out “good teaching” from the perspective of the faculty in Site CTPP. She explained:

And I think that, um, good teaching from . . . from our program standpoint is . . . the understanding is that there are already amazing things going on within families within communities. And it just may not be valued by society in general, but they're there.

Hannah explained that the gentrification of the local urban city has caused many of the low-income residents as well as the students many of the emerging teachers serve to move to more suburban or even rural areas around the larger gentrified city. She continued to explain that using the school sites that are predominantly made up of these urban-characteristic student populations was a very concrete example of how Site CTPP used urban contexts as a foundational element of their program. She explained, "we follow those communities, and so that's a very practical way that the urban context affects, affects the way our program is built. Um, is that we send our students to urban

schools.” This emphasis on placing students exclusively in urban school settings for field experience allows Site CTPP to frame much of their instruction around working with minority students and the necessity of asset-based approaches in these settings. She continued:

I think then in terms of, like, just the coursework itself, um, a lot of it is deconstruction of urban, right? . . . They'll read, yeah, a lot of the readings are geared towards the urban context. But framing it, like deconstructing the stereotypes and then also framing it in a more affirmative, right? Um, an affirmative way.

Finally, each of the participants provided the same concrete examples of two assignments within the coursework of Site CTPP that encouraged students to get to know the community within which they will teach and within which their students live and develop when not in school. These two assignments, mentioned in almost every interview conducted in the study, represent very clear examples of ways the faculty at Site CTPP work to encourage emerging teachers to move past stereotypes and into authentic knowledge about their students, their students' families, and their students' communities: “the community plunge” and the “right under our noses” assignment.

The Community Plunge project allowed emerging teachers to “get to know the families” from their very first field experience opportunity during the first summer of the program. During this project, emerging teachers choose a student in their field experience and interviewed this student about her or his community, and they furthered their understanding of the student's community by seeking ways to get out with the student and get a “tour of their neighborhood” to explore local places to eat or where the student's family went throughout the community.

The second project that Hannah mentioned, as was mentioned by several of the other participants, was the Right Under Our Noses assignment. This assignment had similar goals as the community plunge; however, it was less about focusing on a specific student in the field experience and her or his community, and it was more about finding things that were “‘right under our noses,’ right, that we don't see; that we don't often identify and that are a part of the community.” Some examples that Hannah provided included interviewing a community activist in the neighborhood or exploring a cultural center and finding “‘what resources to they offer” in order to find the community wealth that already exists within the urban communities that are all too often seen as void of cultural capital. Assignments and projects like the Community Plunge and the Right Under Our Noses assignment were meant to “‘deconstruct the negative stereotypes” and to begin “‘framing it in a more affirmative way.”

Hannah expressed many ways that she and other faculty challenge emerging teachers to deconstruct their preconceptions related to minority students, urban school contexts, and urban communities. This discussion provides an opportunity to engage emerging teachers in believing in the students with whom they intend to serve. It also is a step toward considering the complexity of the dominant narrative in society that is often interjected into schools. Next, Hannah described ways that she worked in Site CTPP to foster an interrogation of the romanticized views of dominant culture in the state curriculum and in traditional social studies teaching and learning.

Interrogating Romanticized Views of Dominant Culture

Much of Hannah’s expressions related to interrogating romanticized views of dominant culture were centered on ways that faculty within Site CTPP help students

begin to subvert or deconstruct the structures of inequality categorized in the first section of Hannah's articulations of political and ideological clarity: questioning meritocratic explanations of the social order. This idea of subversion was consistent throughout each participant's interviews and was also present in program documents and course observations. There is a strong theme of subversion, which will be discussed much further in the discussion in Chapter Five. Hannah traced the development of emerging teachers toward political and ideological clarity in terms of first, seeing the inequities that exist in urban schools across the United States, and second, believing that the minority students within these urban schools bring value and a wealth of cultural capital to their classrooms. Next, Hannah began to argue that Site CTPP is built around a teaching environment that subverts structures of inequality in order to support the public schools students through affirmative pedagogical practices.

Each of Hannah's examples of subverting the system of inequality within schools related specifically to the "prevailing prejudices" of the state standards and the curriculum itself. Site CTPP faculty consistently referenced ways that they help their future social studies educators to recognize the biases within the state standards and their local-adopted curriculum resources and to deconstruct them toward a more representative and equitable curriculum for their students. In one case, Hannah speaks specifically about the Eurocentric nature of the social studies curriculum and "how to move away from that." Hannah knew that as a teacher educator when she would "teach about South Asia [explaining], 'here are the prevailing prejudices that are there.'" And she should quickly follow up asking her emerging teachers, "'so how do we deconstruct it?'"

She continued by providing an example of what they teach the emerging teachers to do when they come across something they see as particularly biased or prone to misrepresenting a balanced approach to teaching that values the majority minority students in many urban school sites.

You know you have to teach the [state standards], but then how can you do it in specific ways. And then like we talk about subverting the [state standards] or modifying the [state standards]. So if the [state standards] say something like, you know, "What are the benefits of the free enterprise system?" Then you can modify and say, "What are the benefits and *costs* the free enterprise system?" for example.

Hannah challenged her emerging teachers in the program to both subvert and modify the state standards as a means to question a dominant narrative within American society that encourages capitalism and the free enterprise system without considering the draw backs to such a system.

Hannah also modeled her desire for political and ideological clarity within educators by challenging the notions of the dominant culture, which tends to promote neoliberal ideals. As mentioned above when critiquing and subverting the social studies curriculum, centered around the beneficial nature of the free enterprise system, Hannah also challenged the idea that human capital and the commodification of students are mere elements of "economic utility."

It's not just like education has to transform; it's like society that has to; it's this, like, view of people's economic utility. Right? It's just, I mean, I think that's a huge problem. Um, because then students are only seen for what for what they can economically produce--um, what they're capable of producing--um, and that's going to be seen in very specific terms that are usually gendered, racialized, and all that stuff. Um, but I think that has to change.

For Hannah, as well as the other participants, it was a joy to work with marginalized student populations, no matter the costs. Seeking ways to challenge and subvert the

curriculum in order to reestablish minority students as equal members of society with an number of positive traits as their dominant cultural peers was at the heart of her work. Further evidence of this dedication was found in the many ways Hannah expressed ways she acts as a cultural border crosser and a dedicated cultural broker for her emerging teachers and, in turn, for marginalized public school students.

Becoming Cultural Border Crossers and Dedicated Cultural Brokers

Bartolomé (2004) extends the traditional definition of a cultural border crosser beyond an individual who co-exists within a space with culturally different others. She defines cultural border crossers as ones who are willing to “divest from his/her cultural privilege that often functions as a cultural border itself” (p. 109). This divestment of privilege is present in many of Hannah’s expressions related to her work in Site CTPP. It is also present in the ways she and her colleagues structure courses, assignments, and discussions with their emerging teachers.

Hannah spoke about emerging teachers who found their own experiences validated as marginalized members of society and even marginalized students at State University. Their own experiences with marginalization allowed them to connect more easily with the experiences of their marginalized students, which provided opportunities to cross cultural borders and become cultural brokers, who help marginalized students navigate through the systemic inequality already saturated throughout urban schools. They began by exploring their own identity and they move toward action and agency. These emerging teachers ultimately “see teaching as, as a political act of transformation;” however, this comes from a very personal experience at State University.

I think a lot them it is personal because they come in, and they talk about their experiences, as for example students of color. Um, like, um, especially as students of color on a State University campus, where they felt like, 'I don't belong here.'

These emerging teachers of color had experiences similar to many of the students in urban schools and this allowed them an opportunity to explore their own identity and to cross borders in ways others could not without these experience and/or these opportunities for self-reflection as provided by Site CTPP. Hannah explained that once the emerging teachers recognized their own experience with oppression, they began to move toward agential activity in which they state, “‘I want to change this for my students,' and so, I think, I don't know maybe even to a certain extent somewhere for them it is a personal mission.”

Next, Hannah talked about the tension she felt as one who was complicit in the oppressive structures of society. The tension itself is sign of her recognition of privilege as well as her desire to engage in a program and an organization of transformation to bring about change. Hannah explained that she and her fellow faculty work within “a system we're trying to transform, but we're all successful in it . . . we function really well in the system.” Due to this felt that she must be vigilant as they are “all always complicit in what's happening, right? In maintaining these structures because we're a part of them.” However, Hannah understood that recognizing this complicity must yield changes in behavior. This occurred through the modeling she experienced as a member of the faculty at Site CTPP.

Though much of the discussion centered on the ways the program faculty developed emerging teachers' abilities to meet the needs of their students and become border crossers themselves, Hannah explained that she had begun to take on the role of

mentor which was one “of the unspoken rules” of the program. She continued stating, “it’s very much a program where, um, the students are further along are kind of expected to care for the ones who are newer.” She explained that she became a cultural broker for the less experienced graduate student program faculty. In the same way, Hannah experienced this same mentorship when she entered the program, and she had cultural brokers, who in her own words helped her “navigate” the program. As an example, she explained that several fellow graduate student faculty members:

really took me under their wings, and like, they would tell me everything I needed to know. . . . So then my—the first time I would teach, they would give me feedback, and they would make suggestions. Um, yes, so they say they told me how to navigate--they showed me and would talk to me about how to navigate my time here in every role that I had. And that’s something that is expected.

In this way, the program faculty provide mentorship and serve as cultural brokers for the new members of Site CTPP as they work to understand the intricacies of a context-specific teacher preparation program and the primary goals of the program.

Hannah also touched on a way that the more senior faculty in the program—program directors, department chairs, and others—also divested of their inherent privilege within the program as tenured faculty. She expressed that “the way that it’s modeled perhaps the most is just trying to humanize everybody.” These more senior faculty served as models for the doctoral student faculty who then, in turn, serve as models for their emerging teachers. This layered effect of reciprocal humanizing pedagogy became an interesting way for Site CTPP faculty to display elements of cultural border crossing as well as being dedicated cultural brokers who help other non-tenured, doctoral student instructors better navigate their work with emerging teachers and their own academic pursuits.

Hannah described the way that this process is layered and reciprocal among the different “layers” of program participants, be they tenured faculty, doctoral student faculty, emerging teachers, and eventually the public school students themselves. Hannah explained that the senior faculty at Site CTPP serves as cultural border crossers and dedicated brokers because “there's like care, and there's, and like, I think they try to show us that what we-that they value what we think; they value what we pursue, what's important to us.” She continued that this level of care is a model for her and her colleagues as they develop their own skills as teacher educators and as they also develop ways to act out their political and ideological clarity. She stated:

And I think, um, and I think that is one way that I feel like they treat us the way that we should all treat all students, right. And so then when we get our own students like really understanding where they're coming from and valuing their positions, valuing what they bring, um, whatever that might be, um. And then hoping then that they can do that for, for their students.

Hannah described the way that modeling a divestment of power (i.e. cultural border crossing) and modeling an appreciative view of the students at Site CTPP and public school students in order to value what they bring to the classroom (i.e. rejecting deficit views). In this way, Hannah expressed the interconnectedness of each characteristic of political and ideological clarity; she, also, demonstrated an example of how this modeling continues across the “layers” of program participants and should make its way into the urban public school classrooms in which the emerging teachers do most of their field work.

Christina

Background/Demographics

Christina identified herself as an African American female between the ages of 35-44 (see table 1 for full demographic information). She was an assistant instructor for undergraduate courses, the field placement coordinator of emerging teachers within Site CTPP, and also she served as a Teaching Assistant (T. A.) for one of the master's level courses. Christina had been in the program for three years at the time of the study. She taught for 11 years in a state in the Southwestern United States at the same high school she attended as at high school student. She described the changing nature of that school from her years there as a student and as a teacher. It was a time in which she explained "the demographics were very different. So we were kind of in the midst of white flight." When she moved into South Metro High School, it had a larger African American population that Christina had been used to. She explained, "that was the most black students I had been in. And I, as a black woman, or a black kid at the time, that was the first time I'd been around that many black kids in school." This seemed to be an important aspect of her development and experience as a student in school.

Christina then recalled the change in demographics as a student when there were many more African American students than she had ever been around, but that was still "predominately white." She stated:

And then, by the time I went back to teach, the white flight was over and it was predominantly African-American. So, um, the school was different. What we would classify, so um I never thought about it as urban, but it's really suburban. But if you talk, if you think about like locality [pause], but if you think about like how we conceptualize urban, it would be considered an urban school because it was . . . Title I like maybe one year after. And then most of these kids were African-American.

The history of Christina's schooling and its comparison to her experience as a teacher were important to her. Christina spoke about the difficulty of describing her school as urban, echoing the research literature on the topic (Milner, 2012a). What Christina would consider suburban due to the geographical context, many would consider urban due to the demographic characteristics of the school being primarily poor and Black and Brown. These reflections about her own schooling provide evidence of the ways Christina began to recognize and even question the meritocratic nature of society as particular structures of inequality are traditionally tied to "urban" environments.

Like Hannah, Christina expressed she didn't set out to be a teacher or to work in the field of education. She "never had any intentions of teaching, like that was not the thing I was going to do, but I had some educators, like my grandmother is an educator and my aunt is." Instead, Christina had planned to go to law school. However through her interactions with Dr. Gomez, the program director of Site CTPP and the department chair of Curriculum and Instruction at State University, she came to be interested in a possible start in teaching.

So I met Dr. Gomez, and she was amazing. And I was like, ok so I'm doing this. I got my teaching certificate, and I was always planning to go to law school. So even though I went and taught, because I was like, "I can go make this money for now, and then I'll go back," and I was studying for the LSAT. And then, I just never left the classroom.

Christina's experience as a student and teacher at South Metro High School did not connect with what she discovered in graduate school was the typical experience of most teachers and students across the country. Christina found that her experience teaching was:

unique to South Metro. Most of, or a lot of the teachers are Black, which is why, when I came back to this program, and I found out that the majority of the teaching workforce were white, I was kind of shocked, because my building had always been, there had been a lot of Black teachers.

Much like Hannah, Christina began tell her story in a way that exemplified her reflexivity, which, according to Bartolomé (2004), consistently linked to becoming a cultural border crosser and a dedicated cultural broker. She further explained that due to the research that the doctoral student from State University was completing, she reconnected with her former school and her former mentor, Dr. Gomez, and that brought her back to State University for graduate school. Also, Christina recognized that her experience at South Metro High School and as a Black woman were influential in her understanding and work at Site CTPP, though not without her own need to navigate privilege and difference.

I'm a black woman, and so when I walk into the, into an urban space, I feel kind of at home, but I know that some, I mean, what we consider an urban space, I kind of feel like, "Ok."

Christina found that unlike some of her peers or some of the emerging teachers she worked with, she often felt comfortable in urban spaces. However, she acknowledged that "even I have to do some work, because like, a lot of times in urban spaces are Title I schools, so and I'm very middle class, so, like I am coming from a different perspective." Christina's own privilege as a middle class Black woman did not always allow her to identify with others in urban settings. Christina stated that she "was pushed to . . . do well in school" and that isn't always the case for students in urban schools. Christina explained that "They haven't been nurtured in a school environment. And so, um, how can I address their needs and not take on a deficit view of them?"

Christina previewed more identity awareness as well as her predilection toward rejecting deficit views of minority students no matter their potential to infiltrate her work as a teacher. These experiences provide a context for the work and perspective Christina

brings to Site CTPP. Following are the relevant data from interviews, an observation, and other program documents organized by the four characteristics of political and ideological clarity as described by Bartolomé (2004): (a) questioning meritocratic explanations of the social order, (b) rejecting deficit views of minority students, (c) interrogating romanticized views of dominant culture, and (d) becoming cultural border crossers and dedicated cultural brokers.

Questioning Meritocratic Explanations of the Social Order

On multiple occasions, Christina, much like Hannah, described the structural inequalities that exist within public schools and the many ways that Site CTPP faculty help to expose and ultimately criticize these inequalities with the hopes of getting emerging teachers to do the same within their own classrooms. Below, Christina articulated this point of view that “there's a lot of structures in place.” Christina, like Hannah, quickly acknowledged the presence of structures of inequality within urban school settings. Consequently, Christina stated that these discussions would lead emerging teachers to “get daunted and, kind of like, disillusioned by the structures.” She continued to demonstrate how she and other faculty encourage their emerging teachers to work within a system of inequality while also subverting its structures.

We try to remind them that these structures are there, but you can work--you can subvert them, you can you can [pause] there's a lot of things you can do within the structures and still shake them up, and hopefully shake your students up too to, like maybe, do some action, and take some action outside of the classroom.

Christina and her colleagues expressed an important element of political and ideological clarity is participating as disruptors rather than just reflecting upon the structures of oppression that exist in urban schools and for marginalized student populations. There

was a participatory element to this type of teaching and learning that encouraged program faculty, emerging teachers, and public school students to take action and “shake up” the traditional structures of power.

In order to accomplish a goal of questioning the meritocratic nature of society at Site CTPP, Christina acknowledged that there are certain barriers that exist for the students who come to the program from non-marginalized populations, particularly white and middle class backgrounds. She referenced rejecting deficit views of minority students in the midst of a description of how Christina engaged her emerging teachers with systems and structures of oppression in schools. This blending of characteristics of political and ideological clarity occurred many times, as each of these characteristics are an unnatural categorization of human behavior and therefore each participant intermixed elements of each characteristic of political and ideological clarity throughout their responses. Christina explained that the urban school structures she had referenced included schools and students with “not as many resources” and in which “a lot of [students] are Black and Brown.”

Christina described Site CTPP in which “most of the students in our program are white, even though they’re, we do try, there is some diversity.” The research literature on teacher education described whiteness of the teaching force (Lowenstein, 2009), Christina explained that these white, middle class emerging teachers must be exposed to the structures of inequality in order to help these students overcome some of the inherent pressures in urban schools. She asked, “how do you teach Black and Brown students, when you might not have grown up with, a lot, um, of Black and Brown people. . . . culturally, there are just things that are different.” Christina explained some different

cultural aspects of schooling that white emerging teachers, who are less familiar with the experiences of many Black and Brown students in urban schools, included “a lot of pressure in urban schools, a lot of times to pass test.” But it is the job of urban teachers and faculty within Site CTPP to teach the teachers:

how to navigate, to recognize that there are structures in place that make it difficult to teach in an urban setting. And you have to take on appreciative lens, especially, um, if you are not used to these spaces. Um, and you don't live in these communities, and you don't know much about a community. There's a lot of work you have to do.

In this way, Christina acknowledged that there is an additional step to the process of developing agential behaviors as a teacher: now teachers “recognize that there are structures” but then begin to “take on a appreciative lens.” In this way teachers have begun seeing structural oppression and must move toward believing in the students they serve.

Christina did recognize the danger of emphasizing the structures of inequality present in society that then translates to urban schools. She spoke about one misinterpretation many of the emerging teachers, who are from non-marginalized backgrounds, receive related to a larger topic of holding high expectations for minority students, which is exemplified here in terms of classroom management. These emerging teachers begin to conflate the ideas of critiquing and subverting structures of inequality and playing into systems like In-School Suspension with having too low of expectations for students.

A lot of our students struggle with the management part. Um, because we talk about like, um, there's all these structures, like you know, sending too many students of color to ISS [In-School Suspension], right. We talked about, we talk about that. Well then, they are afraid to, like, say "Sit down!" Like, "Don't do that." [researcher laughs]

Christina explained that some emerging teachers were too afraid to become oppressors, and in turn, be complicit within the already existing structures of oppression like ISS, which research expresses can over represent minority student populations (Skiba et al., 2002). According to Christina, the fears of emerging teachers yielded misinterpretations of the work Site CTPP faculty underwent to maintain high expectations while also recognizing structural inequality and seeking to disrupt these structures. Christina went on to say:

You're not, you're not hurting them, right. Like, you, like, it's OK to have these high expectations of these students. Like, "You should have high expectations in terms of how they respect you and others." . . . So I think it's good for our students to see how you can have a really good relationship with the student and still demand this kind of respect between you two.

This example provided a complicating factor in the way that Christina and her colleagues work with emerging teachers to see structures in schooling while also recognizing that certain collateral damage is prone to occur. It is through the reflective practices Christina exposed that she was able to help the emerging teachers in her methods courses deconstruct their own misunderstandings and continue to see structures but not be paralyzed by them. In order to extend this work, Christina began also to describe ways that she helped her students reject the deficit views of minority students so often ingrained within their everyday experiences and beliefs. Through the process of rejecting these beliefs, Christina moved student further down a developmental path toward political and ideological clarity.

Rejecting Deficit Views of Minority Students

Christina expanded on the ways that Site CTPP is structured to help emerging teachers reject deficit views of minority students by describing the same two activities

that Hannah—and later Roy—described: the Community Plunge and the Right Under Our Noses assignments. First, she explained why these activities are so important to the emerging students within the program “because everyone always talks about the problems in urban spaces, but we try to take a more appreciative lens of urban spaces. Like what are the good things going on?” Christina referenced that the students complete the "Community Plunge," in order to begin seeing that “there are bad things but like there's so many beautiful things happening in urban spaces and how do we bring those things into the classroom and engage them.”

Christina expressed that she expected her emerging teachers to see inequality but they then must see and believe that their students and their students’ communities can make contributions to the learning in the classroom. It was about moving the “beautiful things happening in urban spaces” into the classroom and recognizing their impact. Christina asked “how you can get your students into the communities and take an appreciative lens of what's already here, um, and bring that in.” Again, Christina expected her students to go out into a community full of structural oppression (e.g., poverty, gentrification, limited resources) and look for the positive, generative elements of urban life and then bring those positives into the learning environment. She explained that “we talk about funds of—what—funds of knowledge, excuse me, that the kinds have—the home knowledge that they bring.” By recognizing the funds of knowledge (Moll, Neff, & Gonzalez, 1992) that students bring to the classroom, Site CTPP emerging teachers are encouraged to reject the deficit stereotypes of minority students and engage in their cultural wealth and the benefits they can bring to a school setting.

The Community plunge was one particular project that allowed Christina and the emerging teachers to understand that “every community has some, some value.” She continues by providing more detail about the Community Plunge activity.

They do a Community Plunge. Um, they do something similar in the first methods course in the master's class. So they, like, had to go out into the community and kind of understand that, that every community has some, some value, and these students bring those values in to the class and that we should really be nurturing those things.

Though there continued to be an emphasis on the consciousness of the program participants (i.e., faculty and emerging teachers), these individuals had to also begin to believe in the capabilities and the benefits traditionally marginalized students bring to a constructive approach to learning. Because of the integrated nature of the Community Plunge activity as well as its prevalence within several of the interviews with each participant, the researcher asked Christina to provide even more detail about this assignment.

Then they go out in the community and see where their students go and like, um, and engage with those spaces and get to know those spaces because it's also not just what you do in the school, but it's also what you do outside of school. So you should go out, and you should go to the store in your community; you should go to your kid's games; you should go to restaurants in th-in the community. The students should see you out in the community as well. And so that's what we kind of emphasize with the "Community Plunge."

Christina highlighted an additional level of engagement that takes teachers out of their classrooms and into their student’s communities as well. In this way, teachers begin some form of ethnographic research as they work to view, understand, and believe in students within their cultural comfort zone. In addition to the Community Plunge, Christina provided further detail about the other assignment also highlighted by Hannah and later by Roy. The Right Under Our Noses assignment expects students to “go to a

court case about the homelessness problem in Capital City. And, like . . . bring those issues into the classroom.” Christina suggested that students might take with a community activist or attend other displays of community priorities and/or community cultural events.

The Advanced Methods in Social Studies syllabus further explores another student assignment related to cultural border crossing and explicit attempts of rejecting deficit views of minority students through the "Right Under Our Noses" assignment. According to the Syllabus, the assignment is "to learn more about the history of Capital City." For example, students could "visit a historical site that is not particularly famous in Capital City" and provide information about the site or "attend a community meeting" and create an artifact expressing the overall relevance to the city or "identify a community member/expert that could inform your knowledge of Capital City . . ."

It was through these activities, that occur in the undergraduate and master’s level courses at Site CTPP, that the emerging teachers are expected to move beyond the theoretical elements of political and ideological clarity toward praxis, engaging within the communities their students come from and live within.

These practical activities, namely the Right Under Our Noses activity, were meant also to impact the deficit views that the public school students have of themselves and their communities. Christina expressed that getting students into their communities and emphasizing the positive qualities of their community is another goal of the Right Under Our Noses activity. This also began her articulations of ways that she and her fellow faculty members begin to interrogate the romanticized view of dominant culture by “juxtaposing [the dominant culture’s] romanticized nature with a more balanced look at

minority cultural groups” (Bartolomé, 2004, p. 108). Christina also explored opportunities for students to begin a deep interrogation of dominant culture by using the newly established affirmative lens of minority students as a springboard toward subverting the dominant narratives often romanticized in traditional school settings and in traditional school curriculum.

Interrogating Romanticized Views of Dominant Culture

In terms of helping emerging teachers and later their future students begin to interrogate the romanticized views of dominant culture, Christina described several examples that she provided in the courses she taught and ways to disrupt or subvert these dominant trends that typify public schools, particularly in urban environments. Christina used some of the same phrasing that Hannah used speaking about disrupting norms and subverting state standards. To begin, she expressed the reason the faculty at Site CTPP create a program in which students are expected to disrupt dominant narratives that aren’t aligned with many of the students served in urban schools. Site CTPP is a program that “foster[s] critical pedagogy and relevant, culturally-sustaining-responsive type of teaching.” Due to this approach, Christina explicitly stated that she exposes the romanticized and often dissimilar notions prescribed by a pedagogical approach that views white, middle class culture as the normative perspective for all students.

So there's a dominant narrative in social studies curriculum that centered around white, whiteness in men. And so how do we bring in these perspectives, like, that are not centered around these people because our students don't look like that.

Christina emphasized that a curriculum that maintains “whiteness in men” as the center of its focus is not representative and therefore ill equipped to meet the needs of many minority and low income students served by urban schools. In fact, Christina prioritizes

that the curriculum (i.e., the subject matter) must “look like” the students served in the particular contexts in which it is implemented. She argued that “their stories need to be heard. How do you bring their stories in, and they're knowledge into the classroom?” If students aren't represented in the standards and the subject matter of the social studies curriculum, then the students themselves will be left out of the learning as well.

After describing this vision for Site CTPP in which program faculty validate the stories of marginalized cultural groups represented by minority students in urban schools, Christina connected this vision with the ways the program is structured as a whole. She expressed that there is not an ad hoc approach to critical pedagogy within Site CTPP, rather, these approaches to teaching are infused throughout every aspect of the program. “We never stop talking about issues of race, sex, class, gender . . . [in] every methods classes [*sic*] . . . even the student teaching class, which is more practice-based, like we still, those issues still come up.”

This continuous discussion of the core themes of Site CTPP is also expressed in some of the course syllabi. For example, Christina references her work in the "ALD course," which stands for Applied Learning and Development: Sociocultural Influences on Learning. In the syllabus for this course within the subsection "Introductions, Rationale, and Course Objectives," it is expressed that "the course will focus on: social and educational inequality as it relates to race, class and gender; power and control in education as expressed in curriculum, policy, and pedagogy, existing structural and manifesting in everyday interactions; education as a process of social and cultural reproduction; and teaching as an intervention in these processes. The course will give

special attention to those who have been marginalized within U.S. educational experiences."

Christina later provided two key examples of how she modeled this type of instruction that validates marginalized cultural narratives and enables emerging teachers and eventually their future students to interrogate these romanticized views of dominant culture. For Christina, "Culturally relevant isn't or Culturally sustaining isn't just like, 'I do something that the students relate to, but I also try to disrupt ideas of power.'"

Christina argues for a form of pedagogy that required a critical approach which seeks to recognize power vis-a-vis questioning meritocratic explanations of the social order and an expected disruption of that power. For example, she talked with her students about the "narrative of Capitalism" in the Economics curriculum by framing the discussion within key tenets of Site CTPP: culturally sustaining pedagogy (Paris, 2012) and culturally relevant pedagogy (Ladson-Billings, 1995). She specifically challenges the "pull yourself up by the bootstraps" mythos that is the American Dream and modeled what she described as "humanizing economics".

In Economics there is this dominant narrative of Capitalism, right. . . . And like, like capitalism is great. . . . Like there's nothing bad about capitalism, right. And but it ignores that Capitalism also has [pause] that is not the best system because it talks about working for our own best self-interests.

Christina explained that she would then ask her students, "Where do you see capitalism fail?" This question led to responses related to the ways that capitalism is deficient in "taking care of poor people" and that "it's not easy for people to just pull them up—themselves up by the bootstraps when there's a lot of things in place that keep—that make it difficult for people to do that." This is another example of how interconnected each of the characteristics of political and ideological clarity become in natural contexts.

Christina referenced interrogating romanticized views of dominant culture by disrupting the notion that all people can achieve what is necessary through their own sheer will. In the same quotation, she also displayed her consciousness to the “things in place that keep—that make it difficult for people” to have true social mobility. In this way, Christina referenced both the first and third characteristic of political and ideological clarity. An important point is that the order of these characteristics remains in the articulations of the faculty, which provides further evidence for a categorizing political and ideological clarity as a developmental process.

She continued by providing another example of teaching social studies in order to disrupt the traditional narratives of social studies curriculum. In her second example, she talked about critical geography and encouraging students to map their own school and own communities. In particular, she discusses one emerging teacher’s lesson, in which the emerging teacher taught her classes about the historical practice of “red lining,” a practiced used by some communities to grade neighborhoods based upon racial makeup and the integration of African Americans into some neighborhoods. Christina considered the first example one of “humanizing economics;” the second example, related to the practice of red lining maps, Christina considered “critical geography. In this example, Christina and an emerging teacher in one of her courses used the local community and school context as a tool for geographical exploration in an effort to disrupt local norms and dominant narratives. She explained, “so like, ‘map what your school looked like, where-why were all the kids hanging over here. Why are all the kids-why do they hang here?’ And then we try to relate it to geography.” In this way, Christina modeled for the emerging teachers ways to bring students’ local context into the classroom and to

challenge the geography of individuals in the school as a social construction which could be subverted once understood.

She explained that the emerging teacher's lesson about red lining related both to "talk[ing] about 'red lining' in Capital City, and what that meant to 'red line,' um, on a map," and, "she talked about, like, people being displaced, like, not just here but, then around the world, like you can make it like a, an argument because gentrification is a big thing here." For Christina, these critical approaches to teaching social studies are connected to the community in which the students currently live. In this way, she and the emerging teachers in her classroom are able to disrupt dominant narratives and raise awareness to the lived experiences of traditionally marginalized students and their communities.

She also emphasized to the Site CTPP emerging teachers that these dominant narratives have a source and they are borne out of intentional decisions from specific individuals. While relating this specifically to curriculum development, Christina references a documentary, *The Revisionaries*, that discusses the influence of the State Board of Education's:

decisions about what to teach and, and what they put in the [state standards]. Like there's a very intentional thing that happens, and we also look at it historically, like what has happened, like how have schools been structured over time? Like who are schools for?

These reflective questions provide evidence of Christina's own teaching philosophy as well as that of Site CTPP, both of which expect emerging teachers to ask critical questions that disrupt the status quo of teaching, learning, and public schooling.

Christina pointed out that she intentionally has this discussion with students so that they have a particular awareness related to "how those things have, how schools have been

structured over time so that they're aware that this isn't like the reason why there is a narrative.” These were not accidental happenings, rather political institutions such as the State Board of Education makes these decisions, and as Christina argued, “Those decisions were intentional and they're part of this history of schooling.”

However, Christina acknowledges that these experiences of disruption and subversion are not easy and are not immediately expressed by students. As a matter of growing students more accustomed to these kinds of discussions, Dr. Smith, another of the program faculty, begins a discussion with emerging teachers at the beginning of their time at Site CTPP about what the term ‘urban’ really means. Christina described it this way:

Dr. Smith does this, he really tries to talk about what it means to be urban? What does urban mean? And he, we do that the first day in orientation . . . they always all the things except race, right. They don't want to, like it so it's interesting . . . and then he'll keep pushing and eventually somebody will get oh it's about race, right.

In this way, another faculty member, Dr. Smith uses a disruptive pedagogical technique to challenge the presuppositions of new emerging teachers to Site CTPP in their first day of the program. He was “pushing” them to move beyond politically correct statements and toward authentic discussions of bias and stereotypes related to what “urban” connotes. Christina reminded the researcher that before anyone is willing to say that urban typically conflates with racial minority groups, the emerging teachers continued to skirt race as a central tension.

But first they'll talk about, “It's in the city. I think of lots of people.” And [Dr. Smith]'s like, "No way. What else do we think of?" And he's like, "If I ask you, like, if you'd look at somebody, how would you know that person was urban?" Um, and so, so he disrupts, kind of, this idea of what urban is first. So that's what we really, that's what they really start-they start thinking about that from day one.

Consistently, Christina drew upon example after example of the kinds of subversive teaching that she and her fellow faculty member engage with emerging teachers. They have already helped these future teachers see the structural oppression their students encounter and began to believe in the students. Now that the emerging teachers are exposed to disruptive teaching, they are ready to begin to act out their ideology as cultural border crossers and/or dedicated cultural brokers.

Becoming Cultural Border Crossers and Dedicated Cultural Brokers

In order for the emerging teachers at Site CTPP to begin to cross cultural borders and begin to allow elements of their own privilege to dissipate in the face of their more marginalized students, Christina adds to the foundation laid by Hannah and focuses a significant amount of her discussion on the ways that she helps the emerging teachers discover and uncover their own identity. This focus on identity work for the emerging teachers allowed them to be more attune to the identities of their students. One example Christina provides related to this identify work is from a student who expressed new-found knowledge related to her own privilege. This emerging teacher wrote about the ways that:

she never really recognized how much privilege she has as a white woman. . . . she was a sorority girl so she had all these beliefs and so she started to, um, really look at her own privilege, which was really great.

She provided another student example about a different emerging teacher, Andres, who was able to come reconnect with his own cultural roots through his discussions and some of the challenges provided by Christina and other program faculty. Christina explained that Andres was:

brown, he's from [southern area of the state], and he, he, um, he wanted us to call him Andrew, but that wasn't his real name, his real name was Andres, and I like, "Why the hell would you want us to call you--" I was like, "Why are we calling him Andrew. He doesn't even look--like, when I think of an Andrew, I think of a white dude. And he doesn't even look like an Andrew; he looks like a Andres." . . . And so by the end, . . . I think he had to confront his own brownness.

Christina continued to explain the impact it had on Andres and the way this example demonstrated the reason this kind of identity development is important to the emerging teachers and their teaching practices in school settings.

So you see it from your white students, but you also see it from your, your black and brown students. . . . he had to do some identity work too, and so now, he's reading all these like . . . indigenous work, and it is funny to see how he progressed.

Christina explained that the identity exploration involved in the coursework and field work of Site CTPP influenced all emerging teachers, whether they were white or black and brown. She continued to express that this is one of the central goals of Site CTPP and it is evident that this brings participants in Site CTPP, be they faculty or emerging teachers, toward acting as teachers with political and ideological clarity. Christina explained:

That's what you hope to happen is that they do this identity work all along because we, we read critical stuff in each course. And so, I think that's, and then they do that work on themselves, and then they can confront their own beliefs. Um, so when they walk into the classroom, they understand why they're teaching what they're teaching because they know--they understand themselves, and they're better able to see, um, what their students need, and they'll understand, "Well, I'm teaching this lesson because I believe this."

Due to the identity work that the emerging teachers do together throughout the program, Christina also points out that they are able to more adequately understand the core beliefs of the program and some of the core readings.

They read in their first methods course is, um, a, is a, the *Pedagogy of the Oppressed* with Freire, and . . . it kind of disrupts what they have thought of as teaching, something that maybe that you intuitively know.

Christina explained that Site CTPP encouraged emerging teachers to understand “we’re not just this depositors of knowledge, like, we’re learning alongside our students.”

In terms of being dedicated cultural brokers, Christina mirrors some of the same language utilized by Bartolomé (2004) herself in terms of teachers as navigators. She described the journey the emerging teachers go through during their identify development as emerging teachers—something echoed in Roy’s interviews and courses—however, she continued by describing a teacher’s role as a navigator and not a mere transmitter or depositor of knowledge.

I feel like a teacher’s kind of there as this, kind of, navigator. Um, that helps students navigate through knowledge, and learning different things, like, and then navigate through their, um, their own, kind of self-discovery, and learning about themselves.

Christina saw her own role as a faculty member in Site CTPP to be a navigator for the emerging teachers. In this sense she is providing a model of behavior she hope they will exhibit with their own students. She explained that in her own teaching, “what we think of teachers as being is this person, who goes in deposits information, but, like anybody will tell you, you end up—your job is more about this relationship that you build with your students.” Building relationships also allows emerging teachers and Christina as a faculty member to enact a rejection of deficit views of minority students by believing in their inherent value in the educative process.

Not only do these sentiments related to co-construction and collaboration emerge within Christina’s description of the lives of emerging teachers in her courses, but there is a continued thread of avoiding treating students as blank slates upon which the teacher

imparts new knowledge. The development of a new vision statement for the Curriculum and Instruction department at State University expresses these same values.

Teachers intentionally involve their students in co-constructing these educational stances and practices in ways that sustain and build upon their cultural and linguistic resources.

We practice vision, courage, and determination because these stances and practices require a lifelong commitment and ongoing, critical inquiries in our personal and professional lives. As teachers we serve our students well by cultivating in them these same commitments and capacities.

Furthermore, observational data supports a classroom environment at Site CTPP that enacts these beliefs following a student presentation. In the presentation, Alicia presented a lesson she has developed related to imperialism in ancient Rome. During the lesson, she engaged a speech from Malcom X that is meant to connect students to a more recent past and connect to their own lived experience with characteristics of imperialism. Following this presentation, Alicia uses reflective by expressing her desire to do more collaborative work during the lesson and that she felt she was primarily working from a "banking" perspective with the students. Such a reference shows ways that emerging teachers within the program are applying the practices of reflection as well as applying program content related to Paulo Freire's Banking Model to education.

Roy

Background/Demographics

Roy identified himself as a white male between the ages of 25-34 (see table 1.1 for full demographic information). Like his peers, Hannah and Christina, Roy served in several roles within Site CTPP: he was an instructor for a master's-level course, a field supervisor for emerging teachers in their field placements, and a Teaching Assistant

(T. A.). Roy had been in the program for a year and a half. Roy studied History at State University and was later certified through an alternative certification program. Roy described that process as “very quick. Um, I was able to pretty much get certified within--I don't know--maybe four months start to finish . . .”

He taught for 7 years in a state in the Southwestern United States. During those years, Roy began as a teacher’s assistant in a special education classroom; he then moved to teach as an elementary teacher in special education. He was hoping to teach social studies but was not able to find that position for another year and taught middle school science. Roy expressed the difficulties of finding the teaching job he hoped for due to the recession, that it “was pretty tough coming off the 2008 collapse” and state budget cuts that restricted the number of available teaching positions across the state. He eventually got a job in Special Education for about a year. Unfortunately, during Roy’s first year of teaching, he had another setback:

that program was cut due to funding. I went back into the, the pool um, and I was placed in a middle school to do special education. . . . Um, that was great, but then the state budget cuts came through and because of my status um, I was like - oh technically a first year teacher. And so I was cut.

Unlike the previous two participants, Roy always planned on teaching. He described his desire to teach social studies and to continue studying social studies specific teaching as “where I really wanted to be. I spent those three years in U.S. history, after being in teaching for about seven years - well six at the time - it was like OK I want to go back get the Master's degree [pause] started looking at social studies specific programs.” Roy was intent upon focusing his graduate studies on social studies education.

Roy went on to explain his own experience as a student in school also led him to social studies teaching, including the influence of his mother.

So my mom taught for 30 years elementary school in my hometown. And she it was for most of her career she taught at a lower SES school. That's the elementary school that I went to um, the demographic breakdown was I want to say like 50 percent white, 40 percent Latino, roughly 10 percent African-American. And so even though I grew up in a pretty, like, you might describe, a suburban kind of area, um, that part of town was sort of a mix of working class - middle class and low income families.

He had a clear call to social studies and to teaching, but Roy expressed an evolution of his ideas of what being a quality social studies teacher looked like. "I've always liked history but I had a very--knowing what I know now about social studies and history my idea of what it was and it's just an interesting thing . . ." At first he believed he was to be a professor-type "and have patches and be a high school teacher for 30 years and all that jazz and then fly fish when I retired." However, he explained that, "then I got into teaching and, you know, very quickly realized that, that's you know, just that the fantasy that is problematic for a lot of reasons . . ."

Roy's disconnect from what he thought teaching should be and what his experience was in his classroom continued to grow. Though unlike Christina and Hannah, Roy knew teaching was a part of his calling, he had a similar experience as an in-service teacher who reflected upon his "perceived failures" who then realized "this is not working, something's not quite right." He continued:

At the time I didn't have that language of, you know, deficit thinking. And I think I probably engaged in in some of it too. But I think that looking back I recognize there's a lot of injustice a lot of kids not being served in those settings and then seeing that carry over into the classroom. And . . . getting to a point of, like, I don't want to just transmit knowledge like this is not worth anybody's time--they're not going to remember anything And so that's why I started looking like maybe I need I need help here myself, started looking at programs.

Roy provided another example of a Site CTPP faculty member who is keenly aware of his own areas of weakness and this opportunity to reflect and explore his own

identity as a teacher was the impetus to him moving into the graduate program at Site CTPP. Roy continued to explain that he stayed connected with State University from his undergraduate degree through his master's degree. As he described his process to move into the doctoral program at State University in Site CTPP, he echoes the influence of the graduate faculty in the same way as Christina.

Knowing Dr. Gomez/Dr. Smith, the great amount of support I got--sort of the consciousness experience that I had coming here for the Masters. Um, it just it seemed like a great opportunity and something I wanted to do, and I, um, had the opportunity to come full time and so I stopped teaching and I've been here for um a year and a half now and um here in this program.

These experiences provided a context for the work and perspective Roy brings to Site CTPP. Following are the relevant data from interviews, an observation, and other program documents provided by Roy that have been organized by the four characteristics of political and ideological clarity as described by Bartolomé (2004): (a) questioning meritocratic explanations of the social order, (b) rejecting deficit views of minority students, (c) interrogating romanticized views of dominant culture, and (d) becoming cultural border crossers and dedicated cultural brokers.

Questioning Meritocratic Explanations of the Social Order

Roy spent less time discussing the structural inequality than Hannah or Christina; however, he did articulate a few elements of the ways school and societal structures influence students in urban schools. When asked how he sees schools are set up to support students, Roy focused in on the difficulties of class size and its impact on the humanizing pedagogy espoused by Site CTPP and the faculty interviewed in this study. Roy explained, "I just I see classroom size as one example of this cost benefit analysis that goes into constructing budgets to, to serve the education." Roy situated the decision

making process for leaders in urban schools as one that relates to economic and business terminology: "cost-benefit analysis." In this way, Roy understood that ultimately, urban schools enact forms of efficiency over effectiveness. As further explanation, he argued:

In the secondary level, you give them anywhere from 100 to 200 students, you're creating a lot of conditions that don't really support a whole lot of like individual support. You're not creating a lot of scenarios where dialogue can be a very rich practice, or pedagogical practice.

He continued that this cost-benefit analysis of sorts then becomes engrained in the teacher her or himself. Teachers in urban schools that must be content with large classes as a means of efficiency begin to ask questions such as:

What's gonna generate . . . an efficient lesson that I can grade quickly, a lesson that will keep students in their seats, a lesson that will not upset parents if it's a political topic or whatever? It's just there's so many constraints that are generated by these institutional practices that that it just it makes it makes teaching, in sort of a humanizing way, very, very challenging to do.

Roy contrasted this cost-benefit analysis type schooling to that of a "humanizing" schooling. In this way, Roy expressed that effective teachers and schools attend to the individual more directly, and by breaking free from "so many constraints," teachers can "humanize" students and schools in ways that allow for more "dialogue" and avoid the systemic and structural oppression. Again, Roy acknowledges the significant societal structures that serve as "barriers" for students in urban schools; however, he connects the difficulties of these structures to the remedy of building relationships and valuing the local community.

These barriers that get put up between schools and certain communities because the school is this--whether it's a symbol of whiteness or a symbol of whatever--sometimes schools just put up as a symbol as this is not where certain people go or do well in. Right?

Roy described a “symbol of whiteness” that often serves as a barrier between the work of the school and the community. In this way, Roy began to connect community and schooling and argued that schools are set up to keep the community out of the school through meritocratic and romanticized notions of white culture. Roy also criticized this “symbol of whiteness” as an “institutional thing” that “is a part of a whole set of systems that you know reproduce inequality.” And yet, Roy followed a similar pattern as Christina and Hannah by recognizing that the teacher’s job is not to rest in recognition of these systems of inequality, but to move toward trying “to press that down and show [students] that ‘No, education is not this building. Education is something much bigger. And it’s something that everyone has a right to.’” Roy moved past seeing oppression to taking action and exercising agency over this oppression from inside the school with the support of the community.

Roy’s expressions of the structural inequalities weren’t as robust as the other participants; however, he does express several core beliefs that are also stated in the department’s vision statement related to oppression. There are elements of the stepwise nature of development in the vision statement as well. First, “Teachers must recognize the oppressive conditions that many families and communities experiences, related to their race, language, religion, gender, sexual orientation, immigrant status, abilities, and other positions in society.” Then these teachers “must recognize the cultural and linguistic wealth that exists in these communities, along with their histories of resilience and resistance in the pursuit of justice.” As Roy described the “barriers” in place within schools that separate schooling and community wealth, the vision statement from the department of Curriculum and Instruction at State University expressed that “Teachers,

with their students, create bridges between schools and those they serve, with the perspective that families and communities have much to contribute to the collective enterprise of education.” Roy and the entire department “recognize” oppression but take a next step by building “bridges between schools and those they serve” by valuing what has been traditionally rejected as cultural deficit and instead seeking the cultural wealth minority students bring into their school settings.

Rejecting Deficit Views of Minority Students

Roy spent a significant amount of each of his interviews speaking about the ways that Site CTPP is built to engage emerging teachers in discussions and activities related to deconstructing deficit views of students. Roy’s discussion on rejecting deficit views of minority students demonstrated the complexity of these issues and the ways that students can misunderstand and misinterpret ways to shift from deficit-based views toward asset-based views. He first pointed out the three major constructs of Site CTPP, two of which refer to efforts by those within the program to overcome deficit views of minority students.

The first two semesters is a little heavier on theory you sort of get introduced to our, um, big three constructs that we put out: critical constructivism, asset based pedagogies, challenging deficit thinking.

Each of these constructs mentioned by Roy are presented in several syllabi for courses taught by Roy and Christina. Though some of the constructs provide data for other characteristics of political and ideological clarity, Roy connects much of his thinking to ways he and his colleagues help emerging teachers reject deficit views of minority students.

We talk about funds of knowledge in community wealth. Those are big readings that we try to build this idea of going back to asset-based pedagogy and challenging deficit thinking. Um, it--I think--you know, it is, it's challenging to, to do more than that.

Within this single quotation, Roy expressed many of the key vocabulary surrounding deficit mindsets and encouraged more “asset-based” approaches to teaching. However, Roy recognized that this is not a small task for many emerging teachers and program faculty in Site CTPP.

Roy continued the motif within several participants’ data related to the step-by-step nature of developing toward political and ideological clarity. First, Roy described the importance of seeing or knowing the communities that he and the emerging teachers would serve. Roy explained that “this asset-based pedagogy that we really emphasize I think early on we were straight up that you know the communities that you are going into are underserved.” Seeing the structural inequalities is still an important part of developing agency in terms of taking transformational action within a school. However, Roy continued to express that from that place of reality, emerging teachers need to “make up for that economic reality” by going “out into the community to get to know the kinds of resources and capital, right, that these communities possess but that often don’t get recognized as capital or anything of worth.” Emerging teachers start by seeing inequality and then begin believing in the students they intend to serve. Roy contended that in many cases the “resources” and “capital” within these marginalized communities are also present alongside the structures of inequality, and yet, society often over looks this capital and doesn’t recognize its presence or validate it as worthwhile.

Roy provided an example of using asset-based, community-oriented approaches to teaching in order to bring about true change in the classroom. His example involved working with a student who is of academic or behavioral concern to a teacher:

If you've done the work in the community, and you've tried to get to know, obviously, the home parent/guardian whoever, but you are a presence outside of the classroom, and you're signaling to the community and the student that you are not just this clerk right - you're not just a technical person to sort of manage the warehouse, right, you're here to invest your emotion not only in the classroom space but the bigger space - the societal space - and if you can build trust and links like that then then I think one - like the humanizing level.

According to Roy, a high rate of return would be possible due to the hypothetical teacher's investment in the student and her or his community. Also, the teacher would be able to shift from a "technical person" intent upon "manag[ing] the warehouse" to a "humanizing" educator who cares for individuals and the collective wealth of her or his community. Recognizing the human quality of cultural, ethnic, and racial groups that have historically been marginalized and dehumanized was central to Roy's description of the kind of work Site CTPP faculty instill within their students.

Like Hannah and Christina, Roy also mentioned Community Plunge and Right Under Our Noses assignments as tools for instilling humanizing and asset-based pedagogy within emerging teachers. He referenced the Community Plunge project, which "takes [the emerging teachers] into that community, and they have to explore, um, what resources the kids and families in that community rely on." While describing the Right Under Our Noses assignment, Roy explained its purpose this way:

It's encouraging students to go out into the community and find these sources of community wealth that, you know, just don't get a lot of press or that are, so one of those things we encourage them to go to community meetings or to go to neighborhood association meetings.

However, Roy did articulate some challenges presented throughout the process of helping the emerging teachers shed deficit mindsets and move toward a more asset-based approach to teaching. Roy explained that he saw a difference in a teacher's role depending on whether she or he taught in an urban or non-urban setting. He explained that urban teachers need a greater sense of identity because they may not have experienced urban schools in their own educational experiences. This lack of experience can lend itself to a deficit lens for emerging teachers in urban spaces.

So there yeah a difference in the role of the teacher. I feel like it is it's very important that a teacher that's going into an urban space has, has to really understand and work very hard especially . . . if they didn't grow up in an urban space they don't have familiarity with it--to really engage in this process of deconstructing all of these expectations and all these sort of cultural memory pieces that they carry around that then go into building this imaginary of urban.

If students do not do this identity work, Roy cautions that there tends to be a deficit approach to teaching that tends toward saving students from their circumstances.

He explained:

I think that our program spends so much time talking about asset-based pedagogy and challenging deficit thinking because urban spaces have been constructed by so many different factors to be these places of negativity. 'There is a lack there, and the people that are there are a problem, and they're a problem because there's something that they did to become a problem.' And so you have this narrative of going into these 'less than' spaces to save people or to be like a form of charity.

Roy began by pointing out that particular negative and problem-based narratives are ever-present within the discourse of schooling related to minority student populations. It is due to "these places of negativity" that many teachers jump over an asset-based perspective in which the teacher believes the minority student brings value from her or his community to the classroom. These teachers move directly to a savior complex within their teaching as "a form of charity."

Roy described this phenomenon related to a teacher as a savior in this way:

But I do think there is—whether they built this narrative or not—there is sort of this idea that, “Oh, we're gonna go and do this kind of peace corps-esque work; we're gonna go into these spaces that time and space has forgotten to save or to help these poor people.” And I think that's just a really problematic sort of expectation, and I think even if you know that that's not right and not good.

Roy referenced a “teacher as savior” trope too often exhibited within the teacher cinema, which portrays what Ladson-Billings (1998) described how “these celluloid pedagogies reveals [*sic*] characters who, with missionary-like zeal, struggle to give their otherwise hopeless students hope, raise these students' abysmally low levels of self-esteem, and steer them away from the path of wanton self-destruction” (p. 255). Similarly, Roy acknowledges that emerging teachers can misinterpret their role as a teacher and fail to believe in their students but instead stand in for them as proxies as better equipped members of society who can guide minority students away from “self-destruction.”

He explained that the purpose of shifting from this deficit mindset was:

to be mindful of the work that it takes to kind of deconstruct and shed some of these things that that go into just recycling the system that has produced the urban space and has produced a lot of poverty.

Roy stated that the teacher as savior complex, as well as a deficit lens, tend to perpetuate status quo systems that have created and maintain the social order as it exists today. This system “treats everyone in a deficit lens anyway . . . there's still this idea the structure and the institution is built around this idea of you are a student you don't have knowledge and I am here to give it to you.” Repeatedly, Roy brought up that deficit mindsets bring about teaching as transmission rather than humanization. He stated that deficit views of minority students are institutional and tell students their knowledge and experiences do not matter, rather the teacher as savior will provide you with the proper way to think and

act. This is the very oppressive structure that can begin to be deconstructed when teachers begin to believe in their minority students.

Roy also makes a comparison to the media culture that promotes this “savior” approach to teaching. He points out these examples and also reminds that this can cause particular stress to early career teachers. He also points out that teachers are more likely to attempt their teaching alone rather than seeking allies among their colleagues.

If you grew up in popular media, and you have *Dangerous Minds* in your head [laughs] you have you know *Stand and Deliver* or any one of these you know kind of savior movies that positions a teacher as - whether it's an urban portrayal or it's just any movie where the teacher comes in and it's just, you know, they finally figured it out - they saved this school. It just it promotes this narrative of savior.

Roy explained that these film versions of a teacher as savior, which were directly referenced previously in the Ladson-Billings (1998) piece, cause earlier career teachers to invoke a view that says, “well it's me like I'm...it's up to me. . . . And [pause] I just think at that level [pause] that's how the system continues to kind of cycle and reproduce itself.” Roy was quick to continue tracing the process Site CTPP takes to move emerging teachers toward political and ideological clarity by way of first, seeing inequality and second, believing in minority students as sources of cultural wealth. In the section following, Roy articulated ways that he and his colleagues have sought to provide emerging teachers opportunities to deconstruct and disrupt the notions of dominant culture in light of their asset-based approach to teaching and learning.

Interrogating Romanticized Views of Dominant Culture

Roy continued the line of argument for interrogating romanticized views of dominant culture also expressed by Hannah and Christina. He centered his enactments of this characteristic of political and ideological clarity on modeling ways to be a disruptive

teacher. He expressed the tensions that the emerging teachers feel as they reconcile their theoretical understandings of the role of a teacher as expressed by Site CTPP faculty and their practical implementation of theory in their field experiences.

There's traditionally theory-practice gap between the university and the school. But I think they see that probably to more [pause] to a greater degree compared to the average teacher certification program. . . . we talk about how to disrupt standards and, like so, the dominant nation/state narratives that are propped up in social studies standards, and then they go to class and then they see lesson plans where it's very much in a transmissions or social reproduction kind of frame.

Roy saw his role as a faculty member in Site CTPP was to help emerging teachers negotiate the “tension” they experience as they attempt to enact the theoretical and ideological foundations they build in the program. As he stated, this is not atypical of any emerging teacher’s experience as she or he enters field experience and must put in to practice the theory and methods she or he have learned in the program. However, Roy explained he believed Site CTPP’s program involves “a greater degree” of tension than “the average teacher certification program.” He explained that this more intensified disconnect between Site CTPP theory development and what occurs in the classroom, or what Roy referred to as “transmissions or social reproduction kind of frame,” is due primarily to Site CTPP’s emphasis on developing teachers who seek to subvert “the dominant nation/state narratives” that are present in the state standards. Roy mentioned that it was equally important to him as a faculty member that they “try not to create any sort of adversarial or teacher bashing kind of climate” in which this is about ineffective teachers in the field who aren’t as conscious of dominant narratives. However, he does implore his emerging teachers “to analyze and stay critical and reflect and try to work through that tension.”

Roy acknowledged that the importance of staying critical continued to be more stressful for the emerging teachers in Site CTPP than those of more traditional programs as they must combat the juxtaposition of what people observe when they enter suburban versus urban schools and how these differences can often be attributed to the romanticized views of dominant culture. Also, Roy explained that these views often are built upon the ways that suburban schools and suburban students are in schools that reflect dominant cultural ideals. As an example, he described that when entering a:

suburban space you can see a lot of students sort of following the expectation of what school is and the dominant imaginary supposed to be like, like, “I show up, I do my work, I turn stuff in, I get parents signatures.”

According to Roy, these suburban schools represent a “technically efficient” system that is indicative of the dominant culture and the values of white, middle class culture.

However, he then contrasted what is often observed when entering urban spaces in which, “the discourse is, ‘Well, the parents aren't involved or the students don't turn things in.’” Roy believed that Site CTPP’s role was “to prepare a teacher to go in and combat” this discourse that values suburban schools as they enact dominant cultural values of efficiency and that looks down upon urban schools that function in very different ways. Site CTPP must help emerging teachers “understand the contextual factors that are generating those kinds of discourses” and therefore disrupt this romanticized view of white, dominant culture. He connected the need to subvert the dominant narrative with the Community Plunge project that was built to help emerging teachers “do the social emotional work . . . to understand like what's going into that student and all the students . . . get to know where your students live and what they do and what their parents do.”

Not only is the teaching process and the process of going through their own teacher education an exercise of persistence and remaining critical to the discourse of the dominant cultural narrative; Roy argues that these emerging teachers will have to remain vigilant as early career teachers to stay true to the core values of the kind of teaching espoused by Site CTPP.

Most teachers when they get their content knowledge they get their certification all that stuff, they go in and they teach in very mainstream, standardized ways because that's you know by definition what they're supposed to do by their contract.

Roy explained that all teachers feel an immediate tension as they enter the practical implementation of their teacher preparation program learning. According to Roy, this immediate tension stems from the contractual obligation to “teach in very mainstream, standardized ways” that early career teachers experience. However, Roy explained that “this program is very much about disrupting that act and disrupting the idea that you can go in as a social studies teacher and just talk about one narrative of history and you can you can transmit . . . you can bank information with that transmission approach to teaching.” In this way Roy encouraged emerging teachers to be disruptive from the beginning of their careers. They should begin to exercise their agency from the very beginning of their careers.

In place of this “mainstream, standardized” way of teaching that emphasizes teachers as “technician” and teaching as “transmission,” Roy explained that the faculty at Site CTPP “want teachers to recognize learning as, as a constructivist act where you bring your prior knowledge into every environment.” If these emerging teachers do not begin their careers with this constructivist rather than transmission-oriented approach to

teaching then Roy stated “that's just a reproduction model that keeps the structures of race, class, and gender in place.”

Roy continued explaining the difficulties students feel in the program when there is this conflict between the theory they learn in coursework and the practice in the field.

He goes on to say:

That really weighs on them after weeks being in the classroom. They entering the program and they're ready to roll . . . And then when they get into the space and they run up against all of those constraints . . . and then you go in and then enact, [laughs] a very problematic pedagogical approaches that you're, you now have the ability to name and identify, but maybe you don't have the movements or the approaches to, to [pause] disrupt them fully or to get away and then you just have this sense of guilt.

Roy used his own experience and recollections as an early career teacher to empathize with the emerging teachers he worked with as they navigated these tensions of blending theory based upon disruptive, critical pedagogy and practice in an educational environment that promotes a dominate, white, middle class, heterosexual narrative. Roy recalled feeling these same tensions.

An important point to Roy's explanation about how he and the Site CTPP emerging teachers persist through these tensions relates to the their newly discovered “ability to name and identify” the structures of inequality, which is the first step toward political and ideological clarity as described by each of the participants of this study. However, these teachers “don't have the movements or the approaches to disrupt them fully.” Roy provided Site CTPP's solution to this tension through data in the final section about becoming a cultural border crosser and dedicated cultural broker, the final step toward political and ideological clarity in which emerging teachers and the program

faculty begin to act upon what they have become more conscious of: namely structures of oppression.

Becoming Cultural Border Crossers and Dedicated Cultural Brokers

Roy also mentioned many ways that he undertook the work of developing cultural border crossers by encouraging emerging teachers to explore their identities. He does recognize that this is difficult given the young ages of many of the emerging teachers.

With undergrads especially they're you know they're 20-21-22 and we're asking them to do like serious deep dives on their identity. . . . So they get to us and, and we're asking them to think in ways and think about things that it's very foreign and unfamiliar that I think society at large and the culture at large does not really, you know, encourage us to do. And so I think there's just a lot of tension and internal struggle and doubt that we [laughs] sort of create through all of this.

Given the difficulties involved in unpacking emerging teachers identities, Roy understood that an important component of this process is also deconstructing the “implicit memory of how school works” that comes from the fact that they “have sat in maybe a classroom for thirteen thousand hours.” He felt this was a lot for these emerging teachers to bear.

At the same time, Roy continued to make a case for the importance of exploring ideological positioning within the program.

Because we do walk around every day and you know we sort of have a sense of what we believe in and what we're about. But then we're attending to so many things that you know they can kind of float away.

To Roy, it is important that he encourage emerging teachers to have some point of connection to their true identity so that when they get caught up in the reality of teaching, they don't become disconnected with how their own identity serves as a point of reference for the kind of teachers they hope to be. He explained:

When you when you're in a school it's go, go, go. It's turn in your lesson plans, it's get your grades in, it's, you know [pause] there's a lot of pressure on you . . . and good teacher and that usually gets defined as, "Oh, they just get their stuff done." And so that that encourages you to be a little less reflective.

This school culture that doesn't provide educators or students space to reflect means that emerging teachers need to "have things that can kind of send you back into, into that space of 'Who am I and what am I.'" Roy hoped that the identity work he and other faculty embed within Site CTPP courses will allow emerging teachers to "go back to that vision and purpose presentation that paper to think about like really what is what are you about." In this way they have a way of:

reorienting yourself around process and so much of that is doing the identity work . . . that might reduce some of the tension that either gets people to, you know, turn into a technical teacher . . . or I'm just going to leave and quit the profession because you know I couldn't save it. Right?

Roy also discussed another student assignment in which students explored the sociocultural elements of schooling. The Educational Autobiography and presentation allow students to explore the question "how did your sociocultural background contribute to your schooling experience?" They are guided to answer questions such as "How do you identify yourself? (.e.g race, class, gender, etc.)?" and they are to relate this to their "advantage and disadvantage" as a student; "What kind of schools have you attended?" "How would you describe your schooling experience?" particularly related to sociocultural factors such as race, class, and gender; and "How did the sociocultural factors discussed so far in the course . . . ?" He also described its purpose during an interview.

They write an educational autobiography early on in their coursework. Then they write a teaching philosophy . . . because I think the program acknowledges that. If you're going to do this critical work you're going to do multiculturalism that you're going to take the arguable next step and be a critical person concerned with issues of social justice and in trying to build uh, transformative citizens who really

have this sense of agency and social hope, that that's going to require some serious self-reflection and some serious identity work.

Roy expands on this idea of political clarity, which serves as a process that individuals undertake to develop “ever-deepening consciousness of the sociopolitical and economic realities” and then “understand the possible linkages between macro-level political, economic, and social variables and subordinated groups’ academic performance in the micro-level classroom” (Bartolomé, 2004, p. 98), and begin to focus on teacher identity, or to use his words “vision of purpose,” He continued explaining:

Since our program is very much about trying to teach counter narratives, counter storytelling, engage students in in some elements of critical pedagogy, um, you know, that is certainly cutting against the grain, especially in the State . . . well at least in two, maybe three of their classes, they do write these educational autobiographies, they write teacher philosophy statements. You know, assignments that try to get them to really dig into their identity . . . to hopefully get them to develop these critical reflective skills that will encourage them to not only teach against the grain but to maintain that effort.

Roy believed that if teachers are to “teach against the grain,” as he borrows a phrase from Cochran-Smith (1991), they must be reflective and go through particular assignments that allow them to better connect with their students. In these situations, emerging teachers begin to take action by deconstructing their own beliefs and then connecting more effectively to the kinds of teachers Site CTPP seeks to develop.

Toward that effort, Roy explained that in order to bring about a teacher who teachers as a facilitator rather than as a form of teacher-student transaction. He saw faculty in the program develop emerging teachers toward this goal.

It has to be about this vision of purpose. It has to be about this articulated [pause] vision of how you imagine teaching to be, how you how you imagine teaching should be, um, and what you want to accomplish. . . . if you're going to teach in a different way, you know and different being different from the technical curriculum sort of the march of the textbook lecture, quiz, tests, you know...very basic sort traditional style, if you're gonna break that mold and try to do

something else, um, it's, it's that being able to articulate a vision and kind of understanding your stance. Political clarity, I think, is, is a very big part of that.

Roy argued that engaging in identity development will allow teachers to have clarity about how they are complicit in and can then disrupt systems of oppression. In other words, becoming a cultural border crosser involves moving beyond seeing inequality and subverting the dominant narratives. One must engage in action within their own identity in order to believe in the cultural other and let go of one's inherent privilege throughout that process. The next section provides Dr. Gomez's, the program director and Department Chair, articulations related to the development of political and ideological clarity within program faculty and emerging teachers.

Dr. Eva Gomez

Background/Demographics

Dr. Gomez identified herself as a Mexican American or Chicano female between the ages of 55-64 (see table 1.1 for full demographic information). She was a full professor in the School of Education at State University, teaching in the Bilingual/Bicultural and the Cultural Studies in Education program areas as well as the social studies program area. Dr. Gomez was also a State University administrator and served as the Department Chair of the Department of Curriculum and Instruction at State University. She was one of the founding faculty of Site CTPP and began the program, as she stated, "I like to think that I put it together in, on a napkin years ago." Dr. Gomez has been working with the program since it began and has been teaching at State University for 17 years.

She had taught as a public school teacher for 11 years across several schools in a state in the Southwestern United States before becoming a faculty member at a University in the Western United States. Following her time at University of Western City, Dr. Gomez began to work at State University, and for the past 17 years, she served in roles as faculty member, program director, and department chair.

Dr. Gomez described her experience getting started in education and in teaching. In the beginning of her career she was “told that I would never get a job teaching social studies, and I always loved science so I went ahead and got a biology degree and a chemistry minor.” She began in a school very near the school she attended as a child and found that this experience in a rural setting was quite valuable.

I worked for four years from '85 to '89 in a rural school that I loved. It was next door to the rural school that I grew up in and it couldn't have been more different. I think I come from a very ambitious and wonderful rural school and this rural school have very, sort of, low expectations but they were so kind to me, um, and I taught everything. I taught science. I taught social studies. I taught speech. Um, I drove the van on weekends 'cause I was the debate coach. . . . They let me cut my teeth in ways I probably wouldn't have been able to do in other places.

Dr. Gomez taught in this small rural school, but then moved to a large urban school that also served as a training ground for her future work as a teacher educator. She explained, “I went from 200 kids to 3400 kids, from 20 teachers to 240 teachers. . . . It was amazing. I loved my 5 years there.” Though Dr. Gomez found herself enjoying teaching in public schools, she recognized that she was ready to further her education. She explained:

But I really was quite blessed both at the little school and at the big school to have these great teaching experiences and learning experiences. Um, and, somewhere along the road there my, some of my mentors started their doctorates and then I met, coincidentally, my mentor--at a meeting--who convinced me to come get my doctorate, and I knew I needed to do something.

Dr. Gomez experienced a similar call “to do something” beyond her public school teaching. Similar to Hannah, Christina, and Roy, a doctoral degree became an opportunity to explore what was missing in Dr. Gomez’s teaching.

She continued explaining her journey into higher education toward coming to State University and beginning the program at Site CTPP; however, Dr. Gomez stopped to explain a particular insight into her own self-discovery as an emerging teacher educator and the difficulties she face both in her classroom as a public school teacher and on her journey toward completing her doctoral degree.

I can't say that I learned as much as I should have in my doctoral program, but I can say it was a major confessional. Like, I felt, like, every article I read about what bad teaching was about was a picture of me. Like, oh my gosh. That is exactly what I did. My dissertation was, like, less than fabulous. Nonetheless, I landed a great gig in Western City. And, I think in Western City there was some creative stuff that went on in teacher ed. I did elementary, by the way, which only strengthened my secondary.

Dr. Gomez’s time at State University began in a teacher preparation program that was embedded within the larger liberal arts program at State University. “

I get the gig here. I take it, um, you know, and I stepped into the [State University Teacher Preparation Program] Liberal Arts program. It was a program that I knew about since I was a high school teacher. In fact, they, I was part of the committees that helped to put it together.

She articulated the positives and negatives of the relationship.

I can look back now and see all those teachers who were mostly AP teachers, and I was an AP teacher thinking about how content was all that matters, and they didn't see the college of ed [*sic*] and their degrees and pedagogy as important. And, it's, it's like this age old conversation about how pedagogy is irrelevant, uh, and those teachers bashed the college of ed [*sic*].

First, she described the positives of bringing people from outside the school of education into the shaping of emerging teachers; however, there is an immediate sense from Dr.

Gomez’s words that she felt a misalignment to her own objectives and the future

objectives of Site CTPP, while she also acknowledges her own proclivity to the content-over-pedagogy mindset present in the liberal arts program.

It only further gave license to the college of liberal arts and the college of natural sciences to think that discipline, content knowledge was the most important thing. And, I'm not going to say that I was immune to that critique.

She then stated the negatives, which ultimately led to a separation of the two programs, which she refers to as a “divorce” between the two programs.

We were divorced. It was just hard they, they, they weren't critical minded. They didn't think that race and class and gender were important. It was almost an anti-intellectualism to them. . . . So, anyways, I, um, you know the divorce happens. I sit down with the napkin. I'm excited. Um, I take it to my bosses and one by one they all approved it.

Dr. Gomez described the foundational tenets of the program's foundation.

Because Dr. Gomez was present in the founding of Site CTPP, these explanations and histories of the program shed light on the very first aims and goals of the teacher preparation program at Site CTPP. First, it was important that the program move away from the way the liberal arts program emphasized that “content is important.” Dr. Gomez explained that those building the program “didn't want to be a part of a teacher ed program that didn't acknowledge that it is . . . [about] critical content.” She continued:

It isn't that I want you to do historical inquiry; [unintelligible] I want you to do critical historical inquiry. It isn't that I want you to teach about Blacks, I want you to understand that what, what's underneath these narratives of Latinos and women and poor people is issues of power, and, so, critical, I mean, historical inquiry doesn't get you that.

Dr. Gomez passionately explained the foundations of Site CTPP as it related to distancing itself from a traditional Social Studies teacher preparation program that focuses on content alone. In her description, she explained that historical inquiry doesn't go far enough to examine power. At the root of the work Site CTPP faculty undergo is a

movement toward examining and critiquing power structures within schools and developing emerging teachers who have the agency (i.e., political and ideological clarity) to enact these goals in their own teaching. Dr. Gomez explained that:

You don't join this program because you think that history is taught incorrectly or erroneously and it's a disciplinary affront. You join this program because you know that history has to be subtle and countered and disruptive and when it is like that, you get at what's underneath it.

Dr. Gomez continued describing these foundational goals and objectives of Site CTPP and connected it to her own person reflection of feeling missing in the social studies curriculum.

It's about power and I came to this very late in my career I have to say, [researcher]. And it's also about identity and agency and membership. Like, when I read history, I'm not in it. And if you're poor and you're white you're not in it. Um, and if you're Black you're not in it. If you're a women you're not in it. If you're Asian, if you're indigenous, and the representations of when you are in it is quite constricted.

These foundational goals of Site CTPP were personal to Dr. Gomez as a person of color and a woman. At the same time, she described that she channeled this into developing a program that “is about building an understanding of the social studies book in terms of like an eco and geography and history that's a narrative that has my identity reflected and my and a sense of agency reflected.” She wanted a program that included her story, her culture, and that of other marginalized populations.

Dr. Gomez discussed the difficulty she has had as she has had to step away from the day-to-day functions of Site CTPP in her role as the Department Chair of Curriculum and Instruction in the School of Education at State University. Her intense sense of belonging to Site CTPP was evident.

I feel like it's been really difficult, to be honest, the last three years, to let it go because you know go back to the helicopter controlling issues I might have, um,

but also like it's, I'm just, this is my baby this is what I have aspired to be a part of for way too long.

These experiences provide a context for the work and perspective Dr. Gomez brought to Site CTPP. They also provide a historical foundation for the founding of Site CTPP. Following are the relevant data from interviews, an observation, and other program documents provided by Dr. Gomez and organized by the four characteristics of political and ideological clarity as described by Bartolomé (2004): (a) questioning meritocratic explanations of the social order, (b) rejecting deficit views of minority students, (c) interrogating romanticized views of dominant culture, and (d) becoming cultural border crossers and dedicated cultural brokers.

Questioning Meritocratic Explanations of the Social Order

As one of the program directors for Site CTPP, Dr. Gomez devoted a large portion of her interview helping the researcher gain an historical and wide-lens perspective of the program since its inception. Dr. Gomez was a part of the beginning development and conception of Site CTPP, which she often described came together “on a napkin” year prior. Many of her direct references to elements of political and ideological clarity related to ways she models and facilitates a program that develops cultural border crossers and to some extent dedicated cultural brokers in Site CTPP.

At the same time, she referenced elements of structural inequality as they related to the mythos of the United States as a meritocracy. Dr. Gomez began to articulate the ways the role of a teacher in urban schools is different than non-urban settings. In this discussion, she began to reference the ways that systems and structures take root in these settings in ways that are contextual to urban environments. However, she made a point to

offer that in the midst of these contextual school environments, the “good teachers” must “elbow out spaces that don’t succumb to the neoliberal agency. That don’t succumb to many some well intended but poorly implemented policies.” In this way, she contended that more effective teachers are able to work within systemic oppression. The visual of these educators “elbowing” their way through urban schools in order to overcome the oppressive forces of neoliberalism and policies of efficacy.

As an example, Dr. Gomez described the difference between her experience when she taught in a rural school setting versus her time in urban school settings. In rural schools, her experiences was that “there was a lot of oil and the economy was incredibly dependent upon oil” and she questioned, “why is that problematic?” However, in “an urban space, you know, we’re very dependent upon commerce upon, and in this particular case upon gentrification.” No matter the school type, the question remains “what does that mean for us?” In this way, Dr. Gomez continues to push past a recognition of structural inequality and oppression to begin to question and reflect on one’s role as a teacher within these environments. Teachers must begin to “elbow out spaces” in order to do the work of good teaching.

Dr. Gomez provided some additional examples of structures of inequality that were present in her “beautifully crowded” urban school. Like Roy, Dr. Gomez saw class size, and school size as structure present in many urban schools; this was less common in Dr. Gomez’s experience in rural school settings. She described:

At the same time the difference between me teaching in an urban space in a rural space is that I didn't get to know my students as well. So this idea of listening and nurturing it was really hard to listen and nurture when you have 45 students in your class. And when there's thirty-two hundred kids in the building. Whereas in the rural school I had you for multiple classes and there was something slower

and more just more opportunities for me to, to really spend time and dig in and become much more familiar.

A similar line of argumentation occurred during Dr. Gomez's interview in that the size of the school and the size of the classes creates an environment in which there tend to be many "mechanism[s] of control." It was more difficult for her to develop relationships and to get to know student's community and "to listen and nurture" when the structures of urban schools, particularly large class sizes, interfere with the humanizing pedagogy espoused by Site CTPP.

As she continued her dialectical approach by contrasting her urban and rural school experiences, Dr. Gomez expressed that it is important to understand the local context of each urban school setting. The context of every community is important to the ways structures of oppression are understood and present themselves.

And I also think in some ways racism and sexism and classism looks differently in different spaces, right, so it's almost as if there's such a contextualizing to how these notions of power erupt in different spaces and we ought to be conscious of that.

Dr. Gomez used the word "conscious" as a way to describe how teachers must develop an awareness of the specific contexts within which they will work. However, it is not possible to come from a context-specific orientation without working to better understand and value the specific contexts of the school setting a teacher works within, as Dr. Gomez articulated along with the other participants in this study.

Rejecting Deficit Views of Minority Students

Dr. Gomez's references to rejecting deficit views of minority students were minimal. Though Dr. Gomez didn't say much about rejecting deficit views of minority studies, she was a key player in rewriting the statement of vision for the department of

Curriculum and Instruction at State University. This value statement further expresses several of the goals outlined by Dr. Gomez and the other participants as well as touching on concepts of asset-based approaches to teaching and learning. In this visioning process, the department developed a "Cross-Cutting Themes" document that identifies three broad areas: identity, value, and practice. Within each area, the document outlines specific creed statements such as "I am a visionary. I will work with my students to create a society that is more just, more caring, more peaceful, and more inclusive." This theme is not particularly explicit in its connection to rejecting deficit views of minority students; however, characteristics like caring and justice-oriented are clearly evident in the interview data collected from each participant. The "cross-Cutting Themes" section continued saying, "I am a caring leader. I will position myself as serving my students, their families, and our shared community." In this way, Site CTPP very explicitly communicates the importance of students and their families and key constituents within a teacher's purview; furthermore, Site CTPP includes an important, yet often neglected constituency: the community (Kretchmar & Zeichner, 2016). By including the community, Site CTPP states an expectation that students will engage and understand student's broader community. Also, the document stated, "I value differences as strengths. I will respect and engage with differences and will craft my teaching to build upon and sustain the abilities, cultures and languages my students bring to school." This third statement highlights the most directly connected belief of Site CTPP as a program consistently emphasizing and engagement with difference that celebrates what "students bring to school" and valuing those items as wealth both outside and inside the school building.

Dr. Gomez expressed a moment of vulnerability related the ease of being pulled into the system of subjugation in which she found herself as a classroom teacher falling into habits of deficit thinking about her minority students. She told of an example related to a student she had while a public school teacher related to special education services. She stated, “You can always become part of the system. You're always--it's a slippery slope. You're always, sort of, complying. How much are you complying?” The concept of complicity within the systems of power and disruption of these same systems was a point of interest to Dr. Gomez. She ebbed and flowed between her level of acceptance toward being a part of a system and working in within your own needs and pushing against said system. However, in this particular instance, she found herself falling to the influence of deficit thinking.

Dr. Gomez described a time during her teaching career, in which she allowed the outward appearance of a blonde, wealthy, light-skinned student surprise her by being a Special Education student. She described, “I was perplexed because there was a blond hair, blue-eyed rich kid in front of me who was special ed.” She experienced a moment of surprise when a student who would not traditionally be seen as one with special needs was declaring these needs. However, Dr. Gomez found herself convicted of her misstep.

And, that night I drove home and started to cry. I remember that. I can tell you the road I was on. Everything. And, I thought, how many years has a brown-eyed, brown haired kid who didn't have fancy clothes or a fancy purse strapped over her or his arm hand you a Special Ed. form and you didn't even blink. . . I cried because I knew that was a part of the system.

Through this story of vulnerability, Dr. Gomez illustrated the way she and her fellow faculty members expect to interact with deficit thinking within themselves and leverage those memories and experiences into teaching moments for emerging teachers in the

program. Also, Dr. Gomez provides further modeling of how she serves as a border crosser for the emerging teachers in the program. By having similar experiences that involve reflection, growth, and learning from mistakes, Dr. Gomez was able to help her emerging teachers navigate similar experiences toward political and ideological clarity.

Interrogating Romanticized Views of Dominant Culture

Dr. Gomez began to express the qualities of good teaching espoused by Site CTPP. In this discussion, she outlined the ways that Site CTPP helps emerging teachers interrogate dominant cultural narratives and even disrupt the state standards, which she believed promote dominant narratives.

And, so, good teaching to me recognizes all the power and forces that work on schooling, and then seeks to figure out ways to disrupt that. . . . to me good teaching is knowing what's going on. Like, "I get it. What's going on here it's transparent to me." It's, it's, "I'm conscious of it."

In this way, Dr. Gomez described a two process: being conscious of “all the power and forces” present in public schools and finding ways “to disrupt that.” Dr. Gomez then expanded on what dominant narratives high-quality teachers must understand and be "conscious of." She explained that, “the narrative is an easy one for me. It's about nation building . . . that makes the US the great state that it is. . . . It's a narrative that excludes. It's a narrative that always reflects progress, you know. It reflects greatness . . .”

Dr. Gomez actively criticized this exclusionary narrative that positions the United States as “the great state.” As an example, she explained that a romanticized view of dominant culture has negative implications for people of color.

You know, we're, our identities as people of color and as women and as poor people are really squashed out. It isn't reflected in the narrative whether it be history, geography, or economics. Um, there is not agency to our identities. There is no membership.

The lack of representation across the social studies discipline provides an impetus for Dr. Gomez and the other faculty within Site CTPP to enact a program that seeks to accomplish the first to steps of the development of political and ideological clarity as described in the first two characteristics: seeing inequality and believing in minority students as sources of cultural wealth. Here, Dr. Gomez advocates a third step that subverts the dominant narrative present in the social studies curriculum and in American public schools. Specifically, Dr. Gomez explained that “we take the state standards apart in the first semester.” But this is only the first step. She continued, “but then the next big step is: and, how do you begin to disrupt it.”

Dr. Gomez continued on to describe an example to articulate how she models being a disruptive urban teaching. The example she provided was a lesson related to the classic Rosie the Riveter poster. She uses this classic image of a dominant narrative in order to disrupt emerging teachers’ preconceptions and establish ways they have embedded biases built in from years of exposure to this narrative. She explained that “it’s this affirmation that they know the dominant narrative.”

Describing the narrative, Dr. Gomez explained to the emerging teachers that “Rosie the Riveter is sitting on a beam and she’s not petite and, she’s still a pretty white lady, but her hair is kind of ruffled and she’s got smudges on her cheeks.” To Dr. Gomez this first, iconic image allows the emerging teachers to “traverse” a distance from the dominant narrative they already know that is “is both great and not great.” Norman Rockwell’s Rosie the Riveter is still white, yet, Dr. Gomez believes she is able to show emerging teachers that “maybe this Rosie the Riveter is a little more complicated.” Rockwell’s Rosie does have some departures from the dominate narrative that a woman

can be tough, can be smudged, can be unkempt. In this way she starts slowly as she deconstructs emerging teachers' preconceptions, and she is able to show that "the dominant narrative has kinks in the armor already . . . So, the dissonance is fabulous."

Then Dr. Gomez shows a second primary source that further disrupts emerging teachers' acceptance of a traditionally established narrative.

I have a primary of two black women who are Rosie the Riveters. And they have the most, they are the most beautiful black women, and they're posed in front of a plane. They are clearly Rosie the Riveters. They're just black.

Dr. Gomez described that the purpose of this moment is to pose the questions, "There were black Rosie the Riveters?" Dr. Gomez explained that this lesson allows her to model a disruptive teachers' responsibility, but also that it is the role of Site CTPP to model that "it's not enough to tell people they have to have a disposition. It's not enough to have a content. You have to have a pedagogy." Dr. Gomez argued that being a disruptive teacher and a disruptive teacher preparation program involves pushing past critiquing the content and developing "dispositions" toward critical teaching; it must involve pedagogical approaches of disruption as well.

However difficult a process it is to move toward a subversive approach to teaching, Dr. Gomez spoke about the benefits Site CTPP has as it is a program that educates emerging teachers who already possess predispositions toward critical teaching and are already attuned to issues of race, gender, class, sexuality, etc. She explained that there is less of a struggle to get everyone to a point of consensus in order to begin affecting change in classrooms. Dr. Gomez said that while other programs may have to engage with "young people, who are school teachers [that] sabotage, um, conversations about race," as a faculty member in Site CTPP, "I don't have to think about that. . . . I

don't need to convince you that being bilingual is important. I don't need to convince you that those Latino kids need you to affirm their identity.” It was a huge benefit that Dr. Gomez and the faculty in Site CTPP weren't fighting against emerging teachers, who are entrenched within the dominant narrative that romanticizes white, middle class culture. Because of this benefit, she saw the emerging teachers she works with as a “blessing.” She argued that when programs do not have the “blessing” of emerging teachers already on this journey toward critical consciousness and political and ideological clarity, things are more difficult.

The distance that you have to traverse in a classroom that you don't know that these teachers are going to be conscious of power and gender and race and sexuality. Oh my gosh. It just wears on you, but if you took that off your shoulders. Yeah. That's the difference. They're a blessing. They are.

It was readily apparent through Dr. Gomez's interviews that she values the perspectives and the progress Site CTPP emerging teachers already possess when they enter the program. However, the dominant narrative is pervasive. Dr. Gomez described Site CTPP as a program that engages in subverting this dominant narrative; however, emerging teachers are not complete with their development toward political and ideological clarity. They must begin to wrestle with their own identities in order to begin acting as a disruptive, critical urban educator. In the following section, Dr. Gomez described the many ways Site CTPP faculty and emerging teachers begin to become cultural border crossers and dedicated cultural brokers.

Becoming Cultural Border Crossers and Dedicated Cultural Brokers

Dr. Gomez provided a large amount of data related to cultural border crossing and becoming a dedicated cultural broker. She, like the other participants, maintained that

emerging teachers and the faculty in the program must undergo intensive identity exploration and development in order to begin acting as a teacher possessing political and ideological clarity. Dr. Gomez explored ways that she must display these characteristics herself in order to model for other faculty, particularly the emerging teacher educators, who are doctoral students serving in faculty roles in Site CTPP. Throughout her interviews, she also explored recognizing and divesting of her own privilege.

First, it was clear that Dr. Gomez agreed with Hannah, Christina, and Roy that Site CTPP valued identity development and discovery among emerging teachers. When asked about the importance of this identity work, Dr. Gomez responded, “Oh it's fundamental. . . . I don't think you can be a critical teacher without thinking about yourself and where you sit in all of these conversations and all of these experiences.” Dr. Gomez explained that being a disruptive, critical teacher involves knowing oneself in relationship to the readings, discussions, and ideological foundations built throughout coursework and field work in Site CTPP. In order for an emerging teacher to develop empathy with her or his marginalized student and see her or himself as an equal with this same student, Dr. Gomez argued the emerging teacher must first understand her or his own ideological positioning and recognize her or his own privilege in this process.

Dr. Gomez also expressed the need for this identity exploration to extend beyond one's teacher preparation program. She argued:

And it's not only fundamental it's it's it's lifelong. . . . You really can't, you can't think you've arrived, but you can't think I've reflected . . . Because as a human being you're ever changing and there's always this other, you're—everything is temporal, everything is contextual.

She believed that emerging teachers must develop habits of self-reflection that will prove to be useful throughout their teaching career. These same habits had been important to her own career as a teacher educator.

Dr. Gomez recognized her own identity development is important to the ways she functions within Site CTPP; however, she also admitted that there are times she had forgotten to reflect critically on her own privilege. She explained that teachers have to continue reflection practices because the context changes and therefore the privilege changes. Emerging teachers and teacher educators alike must exhibit:

that enduring sort of self-reflectiveness that enduring sense that you have to question in every space and every moment where you sit. And you forget [pause] you do because you know you reach these moments where you, you, you become a little bit negligent yourself.

Dr. Gomez was able to recognize that she enters spaces that allow her to wield power in ways she may not in other contexts. Due to this, she found herself becoming “a little bit negligent” in terms of staying critical of her own use of power. She explained further:

It mostly has to do with not recognizing my authority as a professor or my authority as chair of the department or my authority as an older teacher, and how people might think I have some sense of knowledge or some sense of something . . . so you forget because you're so like, “Oh, I'm not.” And you want to be a normal person, and you want to be a person not privileged. And at the end of the day, you are privileged.

The complexity of privilege was well articulated by Dr. Gomez. She exhibited a truth about privilege that she was only able to understand by way of self-reflection and remaining critical about her own experiences and notions of power as a member of Site CTPP. This also revealed a way that the faculty of Site CTPP continue to infuse political and ideological clarity as well as characteristics of disruptive teaching throughout each aspect of their work at Site CTPP. It is present in the coursework, in the explanations of

each faculty member, and also it is evident in the reflective ways the faculty work to understand their own privilege and consider ways to divest of that privilege as more powerful others within the program.

In terms of serving as a dedicated cultural broker, Dr. Gomez spoke several times about ways that she worked within a dense system at State University that requires her to navigate bureaucracy in order to accomplish starting such a disruptive and critically-oriented teacher preparation program. She referred to herself as "quite the bureaucrat" or as "the bulldozer," describing times when she had "to double dip" in order to make a particular course meet guidelines. When asked about whether she felt she was demonstrating behaviors she expected her emerging teachers to follow, she affirmed this parallel.

I'm modeling what I need them to do. I'm modeling that idea of acknowledging that I'm part of the state, and I'm not part of that state. I'm complying for them not complying. I am doing things that are overtly, you know, aligned with the state. I'm doing things that are covertly not aligned with the state. . . . I was a part of a system. And, there were times I was too much a part of the system, right. But, there were other times that I worked really hard to make sure the kids knew, yeah, here's, let's critique the system. Let's do something about this, and we had a great time.

Modeling for the other faculty members how to work a system of bureaucracy and power such as a complex institution of higher education allowed Dr. Gomez to opportunities to be a type of cultural border crosser. Rather than teaching them how to navigate public schools with dominant culture power structures, she was demonstrating how to navigate a state university built upon dominant culture power structures. Dr. Gomez described many ways that she had to work the system in order to bring Site CTPP into existence and ultimately provide a place to develop emerging teacher toward political and ideological clarity.

In order to help emerging teachers and the graduate students, who serve as faculty within the program, to become critical teachers who facilitate learning, Dr. Gomez explained another way she modeled by showing that Site CTPP must operate with an asset-based approach to learning from one another and building on one another's strengths. In this way, Dr. Gomez fosters the kind of learning and growing that must occur when a more senior faculty member, such as herself, divests of her own power in order to listen to, learn from, and allow the leadership of some of her contemporaries in the program, namely the doctoral student instructors.

Everybody brings - you bring to the table some experiences and they are interacting with these new experiences. And so let's reflect on those. Let's talk about those. Let's think about, and thoughtfully and deeply, about how those experiences are emerging either in a very sort of synchronized way or in a very different way. So I had the benefit of being in an urban and rural space but not everybody has that benefit.

Dr. Gomez's experience in both rural and urban settings is something specific that she brings to discussions and to aspects of course development at Site CTPP. She recognized that she must provide space for others with less experience and less power to bring their particular knowledge "to the table" and allow each person to influence how emerging teachers are prepared.

Dr. Gomez continued this idea of divestment as she also touched on a concept reflected in Hannah's interviews that connects a need for faculty in Site CTPP to enact their expressions of what good urban teachers looks like by modeling particular behaviors in their own teaching. For example, Dr. Gomez acknowledged that the more senior faculty must give up power to the doctoral student faculty in order to allow them space to create and enact their understandings of good urban teaching. This system of senior faculty modeling to the graduate student faculty, who then model to emerging teachers,

who ultimately model for their public school students is an expression of the layered effect Site CTPP displayed throughout interviews and observations. Each layer of program participant works toward developing political and ideological clarity within a subsequent layer, thus enabling every stakeholder in the work of Site CTPP (i.e., program faculty, graduate student instructors serving as faculty, emerging teachers, and public school students) to exhibit the four characteristics of political and ideological clarity as described by Bartolomé (2004). This relationship between faculty is evidence of the ways Site CTPP program faculty engage the "divestment" of power that Bartolomé expresses is a key characteristic of the true cultural border crosser.

Dr. Gomez explained that it was her desire to provide autonomy to the several doctoral students who teaching in Site CTPP. In this effort, however, she found it difficult to allow them ultimate control over course design, assignment creation, and other important elements that Dr. Gomez, herself, originally maintained. She was quick to explain the conviction she felt for allowing the graduate students this level of control within Site CTPP.

You can't talk the talk and not walk the walk. So, if I do respect you as a member of my community, and we talk about what you ought to be teaching and you're going to teach, and so forth, and then you walk into that space and you realize you need to shift, you need to move, you need to think a little bit more about the things that are important to you.

Dr. Gomez recognized that if she was to teach her emerging teachers that they should give up power in their classrooms and allow their traditionally marginalized students to wield that power, she must also demonstrate this same quality. She must, in her words, "walk the walk." Dr. Gomez further expressed, "you don't get to, you can't claim that we're inclusive, democratic, all about the power, you know, from a Freirean, sort of,

reciprocity. You can't claim that, and then say, here are the readings that you must do.”

This divestment of power is the very idea Bartolomé (2004) described as a defining factor of her interpretation of being a border crosser. In this way, Dr. Gomez serves as a border crosser for the program faculty and models the behavior she expects each layer of program participant to display.

In this way, Dr. Gomez again articulates the ways that she presents a model of behavior for emerging teachers to follow in order to navigate a complex system that marginalizes; she becomes a dedicated cultural broker for these emerging teachers in the same ways that she expects her emerging teachers to become cultural brokers for their public school students.

Though it was abundantly clear through many of the statements Dr. Gomez made that identity exploration and development among faculty and emerging teachers in Site CTPP was of significant importance, Dr. Gomez was clear to explain that identity development happens in the program among the students of color in addition to the white students. She provided the same example that Christina provided about Andres, who--in the words of Dr. Gomez--"came into his brownness."

There's two students today that are Latinos. They have moved a lot. So, it isn't just white kids that are coming to a consciousness. I want to be sure and upfront about this. There is also kids of color that are coming to a consciousness, and women that are coming to a consciousness.

Dr. Gomez wanted to explain that all members of Site CTPP go through this process of “coming to consciousness.” That they are better understanding what they believe and who they are within their own cultural heritage and experiences. The experience of Andres was powerful enough to have been described by both Dr. Gomez and Christina. Each framed the example in terms of the development Andres underwent as a Latino

“coming into his brownness” thanks in part to the kinds of readings, discussions, and ideological exploration Site CTPP and the faculty within facilitate. Dr. Gomez continued to explain why it was just as important that “kids of color” explore their identities as white emerging teachers. Each individual needs to “traverse a distance” from who they are at the beginning of the program and who they are at the end of it.

So, if I want to be a pot of democracy I need to be this instead, right? And, so when you get these kids of color I don't want you to think that if we filled up the urban program with a bunch of kids of color that it would be magical. They also have to traverse a distance, and it's, it's, it's a different personal traversing that your distance would be. . . . Andres was Andrew when he got here, and I never called him Andrew. I was just a ‘biatch’ about it. [researcher laughs] I, it was Andres and Andres and Andres, and Andres is Andres. He has come to his brownness. And, Elena has come to her brownness.

She continued this line of argument for the ways that different individuals in the program have to “travel” to consciousness of their own privilege or that of others by relaying a story from a former student when she taught at the university in Western City. She started, “I tell a story, the pumpkin patch.” In this story, an emerging teacher at her former university took a group of students to a pumpkin patch. During this experience the emerging teacher become increasingly aware of her own privilege and how it impacted her as person who doesn’t experience oppression or marginalization.

She realized it when she got out of the van with all the Latino kids that were migrants, everyone stared at them as if they didn't belong. She also realized that when she took four steps away from the kids no one was staring at her anymore, staring at her anymore. Like, she got it. At that moment, she understood white privilege.

Dr. Gomez’s point in telling this story to the researcher was to express how she used this story with her current graduate student instructors and with the emerging teachers in Site CTPP. No matter how much the non-marginalized emerging teachers “traverse” on their journey of identity exploration and no matter how much they are willing to become

cultural border crossers, they are always “four steps away” from moving back into the mainstream, dominant culture they represent. Their divestment could be temporary should they simply step out of the urban environment in which they teach and back into the white, middle class culture that privileges their own skin color and economic experiences. Dr. Gomez emphasized this point by explaining how much so many white emerging teachers had “traveled” toward becoming border crossers; she included the researcher’s own consciousness as an example as well.

But your journey in the urban program, [researcher], is huge. Alicia's is huge. Peete. Oh my god. Huge what he has traveled. Jimmy is the critical white guy. He's had to travel. You've got to travel. You know, you've got to recognize that as liberal as you are, as "I-get-it" as you are, you don't get it because you could always take four steps. . . . That's all you are. You are four steps away from white privilege.

Dr. Gomez continued to emphasize the importance of the privilege the researcher experiences compared to non-white, non-male others without expecting him to bear the weight of historical racism.

You know, you're always going to be a white guy. You're always going to question power and so forth and so forth, but at any moment you are four steps away from a different reality. You know, and when we talk about the white man's burden, that to me is the white man's burden. The ease of escape. I'm not going to blame you for history. That's ridiculous. We're going to shut down conversations. I'm not going to blame you for racism. No way. What I am going to say is that you are four steps away from making it real again. I mean, and that's as, as continuous as it is for me as a woman of color it is that continuous for you as a white guy. It never ends. It never ends.

Dr. Gomez explained that ideological exploration and understanding one’s identity is essential to the process emerging teachers undertake to better understand the cultural others they will teach in urban classrooms. She also made clear that this self-reflection must be a lifelong process, and Site CTPP’s role was to facilitate this kind of exploration and development among the program participants.

In the following section, the researcher will merge the individual stories of each participant as outlined above through a process of cross-case analysis. During the cross-case analysis, four themes emerged that began to describe a new typology of teacher preparation that builds upon the work of Kretchmar and Zeichner (2016), who identified teacher preparation 1.0, the defenders, teacher preparation 2.0, the reformers, and teacher preparation 3.0, the transformers. This new typology of teacher preparation begins to fill a gap in teacher education research related to how teacher preparation anticipates and learns both from and for specific school contexts. More discussion about each theme and teacher preparation 4.0, the disruptors is presented in Chapter Five.

Summary of Cross Case Analysis

Thus far, each participant's story has been outlined through individual interview and observational data. The next section of this chapter includes a comparison of the statements and actions provided by participants in order to get a clearer picture of Site CTPP as whole. As explained in Chapter Three, the bounded case for this case study is the entire teacher preparation program at Site CTPP. With this in mind, it is important to take the data previously outlined as individual stories and merge this data through a cross-case analysis.

In this phase, the researcher will shift from the embedded unit of analysis, the program faculty, to the case as a whole, Site CTPP. Below the four primary characteristics of political and ideological clarity provide a framework for answering the primary research question and the two sub-questions of the study related to (a) the common ways faculty within the context-specific teacher preparation program spoke about the role of political and ideological clarity and (b) how they foster the stated role of

political and ideological clarity within the CTPP. Later in Chapter Five, the cross-case analysis will be used to inform the emerging themes of the study related to a new archetype for teacher preparation and the four characteristics of political and ideological clarity.

As the data from individual participant data were merged through this cross-case analysis, four major themes emerged, each corresponding to one of Bartolomé's (2004) four characteristics of political and ideological clarity. Bartolomé described four characteristics of political and ideological clarity: (a) questioning meritocratic explanations of the social order, (b) rejecting deficit views of minority students, (c) interrogating romanticized views of dominant culture, and (d) becoming cultural border crossers and dedicated cultural brokers. During the data analysis phase of the study, the following four themes emerged and served to extend the characteristics described in Bartolomé's (2004) work:

1. *Seeing* structural inequality and oppression in society and schooling,
2. *Believing* in minority students and communities as sources of cultural wealth,
3. *Subverting* systems of structural inequality, and
4. *Acting* as a cultural border crosser and dedicated cultural broker in order to transform urban students, schools, and settings.

Bartolomé (2004) does not describe her four characteristics of political and ideological clarity as a step-by-step process of development; however, as each of the themes of this study began to emerge, a step-wise process began to emerge as well. The stages of development toward political and ideological clarity, as articulated and fostered by the program faculty, seem to move stepwise from *seeing* to *believing* to *subverting* to

acting. In order to expand upon each theme, the researcher will include embedded data reflecting the consistent demonstrations of each characteristic as it relates to the themes of the study.

Questioning Meritocratic Explanations of the Social Order as Seeing

In terms of the ways that the participants each spoke about Questioning Meritocratic Explanations of the Social Order, their main focus related to the many structural inequalities present in urban schools and urban communities. Hannah spoke several times about “structures” and “oppressive practices” within urban schools. She also expressed that there were many ways that the school curriculum was “blatantly biases” or that it is “not neutral.” These structural inequalities are present in society and schools, but they aren’t always acknowledged or made accessible to emerging teachers, particularly those from privilege spaces (Sleeter, 2001). Roy points out that particular “barriers” and “symbol[s] of whiteness” can be used to “reproduce” the inequities that push against the social order based on meritocracy.

The articulations of the program faculty’s ability to question meritocracy within the dominant culture emerged as the first step toward political and ideological clarity in which program faculty articulated ways they began guiding emerging teachers toward *seeing* structural inequality and oppression in society and schooling. They also began incorporating a critical approach to their courses by encouraging emerging teachers to begin questioning the very structures of society and of schooling that promote the status quo. Consistently across participants, this theme related to ways the program faculty themselves are able to *see* the structures of oppression within society and within schools or to the ways they helped Site CTPP emerging teachers begin *seeing* the systemic

inequities around them. Christina acknowledged the ways that many of the emerging teachers in the program at Site CTPP do not come to the program already *seeing* structures of inequality and oppression. She explained that she and her colleagues work to help them begin to *see* these structures and to take on an “appreciative lens.”

Each participant spoke in personal ways about how they question the meritocratic explanations of the social order; likewise, they each expressed ways they seek to work within a teacher preparation program that enables emerging teachers and eventually their own students to ask these critical questions. Roy said he was concerned about “whole systems that, you know, reproduce inequality.” Roy also gave the large class sizes in urban schools as an example of a structure of inequality. Dr. Gomez echoed these sentiments by talking about how “beautifully crowded” urban schools are. With school and class size as an example of structural inequality within urban schools, Dr. Gomez and Roy both encouraged discussion and conversation with emerging teachers in their courses related to how to overcome “transmission” as an approach to teaching and move toward a more “humanizing” pedagogy. Dr. Gomez also talked about the macro systems that assert a “mechanism of control” that can often limit the power of those most closely involved in the educative process: the teachers. In these situations, there is evidence of a layered approach to developing political and ideological clarity within the program that involves all levels of participants (i.e., the program director, doctoral student faculty, emerging teachers, and public school teachers).

The participants continued to relate the meritocratic nature of society to their ability to *see* structural inequalities that often prevent traditionally marginalized student populations from achieving similar results or experiencing equitable schooling

experiences as their non-marginalized peers. Christina used the word “structures” multiple times and provided examples related to pressure to pass standardized tests or the ways teachers must promote “these narratives that are not true.” *Seeing* inequity and structures of oppression in society and in schools become a necessary first step for many of the participants on their own journeys toward political and ideological clarity. It also was present as they worked to help emerging teachers and, later, the public school students of the emerging teachers as they develop agency by being politically and ideologically clear.

For these participants, questioning begins by seeing and helping their emerging teachers see these “structures” and to then begin to work toward “taking an appreciative lens” or to “push against these structures” in order to achieve what Hannah described as “structural transformation.” Ultimately, across all participants, the ways in which they discussed questioning meritocracy was based upon the structures of inequality already present in society and in urban school contexts.

It is essential to understand that the data are revealing that *seeing* structural inequalities in schools comes first in the preparation for teaching in urban schools. Therefore, before emerging teachers step into urban schools and urban classrooms, teacher educators must acknowledge the structures of oppression in urban schools and then must develop that consciousness within their emerging teachers. Before emerging teachers are able to move toward political and ideological clarity, and therefore, begin to enact this form of teacher agency within urban school settings, they must begin *seeing* the fallacies of meritocracy and recognize the systems and structures of oppression present in American schooling.

Rejecting Deficit Views of Minority Students as Believing

Consistently across each participant, an emphasis was placed on “taking an appreciative lens” or “affirming” students and their communities. Roy discussed focusing on the “funds on knowledge” that students bring in to classrooms and that schools and society don’t often recognize the kinds of “community wealth” present in urban contexts. Each participant provided examples related to ways that they wrestle with these ideals or ways that they help their emerging teachers grapple with an orientation toward affirming “who [students] are, and who their families are, and who their communities are.” Christina even went so far as to remind that though there may be “bad things but like there's so many beautiful things happening in urban spaces.”

Participants spoke of ways that emerging teachers were expected to get out into the surrounding communities through projects like the “Community Plunge” or the “Right Under Our Noses” assignment. In fact, all but Dr. Gomez, who spent more time devoted to the history and organization of Site CTPP, referred to each of these assignments and described them as important ways that the emerging teachers “challenge deficit thinking” and enact “asset-based pedagogy.” Each of these assignments involved asking emerging teachers to take an ethnographic approach to teaching by embedding themselves within the cultures of their public school, minority students in order to gain more direct knowledge of their day-to-day lives. For Christina, these projects provided an explicit opportunity for Site CTPP emerging teachers “to take a more appreciative lens of urban spaces.” In these projects and the many articulations provided by the program faculty, it is clear that during this stage of developing political and ideological clarity, the

program faculty help the emerging teachers begin *believing* in minority students and communities as sources of cultural wealth.

The discussion of each participant related to rejecting deficit views of minority students focused on ways that these educators began to *believe* that these marginalized students and their communities have value and bring positive qualities to the broader community. Hannah recognized the “negative connotations” often associated with minority student populations and provided an example from the work of an emerging teacher in the program; however, she spoke directly to the ways she worked to encourage the emerging teacher to think differently about her minority students and critically engage their assumptions about these students’ culture and communities. For Hannah, this meant that emerging teachers may need to grapple with the fact that “there are already amazing things going on within families within communities. And it just may not be valued by society in general, but they're there. Like they're always there if you know to look.” In this way, Hannah connected *seeing* the inherent value that minority students have with *believing* they can bring this value into urban schools and that will enrich everyone’s learning experience. At this stage of developing toward political and ideological clarity, participants move past *seeing* the structural inequalities in schools toward *believing* in the students and their families. Over and again, the participants spoke to ways that they began to deconstruct the “generally negative connotations” of urban schools in order to avoid “complicity” and becoming “a part of the system.” In these ways, it became apparent that one important aspect of Site CTPP was a need to believe in the very students they were developing the emerging teachers to serve.

Again, the data reveal important implications for future practice in the field of teacher education. Teachers who begin *seeing* the structural inequity within urban schools must then begin to *believe* in the communities served within these schools. The data about rejecting deficit views of minority students shows ways that Site CTPP is an exemplar program, pulling the context of the school setting (i.e. urban schools) into the content of the classroom.

Interrogating Romanticized Views of Dominant Culture as Subverting

The participants focused on a dichotomy between the “dominant narrative” and “subversion” between “disrupt[ing] ideas of power” and “models of teaching transmission.” As they began to explore ways they interrogate “the invisible center — middle-class, White culture” (Bartolome, 2004, p. 108), each participant spoke about a need to “deconstruct” or “disrupt” or “subvert” or “push against” these dominant narratives. Roy, particularly, moved back and forth between what he described as the “one narrative of history” that was promoted through the state standards and the work Site CTPP does “to disrupt and do things differently.” In addition to Roy, the other participants consistently expressed that after helping their emerging teachers begin *seeing* structural inequity and start *believing* in their minority students as sources of cultural wealth, they began to engage their emerging teachers in *subverting* systems of structural inequality

Roy used the terms “mainstream” and “standardized” to describe views of the dominant culture. He explained that many emerging teachers come out of teacher preparation programs believing that the content knowledge they learned in the program is the only voice and perspective they are to provide in their classrooms. As an act of

subversion, Roy described undoing the “one narrative of history” in which “you can transmit,” but instead, he promoted “learning as, as a constructivist act.” Through constructivism, Roy believed that teachers would demonstrate a liberatory education that humanizes traditionally marginalized students.

Roy stated the necessity and consequence for those who aren’t using their teaching as an act of *subversion*; he explained that teaching as transmission was “just a reproduction model that keeps the structures of race, class, and gender in place.” According to Roy, *subverting* dominant culture is necessary because disrupting the mainstream notions of what is right, good, and valuable enables inequality to be disrupted simultaneously; the consequence is perpetuating the status quo, which ultimately disadvantages and oppresses traditionally subordinated groups.

When asked about Site CTPP’s vision of good teaching, Dr. Gomez, the program director and founder of the Site CTPP, described a teacher who “recognizes all the power and forces that work on schooling, and then works to figure out ways to disrupt it.” It became clear through cross-case analysis that Site CTPP devoted energy and attention to engaging emerging teachers in this types of disruptive activities, and therefore, their experience in Site CTPP should influence the ways they subvert dominant narratives in their classrooms and with their students.

Hannah articulated a common example of *subverting* dominant narratives: *subverting* the state standards in the state Social Studies curriculum. To Hannah, as well as Site CTPP as an entire program, the Social Studies curriculum established by the State Board of Education in the State, has biases related to white, dominant culture. Hannah described examples of ways she encouraged emerging teachers in the program to

“subvert” or even “modify” the state standards in order to balance a neoliberal curriculum to more central, inclusive standards.

Educators who reject the superiority of mainstream culture and who desire to work with students of non-dominant cultural groups begin to interrogate the romanticized views of the dominant culture. Those who operate within this frame of political and ideological clarity often make concerted efforts to counter white, male, heterosexual, Christian, English-speaking narratives—traditionally framed positively—with a more balanced narrative. These balanced narratives include the voices of non-traditional groups and provide evidence of particularly positive cultural traits of non-white cultural groups. The program faculty often “name the invisible center — middle-class, White culture” and therefore decentralize the power of these dominant narratives by *subverting* them with traditionally marginalized narratives (Bartolomé, 2004, p. 108). Christina also explicitly argued for bringing in the voices and perspectives of those who are representative of the student populations served in urban schools. She explained that the conservative nature of the State lends itself to more dominant perspectives in Social Studies curriculum that is concentrated on “whiteness in men.” Christina encouraged students to bring in outside, non-traditional historical figures and points of view because the “dominant narrative in social studies curriculum . . . are not centered around [minority students] because our students don’t look like that.”

Evidence that Christina and Roy foster these types of learning opportunities became apparent in the classroom observation in which Roy was the lead instructor and Christina was a teaching assistant. During the lesson, another data point confirmed this effort among the program faculty as a whole. Alicia, one of the master’s students,

presented a lesson plan about the imperialism in Ancient Rome, and she used a video of Malcom X from the Civil Rights Movement as a connecting point for her urban-context students. This video and discussion allowed students to hear an alternate perspective and to embed the larger idea of imperialism in Rome in a more recent, personal example. Students were thus able to learn about ancient Rome through the voice of a Black civil rights leader, one with whom many minority students would identify.

The program faculty each described specific ways that Site CTPP is structured in order to be disruptive to traditional narratives within the Social Studies. In fact, the phrases “disrupt” and “*subvert*” were consistent language provided by each participant and in the program documents procured throughout the data collection process. After program faculty and their emerging teachers had begun *seeing* the structural inequalities already present in society and *believing* in minority student populations, they begin *subverting* the structures that exist in order to provide alternate, more disruptive approaches to teaching and learning that bring back an appreciative orientation toward minority students, their families, and their communities. Dr. Gomez focused on the step-by-step nature of subverting in Site CTPP when she stated, “You got to, you got to know it,” or in other words, emerging teachers must begin *seeing* systemic inequity. Then she explained, “then the next big step is: and, how do you begin to disrupt it.” Dr. Gomez seemed to recognize that an emerging teacher must follow certain discrete stages of development toward political and ideological clarity. Program faculty and the emerging teachers begin *acting* as cultural border crosses and dedicated cultural brokers working inside and outside of the current systems of oppression is the final step of this developmental process described below.

Becoming Cultural Border Crossers and Dedicated Cultural Brokers as Acting

As stated previously in this study, Bartolomé (2004) does not combine cultural border crossers and dedicated cultural brokers into one distinct characteristic, rather she discusses them individually. In this study the two conflated so significantly that they have been treated as a single category of political and ideological clarity among teachers. Each participant described various ways that she or he has served as a cultural border crosser or as a dedicated cultural broker. Dr. Gomez, specifically, expressed the importance of the program faculty's role to model these behaviors for the emerging teachers at Site CTPP. Each of these examples of developing characteristics of cultural border crossing and cultural brokers related to ways that Site CTPP focuses on the development and/or discovery of program participant's identity. Repeatedly, participants used phrases like "identity work" or described the process as very personal, for example, identity development involves "personal mission" or "personal traversing" throughout the program. When a faculty member is *acting* as a cultural border crosser and dedicated cultural broker in order to transform urban students, schools, and settings, she or he begins to "traverse a distance," to move from who they *say* they are to who they *truly are* and "it's a different personal traversing than your distance would be." This is a deep discovery of identity that each of the participants communicated and is the real action of political and ideological clarity.

Also, participants expressed a need for being reflective during the program. Roy described course assignments such as an educational autobiography or a teaching philosophy statement and even a personal purpose and vision presentation in the course he taught. Also, participants consistently expressed across interviews, program

documents, and class observations that this “identity work” involves intensity and “tension” for emerging teachers as they grapple with who they are and what they believe in light of the course readings and class discussions.

Christina and Dr. Gomez both referred to a specific example of a Site CTPP student who “had to confront his own brownness.” In this sense, he began to explore his own identity and the ideological positioning from which he came. The process of *acting* involves self-discovery, which allows him to exhibit these forms of agency with public school students once he fully entered the teaching field. Christina continued to explain the importance of Andres exploring and eventually celebrating his own cultural identity. He begins *acting* upon his own identity development and will then better serve his students in their own learning and their own identity development, which is so key to being a cultural border crosser in an urban school. Christina explained, “so when they walk into the classroom, they understand why they're teaching what they're teaching because . . . they understand themselves, and they're better able to see, um, what their students need.”

Roy echoes Christina’s example as it relates to the identity work constant throughout the courses at Site CTPP. Roy described an educational autobiography and teaching philosophy, two assignments that provide emerging teachers the opportunities to describe their own identity. Like, Christina’s description, Roy connected this identity work as an important process to being a critical educator, who is then able to assist her or his public school students to navigate current school environments as well as cross those cultural borders necessary in achieving the ultimate success of her or his students.

Not only is Site CTPP serving to establish emerging teachers as cultural border crossers by way of their own identity development, but there is also a measure of ways faculty serve as dedicated cultural brokers in terms of how they help emerging teachers navigate through urban school settings. Hannah described the immediate affects that Site CTPP had on one program graduate to persist in the field of urban education. This example describes a way that the program faculty and the structures of Site CTPP as a context-specific teacher preparation program are able to serve as dedicated cultural brokers for emerging teachers as they begin serving in urban school settings. This particular program graduate was able to persist in ways that her colleague was not due to the experience, knowledge, and ideological foundations she developed through the “strong theoretical foundation” established in her time at Site CTPP. In this way, Site CTPP serves as cultural broker for emerging teachers who will serve in urban schools specifically because, according to Hannah, “she won't blame the students or she won't always blame the other faculty; she won't always blame the admin; that she understood that she could see things structurally.” As a faculty member in Site CTPP, Hannah is able to begin *acting* upon her own political and ideological clarity and serve as a dedicated cultural broker, who assists the emerging teachers in the program to navigate the difficulties of teaching in urban school settings.

For the program faculty participants in this study, identity development was crucial to the work of becoming the kind of teacher Site CTPP serves. Dr. Gomez made this statement when asked about the importance of considering identity and ideology within the program:

Oh it's fundamental. You can't, you can't—I don't think you can be a critical teacher without thinking about yourself and where you sit in all of these

conversations and all of these experiences. And it's not only fundamental it's, it's, it's lifelong

As expressed by each participant, this final characteristic of political and ideological clarity involves ways that program faculty, emerging teachers, and hopefully public school students begin acting upon their understanding of marginalization in urban school contexts in order to transform and better navigate urban school contexts as they currently exist.

Dr. Gomez, Roy, and Christina each provide examples of the kinds of identity development that involves divesting of their own personal privilege or that of the emerging teacher in order to more truly identify with and serve as a navigator for the public school students they will serve in urban schools as in-service teachers. At this final stage of development toward political and ideological clarity, emerging teachers, and the program faculty as well, are *seeing* the structural inequalities already present in urban schools, are *believing* in the minority students and their communities as sources of strength for urban schools, are *subverting* the systems of oppression that are romanticized by the dominant culture, and are now *acting* as guides through systems of oppression and as fellow travelers, who must give up their own privilege to do the important work of transformation alongside their marginalized students. This process of developing toward political and ideological clarity involves *seeing*, *believing*, *subverting*, and *acting*.

And this process is important because the data shows ways that emerging teachers move from more passive toward more active engagement as agents of change in their schools. *Seeing* the negative impact of structural inequity is important, but when emerging teachers begin *acting* as cultural navigators and *acting* to give up their own

privilege in order to create a more just and equitable classroom, school, and society, these emerging teachers are proactive rather than reactive agents of change.

Conclusion

In this chapter the findings of the study were introduced. Each participant's journey into education was described and then the interview data was interwoven with observational and data from program documents. What participants said and how they foster these articulations were then categorized into the four categories of political and ideological clarity as defined by Bartolomé (2004): (a) questioning meritocratic explanations of the social order, (b) rejecting deficit views of minority students, (c) interrogating romanticized views of dominant culture, and (d) becoming cultural border crossers and dedicated cultural brokers. By using this preexisting framework, the complex data collected from multiple sources was able to coalesce into a more meaningful expression of how Site CTPP influences the political and ideological clarity among the program faculty. Finally, the data was analyzed across cases in order to more adequately see the holistic emphasis across the Site CTPP and to begin to discover the emerging themes of (a) seeing, (b) believing, (c) subverting, (d) and acting, which will be discussed in Chapter Five, as they relate to a new archetype of teacher preparation: teacher preparation 4.0, the disruptors. In the next chapter, these findings and emerging themes will be further discussed and their implications for the field of teacher education and for future research will be described.

CHAPTER FIVE

Discussion

The research literature readily acknowledges the significant influence of teacher quality on student achievement (Darling-Hammond, 2000b; Darling-Hammond et al, 2002); and yet, teachers in urban and urban-characteristic schools (Milner, 2012a) experience three major issues: urban teachers are under prepared (The Education Trust, 2006); urban teachers leave the field more readily (Ingersoll, 2001); and urban teachers are often generically prepared (Haberman, 1996). Teacher education remains hotly debated as either a barrier to entering the field of teaching (Walsh, 2001) or, when context and school setting are considered, an effective location for preparing teachers for success in urban schools and with traditionally marginalized students (Mastko & Hammerness, 2014; Williamson et al., 2016; Zeichner & Payne, 2013).

This study sought to follow the advice of Zeichner and Conklin (2005) to move beyond studying the programmatic *structure* of teacher preparation towards studying its programmatic *substance*, specifically the substance of developing program faculty, and in turn, their emerging teachers' sense of political and ideological clarity. The purpose of this case study was to examine the influence of a context-specific teacher preparation program on the development of political and ideological clarity within program participants (i.e., faculty and emerging teachers) and to articulate a new archetype of teacher preparation that attends to school context as the central lens through which these programs develop all courses and field experiences.

This study takes the theoretical framework of political and ideological clarity (Bartolomé, 2004) and merges it with the three teacher preparation typologies as outlined by Kretchmar and Zeichner (2016): *defenders* (1.0), those represented by traditional university-based programs, *reformers* (2.0), those represented by alternative non-university-based programs, and *transformers* (3.0), those represented by a hybrid of school and community influences. Through a review of the literature, it became apparent that the aforementioned typologies of teacher preparation left a significant gap related to the ways that teacher preparation attended to the school settings in which teachers contribute as educators. It is no longer acceptable to prepare emerging teachers for effective work within the schools and within the communities they would eventually serve and ignore school context as important content for the preparation program itself. Through this study, a new teacher preparation typology emerged, in which program faculty build a program that focuses on school context as the central focal point of the program, and therefore, develop all program participants (i.e., program directors, program faculty, and emerging teachers) toward immediate agency as early career teachers through the development of political and ideological clarity. This new typology, teacher preparation 4.0, is advocated by the *disruptors*.

Teacher preparation 1.0, 2.0, and 3.0 provide opportunities to affect change in generic schools and generic classrooms, though arguably at different levels; the emergence of teacher preparation 4.0, the *disruptors*, allows for transformational change in context-specific school environments, especially change in urban schools, which serve traditionally marginalized student groups. Teachers who are *disruptors* are better equipped to influence the stagnant, often debilitatingly-complex urban schools within

which so few teachers enter, persist, and transform (Ingersoll, 2001; Matsko & Hammerness, 2014; Tamir, 2010).

The following research question was used to guide the study in order to accomplish the purpose stated above:

1. How does a context-specific teacher preparation program (CTPP) work to develop program faculty and emerging teachers' sense of political and ideological clarity as a form of teacher agency?

Due to the complexity of the case and the multiple sources of data collected, two sub-questions were formulated:

- a. What do faculty within the context-specific teacher preparation program (CTPP) say about the role of political and ideological clarity within the CTPP?
- b. How do faculty within the context-specific teacher preparation program (CTPP) foster the stated role of political and ideological clarity within the CTPP?

The research question was used to guide the overall approach and implementation of the study. It is worth noting that the sub-questions allowed the researcher to tease out the data collected through interviews, observation, and program documents in terms of (a) the stated goals and philosophical beliefs faculty described and (b) the specific ways the program faculty foster these beliefs during their day-to-day work in Site CTPP. In other words, the researcher was able to gather findings related to the theoretical beliefs of faculty as well as the practical steps taken to carry out that theory.

A context-specific teacher preparation site at State University was selected as the bounded case study as it prepares emerging teachers for urban school settings and defines itself as an urban teacher preparation program. As stated in Chapter Four, the initial focus of the study was the development of teacher agency, i.e., political and ideological clarity within emerging teachers; however, in order to conduct qualitative research with fidelity, the researcher followed the data, and thematic evidence pointed toward the use of program faculty's articulations and enactments as the embedded unit of analysis within Site CTPP (Creswell, 2013; Yin, 2014). Four program faculty, made up of a program director and three doctoral students who served as faculty members, were interviewed and observed teaching. Also, relevant program documents were collected, and all data were analyzed using constant comparative analysis (Merriam, 1998).

In the following chapter, the significant findings and their particular implications for the field of teacher education will be discussed. A clearer connection will be drawn between the articulations of participants' experience with political and ideological clarity and the teacher preparation 4.0, the *disruptors*. Specific limitations of this study and recommendations for future research will also be outlined.

Relating Theoretical Framework to Emerging Themes

This study was built upon a theoretical framework of Bartolomé's (2004) political and ideological clarity, in which she defines political clarity as:

the ongoing process by which individuals achieve ever-deepening consciousness of the sociopolitical and economic realities that shape their lives and their capacity to transform such material and symbolic conditions. It also refers to the process by which individuals come to understand the possible linkages between macro-level political, economic, and social variables and subordinated groups' academic performance in the micro-level classroom. (p. 98)

In other words, political clarity allows teachers to begin to recognize societal oppression, its influence upon students in schools, and the teachers' ability to bring about change within these structures. Political clarity connects to the concept of agency and criticism of current power structures in society and in schools. In effect, Bartolomé (2004) as well as others (Apple, 2001, Brookfield, 1993) argue that understanding the power inherent in social organizations, such as schools, enables individuals to engage in transformational activity within their work. Bartolomé then describes ideological clarity as "the process by which individuals struggle to identify and compare their own explanations for the existing socioeconomic and political hierarchy with the dominant society's" (p. 98).

Though the researcher argues that development towards political and ideological clarity occurs in a step-wise method, in which each phase of development builds upon the previous discrete stage, the theoretical framework of political and ideological clarity as described by Bartolomé (2004) is not outlined in this same fashion. Rather, Bartolomé (2004) outlined four characteristics of political and ideological clarity, which include: (a) questioning meritocratic explanations of the social order, (b) rejecting deficit views of minority students, (c) interrogating romanticized views of dominant culture, and (d) becoming cultural border crossers and dedicated cultural brokers. The researcher then used cross-case analysis and constant comparative analysis as strategies to uncover the emerging themes presented through the interview, observational, and documental data collected (Creswell, 2014; Merriam, 1998; Yin, 2014). Four themes emerged during this process and provided an extension of the work of Bartolomé (2004).

These four themes, each connecting to one of the four characteristics of political and ideological clarity, began to represent a step-by-step developmental process of political and ideological clarity. They are as follows:

1. *Seeing* structural inequality and oppression in society and schooling,
2. *Believing* in minority students and communities as sources of cultural wealth,
3. *Subverting* systems of structural inequality, and
4. *Acting* as a cultural border crosser and dedicated cultural broker in order to transform urban students, schools, and settings.

Each of these phases of development toward political and ideological clarity were evident in the findings discussed in Chapter Four as they related to the context-specific teacher preparation provided by Site CTPP as an urban teacher preparation program. The findings support that Site CTPP is a program that encourages emerging teachers to become considerate of political clarity, in which emerging teachers must recognize power within “the sociopolitical and economic realities” of society and schools (Bartolomé, 2004, p. 98). The findings of this study corroborate these points located in the literature as Site CTPP engages program participants in *seeing* structural oppression in urban schools. Furthermore, Bartolomé (2004) describes political clarity in terms of educators who are *acting* as border crossers, who divest of their own power in order to balance power structures for marginalized student populations, when she states that individuals with political clarity move beyond an “ever-deepening consciousness” toward a “capacity to transform” (p. 98).

Ideological clarity thus relates to the identity work described by each of the participants, which allowed Site CTPP to encourage emerging teachers to begin *believing*

in the often ignored and devalued minority students in their classrooms (Ladson-Billings, 1995, Matsko & Hammerness, 2014) as these emerging teachers had to study the very communities and context within which they planned to teach. Furthermore, exploring one's ideological position in conjunction with recognizing the political nature of urban schooling provided an impetus for Site CTPP faculty and their emerging teachers to engage in *subverting* the structures of oppression present in state standards, standardized assessment, and inherent in current power structures of public schools.

More teacher preparation programs must begin to include context as content in their programs in order to break through the density of negative narratives and deficit perspectives already present in the milieu of public discourse related to urban spaces. This also emphasizes that teacher educators must also *believe* in urban communities and urban student groups. Teacher educators and teacher education programs must begin *believing* in minority students and therefore must use urban context as valuable content in programmatic substance.

The implications of data related to *subverting* the singular narratives present in the state curriculum and in dominant culture are significant because they point toward *disruptive* teaching at its core. Teacher preparation 4.0, the *disruptors*, described in greater detail in the following section, must be equipped with critical approaches to their content, their pedagogical approaches, and to their own identity. This means that programs will need to move beyond comfortable coursework that keeps emerging teachers within the status quo, rather these programs must take on system-wide approaches to disruptions, subversion, and risk taking in terms of the program's own content, pedagogy, and program identity.

The significance of each of these themes as they related to the theoretical framework is contingent upon their relationship to filling a gap in the extant research literature related to the archetypes of teacher preparation currently existing across the teacher education landscape. Kretchmar and Zeichner (2016) describe three types of teacher preparation: (a) teacher preparation 1.0, *the defenders*, who view teachers as professionals, are typically housed in colleges of education, but have been criticized for disconnecting theory and practice (Labaree, 1996); (b) teacher preparation 2.0, *the reformers*, who view teachers as technicians, are typically housed independent of universities, but have been criticized for their “uncritical glorification of practice” (Kretchmar & Zeichner, 2016, p. 423); and (c) teacher preparation 3.0, *the transformer*, who view teachers as community experts, are grounded in “place-based learning” (Kretchmar & Zeichner, 2016, p. 428), but have been criticized for being “short-term and somewhat voyeuristic” (Seidl & Friend, 2002, p. 148). Throughout the different approaches and ideological bases for each archetype of teacher preparation 1.0, 2.0, or 3.0, a gap exists between the teacher preparation program and the contextualized school setting within which emerging teachers intend to teach. This study sought to consider teacher preparation in a way no other current archetype does by engaging system-wide teacher education in school context as the focal point of all program content in order to develop the faculty and the emerging teachers toward political and ideological clarity through (a) *seeing*, (b) *believing*, (c) *subverting*, (d), and *acting*. Until teacher educators and teacher preparation programs begin to adopt an orientation toward teacher preparation contingent upon school context, urban school environments will remain difficult places for change for teachers and students alike.

Implications for Practice: Defining Teacher Preparation 4.0, Disruptors

The plight of urban schools includes many disconcerting outcomes including teacher attrition, teacher under preparedness, and struggling schools (Anderson, 2010; Cochran-Smith et al., 2009; Ingersoll, 2001; Matsko & Hammerness, 2014; Milner, 2012b; Wilson & Tamir, 2008). Though some argue that teacher preparation has minimal, if not negative impacts on emerging teachers (Mills, 2009; Walsh, 2001), true assessment of the success of teacher educators hinges on affecting change in some of the most high-need areas of schooling in our country. Teacher educators must begin to evaluate and take critical approaches to the very work they undertake in their preparation programs in order to determine the influence they make on their program graduates. Haberman (1996) argues that teachers, who are generically prepared, are less equipped to meet the needs of diverse student populations, particularly those in urban school settings. It is important that teacher preparation programs begin to seek alternate structural and substantive approaches to meeting the needs of urban student populations in the United States if there are ever to be transformational changes in our schools, particularly in urban, high-need school settings.

Due to the complexity of urban school contexts and of teacher preparation program design, the current study attended to the substantive approaches of teacher preparation (Zeichner & Conklin, 2005) related to school context and how such a programmatic orientation toward school context influences the development of political and ideological clarity (Bartolomé, 2004). The findings of the study, which took into account interview, document, and observational data, reveal that outcomes which enable emerging teachers to develop agency in their work, particularly toward political and

ideological clarity, must include wholly different orientations to the substance of teacher preparation programs. In other words, the current landscape of teacher preparation programs, described by Kretchmar and Zeichner (2016) as teacher preparation 1.0, 2.0, and 3.0, is insufficient in light of the findings related to this study and to Site CTPP. Therefore, the researcher argues that a new archetype of teacher preparation, which uses school context as a central focal point for program substance, must be considered as it develops emerging teachers sense of agency in terms of their political and ideological clarity development. The following section describes the three primary elements of teacher preparation 4.0, the *disruptors*, and how these elements are significant implications to the practice of teacher educators.

Defining Teacher Preparation 4.0

Teacher Preparation 4.0, the *disruptors*, seeks to establish a system-wide approach to teacher preparation that uses school context as the primary lens through which all programmatic substance (i.e., course design, field placements, course assignments, vision and mission, etc.) are viewed. *Disruptors* continue to work through more traditional university-based teacher preparation programs. The key difference between teacher preparation 1.0, 2.0, and 3.0 is the emphasis of “context as content” within the program (Hammerness & Matsko, 2013). The context of urban schooling is the content of the program, and it is infused within each element of program design, course design, and field placement. There are no longer ad hoc, additive approaches to dealing with social justice, critical pedagogy, and other key philosophies within the work of multicultural education literature. These key philosophies are the central defining themes of every aspect of *disruptors* as teacher educators.

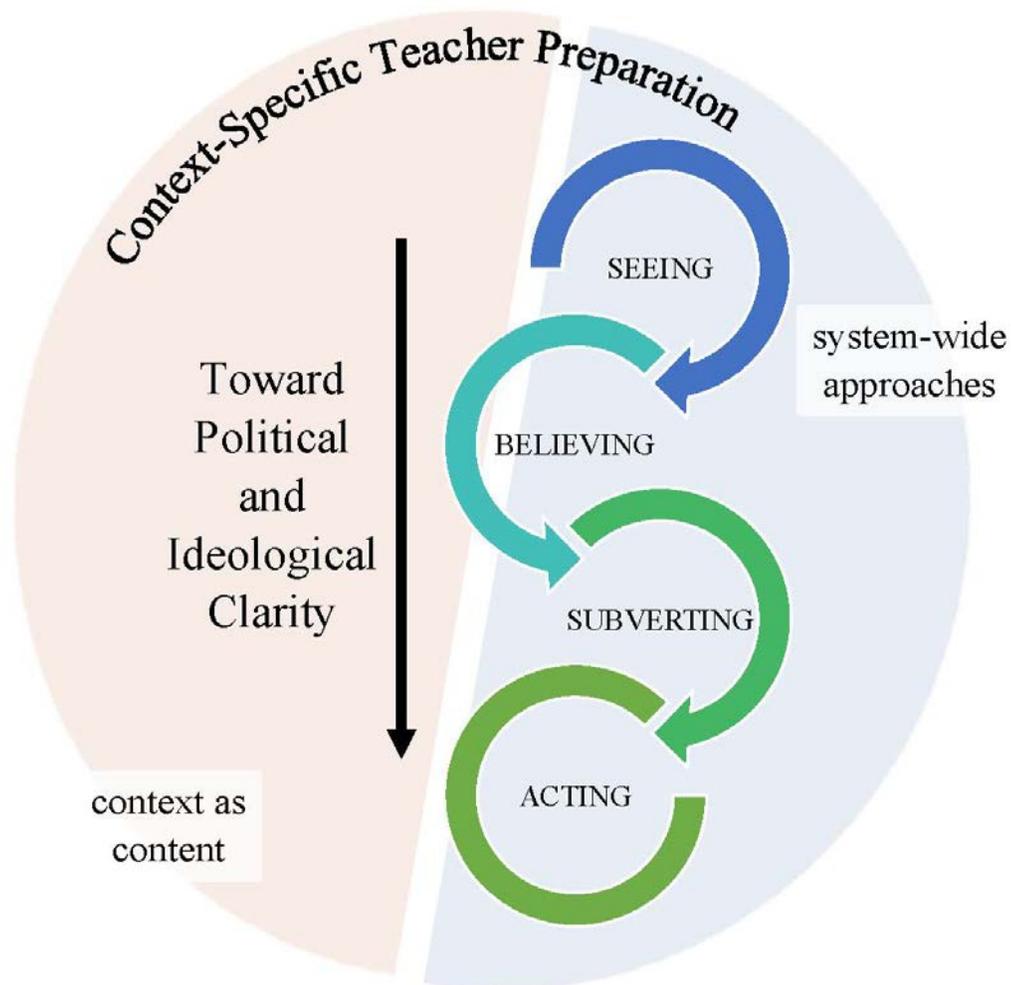


Figure 3. Disruptors, teacher preparation 4.0. This figure illustrates the developmental stages emerging teachers follow toward political and ideological clarity.

Teacher preparation 4.0 involves teacher educators and emerging teachers who are willing to embrace fully the tenets of critical pedagogy. They embrace teaching as a political act and the importance of disrupting the dominant power structures present in schools and those particularly present within urban schools (Darder, Baltodano, & Torres, 2009). This critical approach to teacher preparation and to teaching in public schools requires a disruptive mindset bent on the four themes outlined in this study: *seeing* structural inequality and oppression in society and schooling, *believing* in minority

students and communities as sources of cultural wealth, *subverting* systems of structural inequality, and *acting* as cultural border crossers and dedicated cultural brokers in order to transform urban students, schools, and settings.

For these reasons, Site CTPP serves as an example of teacher preparation 4.0, *Disruptors*. Following are specific implications for practice in teacher preparation and urban education and other key characteristics of teacher preparation 4.0, disruptors.

Teacher Preparation 4.0 Is System-Wide

Teacher Preparation 4.0 focuses every effort within the program on the context of school setting. All coursework, field placements, readings, assignments, and vision and goal statements of programs that prepare disruptive future teachers are centered on school context, and all members of the program—be they program directors, faculty, or emerging teachers—are participants in exploring this school context. Christina spoke about activities that emerging teachers engage beginning in the first course and the first class session. Dr. Gomez described the importance that emerging teachers be capable of articulating the core values of the program that related to critical mindsets and asset-based teaching.

The examples provided by Site CTPP provide evidence that teacher preparation programs need to look for system-wide approaches to teacher preparation in order to achieve program mission statements and goals related to social justice, which frequently are espoused by teacher education programs (Reagan, Chen, Vernikoff, 2016) rather than ad hoc, single course additions. Ad hoc, additive approaches to multicultural education are not sustainable enough to effect the levels of changes seen in the participants at Site CTPP (Seidel & Friend, 2002). Site CTPP centered almost every level of program

design, course development, and assignment implementation upon social justice and led each component to the four characteristics of political and ideological clarity. Such a finding provides evidence that a unified and systemic approach to teacher preparation focused on central goals and objectives is equipped to develop agency (i.e., political and ideological clarity) among emerging teachers. As more teacher preparation programs continue to promote mission statements related to social justice (Zeichner, 2006a), they must also seek system-wide rather than piecemeal approaches to achieving their goals.

The effectiveness of system-wide approaches to disruptive teaching practices was evident through the consistent articulations and examples provided by each participant at Site CTPP. Three of the faculty provided examples of course assignments such as the Community Plunge and the Right Under Our Noses projects that demonstrated the types of learning emerging teachers were engaged with at multiple points throughout their time at Site CTPP. Furthermore, each participant consistently referenced field placements singularly located in urban environments so that all field experience and methods course design would related to the school contexts specific to this preparation program. It is therefore important that teacher preparation programs begin to consider the central focus of their program and ensure that all participants are constantly engaged in this focus. This allows for more consistent content as each member of the program is engaged in theoretical and practical activity related to the same mission and outcomes (Zeichner, 2006a). In this case, teacher preparation programs must see social justice and critical approaches to teaching as holistic and system-wide foci for the substance of the program. If they address these changes, urban teachers will be arguably more prepared and likely more persistent in urban school settings.

Teacher Preparation 4.0 Attends to Context as Content

Teacher preparation programs need to attend to context as content in order to develop political and ideological clarity among program participants (i.e., program faculty and emerging teachers). Teacher preparation is a complex process involving many factors, structures, and substantive choices (Weiner, 2002). Likewise, the schooling environment is considerably complex, and the success of emerging teachers within these complex school settings is difficult to assess. Given this complexity, approaches to teacher education focusing on school context as an important influence on teachers as *disruptors* should be more present in the work undertaken within schools of education and by teacher educators. Williamson, Apedoe, Thomas (2016) argue that teacher preparation programs must see school context as content within the coursework and field work of teacher preparation. This was very evident in the work undertaken at Site CTPP. Such an effort allowed for frequent findings related to political and ideological clarity as it was expressed and fostered within the program.

This extends the argument made by Weiner (2002) that the research agenda for urban teacher education must consider the political nature of schooling. Beauboeuf-Lafontant (1999) state that the important work of urban teachers requires “political, historical, social, as well as cultural understandings” (as cited in Weiner, 2002, p. 258). In this way, teacher preparation 4.0 establishes the content of the program enmeshed with the urban school context and therefore inserts the political, social, and cultural content embedded within the community and school context of interest. When teacher educators and the preparation programs they work within begin to see school context as more than an additive, single-course study, emerging teachers will be more specifically prepared for

the increasingly complex nature of urban school environments (Weiner, 2006). This must co-exist with the first implication of the study, which emphasizes that context and content be system-wide within the teacher preparation program. Therefore, teacher preparation programs must enclose their system-wide approach to teacher education around school context as the primary content of the program.

Teacher Preparation 4.0 as Seeing, Believing, Subverting, and Acting

Finally, it is important to recognize that the emerging themes of the study *seeing*, *believing*, *subverting*, and *acting* exhibited as a developmental process toward political and ideological clarity, which is essential to manifesting teacher preparation 4.0. Teacher educators must begin to engage a similar developmental process in their teaching in order to develop effective urban in-service teachers who move beyond passive, superficial recognition of oppression toward agency and action and, who begin what Hannah called “structural transformation.” In this way, teacher preparation can do more than simply reinforce already existing stereotypes (Bartolomé, 2004; Mills, 2009) and begin engaging in cultural border crossing. Teacher educators must also see the development process of agency (i.e., political and ideological clarity) and therefore move teachers through this process in a specific order.

Site CTPP provided evidence of a program that did not expect emerging teachers immediately to navigate urban school settings with expertise and begin to enact their agency. Rather, they followed a process that began with *seeing* the structural oppression that already exists in urban schools and communities. Next, the faculty designed curriculum that provided emerging teachers appreciative-oriented activities and ways to move past presuppositions of minority populations in order to begin *believing* that

minority students bring cultural wealth into their classrooms. Then, emerging teachers are expected to build upon their growing consciousness of structural inequality and their recognition that minority students can and should participate with equal force in classrooms by *subverting* or disrupting structural inequality present in the state mandated standards, assessments, and other oppressive forces. After this work to *see, believe, and subvert*, emerging teachers should begin *acting* as cultural border crossers and dedicated cultural brokers, who see their students as equal participants in the educative process and can effect change in their classrooms, schools, and communities.

The researcher recommends that teacher preparation programs attend to the developmental nature of developing toward political and ideological clarity, which moves from passivity to activity. When teacher preparation recognizes this developmental process, there is an opportunity for emerging teachers to more quickly and effectively display their agency as early career teachers and be willing to disrupt the oppressive structures of urban schooling that disadvantages so many in urban schools (Cochran-Smith, et al., 2009; Milner, 2012a; Weiner, 2002).

Implications for Policy

It is clear the policymakers focused on teaching and teacher education are conflicted related to the “right” approaches to developing quality teachers. However, the results of this study reflect two important implications for policy and policy makers:

- Policymakers must consider the substance of teacher preparation rather than simply the structure; in particular, they must consider the importance of school context as an influential central focus of teacher preparation program substance.

- System-wide approaches to change must truly be system-wide in that teachers and local school leaders must have political leadership in addressing the necessary changes in urban schools.

First, teacher education policymakers must consider that teacher preparation has more to do with the substance of the preparation than the structure of the program itself. Zeichner and Conklin (2005) argue that many studies exist related to the length of teacher preparation programs and the location (e.g. university-based or alternative-certification) of the preparation; however, they believe it is time “to further identify the substantive features of programs that make a difference in influencing teacher quality and student learning” (p. 701). This in mind, this study of Site CTPP as a context-specific teacher preparation program extends this implication for policymakers that they focus efforts on committing to programs whose substantive focus is on school contexts as the central content of the program. Therefore, policies that seek to extend or shorten teacher preparation programs or that focus on where such programs are housed should be reoriented toward a focus on school context and setting as influential in the learning and later effectiveness in high-need school settings such as urban schools.

The second implication for policy relates to the “political leadership” available to teachers, administrators, and other school practitioners (Weiner, 2006, p. 97). Too often policymakers minimize the collective power of teachers and other educators, as these policymakers hope to develop individual teachers as change agents in their own right. However, Weiner (2006) criticizes a “change agent” approach to school reform for its individualism (p. 97). She asserts that in order for schools, urban schools in particular, to improve “teachers and their organizations [must] assume greater political leadership for

redirecting public discussion and policy about schools” (pp. 97-98). In this case, it is important that teachers, no matter how agential they become individually, are able to collaborate and organize collectively in order to effectively disrupt and subvert current systems of oppression that perpetuate the status quo, particularly among urban schools. It is the recommendation of the researcher that policy allowing teachers and other educators to organize and develop strategies for change in urban environments be developed and implemented. This includes greater urban teacher representation in leadership and policy discussions through committee membership and oversight in state and other governmental organizations that create, develop, and oversee education policy. If there is to be increased levels of political leadership among critical educators, there must be an increased representation of these underrepresented populations in the policy sector.

Limitations

Qualitative research includes an approach to inquiry in which the researcher serves as the primary instrument of data collection (Creswell, 2013; Merriam, 1998). Rather than running data through inanimate, statistical analysis programs, the researcher collects, interprets, analyzes and reports data. This allows the researcher to attend more to the context of the data itself and to adapt as the data or other circumstances change (Merriam, 1998). With this form of research at the heart of this study, the researcher acknowledges that certain limitations may affect the findings reported. Some of these limitations are outlined below.

Participant Selection

As stated in the opening of Chapter Four, the researcher's original intent was to study the ways that political and ideological clarity is developed in emerging teachers within Site CTPP. In this effort, the researcher set out to collect data from three layers of participants: program directors, program faculty, and emerging teachers. This layered approach was meant to allow for added depth to the data collected and provide further triangulation among data sources, as each participant would be able to speak to the ways political and ideological clarity is developed from a different perspective. However, during the participant selection process, only one emerging teacher participant, who was willing to participate in all elements of the study, was identified. Over the course of the concurrent data collection and data analysis processes, the researcher determined that the data primarily revealed findings related to program faculty as an embedded unit of analysis within Site CTPP (Yin, 2014). Due to the very small sample of emerging teachers, the researcher then reoriented the study to focus on the embedded unit of analysis, the program faculty, and later extrapolate that data onto the program as a whole.

Certainly, a small sample that changed throughout the course of the study provided some limitations related to reliability, internal validity, and external validity. However, the researcher still utilized three different sources of data—interviews, observations, and program documents—in order to triangulate the data and protect the credibility of the study overall.

Site Selection

In addition to the participant selection, the selection of Site CTPP also poses a limitation of the study in that it is a small program made up of a small faculty and small

emerging teacher population. The transferability of the results from this study as they relate to Site CTPP may be difficult to determine. Several of the participants in the study referenced that the faculty and emerging teachers within the program at Site CTPP came into the program with like-minds and predispositions toward social justice and critical approaches to teaching and learning. The like-mindedness of the participants and the emerging teachers they serve could indicate an extreme case and may make transferability, a characteristic of external validity, difficult (Yin, 2014).

Additionally, it is important to note that Site CTPP focused on preparing emerging teachers as social studies educators. According to the requirements for admission to Site CTPP's program, these emerging teachers had previously earned (Master's-level students) or were in the process of earning a degree (Undergraduate-level students) outside of the school of education at State University. With this in mind, it is possible that the exposure to outside discipline-specific knowledge may provide access to outside perspectives that give these emerging teachers an opportunity to see structural inequality and have more space for subverting the dominant narratives present in many urban school settings. This further provides limitations to the transferability of the outcomes of Site CTPP to other programs that differ structurally, no matter how congruent their substantive focus might be.

The researcher took certain precautions as to ensure the trustworthiness of the study. In particular, the researcher used member checks, the triangulation of data, and thick descriptions as ways to maintain the credibility and trustworthiness of the study in light of the aforementioned limitations. Following are specific implications for future

research in terms of context-specific teacher preparation, teacher preparation 4.0, and political and ideological clarity as teacher agency within teacher preparation programs.

Implications for Future Research

The current study has begun to explore a new approach to teacher preparation that directly and systemically attends to school context as a central, substantive element of teacher education. The research about context-specific teacher preparation is relatively new, the extant literature is less than 10 years old, and therefore, much more research related to the successes, struggles, and suggestions for programs which label themselves context-specific must be completed. Several important topics for future research related to research on context-specific teacher preparation are:

- Layers of Political and Ideological Clarity
- Risks of Being a Disruptive Teacher
- Context-Specific Teacher Preparation as Multiple or Comparative Case Study
- A Longitudinal Study of Program Graduates in the Field

Layers of Political and Ideological Clarity

It was revealed through the findings of this study that political and ideological clarity exists and is developed cross the multi-layered participants engaged in a teacher preparation program. The program directors, the program faculty, the emerging teachers, and the public school students each go through different stages of development toward political and ideological clarity. Several participants articulated ways that they are mentored and receive modeling from their peers or their supervisors within Site CTPP. There was evidence that the program directors model *seeing, believing, subverting*, and

acting for the program faculty, who then model these behaviors for emerging teachers, and finally, those emerging teachers model this for their public school students. This process was also reciprocal and involved a border crossing of sorts between different levels of program participants. There is a need for continued study as to the ways that this layered and reciprocal influence on political and ideological clarity affects program outcomes and is influential in the system-wide approaches of context-specific teacher preparation in general.

Risks of Being a Disruptor Teacher

Another finding that emerged during data collection and data analysis was the risky nature of being a *disruptor*. In fact, Hannah made this statement

Um, I think in classes one thing that, um, again this isn't something that's necessarily in the curriculum. Although I think Dr. Gomez was like, "I think we should put it in." Um, but as I say, like, "How do you do this without getting fired?" Um, and so, for example, sometimes, like, we'll invite teachers in, who do a lot of this work. Um, and then the teachers will talk about what strategies that they've used.

The risks of being a *disruptor* are so apparent to Site CTPP faculty that they are considering adding into the official curriculum of the program discussions about how to avoid being fired while continuing to carry out disruptive teaching practices. Dr. Gomez mentioned adding discussions about navigating the risky nature of critical, disruptive teaching this way,

We need every class session, a session that says something like 'resistant and employed' because that's what our teachers tell us. Like you want us to be these rebels with a cause [researcher laughs], but you're not telling us how to thrive in the system. . . . I do think that this idea of resistant and employed and what it looks like needs to be real.

With this in mind, there is a need to study the ways that critical teaching and being a *disruptor* can be a risky endeavor and how emerging and in-service teachers can navigate these obstacles toward continued persistence in the field of urban education.

Context-Specific Teacher Preparation as Multiple or Comparative Case Study

The single case nature of the current study allowed the researcher to go into greater depth and use thick descriptions from the data collected; however, a future study which utilizes a multiple or comparative case design will allow the researcher to increase the examination of similarly orientated CTPPs or potentially to compare a UTPP with a CTPP in terms of their development of political and ideological clarity. There is a need to extend the current study with different research designs in order to test the findings and determine their overall external validity (Creswell, 2013; Merriam, 1998; Yin, 2014; Zeichner & Conklin, 2005).

A Longitudinal Study of Program Graduates in the Field

The current study was focused on the program faculty currently teaching in Site CTPP and their articulations related the work of current emerging teachers. It would be beneficial to follow emerging teachers and program faculty, three of whom were doctoral students studying to become teacher educators, as they move into their full-time in-service work in K-12 schools and other higher education institutions. Hearing these participants' descriptions of the ways they enact political and ideological clarity within their work alongside the observational data of how they currently do this work while a part of Site CTPP was revealing toward the themes of this study. It would be beneficial to continue this work by following these same educators and emerging educators as they

work toward enacting political and ideological clarity outside of the confines of Site CTPP. There would be the opportunity to see if these educators persist in different environments and whether the findings of the current study are sustainable. A longitudinal study would allow for such further exploration of the current study.

Conclusion

The difficulties of teaching in today's schools have led to the distrust of these schools as a community good, to extreme rates of teacher attrition, and to a public discourse surrounding school failure. These difficulties are exacerbated in urban contexts. The promise of a new type of teacher preparation program, which seeks to attend to urban school contexts as program content, is exciting and provides hope for meeting the needs of so many traditionally marginalized students in our urban schools. However, the support necessary for traditionally marginalized student groups is complex.

This study centers the support for such urban school contexts on teacher preparation that develops emerging teachers toward political and ideological clarity. This political and ideological clarity allows these emerging teachers to become *disruptors*, who enact the four themes that emerged from the findings of this study. Teachers as *Disruptors* begin 1) *seeing* currently established structures of inequity within schools, 2) *believing* in their minority students and the communities from which they come as sources of strength and value, 3) *subverting* the structures of the dominant culture within schools, and 4) *acting* to cross cultural borders and help marginalized students navigate a school system that isn't built by or for them. Teachers as *disruptors* have the potential to transform the educational opportunities in some of our nation's highest-need school settings. The transformation of our urban schools for our students in these urban school

contexts is a process of great consequence and in need of a full-force, continuous “theory of action” (Freire, 1970, p. 183). And yet, this “theory of action” must follow the call Paulo Freire (1970) expressed in his seminal work, *Pedagogy of the Oppressed*, to grow out of the collective action of theory-building teacher educators and action-oriented practitioners teaching in our public schools. True transformation will take us all. For in the words of Paulo Freire:

This work deals with a very obvious truth: just as the oppressor, in order to oppress, needs a theory of oppressive action, so the oppressed, in order to become free, also needs a theory of action

The oppressor elaborates his theory of action without the people, for he stands against them. Nor can the people . . . construct by themselves the theory of their liberating action. Only in the encounter of the people with the revolutionary leaders—in their communion, in their praxis—can this theory be built. (p. 183)

APPENDICES

APPENDIX A
Interview 1 Protocol

Program Directors/Program Faculty Interview Protocol¹
Vision of Good Teaching

1. I'm interested in understanding better the kind of teaching you are trying to foster.*
 - a. What is the best articulation of this program's vision of good teaching?
 - b. Is there something in writing that describes this kind of teaching?*
 - c. Where in the program do students encounter this vision of good teaching?
How do you help students get inside this vision of good teaching?*
 - d. Where if at all do students see this kind of teaching practiced?*
 - e. Where do they work the knowledge and skills to teach in this way?*
 - f. How do you assess their learning?*
2. What is your vision of an "ideal Program graduate"?*

Program Components

3. How does, if at all, the urban school contexts in which emerging teacher teach impact the structures of this program?
4. In what ways are courses or field experiences oriented toward developing teachers for urban school contexts?
5. Where do teachers learn about...
 - a. The students?*
 - b. Students' families?*
 - c. About teaching in urban schools?
 - d. About challenges to teaching in urban schools?
6. In what other ways does the program design impact enacting the program's vision for good teaching?

Student Selection/Make up

7. How are students within the program selected and/or admitted to the program?
8. What criteria are you looking for in teacher candidates?
9. Is there anything else you'd like to tell me or any questions I can answer for you?

¹ Questions indicated by * were drawn from the interview protocol provided by Mastko & Hammerness, 2014

APPENDIX B

Interview 2 Protocol

Program Directors/Program Faculty Interview Protocol

Political Clarity

1. What do you see as the primary role of a teacher in schools?
2. How do you encourage emerging teachers to accomplish that role?
3. Does a teacher's role change when they teach in an urban school? If so, how? If not, why?
4. What is society's role in education/student learning?

Ideological Clarity

5. How are schools set up to support student learning?
6. How are schools not set up to support student learning?
7. How does your program/courses taught intersect with these supports or lack thereof within schools?
8. What are ways emerging teachers are encouraged to consider their own ideological positioning?

APPENDIX C

Observation Protocol

Teacher name:		Observer:	
Date:		Time in:	Time Out:
Grade:	Subject:	Total # of Students Present:	
Description of the classroom:			
# of Students by... Gender M- F-		# of Students by... Minority- Non-Minority-	
Learning Objective:			
Stated:			
Not stated:			
Instructional Delivery Style:			
<input type="checkbox"/> Teacher Led		<input type="checkbox"/> Partner Work	

<input type="checkbox"/> Small Group	<input type="checkbox"/> Independent Work
Teacher name:	Observer:
Date:	
When students succeed the teacher . . .	
When students struggle the teacher . . .	
<p>Additional Notes: (<i>Look for evidence of . . .</i></p> <p style="text-align: center;"><i>. . . advocacy, . . .</i></p> <p style="text-align: center;"><i>discussion/acknowledgement of dominant vs.</i></p> <p style="text-align: center;"><i>non-dominate culture, . . . deficit views of</i></p> <p style="text-align: center;"><i>minority and/or non-minority students, . . .</i></p> <p style="text-align: center;"><i>asset views of minority and/or non-minority</i></p> <p style="text-align: center;"><i>students, etc.)</i></p>	

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