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Learning from Justice-Oriented Teachers:

The Makings and Significance of a University-Teacher Partnership

Centered on Race and Housing

By

Danièle E. C. Fogel

A dissertation submitted in partial satisfaction of the

requirements for the degree of

Doctor in Philosophy

in

Education

in the

Graduate Division

of the

University of California, Berkeley

Committee in charge:

Professor Glynda Hull, Chair
Professor Travis Bristol
Professor Cati de los Ríos
Dr. Elyse Eidman-Aadahl

Spring 2023

Abstract

Learning from Justice-Oriented Teachers:

The Makings and Significance of a University-Teacher Partnership

Centered on Race and Housing

by

Danièle E. C. Fogel

Doctor of Philosophy in Education

University of California, Berkeley

Professor Glynda Hull, Chair

This dissertation tells the story of how an experiment in university-based teacher learning blossomed into a rigorous and deeply meaningful learning experience for teachers and a teacher-centered partnership between a university-based institute and a group of justice-oriented K-12 teachers. This ethnographic study followed a group of California Bay Area-based, K-12 justice-oriented teachers as they 1) learned about the racialized histories of housing in the Bay Area as well as restitution work through a university-based summer institute, and 2) as teachers implemented this content in their respective communities—both in and outside of school. As a way to highlight universities' roles in supporting justice-oriented teachers, particularly around the foundational racial justice issue of housing, this dissertation narrates the experiences of these teachers and the university-based staff involved in the university-teacher partnership. Through examining these phenomena, I make the case for supporting justice-oriented teachers' learning, and for learning from teachers in order to inform this support.

Using critical theoretical frameworks that focus on social/racial justice and transformation, this study illuminates significant topics, theoretical framings, and programmatic components that afforded powerful professional learning for teachers around issues of racial and social justice. More specifically, it provides insight into the potency of engaging teachers in what Freire (1970) calls "generative themes," pertinent to participants' personal and sociopolitical contexts. This dissertation brings forward the importance of addressing the generative theme of housing within teacher learning spaces, particularly as relevant to teachers' personal lives, and as an understudied topic within such spaces. Notably, the framing of racial capitalism was resonant for teachers, pointing to the need for a racial capitalism framing in teacher learning spaces and engaging teachers in the explicit study of this theory.

The study 1) revealed teachers as expert pedagogues who benefit from rigorous content over a blueprint for teaching this content, 2) demonstrated the dynamism of teachers' creativity, and 3) showed the activist nature of justice-oriented teachers. Teachers' implementations provided insight into how they work, which furthers the field's understanding of their professional learning

1

needs. As a study that examined the role that universities can play in meeting teachers' learning needs, this dissertation found a partnership approach to be key to such an endeavor, where core components of this work include respecting teachers' expertise, taking an iterative approach, providing rigorous content and focusing on the experience of teachers rather than their curricular outputs, and involving former teachers as key participants. The study highlights the role that research/policy/interdisciplinary university-based institutes can play in supporting justice-oriented teachers, and the potential of these entities to positively impact and enrich teachers' work as "transformative intellectuals" (Giroux, 1988). This study contributes to empirical research on teacher learning by offering a glimpse into one model for supporting and sustaining teachers, and, more specifically, highlights the role that universities can play in the work of supporting teachers who teach for racial and social justice.

Table of Contents

Acknowledgments

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Chapter 1: Introduction

Naming the moment

Education scholars and practitioners have named the current socio-political climate as one of "gag orders" (Friedman, Tager & Leanza, 2023; Nagayoshi, 2023; Rethinking Schools, 2023) where teachers are being silenced, attacked, penalized, and criminalized (Afeni Mills, 2023; Goodman, 2023; Kumashiro, 2021) if they teach about the realities of racism and white supremacy in the US—either past or present—as well as if they teach about gender or gender identity/sexual orientation.[1] Republican legislators have characterized the act of such teaching nationwide as teaching "critical race theory," which has little to do with the actual academic theory (Crenshaw, 2022) and has come instead into the national rhetoric to signify anything related to race and racism. Since January 2021, at least 42 states have introduced bills or other restrictive measures against teaching "critical race theory" (Cobb, 2023) and "eighteen states have imposed these bans and restrictions either through legislation or other avenues" (Schwartz, 2023); additionally, many states continue to have bills that are still pending (see Figure 1 for a visual representation of this legislation). Because of the increasing attack on teaching so-called "critical race theory," the current educational climate has been compared to the McCarthy era (Nagayoshi, 2023; Rethinking Schools, 2023). This censorship (visually depicted in Figure 1) recently came to a head at the end of January 2023 when the College Board removed content from the AP Black Studies course in Florida—such as Crenshaw's theory on intersectionality, the Black Lives Matter movement, slavery and reparations, as well as queer theory—after Florida state Governor DeSantis' accusation of it being "woke indoctrination" (Goodman, 2023). Currently, "in Florida, teachers caught teaching with banned books related to Black History or the queer experience face up to five years in prison and a $5K fine - a third degree felony" (Afeni Mills, 2023). The impact of these bans is great, as a recent national study showed that 1 in 4 teachers are altering their curricular content because of these anti-"critical race theory" laws (Lehrer-Small, 2023), which is paralleled by 1 in 4 teachers considering leaving the profession (Wheatley & Corsey, 2022) in part because they feel they no longer have a voice (Kumashiro, 2023).

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[1] Because this study focuses on the racial aspect of these gag orders, this study focuses on bans related to race and racism.

Figure 1

Painting by Jonathan Harris entitled "Critical Race Theory" (2021)

Though these issues stem from longstanding histories, many attribute the current educational climate and the demonization of teachers teaching about race/racism to (then President) Trump's executive order in November 2020, which 1) banned anything that was seen as a threat to "patriotic education" (including the 1619 Project, Howard Zinn's pedagogy, and critical race theory) and 2) labeled it "anti-American, toxic propaganda [and] ideological poison" (Exec. Order No. 13950, 2020). This executive order was reversed when President Biden came into office, but its effects remain strong, as the aforementioned bans demonstrate. Scholars attribute this executive order and its subsequent bans as a response to the summer 2020 uprisings that protested the murders of Black Americans George Floyd, Breonna Taylor, and others by police (Crenshaw, 2021). These uprisings—led by the Black Lives Matter movement and Black and Brown young people across the country—marked a renewed movement for racial justice, as well as a demand for the US to reckon with the deeply embedded systemic racism that characterizes its past and permeates its present.

Resistance

Radical teacher spaces and organizations have responded to these attacks on teachers (Kumashiro, 2021) by hosting events, publishing newsletters, launching campaigns, and supporting teachers under attack as acts of solidarity and galvanization to counter the widespread demonization of teachers attempting to teach the truth about the racialized nature of this country.

One notable campaign, launched by radical teacher organization the Zinn Education Project[2] in the summer of 2021, was the "pledge to teach the truth" that invited educators nationwide to sign a pledge that stated "we, the undersigned educators, refuse to lie to young people about US history and current events" (Acedo, Alfaro, Black, Melendez, Michie, Mitchell Patterson, Sathy & Wilson, 2021). This pledge turned into a #teachtruth campaign that featured teachers from across the country speaking out against sanctions, and pledging to teach the truth through posting their picture and a #teachtruth sign, despite the risk that this posed. Such teachers, as well as advocates for teaching the racialized truth about the United States, understand the need to face history in order to be able to address harm done, provide restitution, and collectively heal (Stevenson, 2022).

　　　The current ideology wars are the latest in longstanding political struggles over the nature of schooling; indeed, the institution of schooling has always been, and continues to be, a site of contestation. It has been a site of and a political tool for the perpetuation of inequities along race and class lines (Bowles & Gintis, 1976; Lewis & Diamond, 2015; Anyon, 1981; Bourdieu, 1977), and it has also been a site to resist the hegemonic status quo (Freire, 1970; Robinson, 2020; Gerrard 2014). Key to schools being sites of resistance are teachers: teachers have long been teaching for social and racial justice, transformative change, and liberation, even in contexts where this work has not been supported (Fernandez, 2019; Dover, Henning, Agarwal-Rangnath, 2016; Oyler, 2017; Picower, 2015 & 2012; Pour-Khourshid, 2018). Some prominent radical teacher organizations include Education for Liberation Network, Free Minds Free People, New York Coalition of Radical Educators, and Teachers 4 Social Justice to name a few. Supporting teachers wanting to teach the truth about racism and white supremacy in the US has become all the more important in today's "culture wars" context and in the growing adversarial climate to teachers acting as "transformative intellectuals" (Giroux, 1988). This climate makes supporting justice-oriented teachers an even more crucial imperative. This dissertation examines a group of teachers dedicated to these goals as they participated in a university-based teacher learning space dedicated to understanding race and housing in the Bay Area.

The current study

　　　I position this study as an act of resistance against the national rhetoric that is meant to squash efforts at advancing racial justice. This study is undergirded by the belief that teaching and learning about the past is necessary in order to advance to a better and more just future. In this sense, examining institutional racism in its various permutations is a necessary first step, and one that will guide the path forward. In this vein, this study followed a group of Bay Area-based, K-12 justice-oriented teachers as they 1) learned about the racialized histories of housing in the Bay Area as well as restitution work through a university-based summer institute, and 2) as teachers implemented this content in their respective communities—both in and outside of

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[2] The Zinn Education Project is an organization that supports and provides teachers with teaching "people's history," as written about and promoted by scholar and activist Howard Zinn. They provide lessons, curricula, and organizational campaigns that support teachers in teaching history from the people's perspective, i.e. more accurate versions of US history than are typically taught. It is a subsidiary of the educational non-profit Rethinking Schools.

school. More specifically, in this dissertation, I tell the story of how an experiment[3] in university-based teacher learning blossomed into a rigorous and deeply meaningful learning experience for teachers and a teacher-centered partnership between a university-based Institute[4] and a group of justice-oriented K-12 teachers. I write about the processes through which this happened, and analyze the conditions that made it the experience that it was, both for participating teachers and university-based staff members.

This dissertation asks 1) how teachers made sense of their professional learning experiences and how that shaped how they imagine themselves in the various roles and identities that they occupy—professionally, personally, and politically, 2) how teachers "wrote their worlds" (Freire, 1970) through the application of their summer learning experiences, as well as what structures and supports were beneficial in helping them do so, and 3) what could be learned from examining a university-teacher partnership centered around advancing racial and social justice, what dispositions on the part of the university helped foster trusting relationships with teachers, what structures made for an effective partnership, and what the university learned from teachers. Through examining these phenomena, I make the case for supporting justice-oriented teachers' learning—of particular importance in this time—and for learning from teachers in order to inform this support.

Race & Housing

As much as the nation-wide context of attacks on teachers provides an important backdrop to this study, the localized context of the Bay Area factors greatly into understanding the significance of this study, particularly teachers' learning around issues related to race and housing in this locality, which was the topic of study for this teacher learning program. As a nationwide issue that is acute in California (Menendian, Gambhir, Hsu, 2021) and an example of institutionalized racism, housing accounts for much of the persistent socioeconomic and educational inequities for Black, Indigenous, and other people of color (BIPOC) in the US (Holme, Frankenberg, Sanchez, Taylor, De La Garza & Kennedy, 2020; Kozol, 1991; Massey & Denton, 1993; McKoy & Vincent, 2008; Rothwell, 2012). Indeed, "racial exclusion from homeownership is the single biggest factor in the racial wealth gap" (Bissell, Moore, et al., 2018, p. 57); housing impacts people's access to quality education as well as their exposure to environmental pollutants, and "racial residential segregation [has even been found to] increase toxic stress with long-term negative health outcomes" (p. 57). As one of my study participants put it, "when we talk about housing, we can talk about anything" (Ryan, OBI staff, white; interview May 13, 2021), making housing a core social and racial justice issue that is at the root of many of today's social and racial inequities (Reina, Pritchett & Wachter, 2021).

The issue of housing disparity is arguably heightened in California, and more specifically, the Bay Area (Menendian, Gambhir, Hsu, 2021). With the highest housing costs in the country (Galloway, 2022), the Bay Area is in a housing crisis where the majority of people

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[3] I qualify this program as an experiment, as it was the first iteration of a program of its kind; the sponsoring university-based entity had not previously been involved with K-12 teachers through hosting a teacher learning program. Because of its first-time status, its reception and impact was unclear, making it an experiment of sorts.

[4] Throughout this dissertation, I refer to "Institute" with a capital 'i' to signify the Othering and Belonging Institute, which was the university-based Institute that put on this teacher learning, in contrast with "institute" with a lowercase 'i' to signify the summer institute through which teachers learned about race and housing.

are burdened by housing costs[5] (rent or mortgage; Chin, 2020), which has caused many to be pushed out in search of more affordable housing, leading to major displacement and a disruption of community life (Urban Displacement Project, 2017). Though the housing crisis looks different for different groups of people, the disproportionate effect of this displacement has been on BIPOC communities (Othering & Belonging Institute, 2020; Session, 2020); additionally, this crisis is marred by histories of policies and practices that established the racial inequities of the region today (Moore, Montojo & Mauri, 2019).

To call attention to the Bay Area's housing crisis, legislators in Oakland and San Francisco declared a "state of emergency" in 2016 and again in 2019 (CBS News, 2016; City of Oakland, 2016 & 2019; Goodman, 2019). Statistics such as "homeless in Oakland [grew] by nearly 50%" between 2017 and 2019 (Goodman, 2019) depict only a fraction of what is happening. The displacement of many Black residents from already under-resourced neighborhoods to even lower income neighborhoods (Urban Displacement Project, 2017), and many Latinx families doubling or tripling up in small apartments causing overcrowded living conditions (accounting for the exceedingly high COVID-19 infection and death rates for this population; Bliss & Rios, 2020) continue to have dire consequences for these racialized groups, including lower life expectancy, poor health outcomes, lower education rates, and low social mobility opportunities (Urban Displacement Project, 2017). For a so-called progressive mecca like the Bay Area, it is shocking to learn that "San Francisco has nearly five empty homes per homeless resident" (Brinklow, 2020), and that "over 70% of the unhoused population in Oakland is African American" while African Americans make up only 28% of Oakland's overall population, a number that continues to decline due to displacement (Elder, 2019). Films like *San Francisco 2.0* (Pelosi, 2015) and *The Last Black Man of San Francisco* (Talbot, 2019) depict this process and reality all too well, including the fact that San Francisco's Black population went from 13% in 1970 (Kopf, 2019) to 5.6% in 2021 (US Census Bureau, 2021). As Candice Elder, CEO and founder of the East Oakland Collective, states, "either folks are pushed out or are pushed onto the street" (Goodman, 2019). The dystopian contrast between the rich and the poor has become a harrowing trait of the San Francisco Bay Area. As documented by social analysts, geographers, and artists (Bissell, Moore, Bromfield, Brundage, Edwards, Evans, Gordon, Graham-Croner, Gudino, Ibok, Perez-Domencich, Shaw & Toppin, 2018; see Figure 2), housing stability has become a privilege that is difficult to access, as it is one of the most unaffordable things in the Bay Area, having the most drastic consequences for working class people of color. Figure 2 is an example of a mural in the city of Richmond, California that depicts this issue, as well as educates people about their housing rights.

Figure 2

Staying power mural in Richmond (Graham-Coner, Bissell & Richmond residents)

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[5] To be burdened by housing costs means that over one third of one's income goes to housing.

Though this housing crisis is widely known, the centuries-old policies and practices supporting racial dispossession in land and housing since Spanish colonization are largely not. Phenomena such as redlining and segregation are fairly commonplace, but the insidious histories that "established massive inequities in who owned land, who had access to financing, and who held political power" and that "still remain at the root of deciding who can call the Bay Area home" (Moore, Montojo & Mauri, 2019) are mystified by a lack of recognition of the racialized tenor of these histories. The "*severrrre* public amnesia around the racialized history of housing in the Bay Area—that prevents decision makers and reporters and foundations and others from taking seriously enough and valuing a racial equity approach to housing policy" (Tucson, OBI staff, white; interview, April 1, 2020; emphasis by speaker) has motivated UC Berkeley's Othering and Belonging Institute's (OBI) work on the issue. Consequently, addressing this amnesia was one of the goals behind the summer teacher institute that OBI created—that making accessible these histories to teachers could help demystify the origins of what we see today in the Bay for the next generation of young people.

Teachers in the Bay Area who teach in working class communities of color are frontline witnesses to the effects of displacement, gentrification, and stress caused by the housing crisis. Students' daily realities—the threat of displacement, eviction, living in overcrowded homes, and

other adverse conditions (Causa Justa / Just Cause, 2020)—impact their ability to show up at school and be engaged in learning. These realities were true before covid hit in March 2020, and teachers got an even closer look into their students' housing realities after covid started due to issues that arose as related to distance learning,[6] including internet connectivity, home-based learning space, and more. Because of the prevalence of issues related to housing, many Bay Area teachers engage students in topics related to race and housing on their own through classroom curriculum as an issue relevant to students' lives (pre-institute artifact, teacher applications, May 2020). But because of the nature of the teaching profession and the limited opportunities for rigorous teacher learning, particularly around topics related to racial and social justice (Kohli, Picower, Martinez & Ortiz, 2015), teachers do not have access to the resources and deep historical knowledge of this issue in the way that a university-based Institute like the Othering and Belonging Institute (OBI) does; neither are teachers necessarily connected with or have access to housing justice organizations in the way that OBI does. In this sense, through their summer teacher institute on race and housing that synthesized and showcased their groundbreaking work on the subject, OBI provided Bay Area teachers with a unique opportunity to engage in this racial justice issue that was already top of mind for teachers and their students. This study highlights a teacher learning space that made accessible university-based knowledge of a social/racial justice issue to K-12 teachers in a way that not only enriched teachers' professional, personal, and political lives, but also in a way that respected teachers' expertise and agency within their classrooms. In this study, I seek to understand the significance of OBI's summer institute for teachers and their practice, as well as for the university members involved in the program.

Roadmap of the dissertation

In the next chapter (Chapter 2), I review the literature that is relevant to understanding justice-oriented teachers and their learning, as well as discuss the theories that frame this study. As elaborated upon in Chapter 2 as well as in the methods chapter (Chapter 3), I borrow the term "justice-oriented teachers" from the critical professional development literature to identify teachers who teach through a racial/social justice lens (Kohli, et al., 2015). I expand upon this term in Chapters 2 and 3. In the literature review section of Chapter 2, I first examine *teacher learning & professional development* where I highlight the *critical professional development* (CPD) literature that is most relevant to this study in that it responds to the learning needs of justice-oriented teachers. I review this literature with the umbrella term "professional development" to signify learning for teachers, but I choose to instead use the term "teacher learning" in this study to gesture towards teachers as already whole beings who benefit from *learning* rather than needing to be *developed;* I elaborate upon this point in Chapter 3 as well. In the second section of the literature review, I subsequently delve into the scholarship on *racial literacy & teacher learning*, illuminating the forms, methods, and practices that racial literacy scholars have studied, particularly in the field of education. Finally, the third literature I investigate is what has been written on *university-school & university-teacher partnerships* to understand what is known about the role of universities in teacher learning. I zoom in on

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[6] In March of 2020, schooling nationwide went online. Remote education largely remained in place from March 2020 until the end of the subsequent (2021) school year.

literature most pertinent to this study that focuses on in-service teachers—that of university-teacher partnerships. My theoretical framework then outlines the critical frame that this study takes, and explicates the theories that inform this work. Specifically, I draw upon the frameworks of critical pedagogy (Giroux, 1988; hooks, 1994), critical race theory and racial capitalism (Ladson-Billings, 1998; Robinson, 1983), critical and sociocultural literacy (Bakhtin, 1981; Freire, 1970), theories of social change (brown, 2017), and critical hope (Duncan-Andrade, 2008).

In Chapter 3, I outline the methodology and methods for this study. I explain how a humanizing approach (Paris & Winn, 2014) shaped my study, and I lay out my research questions. I explicate the context for this study, including the setting and participants, how and what kinds of data I collected, as well as how I went about analyzing this data. **I also delve into my positionality in relationship to the study's topic and its participants in this chapter.**

Chapters 4, 5, 6, and 7 constitute the findings chapters where I highlight the key findings of this study. In Chapter 4, I tell the story of how the summer institute engaged teachers in what turned out to be a *generative theme*, housing. Because of the resounding resonance of the topic of race and housing to teacher participants, and the notable impact that this had on their engagement in OBI's teacher program, I argue for teacher learning that engages teachers' personal experiences and that is relevant to teachers' personal lives. In line with *critical professional development* literature that argues for teacher learning to be Freirian in nature (Kohli et al., 2015), I show the significance of teacher learning about *generative themes* (Freire, 1970)—that is, themes or topics that are resonant with participants' "historical-cultural" contexts (p. 99)—and that build on teachers' personal experiences. Similar to culturally relevant pedagogy that insists on teaching content and style that resonates with students' cultures and lived realities (Gay, 2018; Hammond, 2014; Ladson-Billings, 1995), I argue that teacher learning that is related to teachers' personal experiences and lived realities is equally as important for teacher learning, and lends itself to deeply resonant learning that shifts how people move in the spaces in which they inhabit, including the classroom.

In Chapter 5, I explore why the framework of racial capitalism was a particularly powerful one for many teachers in this summer institute. I tell the story of how, as the summer institute progressed, participants gained a deeper understanding of their own experiences as part and parcel of historical processes and, very importantly, as part of a system of *racial capitalism*. I argue here that the institute's framework of racial capitalism "restored power and humanity" (atlas, Bay Area middle & high school Black studies teacher, third year, Black;[7] interview, March 9, 2021) to summer institute teacher participants—particularly for teachers of color who grew up in working class communities—which then rippled out to their families as well as to their students. In this summer teacher institute, racial capitalism was a powerful analytical lens for understanding the racialized tenor and structural nature of housing issues, both in the past and today. This chapter's findings point to the significance of racial capitalism being taught about explicitly in teacher learning spaces and as an important racial literacy for these times.

Chapter 6 pertains to teachers' implementation of their summer learnings, both inside and outside of the classroom. I argue that the Bakhtinian (1981) nature of teachers' implementation demonstrated the dynamism of teachers' creativity on the one hand, and showed justice-oriented teachers in particular as activists in their own right on the other. I examine four different approaches that teachers took in their implementations, including 1) *analytic revoicing* where

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[7] The racial descriptors found throughout this dissertation correspond to how participants identified themselves.

teachers pushed the analysis of OBI's summer institute further, 2) *critical inquiry-based revoicing* where teachers utilized pedagogical questions to engage their audiences' thinking, 3) *creative revoicing* where teachers created new materials based on the summer institute's content, and 4) *activity-based revoicing* where teachers created activities and projects that animated summer institute material. This chapter gives a glimpse into justice-oriented teachers and their work.

In Chapter 7, I hone in on the university-teacher partnership aspect of this program. I demonstrate how a partnership approach values teachers' expertise and creates the conditions for more fruitful teacher learning. I argue for a partnership approach to teacher learning where rigorous content and a "humble stance" (Emiliano, Bay Area middle school ELA teacher, eleventh year, Mexican American; interview, May 7, 2021) are prioritized, and where an awareness of how teachers' work is integrated throughout the learning experience. I highlight the need for such university programs that engage teachers in racial and social justice work being done in higher education, as well as the tensions inherent in university-teacher partnerships. I explicate some components of OBI's program that overcame many of these tensions, including the university taking a "humble" stance and an iterative approach to working with teachers, the importance of maintaining rigor and focusing on the experience of teachers rather than on their curricular outputs, and the role that former teachers can play in such partnerships. Finally, I examine the benefits of such partnerships to university staff members through examining what university partners in this study gained from working with teachers through this program.

Chapter 8 provides a discussion of my main findings, as well as theoretical, practical, and policy implications of this study. I discuss the study's significance as well as its limitations, and I delve into directions for future research.

Through this dissertation that examines a specific university-teacher partnership around the racial justice issue of housing, I attempt to depict justice-oriented teachers in their full humanity. I share their stories, analyses, work, and reflections in order to highlight their critical roles as "transformative intellectuals" (Giroux, 1988) and the important work that they do. In understanding the experiences of university-based staff involved in this teacher partnership, I interrogate the important role that universities—and interdisciplinary institutes of its kind—can play in supporting these teachers' learning. In this era of culture wars, gag orders, and a crisis in teacher retention, it is essential to better understand what constitutes meaningful support for teachers doing the work of teaching for racial and social justice. This study attempts to bring attention to the kinds of support that such teachers need and how various actors in society can collectively contribute in order to pave the way towards a more socially, racially, and economically just future.

Chapter 2: Literature Review & Theoretical Framework

Literature Review

This study draws upon scholarship that is relevant to understanding justice-oriented teachers and their learning. As it becomes increasingly important to support teachers—particularly teachers teaching for racial and social justice—this scholarship provides background on related fields that help inform the direction and perspective of this study. I first review the literature on *teacher learning and professional development*, which includes literature on such learning that centers justice-oriented teachers' needs. I then review the literature on *racial literacy and teacher education* that provides key definitions upon which this study builds. Finally, I examine the literature on *university-school and university-teacher partnerships* to better understand the tensions and opportunities within such partnerships. These three fields inform this study, and this review provides an overview of how this dissertation seeks to contribute to the literature in each field.

Teacher Learning and Professional Development

This section gives an overview of the literature related to teacher learning and professional development. I outline how teacher learning and professional development have been approached and studied, and I capture what is known about this topic. Because this study is most closely aligned with the sub-category of *critical professional development,* I give a more detailed overview of this subsection of the literature. For the purposes of this review, it is important to note and distinguish between teacher education and teacher learning. Teacher education as a term in the education field refers to pre-service teachers and is used to discuss the education of teachers in training—that is, teachers who have not yet fully entered the profession. Teacher learning, on the other hand, is a term used to describe the learning of in-service teachers—that is, teachers who have already entered the profession. Teacher learning and professional development encompasses the learning that concerns in-service teachers. While teacher education primarily takes place in universities (Labaree, 2008), teacher learning and professional development take place in a wider range of spaces, such as schools, districts, sometimes universities, and, as the critical professional development literature demonstrates, in other informal learning spaces created by teachers themselves. In this review, I show how teacher learning is inherently political and, because of this, I call for more support for teachers teaching to advance racial and social justice.

The role of teachers in American society has long been a contentious topic, as experts have argued about what teachers should do, what they should know, and what/how they should be (Darling-Hammond & Bransford, 2007; Dewey, 1938; Giroux, 1988; Hansen, 2008). These debates are related to the purpose of schooling (Labaree, 1997), making teaching and teacher learning inherently political (Apple, 1981; Giroux, 1988; Nieto, 2006). Researchers have approached the study of this field in a variety of ways, and the mainstream socio-political climate at different points in time has impacted these approaches. For instance, in the 1970s, the decade that marked the beginning of critical literacy (Freire, 1970), the approach to teacher learning shifted from transmission to a constructivist approach; in turn, "research on teacher

education shifted from a focus on teacher behavior to a focus on teacher knowledge, learning, thinking, and ideas" (Cochran-Smith & Demers, 2008, p. 1010). In contrast, the late 1990s marked the beginning of an era of accountability[8] (Agarwal, 2011; Willis & Sandholtz, 2009) and, in turn, "teacher education policy and research [saw a shift] from inputs to outcomes" (Cochran-Smith & Demers, 2008, p. 1012).

Teacher learning and professional development research has ranged from this type of "cause and effect" approach (Desimone, 2009; Borko, Whitcomb & Byrnes, 2008) to more qualitative constructivist/teacher agency approaches (Dover, Henning, Agarwal-Rangnath, 2016; Flessner & Payne, 2017; Maclellan, 2017). Scholars have also articulated the features that constitute "effective professional development" (Desimone, 2009; Darling-Hammond, Hyler & Gardner, 2017), including active learning, focused content, collaborative learning, and sustained duration (Darling-Hammond, Hyler & Gardner, 2017). The field consists of "developmental" approaches to understanding teacher learning (Fuller, 1969; Fuller & Bown, 1975), stage-based approaches that categorize teachers on a novice to expert spectrum (Berliner, 1994, 2001; Carter, Sabers, Cushing, Pinnegar, & Berliner, 1987; Sabers, Cushing, & Berliner, 1991), and teacher inquiry that underscores teacher agency and positions teachers as learning about and from their work to change their practice (Cochran-Smith & Lytle, 2009; Nieto, 2008; Picower, 2012; Rogers, 2004). Across these diverse and often contradictory approaches, we see a recurrent theme that links teacher education with educational policy. This view sees what teachers do as educational policy in practice, and sees teacher education as a means to implementing changes in educational policy: shape what teachers know and you'll shape what they do in the classroom.

In turn, as a way to work towards educational and social change, scholars have documented teacher learning spaces that promote critical literacy and critical pedagogy (Freire, 1970; Giroux, 1988) as *critical professional development* (Kohli, Picower, Martinez & Ortiz, 2015)*. Positioning *critical professional development* (CPD) to address the "unmet needs of justice-oriented teachers" (Kohli et. al, 2015, p. 7) within the context of high stakes accountability and neoliberal ideologies, Kohli et. al (2015) describe CPD spaces as liberatory in pedagogy and content, as developing the critical consciousness of teachers, and spaces that see teachers as "experts in their own social justice-oriented professional growth" (p. 9). CPD scholars' methodologies mirror this view, centering teacher expertise through the use of methods such as *testimonio* and narrative inquiry (Navarro, 2018; Pour-Khorshid, 2016).

Kohli et. al (2015) juxtapose *critical professional development* with *antidialogical professional development* (APD); the latter describes traditional school- and district-based professional development as emphasizing "technical skills . . . not offer[ing] teachers agency in their work, and focus[ing] on compliance" (p. 10). CPD is a form of dialogical action and a space of praxis (Freire, 1970; Kohli et. al, 2015) where an analysis of "power, race, and systems of oppression" (Fernandez, 2019, p. 187) are central. In this sense, both critical analysis and teacher agency are key components of CPD. In fact, scholars have written about inquiry-based forms of CPD where teachers with common justice-based ideologies gather together in inquiry groups to further their learning and deepen their critical consciousness (Freire, 1970; Kohli et. al, 2015; Martinez, Valdez & Cariaga, 2016; Navarro, 2018; Picower, 2015). Much of this learning (CPD) is run by teachers and for teachers.[9] Similar to other scholars in the larger field of teacher learning and professional development (Cochran-Smith & Lytle, 2009; Nieto, 2008; Rogers,

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[8] Related to neoliberalism and corporatization of education, an era that still persists today.

[9] Many CPD scholars (including myself) are former teachers who taught from a racial and social justice lens and were involved in teacher organizing networks that facilitated this type of teacher learning.

2004), scholars of CPD have found teacher agency and self-determination to be key aspects of effective teacher learning (Dover, Henning, Agarwal-Rangnath, 2016; Kohli, 2019; Kohli et. al, 2015).

It is important to note that CPD was born in response to the lack of professional development for critically-minded teachers (Kohli et. al, 2015). CPD spaces originated from grassroots teacher education organizing that existed long before the scholarly literature began to document it (see Education for Liberation Network, New York City Coalition of Radical Educators, etc.). As such, many CPD learning spaces remain outside of formal teacher education and school-based professional development, and are often not recognized as formal professional development (Kohli et. al, 2015). Part of the purpose of the CPD literature is to document these teacher learning initiatives and establish their legitimacy as part of the teacher learning and professional development landscape, and as an essential form of professional development for critically-minded teachers. As such, critical professional development has always been a form of resistance to hegemonic practices and ideologies that govern teacher learning, particularly for liberatory ends (Kohli et. al, 2015; Picower, 2012).

In turn, the CPD literature documents the necessity of this type of professional support for justice-oriented teachers by highlighting the isolation and alienation of these teachers in their schools (Lisle-Johnson & Kohli, 2020; Kohli, Lin, Ha, Jose & Shini, 2019; Oyler, 2017); indeed, scholars document that a justice-based orientation to teaching and learning runs contrary to the ideology of most educational institutions (Kohli & Pizarro, 2016), as engaging in conversations that aim to dismantle systems of oppression including the institutions that uphold them runs against the status quo. The CPD literature documents how teachers with a justice orientation— especially teachers of color with this critical consciousness (Kohli, 2019; Mosely, 2018; Pour-Khorshid, 2018)—often experience alienation, are targeted by their administration, and are even pushed out of their schools and of the profession (Fernández, 2019; Martinez, Valdez & Cariaga, 2016). In turn, teachers with such a critical consciousness often feel "demoralized" (Navarro, 2018; Santoro, 2007) because of this isolation, which often causes them to leave the profession.

In response to the demonization and demoralization of teachers who teach for racial and social justice, scholars have shown how essential CPD spaces are for decreasing these teachers' sense of isolation, as being in community with others with this orientation creates support and motivation for teachers to enact their justice-based values, particularly in a continued age of accountability (Dover, Henning, Agarwal-Rangnath, 2016; Kritt, 2018; Tamir, 2021). Scholars have documented how important it is for justice-oriented teachers to be in learning communities with others who have similar ideologies (Martinez, Valdez & Cariaga, 2016; Navarro, 2018; Picower, 2015; Riley, 2021) and also who share a racial identity (Bristol, Wallace, Manchanda & Rodriguez, 2020; Kohli, 2019; Morales, 2018; Mosely, 2018; Pour-Khorshid, 2018). In this sense, CPD is known to be an essential tool for the sustainability of justice-minded teachers and particularly critically-minded teachers of color (Kohli, 2019; Mosely, 2018; Pour-Khorshid, 2018; Walls, 2022; White, Bristol & Britton, 2022). Because of CPD spaces, teachers are able to persevere in their important work as transformative intellectuals (Buendía & Macías, 2019; Giroux, 1988; Kohli et al., 2015; Sacramento, 2019).

Though CPD is a practice that has been, for the most part, responsive to teachers with an already existing critical consciousness (Kohli, Lin, Ha, Jose & Shini, 2019; Kohli et al.; 2015; Picower, 2015; Pour-Khorshid, 2018), scholars Lucero & Avalar (2022) discussed the use of CPD for teachers who were not well versed in social justice. In this case, CPD was used to awaken and develop a more beginner's mindset of justice-based issues. Lucero & Avalar's (2022)

study was done in the context of mostly white teachers in a rural setting and fell into the usual pitfalls of discussing racism in predominantly white settings, such as teachers expressing the challenge of enacting anti-racist pedagogy and an over-focus on individual racism rather than structural racism. This study leaves open the question of how to most effectively develop a critical consciousness for teachers who are not predisposed to such a mindset, a point that I discuss further in the Conclusion chapter of this dissertation. As discussed below, the field of racial literacy gives insight into this topic as well.

Most CPD spaces have been created and designed by and for teachers who already have a critical consciousness, and CPD scholars have demonstrated that this type of professional learning is indeed crucial for deepening teachers' critical consciousness (Kohli, Lin, Ha, Jose & Shini, 2019; Navarro, 2018; Sacramento, 2019). Scholars have demonstrated that such spaces have proven to be instrumental in deepening teachers' critical consciousness in ways that support them in enacting change along the lines of racial and social justice, both in the classroom and outside of it (Mayorga & Picower, 2018; Picower, 2015). In deepening such consciousness, CPD scholars have noted the importance of CPD for justice-oriented teachers' growth. In line with this finding in the literature, this dissertation study also examines how a CPD space served to deepen teachers' pre-existing critical consciousness, particularly in Chapter 5.

In this vein, many of the teachers in studies about CPD are teachers of color who come to the teaching profession with an already existing critical understanding of societal issues (Kohli, Lin, Ha, Jose & Shini, 2019; Navarro, 2018; Pour-Khorshid, 2018; White, Bristol & Britton, 2022). In fact, CPD as affinity spaces for teachers of color makes up a large part of the CPD literature (Bristol, Wallace, Manchanda & Rodriguez, 2020; Lisle-Johnson & Kohli, 2020; Mosely, 2018; Pour-Khorshid, 2018 & 2016). The literature demonstrates that CPD spaces consist of majority teachers of color with a critical consciousness—a subgroup that Pour-Khorshid (2018) terms *critical educators of color* (CEoC). Scholars have found that CPD in the form of affinity spaces for CEoC are crucial to the retention of these teachers (Kohli, 2019; Pour-Khorshid, 2018), as these spaces provide much needed support for CEoC as they "navigat[e] the toxicity of white supremacy" in and outside of their school settings (Pour-Khorshid, 2018; p. 204).

Additionally, scholars have documented CPD affinity spaces for CEoC—including critical Black teachers (Bellinger & Mosely, 2022; Mosely, 2018)—as giving these teachers more access to readings written by theorists of color (Kohli, 2019) and a place for much needed healing from the toxicity of white supremacist culture that permeates American life and institutions (Fernández, 2019; Kohli, Burciaga & Pizarro, 2022; Pour-Khorshid, 2018). It is well documented that CPD contributes to the retention of teachers of color, and is key to their continued development and presence in the field (Kohli, Burciaga & Pizarro, 2022; Pour-Khorshid, 2018). Though there is literature about CPD in pre-service contexts (Bristol, Wallace, Manchanda & Rodriguez, 2020; Morales, 2018), most of the CPD literature focuses on in-service teachers as a response to the need of in-service teachers to continue their learning and exploration of what it means to teach for racial and social justice.

Scholars have noted that a critical race lens is central to CPD (Kohli, 2019; Navarro, 2018; Pour-Khorshid, 2018; Sacramento, 2019). CPD spans a range of topics relevant to teachers' professional lives and sociopolitical contexts, and a critical analysis of race remains central. In this sense, scholars have established that CPD contributes to the racial literacy of teachers with such a consciousness, including teachers of color with this consciousness (Kohli, 2019; Pour-Khorshid, Navarro, Nyachae & Pham, 2022); I explore this facet in the subsequent

section on racial literacy and teacher learning. With a focus on critical race theory, scholars have documented the usefulness of CPD for Ethnic Studies teachers (Fernández, 2019; Green, Nygreen, Valdiviezo & Arce, 2020; Sacramento, 2019), with one case in particular studying CPD for Ethnic Studies teachers where students were facilitators of this teacher learning (Green, Nygreen, Valdiviezo & Arce, 2020). In this sense, CPD inspires a critique of hierarchies and traditional power structures both in the theory/content that the CPD consists of, as well as in its practice.

Though CPD examines both power and race, the topic of capitalism remains underexplored in the literature. In practice, many CPD spaces maintain a critique of capitalism, but CPD scholars have not written extensively about it. In the case study explored in this dissertation, the Othering and Belonging Institute (OBI) effectuated a CPD space taught through the lens of racial capitalism, which proved significant to participating teachers (see chapter 5 of this dissertation). This study aims to contribute to the CPD literature in showing the importance of maintaining an explicitly critical lens of both capitalism and racism as a core part of CPD.

Additionally, CPD scholars have documented the relevance of the topics examined in these spaces to teachers' professional and sociopolitical contexts (Kohli et al., 2015; Picower, 2015; Navarro, 2018; Pour-Khorshid, 2018). Because many of these spaces are created by critically-oriented teachers themselves, the topics examined in CPD are ones that justice-oriented teachers care a great deal about, which contributes to teachers' engagement in this type of learning. Additionally, because of the relevance of CPD to their immediate contexts and concerns, CPD are spaces where teachers typically learn a great deal (Kohli et al., 2015; Picower, 2012). This study builds on this literature and calls explicitly for professional learning that implicates teachers' personal experiences. This study also names these topics as what Freire calls "generative themes" (1970)—issues relevant to teachers' and students' sociopolitical contexts (see Chapter 4 of this dissertation). In this sense, my study furthers the field's understanding of CPD as PD that addresses "generative themes," or topics most relevant to the sociopolitical moment, and brings forth the importance of engaging teachers in themes relevant to their personal lives and experiences.

As spaces that address *generative themes*, CPD is known to support teachers in developing a stance of activism (Picower, 2015; Oyler, 2017). For instance, CPD inquiry group topics have included "Teachers as Organizers" and "Making Schools Responsive to Immigrant Youth" (Picower, 2015). CPD scholars also called for teachers to be involved in anti-Black racism, particularly in the age of the Black Lives Matter Movement (Mayorga & Picower, 2018). In this sense, CPD scholars have pointed to the political nature of such spaces, as well as their importance in providing justice-oriented teachers with the opportunity to organize in solidarity with each other and be active in racial and social justice issues of the moment, developing their identities as activists (Martinez, Valdez & Cariaga, 2016; Navarro, 2018; Picower, 2015; Oyler, 2017).

Furthermore, the CPD literature shows how teachers have been and currently are navigating neoliberal reforms in education, revealing how teachers have resisted oppressive systems rather than waiting for them to change (Martinez, Valdez & Cariaga, 2016). Additionally, scholars have documented how justice-oriented teachers often achieve student outcomes that surpass the standard expectations, making a case for supporting justice-oriented teachers because of the "relevance and validity of teaching for social justice" (Dover, Henning, Agarwal-Rangnath, 2016). In fact, scholars in this field have called for schools of education to learn from CPD as a way to respond to the needs of justice-oriented teacher candidates (Kohli,

Burciaga & Pizarro, 2022; Kohli, 2019), and some scholars have begun to document this type of learning in the pre-service context (Bristol, Wallace, Manchanda & Rodriguez, 2020).

Overall, CPD scholars have illustrated the emotional, intellectual, and professional benefits of such spaces for justice-oriented teachers, and scholars have shown how CPD is crucial to teachers with a critical consciousness, including and especially CEoC (Kohli, Burciaga & Pizarro, 2022; Picower, 2015; Pour-Khorshid et al., 2022; Pour-Khorshid, 2018). The literature is unanimous in showing its necessity and effectiveness as a place for teachers to collaboratively learn and deepen their praxis for a liberatory cause. Scholars have demonstrated the validity of such an approach to teacher learning, and there is a call for CPD to be implemented in a variety of contexts—even internationally for the professional development of English language teachers in Colombia (Buendía & Macías, 2019).

Though some studies are about CPD that take place within the university setting (Dover, Kressler & Lozano, 2020; Dover, Henning, Agarwal-Rangnath, 2016; Kohli, 2019; Morales, 2018), the majority of the literature remains about grassroots teacher-created spaces. Little exploration has been done about how social and racial justice-based university knowledge can be leveraged to support and sustain justice-oriented teachers and enrich their learning, and this study seeks to fill this gap. As a university-based form of CPD, this study examines more closely the role that universities can play in curating CPD spaces for justice-oriented teachers, and, in this way, this study adds to the literature by giving such an example of university-based CPD.

Finally, though CPD spaces often address content knowledge that is relevant to teachers' immediate settings, there are no studies that feature housing as the CPD's topic of focus. Housing and education scholars have long pointed to the link between housing and schools and the intertwined nature of these two entities as the cause and perpetuation of social and racial inequities (Kozol, 1991; Massey & Denton, 1993; Mawene & Bal, 2020; McKoy & Vincent, 2008; Velazquez, 2022). However, literature on housing as a topic of exploration within a teacher learning space remains underexplored. This study seeks to fill this gap and suggests the need for more to be learned about the importance of addressing *generative themes* such as housing with justice-oriented teachers, as well as its significance for teachers' students.

Racial literacy and teacher learning

The call for racial literacy in the field of education focuses on understanding racism as endemic to US society and as embedded within our institutions (structural racism), as well as developing an ability to act to interrupt various forms of racism and white supremacy (Blaisdell, 2018; Oto, Rombalski & Grinage, 2023; Sealey-Ruiz, 2021). Because this dissertation examines a teacher learning program that deepened teachers' understanding of race and housing, the literature on racial literacy and teacher learning is relevant here. In this section, I first present a genealogy of the term *racial literacy* and its nascence in the field of education. I then delve into the literature specific to racial literacy and teacher learning. Because racial literacy has been written about similarly in the contexts of teacher education on the one hand (pre-service teachers), and teacher learning and professional development on the other (in-service teachers), I examine literature written about both.

The term racial literacy came to salience with Twine's (2004) study in the context of transracial parenting in the UK. In this study, Twine examined the ways in which white mothers of biracial children taught their children to stand up against anti-Black racism. Twine drew upon

Frankenberg's[10] (1993) framework of *race cognizance,* which identified ways in which white parents taught their white children to recognize and stand up against racism. The white mothers of biracial children in Twine's study identified as antiracist and, according to Twine, demonstrated their racial literacy through the ways in which they supported their biracial children in identifying with the struggles of Black people and helping their kids navigate their multiracial identities.

      American legal scholar Guinier (2004) brought the term *racial literacy* to the US-based academic literature as she reflected 50 years later on the court ruling that dejure desegregated US schools, *Brown vs. Board of education*. In her essay entitled "From racial liberalism to racial literacy: Brown v. Board of Education and the interest divergence dilemma," Guinier critiques the racial liberalism of the court case, stating that it had done little to improve the educational and social outcomes for Black people and Black communities. Guinier argues for a paradigm shift in American policy and American education that veers away from race liberalism (which *Brown v. Board* was an example of), and towards racial literacy that would help address the racial inequities in the US and its education system. Guinier's call implicated education and schools, as she named the fact that the courts alone would not solve the issue of racial disparity in the US. In her concluding paragraph she wrote, "all Americans need to go back to school" (p. 118), a position that sees school and racial literacy taught in school as paramount to the paradigm shift she argues for. Indeed, the concept of racial literacy was subsequently taken up by many education scholars who echoed and amplified Guinier's call for the urgent need for racial literacy development for both students and teachers.

      Educational scholars took up racial literacy in light of diversity education, multicultural education, and other adjacent fields that had themselves done little to truly examine racism and particularly its existence on an institutional level (Greene & Abt Perkins, 2003; Rogers & Mosley, 2006; Sealey-Ruiz & Greene, 2015). Racial literacy, for education scholars, became a path away from the often race-blind or race-skirting liberalism found in diversity and multicultural education and toward a framework that focused on learning that explicitly centered understanding the harms of racism at both interpersonal and structural levels, as well as how to disrupt it (Sealey-Ruiz, 2013; Skerrett, 2011; Stevenson, 2014). In their study on racial literacy in a second grade classroom, Rogers & Mosley (2006) established racial literacy as a necessity to "prepare children to participate in US democracy" (p. 465). Indeed, scholars have argued and demonstrated the need for racial literacy in US classrooms to lay bare structural racism and equip people to act in a way that counters it (Gardner, 2017; Epstein & Gist, 2015; Sealey-Ruiz, 2013; Vetter & Hungerford-Kressor, 2014).

      Scholars have widely demonstrated the need for racial literacy and the harmful effects on people of color when it is absent (Epstein & Gist, 2015; Guinier, 2004; Sealey-Ruiz & Greene, 2015; Stevenson, 2014). Education scholars have also thoroughly demonstrated that racial literacy can be taught and developed, showing much of this in ELA/History classroom contexts through the study of texts, writing, and multimodal assignments (Brooks, Browne & Hampton, 2008; Epstein & Gist, 2015; Grayson, 2018; Howell & Dyches, 2022; Rogers & Mosley, 2008; Vetter & Hungerford-Kressor, 2014; Sealey-Ruiz, 2013). Overall, scholars have established that racial literacy is an essential form of literacy needed to disrupt the various forms of racism that persist in US society (Kohli, Nevárez, & Arteaga, 2018; Mosley, 2010; Rogers & Mosley, 2006; Sealey-Ruiz, 2013). To this effect, the field has implicated teachers in this discussion,

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[10] Frankenberg is a whiteness scholar.

emphasizing that, in order for teachers to engage their students in racial literacy, teachers must first become literate in this discourse themselves. Various scholars have documented effective methods for developing racial literacy for different groups of teachers, explored further below.

Scholars have demonstrated the importance of racial literacy for pre-service teachers (Price-Dennis & Sealey-Ruiz, 2021; Rogers & Mosley, 2008; Sealey-Ruiz & Greene, 2011) as well as in-service teachers (Blaisdell, 2018; Kohli, Nevárez, & Arteaga, 2018; Mosley, 2010; Schniedewind, 2005; Seltzer & O'Brian, 2022; Smith & Lander, 2023; Vetter & Hungerford-Kressor, 2014), for white teachers as well as for teachers of color, for teachers of color teaching predominantly students of color (Allen, 2019; Epstein & Gist, 2015), for white teachers teaching predominantly students of color (Mosley, 2010; Sealey-Ruiz & Greene, 2015), and for white teachers teaching predominantly white students (Howell, & Dyches, 2022; Rogers & Mosley, 2006; Skerrett, 2011). Though scholars have documented effective forms and processes in racial literacy development for different groups of teachers, the purpose of racial literacy remains the same: to better identify and understand various forms of racism (with an emphasis on structural racism) as well as being better equipped to act in the face of it. Additionally, one element remains clear across various studies: that racial literacy is indeed an essential skill for teachers to have (Kohli, Nevárez, & Arteaga, 2018; Price-Dennis & Sealey-Ruiz, 2021; Sealey-Ruiz, 2013). In this sense, scholars widely demonstrate the necessity to dedicate space and time for the intentional development of racial literacy, and it is these intentional spaces that most facilitate the development of this type of literacy in teachers (Allen, 2019; Sealey-Ruiz & Greene, 2015; Sealey-Ruiz, 2013; Vetter & Hungerford-Kressor, 2014).

Scholars have made the case for racial literacy for pre-service teachers preparing to teach in urban schools by documenting predominantly white pre-service teachers' misinterpretations of Black males in society (Sealey-Ruiz & Greene, 2015). These scholars not only demonstrate the urgent need for racial literacy for teacher education candidates with this profile, but also the effectiveness of such literacy instruction; studies found that racial literacy has enabled pre-service teachers to question their unconscious biases around race, recognize structural racism and how it plays out in schools, resist school-to-prison practices found in many urban schools, take an anti-racist stance in the face of racism for those from the dominant racial group, and resist victim stances for those from marginalized racial groups (Mosley, 2010; Rogers & Mosley, 2008; Sealey-Ruiz, 2021 & 2013; Sealey-Ruiz & Greene, 2015 & 2011; Smith & Lander, 2023). Scholars have argued that racial literacy at its core implicates self-reflexivity around race and racism, where people preparing to enter the teaching profession need to engage in investigating their life experiences so as to become aware of racist conditioning (for white pre-service teachers) and internalized racism (for pre-service teachers of color) in order to minimize harm that could be enacted on students (see "the Archeology of the Self," Sealey-Ruiz, 2021). Additionally, as a field that has documented the possibility of developing a new way of seeing and reading the world, this literature holds implications for a question that the critical professional development literature leaves open: how to develop new consciousness within teachers who come with a more beginner's mindset in regards to a critical understanding of race and racism, as well as oppressive societal structures.

The literature on racial literacy also highlights the necessity and effectiveness of developing racial literacy in predominantly white students, again underscoring the need for teachers to be literate themselves in this area. Rogers and Mosley (2006), who brought the term racial literacy to education, found that, through the explicit teaching of critical race theory and whiteness studies in a second grade classroom, white teachers were able to develop racial

literacy in their predominantly white working class students, which in this case took the form of 1) a recognition of whiteness, 2) enacting white privilege, and 3) "transforming whiteness into liberatory alliances" (p. 483). Rogers and Mosley (2006) found that teachers were able to simultaneously develop academic literacy and racial literacy through an intentional curriculum that centered race and racism, a phenomenon that other scholars have demonstrated as well (Howell & Dyches, 2022; Sealey-Ruiz, 2013). Racial literacy in Rogers and Mosley's study (2006) found that racial literacy enabled white students to take an active anti-racist stance (as has been the case for white teachers), something that other scholars in the field have since corroborated (Howell, & Dyches, 2022; Mosley, 2010; Skerrett, 2011).

In this vein, the racial literacy field counters the view that young people are not ready to talk about race, as this literature very much shows how students are ready, willing, and able to engage in such conversations (Allen, 2019; Epstein & Gist, 2015; Rogers & Mosley, 2006; Seltzer & O'Brian, 2022; Skerrett, 2011). This point becomes important particularly in today's political and educational climate of claims around the danger and potential psychological damage of teaching (mainly white) children "critical race theory"[11] (Stevenson, Kaler-Jones & Hagopian, 2022). Scholars have shown that racial literacy development is needed and possible, even with students as young as second grade in the case of Roger & Mosley's study (2006) and in early childhood contexts in a study by Seltzer & O'Brian (2022). Indeed, scholars in the field argue for the importance of developing racial literacy in young children in light of the research on how early racial preference forms and how such views negatively impact BIPOC children (Bar-Haim et al., 2006; Waxman, 2021; Dunham et al., 2013; Olson et al., 2012; Marcelo & Yates, 2019).

Additionally, scholars have critiqued the field and pushed for extensions of the term, arguing for the need to distinguish between "hegemonic racial literacy" and "counter-hegemonic racial literacy" (Chávez-Moreno, 2022). These critiques highlight the "hegemonic logics of power, language, race, imperialism, and/or colonialisms" (Chávez-Moreno, 2022, p. 485) that can still be present in what is understood as racially literate literacy practices. Chávez-Moreno's (2022) critique in particular calls for the field of racial literacy to expand its somewhat binary understanding of "racial literacy" versus "racial illiteracy" to a continuum of racial literacy instead that brings forth hegemonic and counter-hegemonic ideologies in its understanding. These critiques have been more recent, pointing to a new extension of the field that includes a more thorough discussion of hegemony and its ideologies, particularly as it pertains to race and racism.

Specifically in the context of predominantly white teachers and white students (inspired by Frankenberg's use of it in whiteness studies; 1993), racial literacy scholars have brought some attention to language by exploring the role that discourse analysis can play as a tool in 1) identifying the need for racial literacy and 2) teaching this literacy. Indeed, racial literacy scholars have used discourse analysis both as a tool to understand teachers and students' racial literacy (methods) and as a mechanism for teaching this skill (Mosley, 2010; Rogers & Mosley, 2008; Rogers & Mosley, 2006; Skerrett, 2011; Vetter & Hungerford-Kressor, 2014). For instance, in her comparative study of white teachers at diverse secondary schools in the US and Canada, Skerrett (2011) identified three categories that she found in teachers' racial literacy

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[11] I put this term here in quotes to signal that the attacks on teachers teaching so-called critical race theory is not critical race theory at all, as explained in the Introduction chapter of this dissertation. Instead, this term has been used as a way to attack and silence teachers when they teach about anything related to race or the racialized history of the United States.

instruction through using discourse analysis as an analytical tool for her data: 1) apprehensive and authorized, 2) incidental and ill-informed, and 3) sustained and strategic. By doing this analysis, Skerrett was also able to help teachers understand and deepen their racial literacy, which enabled them to gain more awareness and insight on their literacy in this area. Through the use of discourse analysis, scholars in the field of racial literacy have been able to demonstrate both the need for racial literacy for teachers, as well as the need for spaces where teachers can develop such a skillset.

Despite some attention to discourse within the racial literacy literature, language scholars have argued that the racial literacy field does not pay enough attention to language and the raciolinguistic ideologies (Alim, Rickford & Ball, 2016; Flores & Rosa, 2015) that permeate it. These scholars call for understanding the power and hierarchies of language—raciolinguistic ideologies—to be part and parcel of what racial literacy entails. Most notably, Seltzer & de los Ríos (2018) argue for "extended notions of racial literacy in English classrooms to [account for] the unique racialization of language minoritized youth" (p. 53). Their study examined how teachers upheld traditional language ideologies in the classroom, indicating the need for teachers to develop raciolinguistic literacies to adequately challenge the "colonial histories, ideals, and powers" inherent within English language teaching (p. 72). Seltzer & de los Rios (2018) make an important call for raciolinguistic literacies to enter into the racial literacy conversation, particularly at the pre-service teacher level.

Another notable strand of the racial literacy literature has been on in-service teachers (Allen, 2019; Kohli, Nevárez, & Arteaga, 2018; Mosely, 2018; Skerrett, 2011), examining how *critical professional development* (CPD) in the form of affinity spaces for teachers of color deepens racial literacy for these teachers in important ways (Kohli, Nevárez, & Arteaga, 2018; Mosely, 2018). For instance, scholars have documented such affinity spaces as enabling teachers of color (ToC) to better understand manifestations of racism by reading literature and learning theories by people of color that help these teachers better contextualize their experiences, as well as be more prepared in confronting racism in their schools (Kohli, Nevárez, & Arteaga, 2018; Mosely, 2018). Though this dissertation does not examine an affinity space for teachers of color, it does investigate a space in which ToC learned about theories by people of color that centered their lived experiences (Robinson, 1983). As a study that looks at the significance of ToC learning about theories authored by people of color (see Chapter 5), my dissertation adds to the literature in this way.

More specifically, scholars have found that the racial literacy that occurs in affinity spaces for ToC contributes to these teachers' retention in the teaching profession. In their study about an Institute for Teachers of Color (ITOC) where racial literacy development is a component of the institute, Kohli, et al. (2018) demonstrate how teaching academic concepts such as "racial battle fatigue" helped teachers make sense of what they were feeling in their schools, validating their experiences and thus better "equip[ping] teachers of color with the tools to confront and transform racial inequity in their schools and communities" (p. 23). Scholars have argued for these affinity spaces as healing (Pour-Khorshid, 2018; Stevenson, 2014) and essential for sustaining teachers of color in the teaching profession; the racial literacy development that occurs in these affinity spaces contributes to this retention.

Through this literature, scholars have made the case for the necessity of centering professional development around the needs of ToC (Kohli, Nevárez, & Arteaga, 2018; Blaisdell, 2018). Blaisdell (2018) exemplifies this phenomenon by studying a school staff that shifted their racial literacy-based discussions from being centered around white teachers and whiteness at

first, to a focus on the needs of teachers of color in the school and "let[ting] their racial knowledge guide the work" (p. 340). Blaisdell found that this shift a) enabled the staff to better meet the needs of teachers of color in the school, as well as b) benefited the staff as a whole in their racial literacy development.

The literature has also documented ways in which racial literacy is important for students of color, and how ToC play a key role in facilitating this learning. For instance, Allen (2019) studied how a Black male teacher developed his Black male students' racial literacy by helping his students understand ways in which they are racialized in society; this racial literacy, in turn, better helped students understand and navigate racism and white supremacy in their own lives, as well as understand how these function in schools and the teaching profession. This dissertation adds to this literature in that it shows how a Black male teacher developed his Black male students' racial literacy using newfound critical theories learned in the summer teacher institute (see Chapter 5), pointing to the important role that Black male teachers play in supporting their students' critical racial literacies that, in turn, supports them socially and emotionally as well (Bristol & Martin-Fernandez, 2019; Stovall & Mosely, 2022).

Indeed, racial literacy scholars have demonstrated the key role that ToC play in facilitating students of color's racial literacy development, in that ToC are able to use examples from their personal lives and lived experiences to deepen students' racial literacy. Epstein & Gist's (2015) study for instance, which took place in the context of a humanities course, highlighted the instrumental role that ToC played in helping students develop "strategies to challenge the misconceptions about race that students of color have constructed, misconceptions that have held students back academically and/or harmed students of color culturally and/or psychically" (Epstein & Gist, 2015, p. 57). Like literature in other fields of education (Bristol & Martin-Fernandez, 2019; Gist & Bristol, 2022; Gist & Bristol, 2021), the racial literacy literature demonstrates the key role that teachers of color play in the teaching field at large (Allen, 2019; Brooks et al., 2008; Epstein & Gist, 2015; Ruiz & Sealey-Ruiz, 2022). By highlighting the role of ToC, this dissertation also adds to the racial literacy literature—and the larger education literature that makes this argument (Bristol & Martin-Fernandez, 2019; Gist & Bristol, 2022; Gist & Bristol, 2021)—about the many assets and strengths that teachers of color bring to the teaching field and to the field of education more broadly.

Another one of these assets as relevant to the racial literacy scholarship speaks to ToC as "culturally relevant/sustaining teachers" who enact culturally sustaining teaching (Paris & Alim, 2014) as they engage in racial literacy with their students of color. Indeed, scholars of racial literacy show how racial literacy—particularly in the context of ToC doing this work—is a form of culturally sustaining teaching, as such curriculum builds on what students already know and experience, and extends their thinking on these topics (Allen, 2019; Epstein & Gist, 2015; Price-Dennis & Sealey-Ruiz, 2021). Culturally sustaining teaching has been documented as essential for the academic success of students of color (Gay, 2002; Hammond, 2014; Ladson-Billings, 1994), something that the racial literacy literature underscores through this finding.

In the last few years, scholars have written about racial literacy as resistance and as a key part of racial justice (Croom, 2020; Oto, Rombalski & Grinage, 2023; Price-Dennis & Sealey-Ruiz, 2021), particularly resonant with this dissertation. Within the context of the Black Lives Matter movement, scholars have argued for and cast racial literacy as an essential literacy of this time—overlapping with digital literacies to account for the hashtag activism embedded within this social movement. Racial literacy as resistance is aligned with scholars' previous emphasis on the action piece of racial literacy—that one of the main goals of racial literacy is that it should

engender people to take action against various forms of racism and white supremacy. In positioning racial literacy as resistance, scholars have argued for its role in activist movements, as well as racial literacy being seen as a form of activism itself, particularly in this era's movement towards racial justice. Price-Dennis & Sealey-Ruiz (2021), for instance, write about racial literacy's role in advancing equity and activism. This study aligns itself with this literature in that it examines the summer teacher institute as a form of racial literacy for the purposes of advancing racial justice. It also extends this literature in that it puts the activism of racial literacy teaching in conversation with literature on justice-oriented teachers more specifically.

As such, scholars have insisted on the urgency of racial literacy for teacher candidates, in-service teachers, and in schools for students as part of the movement towards racial justice. In this sense, we see recent calls for racial literacy to "upend racial liberalism to cultivate anti-racist pedagogies, educators, curriculum, and schools" (Oto et al., 2023, p. 95), echoing Guinier's (2004) original claim. Some scholars go as far to say that racial literacy can "transform our relationships to systems of oppression widespread in K-12 schools" (p. 95). Here, and in the context of racial literacy instruction as a possible site of transformation, resistance, and move towards racial justice, scholars once again ground racial literacy in its theoretical home of critical race theory (CRT) (Howell & Dyches, 2022; Kohli, Nevárez, & Arteaga, 2018; Price-Dennis & Sealey-Ruiz, 2022; Rogers & Mosley, 2006; Sealey-Ruiz, 2021).

Indeed, the racial literacy literature draws on critical race theory (Bell, 1992; Delgado, 1989; Ladson-Billings & Tate, 1995) as its theoretical foundation. Some scholars have used the tenets of this theory[12] to teach racial literacy (Howell & Dyches, 2022; Kohli, Nevárez, & Arteaga, 2018; Sealey-Ruiz, 2021), while others use it as the guiding framework for understanding and defining racial literacy (Oto et al., 2023; Rogers & Mosley, 2006; Sealey-Ruiz, 2021). In both cases, CRT's five tenets constitute the foundation for defining racial literacy and in guiding the development of people's literacy in this way.

As a powerful frame that implicates capitalism and therefore explains structural racism more deeply, holistically, and globally than CRT, this dissertation seeks to address the gap between racial literacy and racial capitalism and gestures towards racial capitalism as an important frame for racial literacy development. Relatedly, some of the education literature acknowledges the intersections between education and racial capitalism, and argues for education and schools (K-12 schools and teacher training schools) to be understood as part of the structures that uphold racial capitalism (Anderson, 2019; Gerrard, Sriprakash, & Rudolph, 2022; Morales-Doyle & Gutstein, 2019). However, there is no mention of engaging teachers and students in the study of racial capitalism itself. Similarly, the racial literacy literature does not engage with racial capitalism as a form of racial literacy. This gap in the literature is one that I seek to fill through an analysis of engaging teachers in racial capitalism—both explicitly through the teaching of the theory, as well as using it as a theoretical frame that deepens teachers' racial literacy (see Chapter 5).

University-School & University-Teacher Partnerships

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[12] The five tenets of critical race theory in education include: "(a) the centrality of race and racism and their intersectionality with other forms of subordination, (b) the challenge to dominant ideology, (c) the commitment to social justice, (d) the centrality of experiential knowledge, and (e) a transdisciplinary perspective" (Smith-Maddox & Solórzano, 2022).

Universities have long been involved in schools as a way to shape K-12 education. Indeed, since the 1950s, universities have been the main institutional body that trains and prepares teacher candidates to become full time teachers (Labaree, 2008). As such, much of the university-school literature revolves around universities partnering with schools and teachers for the purpose of training teacher candidates. This discussion about how to best support and train pre-service teachers makes up the bulk of the university-school literature, with a small subset of studies on university-school collaborations that focus on in-service teachers. This section first reviews the literature on university-school partnerships whose focus is on teacher candidates, elucidating the main arguments, tensions/conflicts, and models from this field. I then delve into a subset of the literature that is most relevant to this study—that of university-teacher partnerships—the majority of which focuses on partnerships between university science faculty and K-12 science teachers with one exception of a humanities partnership. Through reviewing this literature, I argue for more attention to be brought to partnerships between universities and in-service teachers, and for more institutionalized funding structures that support university-teacher partnerships for the humanities and the social sciences, particularly as related to advancing racial and social justice teaching.

As aforementioned, much of the university-school partnerships literature focuses on partnerships between university-based schools of education and the K-12 schools with which they partner, most often for the purposes of training and preparing teacher candidates (Kruger, Davies, Eckersley, Newell & Cherednichenko, 2009; Jones, Hobbs, Kenny & Campbell, 2016; McLaughlin & Black-Hawkins, 2004; Richmond, 1996). These partnerships generally take the form of universities building relationships with local schools and teachers in order for teacher education students to gain hands-on experience in a classroom, learn from mentor teachers in the field, and complete their student teaching requirements. These partnerships have been written about as a way to bridge theory-practice gaps in schools of education (Smedley, 2001; Cress, Desmet & Younker, 2020; Catelli, 1995), as a way to link K-12 and university classrooms to marry service, teaching, and research (Cole, 1996; Gleason, 2011; UC Links), as sites for transformative learning for pre-service teachers (Martin, Snow, & Franklin, 2011), and as a way to bring about educational improvements that would not be possible otherwise (Cress, Desmet & Younker, 2020; Ndlovu, 2011).

There has been a long history of scholars demonstrating the asymmetrical power dynamics embedded in relationships between universities and schools (Hawkey, 1997; Koop, 1995; Grenfell, 1992; Welton, Howson, Bines, 1995). In the 1990s, scholars argued that K-12 schools were being exploited by universities "for the purposes of research and teacher education" (Zeichner, 1992, p. 296). Because of this issue, the field called for a partnership approach that would foster more trust and collaboration (Cochran-Smith, 1992; McIntyre & Hagger, 1992; Smedley, 2001). Despite such calls, as well as a redistribution of roles wherein the teacher educator role became more robust from the university side (Rudduck, 1992; Smedley, 2001; Zeichner, 1992), these hierarchies and these power dynamics remained intact (Powell & McGowan, 1996; Teitel, 1998). Indeed, scholars have documented that many of these partnerships face issues of trust (Bullough, Birrell, Young, Clark, Erickson, Earle, Campbell, Hansen & Egan, 1999; Fisher & Firestone, 2006) and communication (Robinson, 2016; Steele, 2017; Cress, Desmet & Younker, 2020), where schools have little trust in universities and the two entities are not communicating in a way that fosters mutual understanding. Tellingly, it has been well documented that trust and communication are essential for effective partnerships of

this nature (Desimone, Wolford, & Hill, 2016; Fisher & Firestone, 2006; Luter, Lester & Kronick, 2013; Smedley, 2001).

This literature has also documented the cultural differences between schools and universities, which hinder authentic partnerships from flourishing (Grundy, Robison & Tomazos, 2001; Luter, Lester & Kronick, 2013). To address this issue, some scholars have suggested establishing a "partnership infrastructure" (Luter, Lester & Kronick, 2013), while others provide a conceptual framework wherein elements to consider include authority, power, roles, aligning goals and benefits (Desimone, Wolford, & Hill, 2016). Scholars have demonstrated that the most productive partnerships are ones that interrupt the status quo of this hierarchical relationship and focus instead on building relationships between all stakeholders involved (Cochran-Smith, 1992; Grundy, Robison & Tomazos, 2001; Smedley, 2001).

Scholars have also addressed the existing power dynamics by bringing attention to in-service teachers' needs as part of partnership projects (Desimone, Garet, Birman, Porter, Yoon, 2003; Ndlovu, 2011) and by emphasizing the mutual benefit that such collaborations offer (Morrell, Sorensen & Howarth, 2015; Rahill, Norman, Tomaschek, 2017; Sargent & Water, 2004). Such studies argue that school-university partnerships should result in transformative change for universities too (explored further below; Boyle-Baise & McIntyre, 2008; Martin, Snow & Franklin Torrez, 2011; Teitel, 2003). To ensure the mutual benefit to both schools and universities, scholars have demonstrated that collaborative inquiry and action projects wherein teachers, researchers, and teacher educators develop collective outcomes and inquiry to action projects[13] (Arhar, Niesz, Brossman, Koebley & O'Brian, 2013; Catelli, 1995; Nonis, 2008; Oja, 2003). These are not unlike teacher inquiry projects—well documented in the teacher learning and professional development field as promoting teacher agency and resulting in professional growth and educational change (Nieto, 2008; Sugarman, Wilson, Tayabas-Kim & Levine, 2020). Indeed, the cases that have been written about as successfully addressing this power dynamic—thus leading to more productive and effective teacher preparation—are the ones that take a collaborative approach to teacher education wherein cooperating teachers, university faculty, and student teachers work and learn together in a "co-constructive," mutualistic, and "humanistic" manner (Bernay, Stringer, Milne & Jhagroo, 2020, p. 146; Cochran-Smith, 1992).

The research on university-teacher partnerships where the focus is on in-service teachers (rather than pre-service teachers) also uncovers issues of power dynamics between the university and teachers. Centered around enriching existing K-12 teaching and learning, this literature speaks to how expertise is typically attributed only to universities and not to participating K-12 teachers, again impeding the development of authentic partnerships (Brown, Bokor, Crippen & Koroly, 2014; Bokor, Crippen & Koroly, 2018; Knowlton, Fogleman, Reichsman, & de Oliveira, 2015; Olitsky, 2017). Though not much literature exists on university-teacher partnerships in the humanities or social sciences (one example of such is explored below), science university-teacher partnerships provide a good look into understanding this phenomenon. This literature

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[13] A related literature, that of university-community partnerships, has documented similar issues of asymmetrical power relationships. Scholars in this adjacent field have also demonstrated the effectiveness of collaborative action projects to address these issues (Chu Lau & Stille, 2014; Appe, Rubaii, Lippez-De Castro & Capobianco, 2017). Scholars found that participatory action research (PAR) partnerships helped establish mutual trust and mutual learning where the sites of expertise occurred on both sides of the hyphen (Gleason, 2011). PAR is also used as a methodology in university-community partnerships literature "to avoid perpetuating power asymmetries toward democratizing knowledge production" (Appe et. al, 2017).

both echoes the theme of power hierarchies from the general university-school partnerships literature, as well as provides insightful examples of how this issue has been overcome.

One way the science education university-teacher partnerships literature has sought to disrupt the unidirectional nature of university-teacher partnerships (Brown, Bokor, Crippen & Koroly, 2014; Grundy, Robison & Tomazos, 2001; Tomanek, 2005) is by studying the benefits to all parties involved in such work. For instance, Maher, Schuck & Perry (2017) studied a triadic partnership between 1) primary and secondary math and science teachers, 2) university teacher educators, and 3) personnel from a major software company. This learning community was formed in order to develop innovative pedagogies related to mobile devices. As a way to value the expertise of all actors within this learning community, researchers documented the benefits to all involved, finding that 1) teachers gained new ways of thinking about teaching, 2) teacher educators reevaluated their practice as well as "theory-practice alignment," and 3) industry partners came to a better understanding of how to support schools in "technology knowledge exchange" (p. 73). In this way, scholars intentionally studied the benefits to all involved as a way to demonstrate respect towards teachers and cast teachers as equals to university-based faculty/staff as well as to other outside professionals. This approach critiques and counters literature in the field that holds universities as experts—often described as "outside content experts" (OCE; Ermeling & Yarbo, 2016)—and teachers as novices with not much to offer.

Some scholars have demonstrated how educating faculty about K-12 teachers' work and exposing them to teachers' work contexts before a collaboration occurs can be beneficial to faculty's understanding of teachers and what they bring, leading to more fruitful and respectful university-teacher partnerships (Olitsky, 2017). For instance, prior to a math and science partnership (MSP)[14] in which teachers and university faculty would develop a high school course together, university-based faculty "attended workshops conducted by the MSP staff and guest speakers on innovations in high school pedagogy and student-centered instructional approaches [and] also spent time as observers in teachers' meetings and in classrooms" (Olitsky, 2017, p. 405). The study found that spending time as observers in teachers' schools did not benefit faculty much and often put them in awkward positions of having to take sides between teachers and their principals. However, the process of pre-program workshops for faculty about the innovative pedagogical work being done in K-12 schools was useful in faculty's understanding of teachers and what they do. This preparation work prior to the start of the program, in turn, set up the conditions for a successful collaboration between teachers and university faculty characterized by mutual learning and respect.

Similarly, Ermeling & Yarbo (2016) studied a partnership program between scientists, researchers, and teachers where university partners demonstrated a flexible mindset in their programming. In this context where the collaboration was geared around "develop[ing] and implement[ing] year-long project investigations" with K-12 students (p. 1), scholars documented that the university's first step in working with teachers was listening to them in order to

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[14] MSPs are partnerships between K-12 math and science teachers on the one hand and university-based faculty on the other where faculty get involved in K-12 schools. MSPs take various forms, including: "(a) conducting week-long summer institutes for teachers; (b) attending disciplinary symposia on science topics; (c) attending or presenting at teacher in-service days; (d) serving as panelists in workshops focused on the integration of K-20 education, college performance, and workplace success; (e) co-planning with teachers for new high school science courses; (f) serving as resources during professional development sessions for teachers learning to use a curriculum that was new to them" (Olitsky, 2017; p. 405).

understand their "existing plans, needs, and rationale" (p. 22). This action established a listening orientation to working with teachers, which, in turn, communicated respect and fostered awareness of their needs. University faculty remained consistent in listening, adjusting, and adapting to teachers' and their students' needs throughout the project, therefore taking an iterative approach to the work. This listening orientation and iterative approach countered the norm of university partners telling teachers what to do and made for an effective university-teacher collaboration. In this sense, this study demonstrated a pathway towards subverting traditional hierarchies between universities and K-12 teachers (explored more with BAWP below). This dissertation builds on such literature by showing the benefits and necessity of a listening stance and an iterative approach to universities working with in-service teachers.

Indeed, studies in this field have demonstrated the need for faculty and universities to better understand teachers and their work. Scholars have established this need by revealing that a dominant understanding among university faculty of working with K-12 teachers is one of "community outreach" (Hagan, Whitcraft & Henriques, 2020;[15] Zhang, McInerney & Frechtling, 2010), which is a concept that minimizes the people on the other side of the "outreach." One such study documents faculty's learning journeys around what it actually means to work with K-12 teachers and the benefits of this work to university faculty's pedagogy. In a study about a partnership between university-based science faculty on the one hand, and K-12 math and science teachers on the other, Zhang, McInerney & Frechtling (2010) revealed that, at the start of this program, faculty viewed their work with teachers as a form of community outreach, but over the course of working with K-12 teachers, their perceptions of this group drastically changed. More specifically, as a result of working with teachers, faculty became better teachers themselves, gained a deeper understanding of the realities in K-12 schools, and developed familiarity and respect for the learning sciences as a legitimate and complex field of study. Because of these benefits, faculty came to understand the expertise of K-12 teachers.

Scholars Zhang, McInerney & Frechtling (2010) detail how faculty improved their teaching, listing specific instructional strategies that they learned from teachers, such as hands-on activities and small group work, as well as pedagogical strategies like "probing student prior knowledge" (p. 28) and systematically examining student work. By the end of the program, faculty viewed these instructional and pedagogical strategies as useful for their own classrooms as well as for other professional settings. Additionally, Zhang et al. (2010) noted that, at the start of the partnership, faculty had intended to model good science teaching for teachers, but, in working with teachers, science faculty realized that they had more to learn pedagogically from these teachers than they could teach them. This study's approach emphasized what K-12 teachers bring to the table in university-teacher partnerships, highlighting teachers as experts in their own right, as well as what universities stand to gain in partnering with them.

Scholars have studied and demonstrated the richness that teachers bring to the table through naming these partnerships as "professional development" (PD) for university-based faculty (Hayes, Inouye, Bae, & Toven-Lindsey, 2021; Knowlton, Fogleman, Reichsman, & de Oliveira, 2015). For instance, Knowlton, Fogleman, Reichsman, & de Oliveira (2015) made this argument in a study of a scientist-teacher partnership where university-based science faculty were paired with K-12 science teachers to 1) develop online curricular materials that used technology and software created for the project and 2) subsequently facilitate workshops on it for in-service teachers in a summer teacher institute. Because this project contributed greatly to

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[15] Hagan et al.'s study refers to faculty work with K-12 teachers as "community outreach" in their 2020 publication, demonstrating that the "community outreach" perspective is persistent even today.

university faculty's understanding of K-12 education, scholars argue that this university-teacher partnership constituted PD for university faculty. A project carried out with a mindset of partnership, true collaboration, and an understanding of shared expertise, faculty and teachers in this study were able to work together and avoid traditional communication issues that frequently surface in such partnerships (Appe, Rubaii, Lippez-De Castro & Capobianco, 2017; Chu Lau & Stille, 2014; Cress, Desmet & Younker, 2020; Robinson, 2016; Steele, 2017).

Similarly, scholars Hayes, Inouye, Bae, & Toven-Lindsey (2021) further demonstrated that university-teacher partnerships can be PD for participating faculty, describing how drastically faculty altered their pedagogical practices because of interfacing with K-12 teachers. Hayes et al.'s study was about a science learning partnership (STP) between a public university and a county office of education whose goal was to improve science education by providing rigorous science content to K-12 teachers. University faculty partnered with teachers as well as science instructional coaches at the district to facilitate in-service teacher PD. The study found that, though the focus of the partnership was not on university faculty's teaching, all faculty involved "learned and enacted new" pedagogical practices as a result of working with teachers and science teacher coaches, a phenomenon that happened "organically during the planning and facilitating of teacher professional development in partnership with science coaches, as well as through observing the pedagogy sessions" (p. 102). This learning helped university science faculty move away from lecture-based pedagogy—still the dominant practice in universities particularly in the sciences—and towards more interactive pedagogies that greatly enhanced undergraduate student learning. In this sense, Hayes et al. (2021) reaffirm Knowlton et al.'s (2015) claim that university-teacher partnerships constitute PD for university faculty, and that these partnerships have the capacity to greatly improve science teaching at the university level.

Additionally, because of the learning that happened for faculty in Hayes et al.'s (2021) study, the power dynamics between the university and teachers were assuaged. In enacting new pedagogies, faculty saw more learning and engagement in their own students, and therefore felt more accomplished as instructors. This phenomenon, in turn, established a camaraderie between faculty and teachers involved in the partnership, wherein authentic relationships were formed and where faculty recognized, understood, and deeply respected teachers' expertise. However, these changes in pedagogy at the university level had their limits because of the institutional structures of the university that do not prioritize teaching, so the changes were not necessarily sustained on the part of these faculty. Nonetheless, this study strongly demonstrates how university-teacher partnerships can be professional development for university-based faculty and calls for more studies to examine the benefits of university-teacher partnerships for universities.

Another example of literature that highlights teachers' expertise and emphasizes what teachers bring to university partners is the literature on the Bay Area Writing Project (BAWP) and the National Writing Project (NWP). One of the few examples of humanities-related university-teacher partnership studies, BAWP developed a teacher-centered model of university-teacher partnerships where teachers were valued for their expertise and put in the position of teaching each other, as well as teaching university faculty who were involved in the partnership (Gray, 2000). Centered around the teaching of writing, this model a) "garnered the expertise of teachers" and b) "engaged teachers and offered dialogical learning opportunities." In BAWP's case, this approach built a network around the teaching of writing where teachers led workshops about how they were teaching writing in their classrooms. University professors were there to listen, while teachers were positioned as experts. Gray wrote, "the BAWP model managed to reverse the top down, voice-from-Olympus model of so many past university efforts at school

reform" (p. 56). In this sense, BAWP's model of programmatic structures that reflected the value and expertise of teachers themselves in the context of these partnerships with universities inverted the power hierarchies inherent in university-school/university-teacher relationships. In addition to being positioned as experts, Gray wrote about how teachers published their work with their names on it, gaining more legitimacy in the currency of the university as well as societal recognition. This orientation positioned teachers as facilitators, as experts in their craft, as writers, and as researchers.[16]

These studies on BAWP/NWP (Goldberg, 1998; Gray, 2000) argue that teachers are the most effective teachers of other teachers, and that universities should create programs that allow for such a structure. This argument is certainly one that the CPD literature would agree with—as many examples of grassroots teachers organizations demonstrate (i.e. NYCoRE, Teachers 4 Social Justice, Education for Liberation Network, etc.). The NWP literature, in contrast to the CPD one, is a call for universities to create this space.

In concert with the call for more university-based initiatives to support in-service teacher learning, the uneven literature on university-teacher partnerships in the sciences and in the humanities lays bare the unequal attention brought to science education versus humanities and social science education. One of the reasons why there are many studies on partnerships between science teachers and university science faculty/scientists is because there is infrastructure and funding for such partnerships. For instance, the National Science Foundation (NSF) has created incentives for these kinds of partnerships which have resulted in institutionalized structures such as MSPs (Math-Science Partnerships; Zhang, McInerney & Frechtling, 2010), STPs (Science Teacher Partnerships; Brown, Bokor, Crippen & Koroly, 2014), and SLPs (Science Learning Partnerships; Hayes, Inouye, Bae, & Toven-Lindsey, 2021). Similarly, states in the US have launched state-wide programs as a result of funding and infrastructure around supporting STEM education, such as the Scientist in Every Florida School (SEFS) initiative which was a multi-year grant received by the University of Florida Thomas Earth Systems Institute.

Because of the infrastructure and funding put towards scientist-teacher partnerships, we are able to understand the components of a successful science-based university-teacher partnership wherein teachers gain access to specialized content knowledge, and university members benefit as well. As documented by the literature, such structures include 1) a learning disposition on the part of university faculty and staff (Ermeling & Yarbo, 2016)—what I call a "humble stance" (see Chapter 7), 2) a summer institute that includes rich content derived from university-based faculty, time and space for collaborative curriculum development, and a group of teachers interested in the same topic (Brown, Bokor, Crippen & Koroly, 2014; Darwiche, Barnes, Barnes, Cooper, Bokor, & Koroly, 2017), 3) a partnership of sustained duration (Knowlton, Fogleman, Reichsman, & de Oliveira, 2015; Bernay, Stringer, Milne & Jhagroo, 2020), and 4) the involvement of former teachers (Abramowitz, Ennes, Killingsworth, Antonenko, MacFadden, & Ivory, 2021). Though the literature recommends that former teachers be involved in such partnerships (Abramowitz et al., 2021), there are no studies that examine this phenomenon. By better understanding the role of former teachers in this dissertation study, I aim to contribute to the literature in this way.

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[16] Though in BAWP's work, teachers became "scientific researchers," I argue that teachers are inherently researchers in that they use data and information to adjust and adapt their practice on a daily basis. They adjust their practice based on student work (classwork as well as assessments), students' responses to material presented, and other factors that moderate how they've structured their teaching.

Theoretical Framework

"For critical educators, critical consciousness cannot just be a part of their professional lives, but it must be a fundamental part to their ways of understanding and being in the world."
(Kohli, Lin, Ha, Jose & Shini, 2019)

This dissertation is as much about how to support justice-oriented teachers as it is about understanding who they are, how they walk in the world, and the nature of their work. To this effect, I rely on critical theoretical frameworks to reach these ends—frameworks that focus on social/racial justice and transformation. I draw upon the frameworks of critical pedagogy (Giroux, 1988; hooks, 1994), critical race theory and racial capitalism (Ladson-Billings, 1998; Robinson, 1983), critical and sociocultural literacy (Bakhtin, 1981; Freire, 1970), theories of social change (brown, 2017), and critical hope (Duncan-Andrade, 2008). In order to better conceptualize the elements of this study, I use these frameworks to lay bare this dissertation's understanding of teachers as transformative intellectuals (Giroux, 1988), why justice-oriented teachers teach, and the nature of justice-oriented teachers' work.

Teachers as "transformative intellectuals"

To better understand who teachers are and what role they play in society, I turn to Giroux's (1988) concept of "teachers as transformative intellectuals" as a useful heuristic. This framing orients us towards understanding teachers as political agents responsible for and invested in transforming society. Though Giroux wrote about teachers as transformative intellectuals in the mid-1980s, the context that prompted his theories is unfortunately resonant with the educational climate of today: educational reforms made by far away policy makers that too often discount teachers' voices, and an era defined by attacks on and the demonization of teachers, and a sustained educational culture of high stakes accountability. In this sense, Giroux's argument of teachers as transformative intellectuals continues to ring true. Giroux outlines a theory of teachers as radical agents of change that is foundational to how this dissertation views teachers, and justice-oriented teachers in particular.

Giroux's urge to view teachers as transformative intellectuals is a way to "rethink and restructure the nature of teacher work" (p. 193). In other words, this theory of the role of teachers helps us rethink and understand anew the work that teachers do—in their schools, with students, and in society at large. For Giroux, viewing teachers as transformative intellectuals opposes the "technocratic and instrumental ideologies" that separates the planning and design of curriculum on the one hand, from "implementation and execution" on the other (p. 194). It acknowledges teachers as intellectuals who think about and meaningfully reflect on what they do. Giroux argued for teachers to be seen as more than just mere technocrats who enact mainstream educational policies and practices and who instead think about and are very intentional about what they do, why they do it, and how they do it. Indeed, this dissertation emphasizes the agentive nature of teachers in this way, and sees teachers as important political actors in schooling but also in society at large.

Giroux's is an argument against the conditions that have "prevented schools and teachers from assuming their full potential as active, reflective scholars and practitioners" (p. 194). It is

one that not only argues against these conditions, but also for teachers to be understood as people who have the power to "develop or critically appropriate curricula to fit specific pedagogical concerns" (p. 122). In this sense, teachers as transformative intellectuals helps us understand teachers as actively shaping their classroom content in order to engage their students as critical interlocutors of the status quo. The purpose of education, therefore, for teachers as transformative intellectuals is to engage students in "struggling for a qualitatively better world for all people" (Giroux, 1988; p. 195). Indeed, teachers with this orientation are themselves people who stand up and speak out against "economic, political and social injustices" (p. 195) both within and outside of schools—much like the teachers in this dissertation study. Their work with students, therefore, is one that fosters "critical reflection and action" (p. 195) for transforming existing power structures that oppress and deny certain groups' full humanity.

Insights into why justice-oriented teachers teach

Like Giroux's theories on who teachers are, hooks' (1994) understanding of the purpose of teaching also informs this study. Though writing about the higher education context, hooks articulates a purpose for teaching that many K-12 justice-oriented teachers have: that of "teaching to transgress." hooks writes about the culture of oppression in the United States that normalizes domination, which, in turn, makes teaching a tool to 1) disrupt this normalization and 2) to transgress and transcend existing barriers and boundaries. For hooks, the purpose of teaching is indeed to "renew our minds" so that we can "transform educational institutions—and society—so that the way we live, teach, and work can reflect our joy in cultural diversity, our passion for justice, and our love of freedom" (p. 34). In other words, the purpose of teaching for hooks is about transgressing societal norms, transforming institutions, and pushing back against injustice. Teaching for hooks is a means and a practice to achieve freedom.

Part of attaining this freedom is countering what hooks (1994) calls "a culture of domination" (p. 28). Because such a culture "promotes addiction to lying and denial," (p. 28), teaching needs to be grounded in authentic relationships as well as a commitment to facing historical and current truths about the structural racism of the United States. Indeed, much of this dissertation is grounded in supporting teachers "teach truth"[17] (Rethinking Schools, 2021), and in examining the ways in which justice-oriented teachers make sense of their professional learning experiences. I use hooks' understanding of the purpose of teaching as a way to inform this study's analysis of why justice-oriented teachers teach, and also to understand their work as one of "transgression."

In this sense, critical race theory (CRT) and racial capitalism as transgressive theories within this sociopolitical climate inform the perspective of this study. Teachers who teach for racial and social justice generally understand the world as wildly unjust (Stovall, 2006), and critical race theory (Ladson-Billings, 1998) as helping to unveil its inequities. This study draws upon the framework of CRT as one that helps "unmask and expos[e] racism in its various permutations" (Ladson-Billings, 1998, p. 11). Furthermore, because the Othering and Belonging Institute's (OBI's) framing of race and housing was taught through a racial capitalism lens in the

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[17] Rethinking Schools, an educational non-profit organization that supports radical teachers and teaching, launched a #teachtruth campaign wherein they gathered pictures and stories from across the country of teachers pledging to teach the truth about the racialized history of the United States. This campaign was launched in response to the widespread attacks on teachers for teaching "critical race theory" (Kumashiro, 2021).

summer teacher institute, this study also uses the theory of racial capitalism (Robinson, 1983) to more critically understand the history of the United States as a persistent history (and present) of being reliant upon racism in order to maintain and perpetuate capitalism and capitalistic profit. I delve more into the framework of racial capitalism in Chapter 5 of this dissertation, as it was a) core to OBI's framing of the issue of race and housing and b) a crucial takeaway for study participants. In this sense, the lenses of critical race theory and racial capitalism are useful frames to better understand the lenses through which justice-oriented teachers understand the world and thus frame the world for their students.

Understanding the nature of justice-oriented teachers' work

Similar to the aforementioned scholars and theorists, Freire (1970) theorizes education—literacy in particular—as a political act that, through inverting power structures in pedagogy and content, can lead to transformatory and liberatory outcomes for all. I find Freire's critical literacy theorizations useful for conceptualizing what justice-oriented teachers do. Here I first examine the Freirian concepts of *conscientização,* generative themes, and "writing the world." I discuss Bakhtin's concept of "revoicing" to understand how teachers do what they do. I then turn to adrienne maree brown's concept of *emergent strategy* (2017) to further theorize what justice-oriented teachers do.

First, Freire's theories of literacy involves marrying reading *the word* and *the world* whereby the mechanical skills of reading and writing are developed through a conscientization, or *conscientização,*[18] of the world around us. This conceptualization of literacy links the word and the world, and argues that learning how to read should be intricately tied to learning about the oppressive realities of the world as well as our agentive capacity to change it. This *conscientização* understands "the causal links" of a problem or phenomenon and analyzes them to better understand the functionalities of oppression in society (Freire & Macedo, 1998, p. 82). Because OBI's summer institute uncovered and analyzed the causal links of racial inequities and housing in the Bay Area, *conscientização* becomes a useful framework for understanding the literacy about race and housing that teachers gained through OBI's summer institute; participating teachers were in a sense learning to "read the world" of race and housing and developing a critical consciousness about it. In turn, this frame will help me understand if and how teachers fostered this critical consciousness in the curriculum they produced.

Furthermore, Freire discusses the importance of literacy being intricately tied to a group's socio-political-historical-cultural context. Literacy should be related and relevant to, as well as intricately interwoven with, the context in which this education is taking place. Freire writes about the concept of *generative themes* that are usually meant to be elicited from a group of people who are in a learning space together. These generative themes are derived together through a "culture circle" where participants' dialogical activity of identifying daily activities leads to an analysis of the structural forces in society that becomes the basis for "reading the world" (Freire, 1970). This analysis identifies generative themes, which are themes that are the most pertinent to the local sociopolitical context. The work of collectively generating the themes leads to a critical social analysis, as well as a space where reading and writing skills are simultaneously developed. These generative themes, identified collectively, reflect the most

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[18] Often translated/understood as critical consciousness.

pertinent sociopolitical issues of the times. The concept of generative themes (Souto-Manning, 2010) is useful for understanding the significance of the topic of race and housing for teachers—professionally, personally, and politically. Such a framing is helpful in understanding teachers in their full humanity, as well as exploring the significance of race and housing for those who share the geographies and identities of their students. The concept of *generative themes* can also shed light into what types of concepts and themes justice-oriented teachers feel drawn to and engage their students in.

Finally, Freire's concept of *writing one's world* is also helpful in conceptualizing what justice-oriented teachers do. Freire theorizes that, in gaining critical consciousness through the mechanism of critical literacy, one begins to re-write the world and in essence create a new, more liberatory reality. This approach allows us to understand teachers as agentive actors in helping to shape the world anew. As teachers implemented their summer learnings throughout the school year, they articulated their newfound learnings through the act of writing and enacting curriculum. In this sense, a Freirian lens helps us understand teachers as agents of change, and their curriculum as an expression of them "producing a stance of intervention in [their] context[s]" (Freire, 1970, p. 48). This act of creation, according to Freire, is an act of claiming one's humanity, and is part of what makes literacy and education a liberatory process. I use this theoretical framing to understand the dialogical enactments of teachers' curriculum as they explored new waters with students.

Similar to Freire's understanding of people as agentive actors in processes of liberation, Bakhtin adds to my framework by focusing on agentive action within language. In this way, Bakhtin's theories are useful in understanding the "how" of how people write their worlds; in other words, Bakhtin's theories help us understand the processes through which re-writing worlds occurs. In his theorizations, Bakhtin (1981) argues that language is not neutral. In fact, he argues that words are "populated—overpopulated—with the intentions of others. Words/language becomes 'one's own' only when the speaker populates it with his own intentions, his own accent, when he appropriates the word, adapting it to his own semantic and expressive intention" (p. 77). This stance acknowledges the historical, social, cultural, and political contexts that influence and shape language and its use across time and space. Because the word—or language—is "half someone else's" (p. 77), as Bakhtin argues, a person must struggle to make it their own. This process for Baktin, is a difficult one, but one that locates agency within the individual as the process of revoicing takes place. This view understands that an individual makes decisions and takes agentive action to in fact reshape "the word" and make it their own. In this sense, Bakhtin emphasizes the agency of the individual in the process of revoicing and making language one's own. In the very act of using language, therefore, the individual transforms language and "populates it with [their] own intentions." For Bakhtin, there is a transformative process involved in appropriating language and in the revoicing process that is inherent in language, discourse, and meaning-making.

Additionally, Bakhtin states that, when individuals revoice language or make it their own, they "adapt it to [their] own semantic and expressive intention" (p. 77) that is "oriented toward a future answer-word: it provokes an answer, anticipates it and structures itself in the answer's direction" (p. 76). In this sense, individuals transform the word, or language, for their own purposes, and they adapt it to fit their linguistic or communicative intentions; individuals populate language with their own intentions while also in constant dialogue with an anticipated answer that will take place within a specific context. This context, that has an intended audience, makes it so that individuals structure their appropriation of language "in the answer's direction."

This point brings attention to the dialogical nature of language, but more specifically to the fact that, when people make language their own and populate "the word" with their own intentions, it is always oriented towards a specific context and is therefore shaped by its intended audience or a "future answer-word" (p. 76). To examine the dialogical nature of teachers writing their worlds, I use the Bakhtinian theory of revoicing, a framework that becomes particularly useful in Chapter 6 as I examine how teachers transformed their summer learnings through this dialogical process in order to repurpose and reiterate their learnings in their respective in- and out-of-school settings.

Another theorist who examines processes of transformation, but from a social movement perspective, is adrienne maree brown, whose concept of *emergent strategy* (2017) opens the door to understanding justice-oriented teachers' work as part of larger movements for transformation, justice, and change. Emergent strategy is a concept that understands more minor movements towards change as small parts that make up a larger whole; it acknowledges these small steps towards transformative change as an essential part of the movement towards justice and liberation. It is a way to reconceptualize the "small" moves towards justice and liberation that occur on a regular basis, and recognize that these are part of intentional change that "grow(s) our capacity to embody the just and liberated worlds we long for" (p. 3).

I use the lens of emergent strategy to better understand and more accurately conceptualize teachers' implementations of their summer learnings. Because teachers in this study were teaching about the racial justice issue of race and housing, I understand their applications of what they learned—in the classroom and outside of it—as emergent strategy, and therefore part of the broader movement towards justice and liberation. Because brown (2017) is a theorist and activist in movement circles, understanding what teachers do through the lens of emergent strategy also helps us conceptualize the work of justice-oriented teachers through an activist lens. This approach, therefore, brings justice-oriented teachers to the activist stage (Valdez, Curammeng, Pour-Khorshid, Kohli, Nikundiwe, Picower, Shalaby & Stovall, 2018). In this sense, I find the lens of emergent strategy to be generative in understanding what justice-oriented teachers do, their role in the movement towards educational, racial, and social justice, and the broader role that these teachers play in society at large.

The importance of hope

As many movement strategists (brown, 2021) and theorists of justice and transformation (Giroux, 1988; hooks, 1994; Freire, 1970) draw attention to, hope is crucial. For instance, Giroux (1988) makes the case for the transformative intellectual work of teachers to be one of critique as well as possibility and tangible hope. In Giroux's words, "transformative intellectuals need to develop a discourse that unites the language of critique with the language of possibility" (p. 196). This pairing of uncovering societal ills with possibilities of hope is an approach that helps conceptualize the summer institute itself as well as what teachers made of their experience.

One theory on hope that is useful for this conceptualization is Duncan-Andrade's *critical hope* (2008). Duncan-Andrade (2008) contrasts *critical hope* with *hokey hope* and *mythical hope.* He describes *hokey hope* as typical of empty American optimism (West, 2004) and *mythical hope* that has no political or economic backing and rather upholds individual exceptionalism. *Critical hope* on the other hand, is tangible in the ways in which teachers connect curricular material to students' lived experiences, much like the teachers in this dissertation study. Critical

hope is also Socratic in that it discusses the work that students and teachers must do in the face of social injustices, making way for authentic relationships to emerge.

Critical hope is audacious in the sense that "it boldly stands in solidarity with urban communities, sharing the burden of their undeserved suffering as a manifestation of a humanizing hope in our collective capacity for healing. [It] audaciously defies the dominant ideology of defense, entitlement, and preservation of privileged bodies at the expense of the policing, disposal, and dispossession of marginalized 'others'" (Duncan-Andrade, 2008, p. 190). Critical hope focuses on the collective and upholds solidarity with those who have been unjustly harmed. As the second half of the summer institute focused on housing justice—a conversation that was primarily facilitated by people of color who had experienced housing injustice themselves—it was important to understand the role that this played in teacher participants' sense of hope and possibility within histories and current-day realities that can often feel insurmountable. In this sense, Duncan-Andrade's concept of critical hope remains central to the study of teachers' sense of possibility and motivation to continue this work.

Put together, these critical theories on justice and transformation outlined above provide the lens through which this study understands justice-oriented teachers' roles and work in school-based and societal contexts that are often working against them. Since I am particularly interested in understanding how justice-oriented teachers made sense of this university-based critical professional development from the Othering and Belonging Institute (OBI), how this learning translated to teachers' curricula and other networks, and the intricacies of the relationship between the university and participating teachers, this critical framework provides theoretical tools to more clearly understand this university-based teacher learning program on race and housing.

Chapter 3: Methodology and Methods

This chapter outlines the methodology and methods used in this study. I begin by outlining my methodology, articulating my research questions, and highlighting my research approach. I continue by explicating this study's context, detailing the study's timeline and introducing its participants. I subsequently explain my methods, specifying the procedures for data collection and data analysis. I conclude by naming my role and positionality in relationship to this project.

Research Methodology & Research Questions

This dissertation study uses ethnographic research methodology (Heath & Street, 2008) in service of a humanizing approach (Paris & Winn, 2014) to the study of a university-teacher partnership that supported professional learning for teachers on the issue of race and housing in the Bay Area, California. I employed ethnographic methodology to understand participants' experiences in the sociopolitical contexts in which this experience took place, to prioritize an inductive research stance, and because of my insider positionality in the study and project itself (explored further below; Genzuk, 1999). A humanizing research stance enabled me to prioritize reciprocity, respect, and "dialogic consciousness raising" between myself as researcher and research participants (Paris & Winn, 2014).

This university-teacher partnership consisted of 1) a week-long summer teacher institute and 2) a year-long professional learning community (PLC) that ensued. Through the collection and analysis of interviews, field notes, and artifacts, I asked the following research questions:

1. How do teachers make sense of their professional learning experiences, and how does this shape how they imagine themselves in the various roles and identities that they occupy, professionally, personally, and politically?
2. How do teachers "write their worlds" (Freire, 1970) through the application of their learning experiences? What structures and supports are beneficial to helping them apply this work?
3. What can be learned from examining a university-teacher partnership centered around advancing racial and social justice? What dispositions on the part of the university are required to foster trusting relationships with teachers? What structures make for an effective partnership? What can the university learn from teachers?

"Humanizing research is a methodological stance which requires that our inquiries involve dialogic consciousness-raising and the building of relationships of care and dignity for both researchers and participants." ~Paris, 2011

A humanizing approach to research encapsulates the philosophical orientation of this study in regards to the relationship between researcher and research participants, as well as in its understanding of knowledge production (Paris & Winn, 2014). First, a humanizing approach describes the reciprocity, trust, collaboration, and care that was enacted between myself as a researcher and my research participants. Second, an understanding that knowledge production lies beyond academia and the academician was central to how the data was collected and analyzed. Though humanizing research originated in the context of research with youth from

marginalized and oppressed communities (Paris, 2011), I adopt this approach as a way to characterize and describe the research approach to this study, as well as my relationships with research participants. Working with justice-oriented teachers who work to "#teachtruth" (Zinn Education Project, 2021) within a time of the demonization and criminalization of such acts, the notion of moving to humanize teachers who teach for justice resonates with the goals and purposes of this dissertation.

Study Context

This section begins by giving background on the university partner in this study: U.C. Berkeley's Othering & Belonging Institute (OBI). I then give details about the summer teacher institute that formed the context for initiating teacher involvement. I subsequently explain some terms that provide the linguistic context for this study. Finally, I turn to the participants themselves, who together created the context for the learning and action that took place.

University Partner.

This university-teacher partnership took place between the Othering & Belonging Institute (OBI) at U.C. Berkeley[19] on the one hand, and teachers from a variety of Bay Area districts on the other. The concept for such a partnership came about from a discussion between myself (as a graduate student and former high school teacher) and OBI staff.[20] Directed by Dr. john powell, the Othering & Belonging Institute (OBI) is an interdisciplinary institute that "brings together researchers, organizers, stakeholders, communicators, and policymakers to identify and eliminate the barriers to an inclusive, just, and sustainable society in order to create transformative change" (Vision, Othering & Belonging Institute). OBI's work tackles some of the most pressing current social and racial justice issues, including islamophobia, policing, racism, LGBTQ issues, and more. One of OBI's areas of work is housing, and it has shown how the Bay Area's histories of racial dispossession in housing shape current geographies and maintain the inequities in housing that we see today, such as the rampant displacement and gentrification of predominantly communities of color, the lack of affordable housing in the region, and the continually rising homelessness population (Moore, Montojo & Mauri, 2019; Urban Displacement Project, 2017).

Encapsulating the work of OBI staff members on histories of race and housing in the Bay Area, as well as their work in housing justice in partnership with local organizations, OBI hosted a week-long program in the summer of 2020 for Bay Area teachers to learn in community with OBI staff, housing justice organizers, and each other about the issue of race and housing. Because of the COVID-19 pandemic and the shelter-in-place restrictions at the time, the summer institute took place online, on the zoom platform. The summer institute ran for one week from 9:30am to 3:30pm, Monday to Friday. There were three to four hour and a half workshops per day facilitated by OBI staff, myself, and OBI's community partners, and teachers were given from 3:30-4:30 daily to work on their curriculum. For a full schedule, see Appendix A.

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[19] The Othering & Belonging Institute at U.C. Berkeley was formerly called the Haas Institute for a Fair and Inclusive Society. Learn more about it at belonging.berkeley.edu.

[20] I elaborate on my role in the researcher role section below. In short, I held a position comparable to program coordinator for OBI's teacher partnership work.

Summer Institute.

1. *Objectives & design:*

The summer institute[21] had four main objectives: 1) for teachers to learn more about the history and policies that have shaped the current conditions around race and housing in the Bay Area, 2) for teachers to learn about resistance and organizing around housing justice, 3) for teachers to apply this learning to developing curriculum that fits their instructional contexts, and 4) for teachers to make connections to one another, advocates, community organizers, leaders, and researchers working on this topic. These objectives came out of the planning process, and were also influenced by participants' applications.

The objectives guided the design for the institute, and, as such, the week's content was organized in two "phases." The first phase focused on histories of race and housing, and the second phase highlighted resistance and housing justice organizing work. Figure 3 captures the theme for each day and shows the progression of the week:

Figure 3

Summer institute design: theme by day

Day 1	Day 2	Day 3	Day 4	Day 5
History	*History*	*History & Organizing*	*Resistance & Organizing*	*Visioning & Creating Alternate Systems*

Days 1 and 2 focused on history to anchor participants in the root causes of today's housing crisis and lay bare the Bay Area's histories of racial dispossession in housing; these first two days also established a common language for discussing this issue. Day 3 was a turning point in the institute: it concluded the historical deep dive and shifted to housing justice organizing work. Day 4 continued with a focus on resistance and housing justice organizing, and Day 5 extended the conversation to visioning and creating alternate housing systems.

2. *Anchor texts:*

In preparation for the institute, participants were sent two texts as pre-reading that would orient them to the institute's content. These two pre-reading texts—published by OBI staff members who facilitated core workshops throughout the week—anchored the summer institute and dove into histories of racial exclusion and dispossession on the one hand, and resistance and housing justice organizing work on the other. The first text, *Roots, race and place: A history of racially exclusionary housing in the San Francisco Bay Area* (Moore, Montojo & Mauri, 2019), documents "the many tactics of exclusion and dispossession that were deeply localized in practice, driven by local actors such as homeowners' associations and neighborhood groups, real estate agents and developers operating within the regional housing market, and institutions, such as local governments and public agencies, which collectively shape local policies and markets,

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[21] As referenced in the introduction, this dissertation refers to the summer institute for teachers with a lowercase 'i,' and the Othering and Belonging Institute with a capital 'I.'

thus blurring the lines between public and private action" (Othering & Belonging Institute, 2021). See Figure 4 for a graphic that depicts the front cover of this text whose picture was used for the summer teacher institute.

The second text, *Housing policy and belonging in Richmond* (Bissell, Moore, et al., 2018)*,* showcases OBI's work in supporting community organizing and participatory action research on the issue of race and housing, so that "people most impacted by the issues…design and carry out their own analysis, and connect with community-based organizations that organize residents to collectively advocate for themselves [which] makes for more responsive housing decisions and begins to reverse the power imbalances that perpetuate homelessness, lack of affordability, and other issues" (p. 10). The publication documents how this process helped win rent control measures that have been crucial to Richmond, California residents gaining some housing security where there previously was none. These examples of resistance and organizing are essential "parallel histories" to the ones of racial exclusion and dispossession that are equally part of the story (Field Note, Erin presentation, OBI staff, Asian American, summer 2020), and, as a result, made up half of the summer teacher institute.

Figure 4

Left: Front cover of OBI publication on histories of racial dispossession in housing; Right: Landing page/main image for teacher summer institute

3. ***The year-long professional learning community (PLC):***

Because of teachers' engagement in the topic throughout the week, at the end of the summer institute, participants were asked what they envisioned as far as continuing this work. In response to teachers' desire to continue learning and exchanging together (expressed both orally on the last day of the summer institute as well as in a written form in the end-of-summer institute evaluations), OBI formed a professional learning community (PLC)[22] where participants met once a month throughout the following school year (2020-21) to exchange resources and workshop the ways in which they were applying their summer learnings in their respective contexts. I facilitated this year-long work in conjunction with an OBI staff member, and I also met one-on-one with teachers to further support them in their summer institute implementations.

As a culmination of the learning, OBI hosted an open event for the public to hear from teachers about their experiences in the summer institute and the PLC, as well as teachers' work in implementing their summer learnings throughout the school year. This dissertation studied the summer teacher institute, the year-long PLC, and the end-of-year culmination event (see Figure 8 for a timeline of the study).

4. *Racial capitalism as a central analytical lens for the summer institute:*

Racial capitalism was a central guiding theory for the summer institute, and informed the design of the program. For this reason, I name it here as part and parcel of this study's context, stating its definition and explicating how it was part of the fabric of the summer teacher institute. To briefly state its definition here,[23] racial capitalism is a theory or analytical framework that understands that racial stratification and dispossession go hand in hand with "profit[s] and the accumulation of wealth" (Moore et al., 2019, p. 7). The institute's framing of racial capitalism was evident from the pre-reading documents sent to participants that would be foundational to the week's curriculum. The history text, *Roots, race & place* that recounts histories of housing in the Bay Area from 1850 to 1970, makes clear that it understands racial capitalism as the overarching system at play within these histories as well as current housing-related phenomena like displacement and gentrification. For instance, the first page of this text concludes with the following statement: "racial exclusion in housing is not [new]. The region's past and present are both stories of a system of racial capitalism, in which race and racism are fundamental to the creation of profit and accumulation of wealth" (p. 7). Here, racial capitalism as an analytical framework for understanding past histories and present realities of housing is named explicitly and clearly. The text puts race and racism at the core of the Bay Area's housing histories, and links it to capitalist terms such as "profit" and "accumulation of wealth." Additionally, the fact that such a statement is on the first page indicates the centrality of this framework to this text, to histories of housing in the Bay Area, and, as a guiding text for the summer teacher institute.

OBI staff members animated their text *Roots, race & place* over the course of three different history workshops during the summer institute (days 1-3), meaning that the text was foundational for the week's content. Therefore, the framework of racial capitalism was prominent in the pedagogical content for the week. Looking at figures 5 and 6 through a comparative lens, the prominence of content from *Roots, race & place* for the institute's historical sessions becomes clear:

Figure 5

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[22] This PLC pertains to the year-long PLC. I do not refer to the summer institute as a PLC.

[23] I expand on the definition of racial capitalism in Chapter 5.

Table of contents from Roots, race & place *(Moore et al., 2019)*

CONTENTS

CONTENTS CONTINUED

Figure 6

Excerpts from participant schedule, "Schedule for Summer Teacher Institute on Race & Housing Summer 2020" (for full schedule, see Appendix A; during-institute artifact, summer 2020)

Day 1 June 29	Day 2 June 30	Day 3 July 1
Race & Housing: Unpacking Key Concepts & Frameworks **Roots, Race & Place:** *Focus on pages: 7-15 & 59-64* (Introduction, Traces of the Past Today, Conclusion)	**Roots, Race & Place:** Origins of Exclusion, Extrajudicial Violence, Movement/ Community Resistance *Focus on pages: 16-28*	**12:15-12:45** **Roots, Race & Place:** Exclusionary and Extractive Housing Policies *Focus on pages 29-58*

On Day One of the institute, the "Unpacking key concepts & frameworks" session led by Erin[24] (OBI staff member, Asian American) maps onto the "Introduction," "Traces of the past today," and the "Conclusion" sections of *Roots, race & place.* Day Two's institute session on the Bay Area's histories of housing, facilitated by Tucson (OBI staff member, white), covered the "Origins of Exclusion" and "Extrajudicial Violence" sections of *Roots, race & place*. Day Three's workshop on "Exclusionary and extractive housing policies" covered the last six sections in *Roots, race & place*. These sessions were undergirded by the analytical framework of racial capitalism, and the content discussed provided examples of racial capitalism in action.

In addition to institute sessions that held racial capitalism as their guiding theory, the teacher institute had a session dedicated to the study of racial capitalism, facilitated by OBI staff member Isaac. The slide below comes from Isaac's (OBI staff, Black) workshop on racial capitalism that was on Day 3 of the summer institute.

Figure 7

Slide from session on Racial Capitalism

(Isaac powerpoint, during-institute artifact, summer 2020)

Isaac's racial capitalism session came mid-week, and engaged teachers in learning about the origins of this theory, its main arguments, ways in which this system governed housing, and how it continues to manifest itself today. Therefore, racial capitalism as an operating theory in the summer teacher institute was implicit and explicit, a phenomenon that will be explored further in Chapter 5.

A note on terms

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[24] All names in this study are pseudonyms.

A few terms form the linguistic context for this study. First, like many programs that do not name themselves critical professional development (CPD), OBI's teacher program was nonetheless an example of CPD. First, OBI's teacher learning was structured around examining "power, race, and systems of oppression" (Fernández, 2019, p. 187), as is characteristic of CPD spaces. Second, the teacher group was similar to those in other CPD spaces, as it consisted of a majority of teachers of color who came to the learning space with a pre-existing critical consciousness. Third, the program attracted a group of justice-oriented teachers (more on this term below) and responded to a need they had to understand and learn about the topic of housing through a racial justice-based lens. Finally, though the space was not created by teachers themselves, there were former justice-oriented teachers on the program staff, and the program itself valued teacher agency and viewed them as *transformative intellectuals* (Giroux, 1988) like other CPD spaces do as well (Kohli, Picower, Martinez & Ortiz, 2015).

Another term that forms the linguistic basis for this study is "justice-oriented teachers." The teachers in this study taught for racial and social justice, as many of their biographies (as outlined in the participants section below) indicate. In their initial interviews, teacher participants explained what this action meant to them and how they go about it in their work. Though they did not self-identify as "justice-oriented teachers," I borrow this term from the critical professional development (CPD; Kohli, Picower, Martinez & Ortiz, 2015) literature to reference and identify teachers who teach for racial and social justice and who have a critical justice orientation to their work. I use the term "justice-oriented teachers" throughout this dissertation because of its relevance to this study's teachers.[25]

Third, despite the literature on teacher learning and professional development that still uses the term "professional development" (PD)—including CPD—to signify the learning of in-service teachers, I choose in this study to use "teacher learning" over professional development when describing teachers' experiences in OBI's program. I intentionally use the term *teacher learning* versus *professional development* because I do not believe that teachers need to be "developed." The term "development," as in the discourse of international aid, signifies that people are not fully developed and need developing (Cavalcanti, 2007). I intentionally do not use the term "development" and instead use the term "teacher learning" as a way to signify my belief that people are already whole (Scherff, 2018). The term "learning" rather than "development," to me, more accurately describes what took place in this study and what takes place when teachers are in spaces that are designed to advance their professional practice.

Study timeline

This study was effectuated between January and November of 2021, as Figure 8 encapsulates. January to August consisted of data collection, while September to November made up the bulk of data analysis.

Figure 8

Study timeline

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[25] The terms "justice-oriented teacher" and "radical teacher" are closely related. For the purposes of this study, I mainly use "justice-oriented teacher" to stay consistent with the CPD literature with which this study is aligned and in conversation with.

January–February 2021	February–July 2021	June 2021–August 2021	September–November 2021
Recruitment of Study Participants	Data Collection: interviews + field notes	Data Collection: field notes continued + pre-, during-, and post-institute artifacts	Data Analysis

I conducted the study six months after the summer institute occurred, which could be seen as a drawback because the institute was not as fresh in participants' minds as it would have been had I started the study during or immediately after the summer institute. However, this lapse in time enabled me to understand what stood out as salient in participants' minds from the summer institute, as they were recounting what they remembered after a six month time lapse. Additionally, this time lapse made space for participants to integrate this knowledge and allowed the experience to "settle," making our interviews more retrospectively reflective in nature rather than a reflection on an event that had just happened. Because our interviews focused on something that happened in the past, interviews with study participants became spaces for "dialogic consciousness-raising" (Paris & Winn, 2014) that helped participants make sense of their experiences from the summer before in a way that was more integrated in their lives rather than isolated to the specific summer of 2020.

Participants

Summer institute participants.
Summer institute participants were selected through information garnered via a short google form application (see Appendix B) that asked teachers about where and what they taught, how long they had been teaching, and why they were interested in the summer learning opportunity. With a page on OBI's website that detailed the institute and included a link to the application, OBI staff and I[26] publicized the summer institute in our personal and professional networks; we did individual outreach, included notices in newsletters and listservs (OBI and other campus-based newsletters that reach teachers), and shared the information on social media (OBI's facebook, twitter, instagram, as well as personal social media).

There was strong interest in the summer institute, with 62 applications as well as a dozen emails of interest that continued well into the start of the program. Employing criterion-based sampling (Patton, 2001), OBI staff and I selected participants based on several criteria, including their awareness around race on the one hand, and their readiness to engage with the topic of race and housing and apply it to their classrooms on the other. Each participant was rated on a scale of 1 to 5 (one being the lowest and five being the highest) in each of these two categories (race awareness & readiness to engage and apply material to their classroom). We prioritized teachers who taught marginalized students in public schools because of the direct relationship between the summer institute's topic and their students' lives; we prioritized teachers who taught grades six through twelve because the material would be more easily applicable for this age group, and also teachers who had been teaching for five years or more to engage teachers who already had a

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[26] As I elaborate on in the researcher role section below, I held a working position within this program comparable to that of a program coordinator for OBI's teacher partnership work.

grasp on the craft of teaching. We made exceptions to these prioritizations for teachers who stood out as particularly good fits for the program but did not necessarily meet all these criteria.

After selecting the top 20 applicants, we offered invitations, and, in the summer of 2020, we hosted 18[27] teachers who taught in districts across the Bay Area, including Hayward, Oakland, Richmond, and San Francisco. In the summer institute, we had 70% teachers of color and 30% white teachers, which stands in contrast to larger teacher demographics: 79% of teachers nation-wide are white according to a 2017-18 survey (Schaeffer, 2021) and 61% of California teachers are white according to a 2018-19 survey (EdData, 2021). The summer institute participants' racial identities included Black, white, Latinx, mixed race, white Jewish, Asian American, and South Asian American. (See further demographic breakdown in Table 1 below.) The majority of teacher institute participants taught in Title I public schools enrolling mostly students of color from working class backgrounds (13 teachers), while a few taught in Title I charter schools enrolling mostly students of color from working class backgrounds (3 teachers), and a few taught in affluent predominantly white private schools (3 teachers). The range of years teaching was from three to 22 (see Table 1 for a visual breakdown).

Table 1

Demographic Information[28] for Summer Institute Teacher[29] Participants[30]

Teachers	Total Number	Race	Race distribution	Gender	Bay Area Districts Represented	Categories of Schools	Years of Teaching
Summer Institute Participants	18	Black (2), Latinx (6), Mixed Race (2), White Jewish (3), White (4), Asian American (3), South Asian (1)	70% teachers of color; 30% white teachers	Male (5), Female (12), Gender fluid (1)	Hayward, Oakland, Richmond, San Francisco, Private Schools	Title I Public School: 13; Title I Charter School: 3; Private School: 3	Range: 3-22 years

Study participants.

In order to capture a range of experiences in this program, my intention was to recruit as many teachers from the summer institute as possible to participate in this study, as well as the OBI staff members who took part in the summer institute. I wrote individual emails to those involved (18 teachers and 5 OBI staff members), explaining study procedures and what participation would entail. Out of 18 teachers, I received 10 affirmative responses, and all five university-based staff members from OBI agreed to participate in the study. Additionally, one teacher participant gave consent for her data to be used in the study, but did not participate in interviews due to time constraints and personal reasons. In total, there were 15 full participants in

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[27] One teacher had to drop out of the program at the start of the week for an unexpected personal emergency, and another teacher had to drop midweek because of an unexpected professional emergency.

[28] The two participants who are counted as mixed race in this chart also identified with their other identities. Therefore, they are counted twice in this graphic.

[29] We had accepted two additional Black teachers to the program—both Black women—who could not attend due to extenuating circumstances. The numbers here represent the teachers who were present for the summer institute.

[30] The demographic categories, as well as how people were counted in this table, are based on how participants self-identified.

this study, plus this one aforementioned teacher as a partial study participant. To maintain anonymity, participants chose their own pseudonyms.

Teachers.

The table below describes the study's teacher participants as compared to the summer institute teacher group. As the table shows, teacher study participants were representative of the teacher group we hosted in the summer institute as far as racial demographics, gender, the Bay Area districts teachers taught in, the types of schools teachers taught in, and teachers' years of teaching.

Table 2

Demographic information for summer institute teachers as compared to teacher study participants[31]

Teachers	Total Number	Race	Race distribution	Gender	Bay Area Districts Represented	Categories of Schools	Years of Teaching
Summer Institute Participants	18	Black (2), Latinx (6), Mixed Race (2), White Jewish (3), White (4), Asian American (3), South Asian (1)	70% teachers of color; 30% white teachers	Male (5), Female (12), Gender fluid (1)	Hayward, Oakland, Richmond, San Francisco, Private Schools	Title I Public School: 13; Title I Charter School: 3; Private School: 3	Range: 3-22 years
Study Participants	11	Black (2), Latinx (3), Mixed Race (1), White Jewish (1), White (2), Asian American (2), South Asian (1)	70% teachers of color; 30% white teachers	Male (3), Female (7), Gender fluid (1)	Hayward, Oakland, Richmond, San Francisco, Private Schools	Title I Public School: 8; Title I Charter School: 2; Private School: 1	Range: 3-22 years

As Table 2 shows, 70% of teacher study participants were teachers of color and 30% were white teachers, which is the same distribution as the summer institute as a whole. Teacher study participants' racial identities included Black, white, Latinx, mixed race, white Jewish, Asian American, and South Asian American. Additionally, teacher study participants were equally representative in gender, the districts and types of schools they taught in, and their years of teaching captured a similar range as the summer institute participants' years of teaching.

Out of the 11 teacher study participants, six teachers also participated in the year-long PLC work while five did not. These five teachers did not participate in the year-long PLC because of outside constraints such as a lack of time or other personal issues.[32] I conducted three interviews with teachers who participated in the year-long PLC as compared to two interviews

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[31] The one teacher study participant who was counted as mixed-race identified as "mixed-race Black," so she was counted in this table twice, both as "mixed-race" and as "Black."

[32] The year-long PLC took place during the 2020-21 school year, which was the first year of fully remote school, often known as "distance learning." Vaccines for COVID-19 had still not come out and human beings were experiencing acute stress and anxiety (Manchia, Gathier, Yapici-Eser, Schmidt, de Quervain, van Amelsvoort, Bisson, Cryon, Howes, Pinto, van der Wee, Domschke, Branchi & Vinkers, 2022).

for teachers who did not (more detail on this in the *data collection* section below). Below I give a short description of teacher study participants.

    Flor (she/her), a Latina[33] cis female, was born and raised in the Bay Area, and was in her 6th year of teaching at the time of this study. She taught all subjects at a public elementary school enrolling predominantly students of color from working class backgrounds. Flor entered college knowing she wanted to be a teacher, and what kept her teaching is the amount of room there is for creativity: "it's a constant, engagement with how do you think about racial justice in everything, even those lessons that you think it's not part of it, right, like, you think you're just teaching fractions, but I think there's really there is, you know, it does relate in some way, always" (Flor, interview, March 2, 2021). She is also a community organizer and would like to see more teachers "connecting the work outside of the classroom with what you're doing classroom" (Flor, interview, June 3, 2021). Flor was a participant in the year-long PLC.

    atlas[34] (he/him), a Black cis male, was born and raised in the Bay Area, and was in his 3rd year of teaching and 7th year as an educator at the time of this study. He taught Black studies at public middle and high schools enrolling predominantly students of color from working class backgrounds. He advances teaching for racial justice by "try[ing] to encourage my students not only to see themselves as racialized people but also as a people with deep ancestral ties and connections to a culture that extends far beyond race" and "to have young people think beyond their oppression and imagine what freedom looks like" (atlas, interview, March 9, 2021). He engages in teaching for social justice by having his students think about "how do we engage with others in a way that's respectful and kind, and how do we look at the points of solidarity with other communities. To do that, we need to have a solid sense of what liberation means to us" (atlas, interview, March 9, 2021). atlas did not participate in the year-long PLC.

    Emiliano (he/him), a Mexican American cis male, was raised in the Bay Area, and was in his 11th year of teaching at the time of this study. He taught ELA in the city where he grew up, at a public middle school enrolling predominantly students of color from working class backgrounds; he was also the English language learner specialist at his school. He works towards racial/social justice in the classroom by "painting a recurring theme of justice and equity" and "incorporat[ing] some literature that shows, from the lens of people of color, resilience, stories of fighting back, stories of folks who are not in the canon, like working class communities of color being the center and the stage of a story to help students see themselves in that" (Emiliano, interview, March 11, 2021). He is active in his local teachers' union and works extensively with his students' families. Emiliano was a participant in the year-long PLC.

    Elizabeth (they/them), a Latinx gender fluid person, was born and raised in Southern California, and was in their 4th year of teaching at the time of this study. They taught history at a public charter middle school enrolling predominantly students of color from working class backgrounds. They were drawn to teaching because they "want[ed] to *be* [emphasis] a resource for students [as] someone who they can come to because I've had a lot of similar life experiences. What has kept me in the classroom is really just thinking about how curriculum and how relationships with students *can* [emphasis] actually be liberatory and transformational" (Elizabeth, interview, March 12, 2021; italicized emphasis by speaker). Elizabeth enacts racial and social justice in their classroom by "attempting to disrupt systems of oppression at every possible opportunity" and "having a culture of *accountability*, but not *disposability*" (Elizabeth,

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[33] I used the racial descriptor that teachers put in their application for the summer 2020 institute.

[34] atlas chooses not to capitalize his name, so in writing his name throughout this dissertation, I do not capitalize his name.

interview, March 12, 2021; italicized emphasis by speaker). Elizabeth did not participate in the year-long PLC.

Jessica (she/her), a white cis woman, was born and raised in the Bay Area, and was in her 9th year of teaching at the time of this study. She taught ELA at a private middle school enrolling predominantly white students from affluent backgrounds. She got into teaching as something she decided to try out, but what has kept her in it is "the element of human connection" and because she "just really love[s] it [and] love[s] kids" (Jessica, interview, February 11, 2021). At the time of the summer institute, she was involved in facilitating white anti-racist affinity groups, particularly bringing structural racism into these conversations at her school. Jessica did not participate in the year-long PLC.

Zoe (she/her), a white cis woman, was born and raised in Northern California, and was in her 8th year of teaching at the time of this study. She taught art and science at a public charter elementary school enrolling predominantly students of color from working class backgrounds. She enacts racial justice in her classroom through her curriculum content, and also through having a classroom culture that is centered around "community *care*" (Zoe, interview, March 16, 2021; italicized emphasis by speaker). With her young students, "we talk a lot about balance, and how can we all stay balanced as a group and as a community, and if one person's hurting or one person's struggling it starts to throw off the balance" (Zoe, interview, March 16, 2021). She teaches her students to understand the world through a systems lens to center "interconnectedness" and foster habits of mind that understand the bigger picture. Zoe was a participant in the year-long PLC.

Yadier (he/him), an Asian American cis man, was born and raised in the Bay Area, and was in his 3rd year of teaching at the time of this study. He taught math at a public high school enrolling predominantly students of color from working class backgrounds. He enacts racial/social justice in his classroom by "engag[ing] my students in considering social injustices and building a deeper consciousness and understanding of them so that eventually, in the course of their life, they can also seek to advance social justice and work in whatever avenue seems fit for them." He also sees skill-building as part of his social justice teaching: "equipping my students with the skills and clout to be able to achieve positions that they would like in society in order to enact those changes" (Yadier, interview, February 4, 2021). Yadier was a participant in the year-long PLC.

Lola (she/her), a white cis woman, was born and raised in the Bay Area, and was in her 3rd year of teaching at the time of this study. She taught career and technical education at a public high school enrolling predominantly students of color from working class backgrounds. She entered teaching through doing her masters project in city planning and urban design with high school students. In her classroom, she helps students understand how different communities have been designed as well as "the systems of oppression that have created [them]" (Lola, interview, February 21, 2021). She "work[s] to have some sort of liberatory education that then allows young people to envision something different" (interview 1). Her social/racial justice teaching is rooted in Freirian principles of liberatory pedagogy (1970), and she partners with local organizations for class projects to help her students feel "agency or at least some ability to imagine something different" (Lola, interview, February 21, 2021). Lola was a participant in the year-long PLC.

Luna (she/her), a Japanese cis woman, was born and raised in Southern California, and was in her 23rd year of teaching at the time of this study. She taught humanities at a public middle school enrolling predominantly students of color from working class backgrounds. At the

core of her teaching was building relationships with students and hearing their stories: "I love listening to kids' stories, I love seeing who they are, I *love* [emphasis; pause] seeing things in them before they see it in themselves and help bringing that out of them, and *watching* [emphasis] them do that self discovery in middle school is really beautiful" (Luna, interview, March 16, 2021; italicized emphasis by speaker). What brought her to teaching and what keeps her in teaching are, "even if chaos is the district and the world, those moments you have [with] young human beings are really spectacular and amazing and beautiful" (Luna, interview, March 16, 2021). In her classroom as well as with students and their families outside the classroom, she wanted to "make sure that the kids know that *I am listening* [articulated last 3 words], 'cause I think part of the whole deal in class is listening with an open *heart* [emphasis] and an open *mind* [emphasis] to each other and even to yourself" (Luna, interview, March 16, 2021; italicized emphasis by speaker). In her school, she enacts racial/social justice pedagogy by practicing restorative justice and implementing trauma-informed and culturally responsive teaching. "I do believe that in what we choose, as far as like literature, teaching of history, having the kids find their own story, is also making sure that they know that they're valued in this community and this world, and that they shouldn't be ashamed of who they are, but yet, embrace it, the good and the bad. And I do want them to see themselves as powerful participants in the community" (Luna, interview, July 6, 2021). Luna was a participant in the year-long PLC.

Maya (she/her), a mixed-race Black cis woman, was born and raised in the Bay Area, and was in her 16th year of teaching at the time of this study. She taught humanities at a public high school enrolling predominantly students of color from working class backgrounds. For her, "teaching through a racial justice lens is acknowledging the centrality of white supremacy as an organizing principle in our world, but also figuring out how to teach about the intensity of racial oppression, while also lifting up resistance and joy in communities of color" (Maya, interview, February 18, 2021). She was initially drawn to teaching because she loved history, and, through the political education she was doing as a youth activist, she realized she was good at "breaking down complex concepts in a way that they don't lose their nuance but that people can understand" (Maya, interview, February 18, 2021). With her students, she engages in pillars of social/racial justice education such as examining different events through a lens of oppression as well as liberation. Maya did not participate in the year-long PLC.

Mariam, (she/her), a South Asian-American cis woman, was born and raised in the Bay Area, and was in her 11th year of teaching at the time of this study. She taught humanities at a public high school enrolling predominantly students of color from working class backgrounds. With her students, she examined topics of oppression and prioritized students learning about structures. She was fascinated by racial capitalism and wanted to learn more about it after the summer institute. She held the value that it is not enough to just study white supremacy but also show how people of color have had to constantly fight back. She worked to make sure students were at the center of what she did as an educator. Unlike other study participants, Mariam did not participate in interviews due to time constraints and personal reasons. However, data such as informal conversations, field notes, surveys, and during summer institute artifacts were still collected for Mariam, as per her consent.

OBI staff.

As aforementioned, the five OBI staff members who were involved in the summer teacher institute participated in this study. I introduce them briefly below.

Tucson (he/him), a white cis male, oversaw the university-teacher partnership program in the capacity of director. He was one of the two main OBI staff members central to this university-teacher partnership initiative. He was central in the planning, the summer institute itself, as well as the year-long work with teachers. Tucson came from a community organizing background, and worked in collaboration with community-based organizations to advance social and racial justice alongside those most impacted by [this] harm. He worked on participatory action research projects with community partners and believed that "research can be really transformative. It can really be a force for social justice, racial justice, and changing the structures that perpetuate inequities" (Tucson, interview, April 1, 2021). What he found most meaningful about his work is "seeing the impact in real terms" and when people "get a sense of their own power and us[e] that to take action" (Tucson, interview, April 1, 2021).

Erin (she/her), an Asian American cis female, was one of the two main OBI staff members central to this university-teacher partnership initiative. Erin was central in the planning and the summer institute itself. Her background in activism and community work started from her "own experience growing up as the first kid in my family to grow up in the US," and she "first got involved in racial justice work through the lens of immigrant rights" (Erin, interview, March 8, 2021). Her work at OBI was on housing policy, and she worked with community-based housing partners to advance housing justice. What she found most meaningful about her work is "being in such strong values alignment with the folks at the [Othering & Belonging] Institute," as they have "really pushed my analysis in my thinking on the issues that we've worked on" (Erin, interview, March 8, 2021). She also valued "how we do research and how we function in collaboration with partners, and how we do that ethically and equitably" (Erin, interview, March 8, 2021).

Ryan (he/him), a white cis male, facilitated multiple workshops for the teacher summer institute. He is an artist, educator, and community activist. He came to work at OBI through policy activism and organizing work, and currently works on promoting "arts and culture as a form of essential knowledge for liberation" (Ryan, interview, May 13, 2021). The most meaningful part of his work was "the work where I get to be directly engaged with either artists or community based organizations to deepen and strengthen the resources and the skills, the belief and the capacity to really have art and artists and culture be a central driving force of what we do in order to make the world a better place" (Ryan, interview, May 13, 2021).

Isaac (he/him), a Black cis male, facilitated the racial capitalism and racial statistics workshop for the teacher summer institute. His personal experience living in a segregated neighborhood and growing up "seeing the complete disregard for the plight of working class people of color" motivated him to "find a way that I can affect change" (Isaac, interview, March 18, 2021). He came to work at OBI through a project on corporate landlords' role in the Bay Area's housing crisis. He was dedicated to working on racial justice, and felt that "housing is a major source of inequality [that] get[s] towards the root of things, [and that] a lot of inequality can be traced back to housing and land policy" (Isaac, interview, March 18, 2021). The most meaningful part of his work was "working for people who are underrepresented or under-resourced, marginalized, or forgotten about in mainstream political discourse or policymaking, [and to] be able to do work that helps improve their situation, their livelihood, ability to thrive" (Isaac, interview, March 18, 2021).

Jacob (he/him), an African American cis male, facilitated a mapping and opportunity workshop for the teacher summer institute. He came from an economics background, and his work at OBI stemmed from a desire to work in empirical analysis to "understand the kind of

interactions between people in the real world" (Jacob, interview, April 6, 2021). The most meaningful part of his work was creating mapping tools for the state of California that assess "the level of opportunity in essentially each neighborhood across California…to rectify the distribution of those housing developments, not so that they're completely taken out of any given neighborhood, but so that they're distributed equitably throughout California, not concentrated in a few low income areas" (Jacob, interview, April 6, 2021). This work for Jacob was important "so that, as we move forward, we can actually *test* [emphasis] and *quantify* [emphasis] the difference between the outcomes of people in these different situations, so that we can continue to iterate and further evaluate whether these neighborhoods are making a real difference in people's lives" (Jacob, interview, April 6, 2021; italicized emphasis by speaker).

Data Collection

As aforementioned, this study sought to understand 1) how teachers made sense of their professional learning experiences and how that shaped how they imagined themselves in the various roles and identities that they occupied, professionally, personally, and politically, 2) how teachers "wrote their worlds" through the application of their learning experiences, as well as what structures and supports were beneficial to helping them to do so, and 3) what could be learned from examining a university-teacher partnership centered around advancing racial and social justice. To answer my research questions, I gathered four main types of data (detailed in Table 3 below). I primarily relied on interview and field note data, though I also gathered relevant video recordings and artifacts to gain further insight into my research questions. Table 3 below summarizes the types of data collected, the source of the data, as well as the quantitative amount of each.

Table 3

Types & Quantity of Data Collected

Type of Data	Source	Amount	
Interviews: audio & video recordings	Teachers (duration: 60-90 minutes each)	Number of rounds	2-3
		Total	26
	University-based staff (duration: 60-90 minutes each)	Number of rounds	1-2

		Total	7
	Total number of interviews	33	
Field Notes	• Teacher Group Meetings • One-on-one teacher meetings • Meetings with university-based staff • Public-facing June teacher event	Total: 47	
Video Recordings (excluding interviews)	• Summer institute sessions/workshops • Public-facing June teacher event	14 hours	
Artifacts	Pre-institute: • Teacher applications to summer institute • Meeting notes: planning documents	21	

During-institute		
• Participant & facilitator schedules • Presenter powerpoints & other session materials • Session notes (google doc) • Q & A document • Teacher collaboration work (google docs) • Shared resource list (compiled by everyone throughout institute)	17	
Post-institute		
• Anonymous evaluations of summer institute • Teacher created materials related to institute implementation (curriculum & presentations) • Student work	29	

Table 4 below correlates the research questions with the types of data collected, the measure used to collect this data, and the purpose/rationale for collecting this data.

Table 4

Data Collection Matrix

Research Questions	Data Collected	Measure	Purpose/Rationale
1) How do teachers make sense of their professional learning experiences, and how does this shape how they imagine themselves in the	Interviews	• Teacher interview protocols • Video & audio recordings	• To capture how people articulate the significance of their learning experiences

various roles and identities that they occupy, professionally, personally, and politically?	Observations	• Field Notes • Video Recordings	• To identify patterns across participants • To notice and make sense of outliers • To observe how people chose to apply their summer learnings • To understand the nature of how people related to summer learnings & experiences people related
	Artifacts	• Post-summer institute evaluations • Teachers' summer learning application projects: materials & nature of project • Analytical memos	
2. How do teachers "write their worlds" (Freire, 1970) through the application of their learning experiences? What structures and supports are beneficial to helping them apply this work?	Interviews	• Teacher interview protocols	• To hear teachers' articulation of their intentions for implementation • To understand how teachers implemented their summer learnings • To learn how teachers articulated their work to various audiences
	Observations	• Field Notes	
	Artifacts	• Teacher created materials related to institute implementation (curriculum & presentations) • Student work	

3. What can be learned from examining a university-teacher partnership centered around advancing racial and social justice? What dispositions on the part of the university are required to foster trusting relationships with teachers? What structures make for an effective partnership? What can the university learn from teachers?	Interviews	• Teacher & university-based staff interview protocols • Video & audio recordings	• To understand teachers' experiences working with OBI/the university • To understand university-based staff members' experiences & capture their learning • To observe interactions between teachers & university-based staff
	Observations	• Field notes	
	Artifacts	• Post-summer institute evaluations • Pre-institute meeting notes • Video recordings of institute sessions	

Interviews.

Interviews constituted one of the main sources of data for this study. As mentioned in the study design, I intentionally centered the voices of teachers to be the basis from which to design learning experiences that better serve their needs, and justice-oriented teachers' needs here in particular. Additionally, a central approach to this study was speaking with people about their experiences and listening to their reflections in order to gain insight into teacher learning and university-teacher partnerships that support teachers teaching for social and racial justice. Such listening is in alignment with this study's humanizing approach to research (Paris & Winn, 2014).

I conducted 1-3 rounds of semi-structured interviews using interview protocols (Creswell & Poth, 2017) with teachers and university-based staff; these constituted my two main groups of interviewees. (I delve into the 1-3 variation below.) Each interview lasted 60 to 90 minutes and was audio and video recorded via the zoom platform since all research activities (including interviews) took place over zoom due to the COVID-19 pandemic. I used an interview protocol to guide the interview process (see Appendices C-I), but also followed the conversation thread as it evolved.

The interviews for teachers each had their own theme: the first one focused on teachers' experiences in the summer institute, the second was about their participation in the year-long work, and the third revolved around teacher implementation of the summer institute. Because some teachers participated in the year-long work and others did not, I conducted two interviews with those who did not (4 out of 10 teacher study participants), and three interviews with those who did (6 out of 10 teacher study participants). Additionally, because of the features afforded

by the zoom platform, some teachers shared their screens with me during our interviews to show relevant material to the conversation.

Of the five university-based staff, three were more peripherally involved in this university-teacher partnership, having led stand-alone workshops during the summer institute, while two staff were more central to the project, having been involved from the planning stages to the year-long work with teachers. For the three staff members whose involvement was more peripheral, I conducted only one interview with them, asking them about their work prior to and at OBI, their personal relationship to the topic of race and housing, and their experience working with the teachers during the summer institute. With the two staff members who were more involved with the university-teacher partnership, I conducted two interviews to get a more in depth account of their experiences and reflections on the project.

Finally, after each interview, I wrote analytic memos to capture what stood out to me from the conversation. I returned to these memos upon transcribing the interviews, adding additional thoughts and reflections related to themes, patterns, and quotes that stood out. These memos also became data sources that I coded and used to track recurring themes.

Observations.

I relied on observations as another main source of data for this study. Because I was positioned as a full participant in this study, I routinely had to step back from my participant role and inhabit my researcher role to come back to what I was trying to understand. To step back, I put the logistical aspects of the program aside and reoriented myself towards my research questions and understanding the program from an analytical lens. Being in these two roles, however, enabled me to "observe" meetings multiple times: as a participant, through field notes, as well as video data that I collected for the purposes of this study.

Field Notes.

I assumed the role of researcher when writing up my observations about meetings that took place throughout the school year. I wrote field notes primarily about group and one-to-one meetings, which ran from August 2020 to June 2021. I facilitated group teacher meetings about once a month, while a meeting participant would take notes. To construct my field notes, I collected the notes taken during these meetings as well as the meeting agendas. I included four sections: metadata, general observations, focused observations, and reflections. See Appendix J for field note observation sheet template. I also wrote field notes about one-on-one meetings, which included meetings between myself and one other university-based staff on the one hand, and meetings I had with individual teachers throughout the school year on the other. I wrote a longer, more extensive field note on the public-facing teacher event that culminated our work for the year. Because this event took place on zoom and the chat was the primary way for attendees to interact with speakers and each other, I incorporated the chat from this event into my field note. In total, I collected 47 field notes for this study.

Video recordings.

I collected nine video recordings, totaling 14 hours of video recording data. Eight of these video recordings were summer institute sessions which were recorded for participants to be able to go back to, and I collected these for analysis as well. Because of my full participant status

during the institute, it was helpful to be able to return to video recordings and experience events as an observer and view them through a researcher lens.

The remaining video captured the end-of-year public-facing teacher event, which I collected along with its chat for analysis. Because I was a full participant at this event, I returned to the video recording as well as the chat to be able to revisit what had transpired, and upon which to build my extended field note. This video enabled me to watch the event with participant eyes, from a researcher standpoint, and examine the chat to see how attendees were responding to the event.

Artifacts.

There were a number of artifacts associated with this program that pertain to this study, divided here into pre-summer institute artifacts, during summer institute artifacts, and post-summer institute artifacts.

Pre-institute artifacts.

Summer institute participants completed a short application to the summer institute (see Appendix B). These applications asked basic demographic questions, including how long people had been teaching; applicants also answered questions about how they incorporated issues of race and housing into their curricula already, as well as why they were interested in being part of the summer institute. I collected the applications of admitted teachers as data for analysis for teachers who had agreed to be study participants. I revisited these applications before I interviewed teacher study participants to refresh my memory on how long they had been teaching, and also how they had responded to specific questions that were relevant to the conversation we would be having during our interview. These applications gave me insight into what it means to be a teacher teaching for racial and social justice, and gave me an understanding of teachers' learning needs and teaching aspirations.

Also relevant to this study were materials related to the planning of the summer institute. To gain insight into OBI's thinking around the summer institute planning, I collected meeting notes that recorded this planning work.

During-institute artifacts.

The participant and facilitator schedules for the summer institute itself were useful in understanding the organization and nature of the teacher learning space that was created, so these two documents were collected for analysis as primary source artifacts.

Presenter powerpoints and related session materials from presenters also gave insight into the nature of the summer institute. I gathered these materials to be able to more pointedly analyze the operating theories and philosophies that were embedded in this university-facilitated teacher learning space. There were nine powerpoints that I collected, along with one additional session-related document of key terms for the session.

During the institute, university-based staff and I took notes in a public running notes document. This notes document—in the form of a google document—lived in the shared participant folder for the institute and outlined the main events that transpired in each summer institute session. In collecting this document, I was able to triangulate its data with the presenter powerpoints and the session video recordings.

Furthermore, there was a running question and answer document (Q&A) that kept a tab of questions that institute participants asked that we were not able to get to during the day. This document was updated each day with questions and answers from OBI staff or other presenters. I collected this document as a data source to gain insight into the kinds of questions teachers were interested in, and to examine the responses given by institute staff.

Finally, throughout the institute, many resources were shared via the zoom chat or in an oral way that were relevant to the topic at hand. Because there were so many rich resources people were sharing (OBI staff and teacher participants alike), we created a running resource google sheet that people added to throughout the week. This document was a shared resource list compiled by all involved in the summer institute. As a source of data, this resource list enabled me to better identify the nature of teachers' work and also helped me understand the nature of this university-teacher partnership and OBI's role within it.

Post-institute artifacts.

To gather feedback on the summer institute, OBI staff and I created a detailed post-institute evaluation. These were anonymous in nature, and helped me gain a global understanding of people's experiences in the summer institute. There were 16 anonymous evaluations that I collected for data analysis purposes.

The final type of artifact I collected for this study pertains to teacher implementation of their summer institute learnings, which was crucial in helping me answer my second research question about teacher implementation. Teacher-created materials related to implementation included curricular materials as well as out-of-the-classroom presentation materials. First, curricular resources spanned from unit plans, year-long scope and sequences, and student-facing materials. These curricular materials included a slide deck that I made for a teacher's unit (in my *working role*) that was adapted by three different teachers in this study, and collected teacher implementation materials that showed how teachers iterated on this resource. Additionally, a few teachers shared student work with me that was published on a public forum. Though not central to this study, this student work informed the way I understood how students took up summer institute ideas. Second, non-curricular materials—used for presentations to parents and a broader network of California teachers—include powerpoints and a student-friendly resource sheet; I collected these for analysis as well. There were a total of ten implementation-related documents excluding student work.

The above described documents gave me a rich basis from which to analyze and gain insight into my research questions.

Data Analysis

My analysis was a layered process that took place over the course of three months. I had built a good basis for analysis throughout my data collection process, writing analytic reflections in my field notes as well as reflective and analytic memos after each interview I conducted. Upon transcribing interviews, I added to these analytic memos, tracking recurrent themes, noting preliminary codes, and documenting quotes that were relevant to this study's inquiry. Because this study's design is based on amplifying teachers' voices and learning through teachers' experiences of a particular event, these memos became the starting point for my analytic procedures. These analytic memos—based on participant interviews—generated initial codes that became the framework for my inductive and deductive coding process (Creswell & Poth,

2017) through MAXQDA. Initial codes included racial capitalism, housing, oral histories, belonging, presenter-influenced ideas/work, the role of OBI, systemic/structural framing, what it means to be a social/racial justice teacher, the roles teachers occupy, the nature of teachers' work, resources, curriculum, the significance of the teacher institute, teachers' learnings, implementation of the summer institute, and more. After this initial analytical work, I coded all written documents within MAXQDA, using these initial codes and adding new ones as they emerged inductively through my data.

The following table outlines an overview of analytic procedures, including how each research question correlates to the data collected and the analytic methods used to understand these data.

Table 5

Overview of Data Analysis

Research Questions	Data Collected	Measure	Analytic Methods
1. How do teachers make sense of their professional learning experiences, and how does this shape how they imagine themselves in the various roles and identities that they occupy, professionally, personally, and politically?	Interviews	• Teacher interview protocols • Video & audio recordings	-Transcription -Analytic memos & pre-coding -Inductive & Deductive Coding -Discourse Analysis
	Observations	• Field Notes • Video Recordings	-Pre-coding analytic reflections -Inductive & deductive coding -Video analysis

	Artifacts	• Post-summer institute evaluations • Teachers' summer learning application projects: materials & nature of project • Analytical memos	-Inductive & deductive coding -Resonance
2. How do teachers "write their worlds" (Freire, 1970) through the application of their learning experiences? What structures and supports are beneficial to helping them apply this work?	Interviews	• Teacher interview protocols	-Inductive & Deductive Coding -Discourse Analysis
	Observations	• Field Notes	-Pre-coding analytic reflections -Inductive & deductive coding
	Artifacts	• Teacher created materials related to institute implementation (curriculum & presentations)	-Layered analysis -Inductive & Deductive Coding -Resonance
What can be learned from examining a university-teacher partnership centered around advancing racial and social justice? What dispositions on the part of the university are required to foster trusting relationships with teachers? What structures make for an	Interviews	• Teacher & university-based staff interview protocols • Video & audio recordings	-Transcription -Analytic memos & pre-coding -Inductive & Deductive Coding -Discourse Analysis

effective partnership? What can the university learn from teachers?	Observations	• Field notes	-Pre-coding analytic reflections -Inductive & deductive coding
	Artifacts	• Post-summer institute evaluations • Pre-institute meeting notes • Video recordings of institute sessions	-Inductive & deductive coding -Video analysis

      Inductive and deductive coding (Creswell & Poth, 2017) was my primary mode of analysis for most data. I applied this analytical method to interview data (interview transcriptions and analytic memos), observational data (field notes), and artifactual data (pre-institute meeting notes, post-summer institute evaluations, teacher implementation projects). Additionally, I used discourse analysis to further investigate the nuances of human expression and language, and also to understand discourse in its sociopolitical contexts/processes/outcomes (Gee, Michaels, O'Connor, 1992). To examine the structure of my data—discourse's structure for its own sake—I paid attention to the rhythmical organization of the text (prosody), I tracked repeated words within and across data, I examined body gestures and facial expressions (Ochs, Solomon & Sterponi, 2005), and noted contextualization cues. To understand my data as it relates to sociopolitical contexts and processes, I analyzed my data's ideology, understood it as a social activity as well as the matrix of activity systems that it related to.

      Though less prominent in my analytical procedures, I employed video analysis for video recordings of summer institute sessions (Erickson, 2006). I analyzed these in a macro and micro manner. On a macro level, I focused on the content of each session, paying specific attention to the ideologies present within these sessions. This type of analysis enabled me to identify the theoretical and ideological underpinnings of the summer institute itself. It also helped me understand the specific content and approach towards housing justice that the institute put forth, as there are a variety of ways to understand and contextualize housing justice. Additionally, I employed microanalytic video analysis to examine the presenters' dispositions towards teacher participants, which gave me insight into my third research question on university-teacher partnerships. Similarly, microanalysis was also used to identify participants' responses to various sessions, which I triangulated with post-summer institute evaluations and teacher participant interviews.

      Finally, because the teachers' implementation materials were unique in nature, I employed cross-analytic procedures to understand them. These materials were most pertinent to my second research question of how teachers "wrote their worlds" through application of their learning experiences with OBI. First, I used discourse analysis to examine their ideology as well as how they were structurally put together. Second, I married coding with tracking resonance (Du Bois, Hobson & Hobson, 2014; Stornaiuolo, Smith & Phillips, 2017)—the latter which

looks at how "practices, ideas, etc. become shared and circulate across space and time" (Stornaiuolo, Smith & Phillips, 2017)—to understand how implementation projects displayed resonance with the summer institute or OBI as a whole. Third, I analyzed these documents for iteration to examine how teachers iterated on the summer institute. Iteration refers to how teachers adapted ideas and materials from the summer institute and made them into their own, putting their own spin on them. In other words, I honed in on specific slides that they had taken and repurposed, and I traced ideas from the summer institute and examined how these made their way into teachers "writing their worlds." Finally, I examined these documents' ideology and how they were structurally put together, again employing discourse analysis (Gee et al., 1992).

Researcher Role

In January of 2020, I was hired as a Graduate Student Researcher (GSR) with OBI to design a summer institute for teachers centered on the issue of race and housing. This role came about after a post-conference conversation that I initiated with OBI staff about making their work available and accessible to teachers. After a few initial conversations, we were on our way to designing OBI's first summer teacher institute. Before and throughout the course of this study, I worked as a GSR and occupied a professional role in this teacher partnership work comparable to that of a project coordinator.

My professional role in this work positioned me as a full participant in this study (Glesne, 2001). This meant that I had to negotiate my *working role* and my *researcher role* throughout the course of the study. I consciously put on the hat of professional facilitator when in my *working role*, prioritizing teachers' learning and facilitating the space during group meetings. I switched to the hat of the researcher (my *researcher role*) when doing interviews or writing up field notes. Additionally, in recruiting study participants, I made clear that participation in this study was entirely voluntary and would not impact teachers' participation in the continued work with OBI. Although I got to know those participating in the study better than those who did not participate because of extended one-on-one time together, I maintained awareness of professionally distributing my time and attention regardless of who participated in the research.

Because I got to know study participants through my working role for seven months to a year prior to beginning interviews, I was able to collect rich interview data for this study. The study took place between February and June 2021, and I met OBI study participants in the spring of 2020 (January through April) and met teacher participants in June 2020 (see Figure 8 above for study timeline). The longevity of my relationships with study participants as well as trust-building through my professional role made for openness and vulnerable sharing during interviews. I built trust with OBI study participants through my working relationship because I played an integral role in helping them realize a rich summer experience for teachers where their work was animated in new ways. I built trust with teacher study participants through being part of OBI and providing a teacher-centered program where systemic racism was centered and where justice-oriented teachers could be their radical selves which was not always the case in many of their schools and professional development spaces. Additionally, the teacher-centered nature of the program during the summer and over the course of the following academic year fostered deepening relationships and bonds of trust (Paris & Winn, 2014). The year-long work was centered around meeting teachers' needs and supporting them in implementing their summer learnings, which took the shape of co-constructing the facilitated space and also my meeting one-

on-one with teachers, all which contributed to feelings of trust and mutual respect. As a result of this trust-building and established relationships, participants shared vulnerably and openly in our interviews from the start: participants shared personal life experiences and family histories that they may not have shared had we not already established a bond of trust and mutual respect (Paris & Winn, 2014). Trust continued to grow throughout the interview process, which had a positive impact on the caliber of our conversations, making way for deep and honest exchanges and shares. During interviews, one participant even read aloud from their journal, while another revealed and explained a tattoo that related to their core philosophies around their teaching.

Additionally, my researcher role seemed to be beneficial in that it gave participants an opportunity to reflect on their experiences in a way that supported them making sense of their experiences; this time and space afforded by one-to-one interviews enabled participants to reflect on and articulate how these experiences affected their lives, as well as how they wanted to integrate these experiences into their respective settings (Paris, 2011). In this way, my dual role was supportive of and complementary to the professional program itself.

The positive benefit of my dual role became particularly evident in teacher interviews that asked about their implementation of summer institute learnings. During a number of interviews, teachers and I discussed curricular implementation where I was able to point to specific resources from the summer institute that would be relevant to their implementation, as well as make curricular suggestions that seemed to benefit their practice. During these interviews, I often fell back into my *instructional coach* role that I held before starting UC Berkeley's doctoral program.

Furthermore, my data became relevant to and shaped this teacher partnership program in practice. For instance, my data collection about the year-long work and what structures and supports were helpful to teachers was concurrent to ongoing PLC meetings with teachers throughout the school year; we used this data to mold and shape the structure and facilitation of whole group PLC meetings. Additionally, because I was collecting data while we were planning for the second iteration of the summer institute, teachers' voices and experiences shaped our planning for this second iteration of the summer work. Finally, in interviews with OBI staff, I shared qualitative data from teachers that pertained to the staff's contributions to the summer program, which staff appreciated hearing and was often affirmative of their hard work.

My role as a former teacher, specifically in Title I schools working with predominantly students of color from working class communities, also impacted this study and how study participants related to me. For the teachers, this identity and the experiences that accompanied it seemed to provide a sense of safety, trust, and familiarity—teachers knew I understood the nature of their work and that in this sense I was an "insider." In our interviews, it became clear that teachers did not "translate" for an outsider: they used acronyms familiar to those in the teaching field and talked about teaching concepts with little to no explanation. Similarly, university-based staff interpolated my teacher expertise during interviews, some exhibiting nervous laughter when we spoke of what it was like facilitating for a group of teachers, some citing my guidance around facilitation as key to their learning processes in working with teachers (see Chapter 7), and some turning questions around and asking me about my impressions of whatever phenomenon we were speaking of precisely because of my former role as a classroom teacher. As I will explore more in Chapter 7, my role as a former teacher—and a justice-oriented teacher at that—proved to be pivotal in how the program was shaped and the teacher-centeredness that teachers felt throughout.

This insider status, however, also meant that I was personally implicated in the project in a way that necessitated I interrogate my subjectivities as a researcher (Pillow, 2003). Because of my *working role* as part of the program team that facilitated this project, I made sure to frame my interview questions as open-ended as possible, so as to not influence participants to respond in a way that cast the program solely through a positive lens (see Appendices D-I for interview protocols). I also prompted participants to answer interview questions as if I did not know anything about their experiences in the summer. Through analytic memos after each interview—memos that I revisited twice throughout the data collection process (once after the interview itself and once after transcribing interviews)—I made sure to separate my excitement about what study participants had experienced during OBI's program in order to then be able to step back and analyze the data in light of the study's research questions. I did this by expressing my feelings in written form, which I put in brackets to separate it off visually and mark these as emotional responses. I then intentionally shifted my lens to understanding the data from a more analytic lens, again as related to this study's research questions. I also triangulated data by looking at teacher participant interviews in tandem with post-institute evaluations and exit slips to get a clearer picture of participants' responses to certain workshops or concepts throughout the program itself. Furthermore, I frequently revisited my data to make sure that I interpreted the data itself and not my subjective understandings or experiences of the program as an insider.

In my interviews, specifically with the justice-oriented teachers in this study who were from the Bay Area, there were many points of connection and resonance for me in my role as a former teacher and as someone who was also born and raised in the Bay Area: there were collaborative moments, moments of laughter that came from deep mutual understanding, and moments of depth where what they said resonated with me on a visceral level, recalling my own past experiences in the classroom, with students, and as a social/racial justice teacher. Because of my socio-economic class and racial identity, however, I could not identify with the housing-related experiences of teachers of color who grew up in working class communities. Though teachers shared vulnerably with me, I was conscious of this difference throughout our conversations, and maintained an awareness of my positionality and the differences that remained between us.

As someone who was born and raised in the Bay Area, I learned immensely about the place I call home throughout the course of this project. Alongside the teachers in this study, I learned from OBI staff about the histories of racial exclusion and dispossession in housing that explains so much about today's Bay Area housing geographies. On a personal level, the realities of systemic racial segregation that I grew up seeing were explained. Stories I used to hear from my mother about her work doing home visits with families in a marginalized part of Oakland all of a sudden extended in my consciousness from "segregation" to "racial dispossession" and neighborhood disinvestment. I understood the why behind white wealthy enclaves in the Bay Area with a complexity beyond simply practices of redlining, and instead I came to learn about the multitude of racialized tactics, policies, and practices, and in a deeper and more systemic way. I also learned from teachers sharing their and their families' experiences with the racialized tenor of housing histories in the Bay Area, as well as from OBI's community partners about the active organizing and resistance work within the arena of housing justice.

Through conducting this study, I was able to reflect more deeply on how my family is located within the racialized housing landscape of the Bay Area, about my family's relationship to home, land, and place, and about the forces that shaped this positionality. First, my parents, both from working class backgrounds and the first in their families to go to university, were able

to enter the Bay Area housing market in the 1980s thanks to money from reparations (Fraser, 2003) that my Sephardic Greek-French Jewish grandmother received from the German government for her family that was killed in the Holocaust. This "in" into the housing market, coupled with the assimilation of Jews into whiteness in the United States, which was the case for my father's side of the family (Brodkin, 1998), gave my family access to buying a house without being subjected to predatory lending practices or redlining. Entering the housing market is one of the factors that enabled my family to accumulate wealth and rise in socioeconomic status throughout the course of my lifetime. Second, being from a diasporic people—the Jewish people—who were forced to move from one country to another because of discrimination and persecution, coupled with the current fact of Jewish zionists perpetuating settler-colonialism in Palestine, doing a project about racial dispossession, land, housing, belonging, and place incited further reflexivity (Dowling, 2012) on my family's history and journey to the present. Through this research project, I was able to understand these personal experiences as part of a broader collective history, situating my personal experiences in a historical and sociopolitical context, both locally and globally.

This learning and reflection about my own family history on the one hand, and race and housing in the Bay Area on the other, has fundamentally shifted the way I view Bay Area geographies as I drive through or walk around various neighborhoods in the place I call home. I think about these histories when moving about in my daily life and as I pass through the many contrasting neighborhoods and cities that make up the Bay Area. The relationships of trust and care that were built throughout the course of this project were also instrumental in this reflexivity (Dowling, 2012; Paris & Winn, 2014). Findings chapters 4-7 were shaped by this reflexivity, as well as a deep respect for this study's participants, as they generously shared their work and words which led to the findings outlined in the next few chapters.

Chapter 4: Make it personal: The significance of addressing race & housing as a *generative theme* in teacher learning spaces

Introduction

"Why are you interested in this institute?" one of OBI's summer teacher institute application questions read. "This [race and housing] is the most relevant topic to all of us living in the Bay Area."

~Mariam, Bay Area high school humanities teacher, eleventh year, South Asian; application to summer institute, May 2020

Mariam's application response (above) to why she (Bay Area high school humanities teacher, eleventh year, South Asian) was interested in this institute succinctly summarized a sentiment that was found across teachers' applications: that race and housing as a place-based, sociopolitical, and racial justice issue was inherently relevant to everyone living in the Bay Area. Indeed, race and housing is something that Paulo Freire (1970) would call a *generative theme*, a theme or topic relevant to people's "historical-cultural context[s]" (p. 99)*.* The Othering and Belonging Institute (OBI) did not conduct Freirian culture circles[35] (Souto-Manning, 2010) with Bay Area teachers to identify *generative themes* with teacher participants or their students. However, from their applications to the summer institute, as exemplified by Mariam's above, as well as throughout the institute itself, teachers expressed how relevant the issue of race and housing was to their students' lives as well as to their own personal lives.[36] Because of the Bay Area's housing crisis (Goodman, 2019; Othering & Belonging Institute, 2020; Session, 2020), as a program staff we expected the topic to be resonant for teachers professionally, as people who seek knowledge and help young people better understand phenomena like histories of race and place, and as people who teach students affected by this pervasive crisis. But what we expected less was for the topic to have the personal resonance for teachers to the extent that it did. Since our selected applicant group was made up of 15 out of 18 teachers who taught in schools comprised of predominantly students of color from working class families (a demographic most affected by the housing issue in the Bay Area; Menendian, Gambhir, Hsu, 2021), and that 13 out of 18 summer teacher participants had grown up in the Bay Area themselves, the teacher institute addressed an issue of both professional and personal relevance to teachers.

In this chapter, I answer my first research question about how teachers made sense of their professional learning experiences and how these experiences shaped how they imagined

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[35] As discussed in Chapter 2, Freirian culture circles are dialogical learning environments where students and teachers (or participants and facilitators) learn to read the word and the world together. By identifying students' daily activities, the teacher and students/facilitator and participants come to analyze the structural forces in society that become the basis for "reading the world" (Freire, 1970). This analysis identifies generative themes, which are themes that are the most pertinent to the local sociopolitical context. The work of collectively generating the themes leads to a critical social analysis as well as a space where reading and writing skills are simultaneously developed.

[36] The work of the Othering & Belonging Institute is an entity that arguably studies issues that would be considered Freirian *generative themes*, as its work focuses on today's most pressing social and racial justice issues and centers marginalized communities' experiences in its praxis work, including housing.

themselves in the various roles and identities that they occupy, professionally, personally, and politically. I tell the story of how the summer institute engaged teachers in what turned out to be a generative theme, that of race and housing—not just for their professional work with students, but also for them on a personal level. I first show how race and housing revealed itself as a generative theme for teachers, relevant to both their students' lives and their own. I then discuss the significance of teachers' curiosity about learning the racialized histories of housing in the Bay Area. Subsequently, I examine how addressing housing as a generative theme connected to teachers' lived experiences and validated and visibilized many of their personal experiences, while also helping them connect such experiences to structural and sociopolitical realms. Finally, I illuminate teachers' understanding of housing as central to Bay Area issues, and demonstrate the significance of addressing the generative theme of housing in teacher learning spaces.

Similar to culturally relevant pedagogy that insists on teaching content and style that resonates with students' cultures and lived realities (Gay, 2002; Ladson-Billings, 2021 & 1995; White, Bristol & Britton, 2022), I argue that teacher learning that engages teachers' personal experiences and lived realities is equally as important for teacher learning, and lends itself to deeply resonant learning. I also make the case for housing as an important issue worthy study in both teacher learning spaces and in the classroom, as housing underpins many social and racial justice issues and is intertwined with schools and schooling in relevant and intricate ways (Holme, Frankenberg, Sanchez, Taylor, De La Garza & Kennedy, 2020; Kozol, 1991; Massey & Denton, 1993; McKoy & Vincent, 2008; Rothwell, 2012).

Housing as a generative theme: Relevant to students' and teachers' personal and sociopolitical realities

Housing as relevant to students' lives

The Othering and Belonging Institute (OBI) wanted to engage teachers in this university-based work on race and housing because of the relevance of the issue to teachers' students, particularly for teachers who taught predominantly students of color from working class communities whose families continue to bear the brunt of such histories. OBI's intention was to connect with teachers in order to make known "the racialized histor[ies] of housing in in the Bay Area" (Tucson, OBI staff, white; interview, April 1, 2021) so that students could connect present realities of race and housing to past policies that "shaped housing and the racial makeup of the Bay Area" (Field Note, Meeting with OBI Staff, March 24, 2020). In this sense, OBI had previously identified housing as a generative theme for people living in the Bay Area through their work with various community-based organizations, and their goal was to spread knowledge about the historical roots underpinning the current realities of race, space, and place.

The relevance of the issue of race and housing to students was indeed clear from the start of OBI's engagement with teachers. Teachers' applications to the summer institute expressed this fact. Sentiments such as "many families of the students I serve are living in unstable/volatile housing situations" (Emiliano, Bay Area middle school ELA teacher, eleventh year, Mexican American; application) and "gentrification in Oakland is affecting many of my students' and co-workers' lives" (Yadier, Bay Area high school math teacher, third year, Chinese/Asian; application) established that this issue was top of mind for teachers teaching in the Bay Area because of its impact on their students. Teachers reiterated the relevance of this issue for students

in their interviews as well, in statements such as, "when kids[37] [students] are always talking about issues, it's like, oh, housing issues, housing issues. Even their personal stuff: eviction, my parents, we have to move again" (Luna, Bay Area middle school humanities teacher, twenty second year, Japanese; interview, March 16, 2021). In these ways, teachers confirmed the issue of race and housing as a generative theme for their students—a sociopolitical issue of supreme relevance and impact to their daily lives and the daily realities of their families.

Despite race and housing being a generative theme, particularly in the Bay Area, teachers expressed the lack of professional learning around this issue; this lack pointed to the importance of addressing such an issue in the context of teacher learning specifically, particularly in light of its relevance to students and families. Zoe (Bay Area art & science elementary school teacher, eighth year, white) reflected the uniqueness of OBI's summer teacher institute opportunity:

> I don't get any of this kind of learning at school, and, you know, we [my colleagues and I] were just talking about wanting to connect to community organizing more, and **what's really moving and happening around issues of race and injustice**…And also, **learning more about what our families are going through** and what kinds of supports that we are *not* [emphasis] providing as a school, and, how we could grow more in that. (Zoe, Bay Area art & science elementary school teacher, eighth year, white; interview, March 16, 2021; italic emphasis by speaker, bolded emphasis mine)

Here, Zoe articulated not getting "this kind of learning at school," referencing justice-oriented professional learning (known in the literature as "critical professional development;" Kohli, Picower, Martinez & Ortiz, 2015), as well as professional learning about housing more specifically. Zoe pointed to wanting to learn about "what's really happening around issues of race and injustice" as connected to "what our families are going through." Studying housing, therefore, offered Zoe the opportunity to learn about one of the root causes of many other injustices that families at her school face (Reina, Pritchett & Wachter, 2021).

Luna (Bay Area middle school humanities teacher, twenty second year, Japanese) shared Zoe's sentiments as she discussed why having an institute like OBI's about housing was important for teachers in their roles as instructors in the classroom:

> Every year, you see more and more folks on the street. We just saw this continuation, and then learning about like, why is it this way? **We just felt like we needed something that was gonna give us more knowledge, information**. And what else is out there that maybe we don't know? Because as teachers, we're too busy trying to like, oh, let's just put this together, what did you find? You know, a lot of it, that's the reality, right? You're building this curriculum, you're looking up things, and then you're just like, gotta put it together! **But is there another organization or another place that's actually *doing* [emphasis] this work that we can actually learn from. So I think that it looked like [the summer institute] was a perfect place for us to learn more in general.** (Luna, Bay Area middle school humanities teacher, twenty second year, Japanese; interview, March 16, 2021; italic emphasis by speaker, bolded emphasis mine)

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[37] Teachers often interchange "students" and "kids" when talking about their students; here Luna's use of "kids" indicates her students.

Like Zoe, Luna named OBI's summer institute about housing as a unique opportunity for teachers to learn about the generative theme of housing, which, as Luna described, was more and more apparent in the Bay Area every year. She described teachers' process when they do not know much about what they are teaching, which is to assemble materials as best they can. As Zoe put it, "we do what we know" (Zoe, Bay Area art & science elementary school teacher, eighth year, white; interview, June 3, 2021), meaning that teachers teach what they know. By having access to university-based knowledge about the pertinent and pressing racial justice issue of housing, teachers were able to access information that they otherwise would not have had access to. Both Zoe and Luna named OBI's summer teacher institute as responding to a need that they as a justice-oriented teachers had, and housing more specifically provided teachers with a unique learning opportunity that would shed light on what is at the root of many of their students and families' struggles.

Teachers were identifying housing as a core issue before the summer institute that they saw as necessary to address in the classroom with their students. Prior to the summer institute, they were looking for somewhere to learn more about it, and OBI's institute on race and housing addressed and filled this need for teachers (Kohli et al., 2015). This topic was one that teachers had previously not encountered in formal or informal teacher learning spaces, though its salience for teachers, as well as for their students, was clear. Indeed, the literature demonstrates that housing is rarely taken up as an issue in and of itself in teacher learning spaces, despite its strong correlation with schools and racial disproportionality in education (Holme, Frankenberg, Sanchez, Taylor, De La Garza & Kennedy, 2020; Kozol, 1991; Massey & Denton, 1993; McKoy & Vincent, 2008; Rothwell, 2012); this demonstrated correlation affirms these teachers' sentiments on the salience of addressing race and housing in a teacher professional learning space as the central topic of study.

Housing as relevant to teachers' lives

The importance of housing rose to the fore also through teachers' personal connections to the topic. As aforementioned, what was less expected was the personal relevance of the topic for teachers themselves; these personal connections enriched the summer institute and blossomed into rich discussions and critical analyses that would impact teacher participants at their core. In their applications, teachers gave a glimpse of their personal connections to the topic, beyond the student connection. Flor (Bay Area multiple subject elementary school teacher, sixth year, Latina), for instance, alluded to her personal experiences in her application to the summer teacher institute, without giving too much detail: "I am interested in this institute because it's a topic I actively research on my own and that **has impacted my personal life as well**" (Flor, Bay Area multiple subject elementary school teacher, sixth year, Latina; application to summer institute, May 2020; bolded emphasis mine). Here, Flor nods to her personal connection to the topic. She would later share that she grew up in substandard housing in the Bay Area and that her mother organized the tenants in their apartment complex to advocate for better quality living conditions, an experience that she explored throughout the course of her involvement in this university-teacher partnership (Field Note, Whole Group Teacher Meeting, October 8, 2020).

Another teacher participant, Emiliano (Bay Area middle school ELA teacher, eleventh year, Mexican American), gave more detail into his personal connection to the topic, also in his application to the summer institute:

I was raised in the Bay Area although I feel like I know very little of the history. However, I have vivid memories of segregated neighborhoods and different realities. As I've developed as an educator, I cannot help but wonder how these came about and continue to work today. In addition, my parents were priced out of the Bay Area after decades of hard work and trying to stay in our community. (Emiliano, Bay Area middle school ELA teacher, eleventh year, Mexican American; application to summer institute, May 2020)

As someone raised in the Bay Area, Emiliano recounts his childhood memories of "segregated neighborhoods and different realities."[38] These "vivid memories" indicate Emiliano's lived experiences and knowledge with the racialized histories of housing in this locality, gesturing again towards teacher participants' personal experiences with the issue of race and housing. Additionally, Emiliano shared that his parents were displaced from the Bay Area, signaling his family's experiences with racial dispossession in housing as a working class, immigrant Mexican American family. Simply from his application, OBI staff learned that Emiliano's personal experiences related directly to histories that teachers would be learning about in the summer teacher institute.

These and other mentions of the Bay Area as their homes indicated that the issue of race and housing was of personal relevance to teacher applicants. Indeed, as a generative theme, this issue revealed itself to be much more relevant to teachers' personal lives than OBI staff originally expected in the planning stages of the summer institute. Not because of any purposeful filter or method for screening applicants, the selected teacher group turned out to be comprised of 13 out of 18 teachers who were born and raised in the Bay Area. This personal connection created a gateway to engaging in this issue in a slightly different manner than had been expected in the initial planning stages of the summer institute.

Teachers' curiosity about the little known history of Bay Area's racialized geographies

Much like Emiliano's above, many teachers in their applications expressed wanting to know more about the origins of the racialized geographies of the Bay Area, indicating, much like Zoe and Luna's expressions above, that this information was neither well known, nor easily accessible to them. As teachers referenced the Bay Area as their home, recounting their memories or personalized experiences with the issue of race and housing, they also expressed a curiosity and desire to know about the histories behind what they grew up witnessing and living. In Emiliano's case above, he mentioned "I was raised in the Bay Area although I feel like I know very little of the history…As I've developed as an educator, I cannot help but wonder how these came about and continue to work today" (Emiliano, Bay Area middle school ELA teacher, eleventh year, Mexican American; application to summer institute, May 2020). Here, Emiliano expressed unmet learning needs (Kohli et al., 2015) about the place where he grew up. Similarly, Yadier (Bay Area high school math teacher, third year, Chinese/Asian) articulated: "I want to learn about how communities, especially my home the Bay Area, have become so segregated"

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[38] This is something he expands upon in his one-on-one interviews: he recounted experiences he had growing up and traveling between various Bay Area cities for soccer tournaments and being marked by the stark differences he observed between various communities that were segregated by race and class.

(Yadier; application to summer institute, May 2020). This curiosity indicated that teachers did not know much about the histories of race and housing in the Bay Area, and that they had a need both as justice-oriented teachers ("transformative intellectuals;" Giroux 1988) and as justice-minded individuals to learn more about it.

Mariam (Bay Area high school humanities teacher, eleventh year, South Asian) clarified that her lack of knowledge was due to not having access to these histories. In her application, she wrote, "I grew up here [in the Bay Area] and never had access to this type of knowledge/information. I had to piece together the reality of this oppression on my own and through my own studies, and now I share this knowledge with my students in an effort to empower all of us" (Mariam, Bay Area high school humanities teacher, eleventh year, South Asian; application to summer institute, May 2020). As Mariam stated, she had to piece together "the reality of this oppression" through her own initiative and her own study on the topic. She did what teachers often do when wanting to address a certain topic with students—a process that Luna described above: Mariam gathered the information herself. Applying to this summer institute, therefore, would be the first time that Mariam had access to these histories in a cohesive and concentrated way. Mariam wanted to participate in this summer institute because it would deepen her *conscientização* (Freire, 1970) about this issue of race and housing, as would be enriching to her professional life with her students, and also to her own personal life with lived experiences around this injustice issue, which she would share later in the institute that her family, as a working class family of color, had experienced racialized policies as related to housing.

Mariam also saw this information on race and housing—"the reality of this oppression"—as necessary for her to know so that she could "share this knowledge with my students in an effort to empower all of us." Mariam's application revealed a belief that learning such histories/knowledge about a topic that created and maintained racialized oppression was "empowering" to her and her students as people who had borne the brunt of such oppression. This notion of learning the truth as a form of empowerment echoed the current education movement towards "teaching truth"—the fight to teach about the racialized histories and current realities of the United States (Acedo, Alfaro, Black, Melendez, Michie, Mitchell Patterson, Sathy & Wilson, 2021; Kumashiro, 2023; Rethinking Schools, 2023). This sentiment also underscored the essential role that OBI's summer institute played in meeting justice-oriented teachers' needs (Kohli et al., 2015) as well as in the movement towards continuing to teach the truth about the racialized histories of this country.

In this sense, Mariam, Yadier, and Emiliano's expressions of wanting to learn about the histories that underpin the current geographical realities of race and housing in the Bay Area indicated a need that OBI summer teacher institute filled—a need that was not just significant for teachers professionally, but also personally. Teachers' applications revealed that this need was for students to learn about their lived realities, but also for teachers themselves to enrich their understanding of where they were from and what they had lived through. These expressions confirmed that the topic was of utmost relevance to teachers personally, and that, again, teachers had not previously experienced a teacher learning space that was dedicated to the racial justice issue of housing. Teachers' personal connections to this issue became the mortar that connected new learnings to real life experiences during the summer institute; these gave a layer of meaningfulness and deep engagement that is often characteristic of learning that is both personal and sociopolitical in nature, furthering the case for examining issues of race and housing in teacher learning spaces.

Race & housing: Spoke to and validated teachers' personal experiences & helped them connect to the sociopolitical

From the first day of the summer institute, it became clear that addressing race and housing as the central topic for learning spoke to and validated teachers' personal experiences, much like culturally relevant teaching validates students' personal and cultural realities (Gay, 2018; Ladson-Billings, 1994). A reflection exercise at the end of the first history workshop demonstrated this validation. As a way to generate discussion and promote reflection on what they were learning, OBI facilitator Erin (OBI staff, Asian American) asked teachers to think about how the ideas and information presented **connected** to what they already knew, how this information **extended** or pushed their thinking, and what they were still sitting with as **challenging**, confusing, or what questions they still had after the session.[39] Below (Figure 9) is a slide that documents one small group's thinking and that shows how teachers integrated their personal experiences with this new learning:

Figure 9

Connect/Extend/Challenge notes from group 5

(Erin, OBI staff, Asian American; during-institute artifact, powerpoint, "Race and housing: Key concepts and frameworks," June 29, 2021; highlighted emphasis mine)

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[39] **Connect-extend-challenge** is a thinking routine from Project Zero that stimulates thinking and structures reflection.

As is evident in the "connect" column, teachers connected this historical session about race and housing to their personal experiences growing up. The group stated that they "connect[ed] environmental and health issues to the location where **we** grew up" (Group 5's slide; bolded emphasis mine). Through the personal pronoun "we," members of this small group indicated a personal and collective unity as people who had experienced "environmental and health issues" because of where they grew up; they connected the environmental and health issues to their own housing experiences, stating their understanding that these were due to racial and spatial disparities in housing that they had just learned about in Erin's workshop. Indeed, participants had just learned that "the difference between highest and lowest life expectancy for Bay Area zip codes is over **13 years**" (Erin, OBI staff, Asian American; powerpoint, Slide 21, June 29, 2021; bolded emphasis in original), and that, "racial disparities in health, life expectancy, educational attainment, income, wealth, and upward economic mobility are products of structural racialization that has taken place over several generations. These inequities have been built into our cities and neighborhoods; where we live determines our access to opportunity and influences our life outcomes" (Erin, OBI staff, Asian American; powerpoint, slide 23, June 29, 2021; see Figure 10 below).

Figure 10:

Slides 21 & 23 from Erin's powerpoint

(OBI staff, Asian American, during-institute artifact, June 29, 2020)
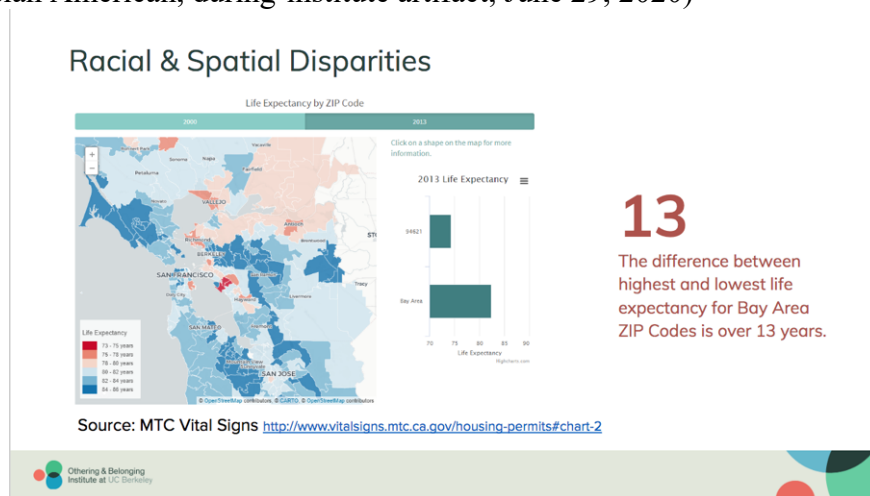
Racial & Spatial Disparities

- **Structural Racialization**
  the set of practices, cultural norms, and institutional arrangements that are reflective of, and help to create and maintain, racialized outcomes in society, with communities of color faring worse than others in most situations. This is racialization at the macro scale, but it also takes place at the micro scale.

  More broadly, **racialization** is:
  - An ideological, historically specific, and **dynamic process** that...
  - ...**produces/constructs** race by extending racial meaning to a relationship, social practice or group

- **Racial Disparities** in health, life expectancy, educational attainment, income, wealth, and upward economic mobility are products of structural racialization that has taken place over several generations.

  These inequities have been built in to our cities and neighborhoods; where we live determines our access to opportunity and influences our life outcomes.

  Othering & Belonging Institute at UC Berkeley

With the first bullet point in the "connect" column, teachers in this small group expressed a personal connection to the factual information about racial and spatial disparities from the institute's workshop. Teachers, therefore, connected their life experiences to the content of this teacher learning program on race and housing, and expressed personal resonance with what they were learning. This connection demonstrated teachers' understanding of race and housing as a structural issue, as they put their experiences together in this small group.

In their reflection, this small group went on to express the impact of seeing their life experiences validated through the teacher institute's curriculum. In the second bullet point, they wrote "we all lived through it, we knew it but now we have data to see/back up our own histories" (Figure 9). This sentiment expressed that Erin's session provided them with data to "back up" or contextualize their personal experiences within a larger system of structural racism in housing. Their reflections demonstrated that the institute is providing "data" to "back up [their] own histories," data which, in turn, legitimized and validated their personal experiences. In this sense, teachers connected this professional learning to their personal experiences, and began to understand them also as political and part of a larger system. As people who had lived experiences with the phenomenon that the institute was about, teachers located themselves both personally and politically in the topic. Indeed, generative themes encourage such connections, as they connect the personal and sociopolitical, often leading to conversations that not only facilitate people locating themselves personally in a topic, but also furthering their political understanding of a given topic and of the systemic nature of injustices and oppression (Freire, 1970).

Indeed, a focus on race and housing was instrumental to teachers beginning to make systemic connections within the topic. Emiliano (Bay Area middle school ELA teacher, eleventh year, Mexican American) recounted how a workshop on the first day had helped him to start making these systemic connections. This workshop, which Ryan (OBI staff, white) facilitated, was the first workshop of the summer teacher institute, and he had teachers make personal maps of where they had lived and also how they had gotten to where they lived in the current moment. Ryan asked teachers to reflect on these maps, helping teachers to connect their personal experiences to socio-historical phenomena that teachers would be learning throughout the week (see Figure 11 below). The purpose of the activity was to facilitate personal reflection for teachers on their experiences and journeys connected with home and housing.

Figure 11

Slides from the "Mapping & Storytelling our Histories of Home" workshop

(Ryan, OBI staff, white; slides, during-institute artifact, June 29, 2020)
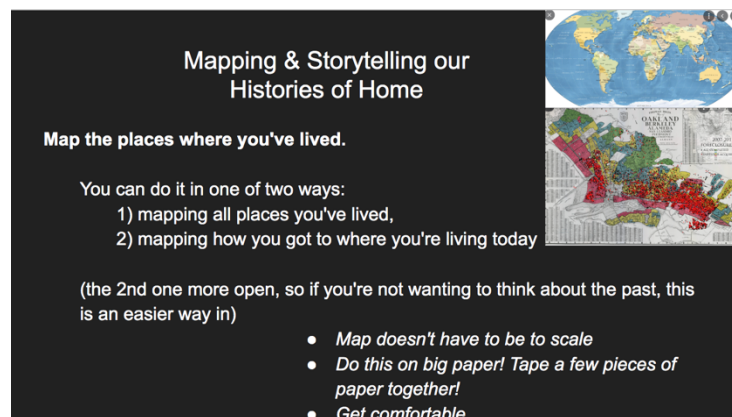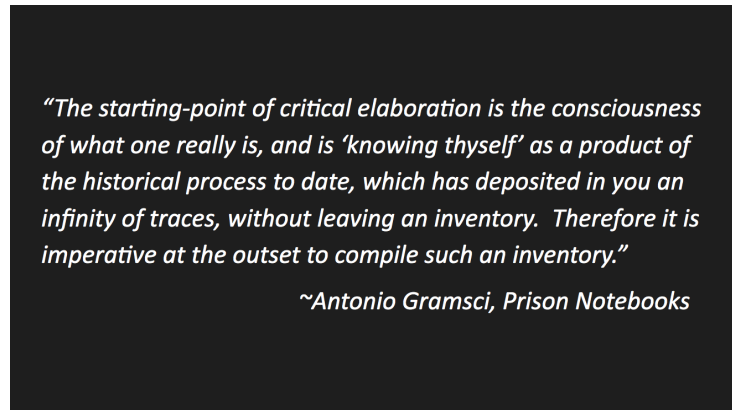
Upon reflecting on his experience in Ryan's workshop, Emiliano recounted, "I remember being in a group with Zoe and Flor and we were sharing our housing maps and just—Flor and I laughed because we have moved around so much and had similar housing experiences of growing up in a moldy apartments, and then it just—all of that just kind of brought back memories and solidified a lot of things" (Emiliano, Bay Area middle school ELA teacher, eleventh year, Mexican American; interview, March 11, 2021). Here, Emiliano described the systemic aspect of things being "solidified" for him. Sharing a class-based and racial background with Flor and not Zoe, this workshop helped Emiliano tap into the systemic nature of racial disparities in housing and the consequences that these bring. Emiliano's reflection demonstrated his understanding of the sociopolitical and systemic nature of his personal experiences in housing, an understanding this teacher learning space facilitated and deepened[40] by focusing on the crucial issue of race and housing in the Bay Area.

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[40] Emiliano, like many justice-oriented teachers, came to the summer institute with a pre-existing critical consciousness around issues like housing. By using the word "deepened," I underscore the fact that the summer institute, as a critical professional development space (CPD), deepened his already existing consciousness and

Similarly, a focus on the topic of housing was important for Elizabeth[41] (Bay Area middle school history teacher, fourth year, Latinx) to better understand their life experiences, but also to understand housing as a topic worthy of study precisely because this issue explains so many other inequities (Reina, Pritchett & Wachter, 2021). They stated:

> **I just don't think I really gave myself the time or space to really think about housing ever before.** I think I was really focused on different structures and different forms of oppression and how they play out in our society, but **something as basic as housing never really crossed my mind in that same way,** and so I feel like *now* [emphasis] I really truly—or I'm still working to—but I feel like I *understand* [emphasis] now why my family was gang affiliated and I understand now more so why we moved around a lot of growing up, and why that's such a common experience amongst even my students now. And I feel like before I had seen it as just a part of life, but I think now I see it as structures and action. **And so I feel like, personally, it really did impact me in that way. And I really appreciate that.** (Elizabeth, Bay Area middle school history teacher, Latinx; interview, March 12, 2021; italic emphasis by speaker, bolded emphasis mine)

Here, Elizabeth mentioned that they did not ever think of housing as an issue on its own before. They said they were "really focused on different structures and different forms of oppression," but that they never gave space for thinking about "something as basic as housing" as related to and as a cause for these other structures and forms of oppression. Elizabeth's reflections revealed a shift in their understanding of housing as a key factor in other forms of oppression; because of the summer institute, Elizabeth now saw housing as important to address on its own and as related to "different structures and different forms of oppression." This newfound understanding pointed to the significance of race and housing as a topic worthy of study within teacher learning spaces, for teachers to better understand their own experiences, as well as for them to understand how housing is indeed a foundational issue that established and maintains inequity on many levels (Reina, Pritchett & Wachter, 2021).

Because of a focus on housing, Elizabeth (Bay Area middle school history teacher, fourth year, Latinx) came to better understand their own experience and the experiences of their students—a phenomenon that I explore more in the next chapter (Chapter 5). Elizabeth stated that they understood why their family was gang affiliated and why they moved around a lot growing up, and why this was also the case for their students. In this sense, through a focus on housing, Elizabeth was able to connect their personal experiences and understand them as part of a structural issue—that of racialized housing policies and practices. Through examining the foundational issue of housing—one that is not examined as a topic on its own within teacher learning spaces despite clear ties between education and housing (Kozol, 1991; Massey & Denton, 1993)—Elizabeth was able to connect their personal experiences to a sociopolitical issue and understand their experiences as part of a system that maintained racial oppression. In this sense, Elizabeth and other teachers' experiences of relating to this topic personally (Emiliano and Mariam for instance) was one that validated their experiences and also helped them "connect the dots" (Emiliano, Bay Area middle school ELA teacher, eleventh year, Mexican American; interview, March 18, 2021) between the personal and the sociopolitical, gaining a deeper

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understanding of the issue, which was based on his way of seeing the world, as well as on his personal life experiences and knowledge gained from these experiences.

[41] As a reminder, Elizabeth uses they/them pronouns.

understanding of, not only their personal experiences, but also viewing these personal experiences as part of sociopolitical and historical structures that uphold and perpetuate white supremacy.

Because the majority of our teacher group had grown up in the Bay Area (13 out of 18 summer institute teachers) and many had experienced the brunt of racialized housing policies and practices either in the Bay Area or in other comparably segregated localities (6 out of 11 teacher study participants), many discussions and conversations during the summer institute were animated by teachers' personal experiences with this topic, experiences that, as discussed above, were reflected in the summer institute's curriculum. However, because of the universal nature of the issue of housing, teachers who did not have experiences with racial dispossession in housing (teachers who grew up in racially mixed middle class or predominantly white affluent neighborhoods in the Bay Area or elsewhere; 5 out of 11 teacher study participants) were nonetheless able to personally relate to the topic and situate themselves within the housing matrix and reflect on their own experiences with housing in a meaningful way. In an interview, Yadier (Bay Area high school math teacher, third year, Chinese/Asian), the son of college educated East Asian immigrants who grew up middle to upper class, recounts thinking about housing as an issue and an entity for the first time because of the summer institute:

> Well, my parents own a home. And I grew up in a home. **So I feel like [housing is] more of an invisible background to me.** I feel like I didn't know what renting meant for the longest time in my childhood… **It's like an invisible background to me**. [pause] And my only experience with not being in a home is when I was in an apartment in [town of college], but even then I still had a house here and that I can always list as a permanent residence. And that's a luxury that, I'm only recently realizing, just makes my life so much easier and other people's more difficult when they don't have a place to call their house that they own. So yeah, I think I need to know more about the experiences of non homeownership. (Yadier, Bay Area high school math teacher, third year, Chinese/Asian; interview, February 4, 2021; bolded emphasis mine)

Here, Yadier noted that, because his parents owned a home throughout his life, housing was an "invisible background" to him, a statement which he emphasized by saying twice. Yadier did not experience "the issue of housing," but rather, housing stability and security. He reflected on recently realizing the "luxury" that owning a home provides, which we can infer the institute played a role in.[42] Even though housing was not an issue for him growing up, the summer institute helped him reflect on housing as an issue, as it explicated the consequences of racialized housing policies that put and kept people in precarious positions as related to housing.

During the summer institute, Yadier (Bay Area high school math teacher, third year, Chinese/Asian) was able to interchange with summer institute participants who themselves had had racialized experiences with housing, which reflected Yadier's students' experiences with housing. For Yadier, even though housing was not an issue for him growing up, through this institute it became "the issue of housing" as he reflected on and learned about the structural nature of his students' struggles with housing and the topic of housing injustice as a whole. Though the summer institute's content spoke to experiences he did not have, it was still relevant to his personal life, as it invited him to reflect on how the community he grew up in benefitted

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[42] This interview occurred about eight months after the summer institute, so this is an insight that stayed with Yadier even beyond the summer institute itself.

from the subjugation of consistently racialized groups. Still because of this personal connection and the workshop's structures that encouraged all participants to situate themselves personally within the topic (e.g. Ryan's workshop on Mapping and storytelling our stories of home), participants with these more privileged histories nonetheless situated themselves personally within the topic of race and housing, demonstrating this topic as a generative theme but also as a significant and universal topic that pertains to everyone.[43]

Though Yadier and Elizabeth had disparate experiences in regards to housing, their responses were interestingly similar in that they both highlighted the importance of a focus on housing. Elizabeth noted the potency of giving space to housing because it was an unseen factor for her in the face of other forms of oppression that she focused on instead. For Yadier, housing was also an "invisible background" that he noted the importance of drawing attention to. Though their reasons for not focusing on housing were different, their lack of focus on housing was similar. It is noteworthy that these two teachers (and many others) walked away from OBI's summer institute wanting to center the issue of race and housing in their classrooms, their respective communities (see Chapter 6 for a thorough discussion of teachers' implementations of their summer learnings), and their lives. These examples underscore the importance of studying the racialized issue of housing in teacher learning spaces, something that the literature also documents as missing, even within critical professional development spaces where such issues of injustice are central. This study revealed the significance of housing for teacher learning spaces, particularly as the relationships between schools and housing is an extensive field of study in the realm of education policy (Massey & Denton, 1993; Mawene & Bal, 2020; McKoy & Vincent, 2008; Velazquez, 2022). The data in this chapter also pointed to housing as an issue that is personally, professionally, and politically relevant to teachers, particularly in their work as transformative intellectuals (Giroux, 1988).

Housing as central to Bay Area issues

Indeed, teachers left the summer institute understanding housing as central and foundational to many social and racial justice issues in the Bay Area. This understanding came across particularly strongly in the end-of-institute evaluations that teachers completed on the last day of the summer institute to both give feedback to OBI about the program, and to reflect on their professional learning experiences and what they had learned. One participant wrote, "I really see in a way that is deeper than just intellectual how housing policy creates the world we live in" (anonymous post-institute teacher evaluation, July 2020). In this statement, this teacher named their understanding of "how housing policy creates the world we live in." This expression demonstrated this participant's understanding of the foundational nature of housing, and that housing policy, indeed, creates the conditions for the rest of society. In this sense, this participant

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[43] This study did not substantively examine teachers who had neither experienced racial disparity in housing on a personal level and whose students did not face this issue—white teachers who grew up in predominantly white middle class or affluent neighborhoods and who teach predominantly white affluent students. There were not enough teachers representing this demographic who volunteered to be participants in this study in order to draw any conclusions on teachers of this demographic: only one out of three from the summer institute volunteered as study participants. Another one of these teachers (a non-study participant) did, however, send me a unit he created and taught on the issue of race and housing in his private school of predominantly affluent white students, demonstrating his engagement with the issue, his understanding of the significance of the content of the summer institute, and race and housing as nonetheless a generative theme for all people living in the Bay Area.

came away from the summer institute with a deeper understanding of the centrality of housing; it articulated a paradigm shift from not necessarily focusing on housing or housing policy, to now understanding housing policy as foundational for how the world works.

Additionally, this participant described their understanding as "deeper than just intellectual." Here, this teacher brought attention to the quality and caliber of their learning: that they did not just learn intellectually, but that the learning also resonated with them on a human/personal level. Perhaps because participating teachers related personally to the topic and brought in these personal experiences—a phenomenon that animated the institute's content in a more tangible way—this participant came away with an experience of learning about housing that was more personalized and more human than simply as an intellectual issue. OBI also animated the topic throughout the summer institute in a humanizing way by bringing in speakers who were activists in the area of housing justice and who had also experienced housing injustice themselves. In this sense, the learning that took place was more than intellectual in that it was grounded in people's lived experience as a sociopolitical issue. Because of 1) teachers' personal connection to the topic, 2) guest speakers' personal connection to the topic (non-OBI staff summer institute workshop facilitators), and 3) the topic's relevance to students' lived realities, there was a political investment in the issue of race and housing that could be felt throughout the summer institute; as Emiliano put it, these factors "made [the learning] so real" (Emiliano, Bay Area middle school ELA teacher, eleventh year, Mexican American; interview, March 18, 2021). This phenomenon describes another affordance of examining generative themes in learning spaces: people have personal connections to a topic that is also alive as a current sociopolitical topic. In this sense, the tangibility of race and housing made for a learning experience that for teachers was "beyond intellectual" and "real," and an experience that resonated with them personally, professionally, and politically.

Another end-of-institute teacher evaluation captured the group's engagement in the topic, again demonstrating teachers' understanding of housing as foundational to other structures in society. This teacher stated, "I am really inspired to hear the questions and struggles we all have and to see how deeply everyone was reading and engaging with this topic, and incorporating it not as an 'extra' thing but into the fabric of the way we connect with ourselves, our communities, and our students" (anonymous post-institute teacher evaluation, July 2020). This teacher stated that they were struck by how, throughout the week, teachers engaged deeply with the topic of race and housing, and in a way that came to understand housing as foundational to "the fabric" of connecting with each other, their communities, and their students. In this sense, this teacher spoke to how they and their peers came to internalize the centrality of race and housing as "the most relevant topic to all of us living in the Bay Area" (Mariam, Bay Area high school humanities teacher, eleventh year, South Asian; application to summer institute, May 2020). The issue of race and housing, therefore, became embedded within their relational understanding of society; it was no longer a backdrop, but, rather, central and "the fabric" upon which other societal elements are built. By understanding housing as a foundational issue to how society is constructed, this teacher gave further credence to housing as a relevant and necessary topic of study within teacher learning spaces, and within learning spaces for teachers and students more broadly.

Teachers' understanding of race and housing as a central issue and as underpinning many inequitable societal structures signified a foundational shift that many of them wanted to continue to explore. As Flor (Bay Area multiple subject elementary school teacher, sixth year, Latina) stated, "many people who participated in [the summer institute] walked away last

summer feeling like this information should be readily available to everyone" (Field Note, culmination event, June 10, 2021). Because of teachers' interest and engagement with the topic throughout the summer institute, as an OBI facilitation staff, we asked teachers at the end of the institute about their desire to continue the work. Teachers' expressed a desire for a professional learning community (PLC; White, Bristol & Britton, 2022) that continued to focus on the issue of race and housing. Even though the 2020-21 school year was mired with challenges of adapting to entirely remote instruction, summer institute teachers met regularly as a group during this school year, supported by OBI staff, and exchanged resources and workshopped various projects where they implemented their summer learnings in the classroom and beyond.[44] (I examine this implementation work in detail in Chapter 6.) The fact that teachers asked for such a PLC space during the school year dedicated to this issue of race and housing further demonstrated their understanding of housing as a central issue that they were now invested in bringing to their students and their broader communities. In this sense, teachers' investment in what they had learned demonstrated the extent to which they had been impacted by this learning that, for most of them, was foundational and connected to who they were personally as well.

Conclusion

Within the context of OBI's summer institute, teachers were personally activated by what they were learning. By addressing the generative theme of race and housing, OBI engaged teachers personally, validated and visibilized many of their lived experiences, and facilitated a learning process wherein teachers connected their personal experiences with the political, and discussed how to incorporate it in their professional settings as well (e.g. schools). This process demonstrated the powerful experience of teacher learning that is personal as well as sociopolitical, and it reveals the potency of engaging teachers in generative themes (Freire, 1970). Such learning can have a tremendous impact on teachers as individuals, justice-oriented teachers as a collective, and teachers more broadly in their role in engaging youth in critical praxis around today's most pressing racial and social justice issues; in other words, such learning can activate teachers' agency as "transformative intellectuals" (Giroux, 1988) and important agents of change.

Teachers' newfound understandings of race and housing as issues central to understanding societal inequities pointed to the importance of addressing housing within teacher learning contexts. Indeed, such a topic as the focus of teacher learning spaces remains underexplored in the academic literature of teacher professional development as a whole, and of critical professional development (CPD) more specifically. (CPD is a subsection of professional development that is catered towards the learning needs of justice-oriented teachers; Kohli et al., 2015; see Chapter 2). This chapter's findings speak to the relevance and necessity of examining housing as a way into facilitating teachers and students' critical understanding of racial inequities at large within the US. As this chapter focused more on the topic of housing, the next chapter (Chapter 5) examines the significance of a framework of racial capitalism within a

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[44] As is explored in Chapters 6 and 7, teachers demonstrated dedication to this PLC space even amidst the great challenges of remote teaching. One example that shows this dedication is Lola zooming into the PLC from her car as she was driving home from school. She expressed that she had stayed late at school but did not want to miss the meeting, which is why she made the effort to connect to the call and attend the meeting, even from her car. She later joined the group on her computer once she got home.

teacher learning space, particularly in the context of an issue that resonated so deeply with teachers' lived experiences.

Chapter 5: "My lived experience makes so much sense:" The case for a racial capitalism framework in teacher learning

Introduction

Danièle: "What was it like facilitating for this particular [teacher] group that we had?" (OBI staff member Isaac facilitated the racial capitalism session during the summer institute)

*Isaac: "I was excited to share th[e] information [of racial capitalism] with other people of color to maybe, you know, shine light on things like systems that we've had to struggle with that are disproportionately harming us in some way, but not really having the language or, not being able to fully identify that, and being like, oh, like, **my lived experience makes so much sense and I see how these forces are operating and impact me and people like me"***

~Isaac, OBI staff, Black; interview,
March 18, 2020; bolded emphasis mine

Isaac's words encapsulated many teacher institute participants' sentiments in response to learning about racial capitalism, particularly for teachers of color who had grown up in working class neighborhoods. In their interviews, these teachers of color echoed the sentiment Isaac expressed above: "my lived experience makes so much sense and I see how these forces are operating and impact me and people like me." In other words, the theory of racial capitalism (Robinson, 1983) explained these teachers' lived experience and elucidated how systemic forces have operated and continually impact those around them.

Indeed, through a framework of racial capitalism, teachers were able to better understand the *why* behind many of their own lived experiences, the lived experiences of their families, and those of their students; racial capitalism engaged their expertise and contextualized these experiences within a larger system, explaining the forces at play that governed housing experiences that, in turn, structure the circumstances of our lives. Most importantly, for these teachers, learning about racial capitalism took the onus off of individuals and their families as responsible for the circumstances they found themselves in, and placed it instead on a system of racial capitalism that structures our lives, including housing.

In this chapter, I explore why the framework of racial capitalism was a particularly powerful one for many teachers in this summer institute. I tell the story of how, as the summer institute progressed, participants gained a deeper understanding of their experiences as part and parcel of historical processes and, very importantly, as part of a system of *racial capitalism*. I argue here that the institute's framework of racial capitalism helped participants "restore power and humanity" (atlas, Bay Area middle & high school Black studies teacher, third year, Black; interview, March 9, 2021) to themselves, which then rippled out to teachers' families as well as to teachers' students. In this summer teacher institute, racial capitalism was a powerful analytical lens for understanding the racialized tenor and structural nature of housing issues, both in the past and today, and deepened teachers' racial literacy (Kohli, Nevárez, & Arteaga, 2018; Mosely, 2018; Sealey-Ruiz, 2021). This chapter's findings point to the significance of racial capitalism

being taught about explicitly in teacher learning spaces and as an important racial literacy for these times.

In this chapter I first define racial capitalism, differentiating it from adjacent theories such as *settler colonialism* and *critical race theory*. I subsequently discuss teachers' engagement during the institute's session on racial capitalism. Then I explore how racial capitalism explained participants' lived experiences and why this framework was so significant in reframing their understandings of their life experiences and, in turn, those of their families and those of their students. Because this framework had the deepest impact on teachers of color who grew up in working class communities, this chapter will focus mainly on this group's experiences.

Defining terms

Racial capitalism defined

Racial capitalism is an analytical framework that understands "race and racism [as] fundamental to the creation of profit and accumulation of wealth" (Moore, Montojo & Mauri, 2019, p. 7). In other words, racial capitalism argues that capitalism as an economic system is built upon—and thus depends on—a system of racial stratification. Popularized by Cedric Robinson's critique of Marxism in the book *Black Marxism* (1983),[45] racial capitalism argues that "the tendency of European civilization through capitalism was thus not to homogenize but to differentiate—to exaggerate regional, subcultural, and dialectical differences into 'racial' ones" (p. 26). For Robinson, racial stratification grew out of the feudal age and was baked into the inception of capitalism, which meant that "capitalism and racism…did not break from the old order but rather evolved from it to produce a modern world system of 'racial capitalism' dependent on slavery, violence, imperialism, and genocide" (Kelley, 2017).

Indeed, racial capitalism names and centers the violent mechanisms of racial stratification and the devaluation of human life, key to the functioning of capitalist economies, such as slavery and colonization (Kelley, 2017; Robinson, 1983). As anthropologist Hannah Appel stated from her study on the transnational oil industry, "racial devaluation became foundational, not exceptional, to capitalist accumulation" (Appel, 2019). The capitalist economy, therefore, in the US and globally, depends on racist policies and practices. In this sense, racial capitalism argues that markets do not only contribute to perpetuating inequality, but "markets are in fact *made by* that inequality" (Appel, 2019; emphasis in original). Therefore, racism is embedded in the very fabric of capitalism.

Racial capitalism relies on mechanisms of *dispossession* where people are categorized as "non-humans" to "justify their subjugation and the theft of their land" (McClintock, 2018, p. 3). Europeans first dispossessed Indigenous people of their land in what is now known as the U.S. (and across the Americas), and this practice continued/s to be enacted on Black and other communities of color through practices like redlining, urban renewal, and highway construction, as OBI staff member Isaac references below, gentrification, and other forms of forced displacement more currently. This racial *dispossession* is enacted through symbolic and literal violence and is a core mechanism of racial capitalism.

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[45] This work built on that of other Black radical intellectuals such as W.E.B. duBois and Oliver Cox.

Isaac (OBI staff, Black), who facilitated the summer institute's racial capitalism session, gave a sense of how this dispossession shows up in housing:

> Space actually gets racialized, and so, property values are attached to racial associations with areas, but this was all created through public policy through redlining, and urban renewal, and highway construction policy [for example]. So, it was all basically a planned economy, but it was planned through racist action. So that kind of obscures our ability to understand it as [purely] economic planning. But it [set] the terms of the economy today based on racial differentiation, which creates markets for people. (Isaac, OBI staff, Black; interview, March 18, 2021)

As Isaac explained, capitalist practices in housing cannot be separated from structural racism, as "redlining, urban renewal, and highway construction polic[ies]" reflect (to name a few). These policies and practices were racial at their core, subjugating Black, Indigenous, and other people of color, and they relied on racial differentiation and subjugation to create and maintain a profitable housing system. In this sense, "space [got] racialized" as Isaac stated, and it "set the terms of [an] economy based on racial differentiation." Indeed, there are examples of how racially discriminatory housing policies were made and maintained by white politicians who had a material investment in the real estate market (Moore et al., 2019; Montojo, 2022), which shows the intricate relationship between racism and capitalist accumulation.

As various studies have shown (Appel, 2019; McClintock, 2018), the mechanisms of racial stratification and racial dispossession were "absorbed into the everyday functioning of the modern economy" through various policies and practices, and "over time [they were] erased with neutral sounding economic terminology" (Isaac, OBI staff, Black; interview, March 18, 2021). Isaac's workshop on racial capitalism, as well as other sessions throughout the summer institute, exposed the implicit racism and "race-neutral" policies that perpetuated/s racial dispossession in housing.

Adjacent theories

Like racial capitalism, the analytical lens of *settler colonialism* identifies this violent dispossession and theft of land as a key underpinning for the functioning of modern society (Wolfe, 2016). These two analytical frameworks both theorize dispossession and land theft as sources of ongoing power and domination and the maintenance of white supremacy. Settler colonialism, however, focuses on societies where settlers do not leave (as colonizers do in other forms of colonization; Coulthard, 2014), whereas racial capitalism is more global in scope (Appel, 2019). Settler colonialism has largely been used as a theory to explain the realities of settler colonial societies like the United States and Canada, and centers the experiences of Indigenous people who have been displaced, killed, and dominated in such societies (Coulthard, 2014; Wolfe, 2016). Though racial capitalism sometimes encompasses the forced removal of Indigenous people from settler societies, its scope focuses on other subjugated and racialized peoples within capitalist societies, namely people of African descent (Robinson, 1983; Rodney, 2018). Additionally, racial capitalism's focus on the political economy (Dumas, 2014) further makes it distinct from settler colonialism as a lens for analysis. Though the summer institute certainly encompassed the violent dispossession of land by Europeans from Indigenous people in

the U.S., its focus was more so on ongoing methods of dispossession as they pertain to other racialized people throughout the centuries into today.

Furthermore, as a framework that centers race and racism, racial capitalism holds some overlaps with *critical race theory* (CRT). Originating from legal studies in the 1980s (Bell, 1980; Crenshaw, 1988; Matsuda, 1995), CRT names how racism, based on the social construction of race (Omi & Winant, 1986), permeates the law and other societal institutions including education (Ladson-Billings & Tate, 1995; Solórzano, 1997). Like racial capitalism, CRT is a theory that was developed and is used to explain racial inequity (Bell, 1980; Ladson-Billings & Tate, 1995). However, these theories' distinctions remain significant. On the one hand, both racial capitalism and critical race theory center race and racism, and both frameworks understand race as a phenomenon that permeates all aspects of society. Though race is largely understood as a social construct (Omi & Winant, 1986), racial capitalism and CRT focus on the material implications of this social construct as it manifests at individual and systemic levels. On the other hand, critical race theory sees systemic racism as part of historical and present processes and brings attention to the experiences of people of color within these processes (including in the context of property and redlining; Harris, 1993), but CRT does not focus on the political economy or economic processes as a locus of control. Rather, CRT brings attention to racism in all aspects of society, not just economic systems, and its focus remains on law, culture, representation, epistemology, and policies. Thus, racial capitalism is distinct from CRT in that it focuses on markets and the economy, as it theorizes capitalism as a racially-based economic system. Racial capitalism illuminates how racism is part and parcel specifically of capitalist profits and the maintenance of a racially stratified economic world order, and it brings attention to mechanisms of racial dispossession that are key to the maintenance of such a world order. Additionally, racial capitalism is a global theory (Robinson, 1983; Melamed, 2015), whereas CRT remains more U.S.-based in part because of its attention to US-based laws.

Racial capitalism as the main theoretical framework of OBI's summer teacher institute

As discussed in Chapter 3, the theory of racial capitalism featured prominently in the summer teacher institute: it was the main theoretical framework for the institute, and there was an institute session dedicated to its study. Before the session on racial capitalism itself, which came midweek, teachers were asked to think structurally through the lens of racial capitalism; workshop leaders, particularly in the history sessions led by OBI staff members on Days 1 and 2, alluded to this theory (see Figure 12 below).

Figure 12

Excerpts from participant schedule, "Schedule for Summer Teacher Institute on Race & Housing Summer 2020"

(for full schedule, see Appendix A; during-institute artifact, summer 2020)

Day 1 June 29	Day 2 June 30	Day 3 July 1
Race & Housing: Unpacking Key Concepts & Frameworks **Roots, Race & Place:** *Focus on pages: 7-15 & 59-64* (Introduction, Traces of the Past Today, Conclusion)	**Roots, Race & Place:** Origins of Exclusion, Extrajudicial Violence, Movement/ Community Resistance *Focus on pages: 16-28*	12:15-12:45 **Roots, Race & Place:** Exclusionary and Extractive Housing Policies *Focus on pages 29-58*

For instance, Erin's (OBI staff, Asian American) Day One session made reference to the system of racial capitalism by naming how practices and policies within the housing market were designed for profits and based on racist action. Erin discussed some of the mechanisms of racial stratification and racial dispossession that Isaac talked about as being "absorbed into the everyday functioning of the modern economy" through various policies and practices that "over time [were] erased with neutral sounding economic terminology" (Isaac, OBI staff, Black; interview, March 18, 2021). The mechanisms Erin mentioned include 1) zoning and 2) resistance to building affordable housing, which, as Erin stated, makes certain neighborhoods "unaffordable to lower-income people, separated from more affordable housing, *[which is] on purpose [with the] intent to protect property values"* (Erin, OBI staff, Asian American; session notes, during-institute artifact, summer 2020; italic emphasis in original). Here, Erin alluded to the system of racial capitalism that has been at play within the San Francisco Bay Area's housing histories: she highlighted how housing policies like zoning and resistance to building affordable housing are based on racial differentiation to keep racialized people out of specific neighborhoods (racism; see Figure 13 below). Alongside this, Erin highlighted that the intent is to protect property values, which shows policies that put profits over people (capitalism). Here, we see how the content of Erin's session was framed by a racial capitalism lens.

Figure 13

Slide from Erin's powerpoint as referenced above

(Erin, OBI staff, Asian American; during-institute artifact)

Contemporary Expressions of Racial Exclusion

- **Zoning**

  The set of land use regulations local governments use to separate land into different sections, or zones, with specific rules governing the activities on the land within each zone.
    - Building form: density and height, property lot sizes, parking requirements
    - Segregated land uses: e.g. residential areas separated single family and multifamily zones, commercial, industrial

- **Affordable Housing**

  Commonly used in reference to a specific type of housing: deed-restricted housing developments which are built using government funding that requires units to remain affordable to and reserved for households whose income is below a certain threshold.

Othering & Belonging Institute at UC Berkeley

Similarly, Tucson's Day Two session referenced the mechanisms of racial capitalism in a variety of ways. For instance, in his presentation, he covered various "tactics of exclusion and extraction" (Tucson, OBI staff, white; presentation notes, during-institute artifact, June 30, 2020). As his presentation showed (see Figure 14 below), these tactics were violent in nature, and were employed to promote racial differentiation so the white ruling class could maintain power and control and extract profit, which are functionings of a racial capitalist system.

Figure 14

Excerpts from Tucson's Day Two session, as referenced above

(Tucson, OBI staff, white; during-institute artifact)

State violence and dispossession

- Forced removal from land and housing
- Racialized rights to property ownership
- Police enforced containment to certain areas and neighborhoods
- State-sponsored terror targeting specific groups of people of color
- Justification through association of race with criminality and immorality.

Othering & Belonging Institute at UC Berkeley

Japanese Americans who were forced to evacuate their homes in San Francisco wait outside the Wartime Civil Control Administration Station on Bush Street, taking only what they can carry to the internment camps. By Dorothea Lange, April 29, 1942.

The Indigenous Bay Area, 1769. Map taken from Infinite City: A San Francisco Atlas by Rebecca Solnit. Cartography: Ben Pease.

THE NAMES BEFORE THE NAMES
THE INDIGENOUS BAY AREA, 1769

Tucson began his session by naming the systemic nature of these tactics: "racial exclusion in housing is a systemic process fundamentally tied to the control of land and the power to decide who is able to call a place home" (Tucson, OBI staff, white; presentation notes, during-institute artifact, June 30, 2020). He continued: "the earliest forms of racial exclusion in the Bay Area were the violent dispossession of Native Americans' land and concentration of ownership of land by Spanish, Mexican, and early US settlers and governments" (Tucson, OBI staff, white; presentation notes, June 30, 2020). Here Tucson brought attention to violent dispossession, which is one of the main mechanisms of racial capitalism. We see here, too, how the operating analytical framework at play in Tucson's session was indeed one of racial capitalism.

Tucson continued by giving more examples of violent practices that resulted in people of color being dispossessed of their housing and land, again invoking a racial capitalism framework:

> In the late-1800s, a wave of anti-Chinese violence occurred across the region, with several Chinese American communities forcibly removed and burned. San Pablo, San Jose, Antioch, and other towns in the Bay Area expelled Chinese American residents in 1886. Around the same time, arsonists set fire to the Chinatown neighborhoods in San Jose and other towns. (Tucson, OBI staff, white; presentation notes, during-institute artifact, June 30, 2020)

Tucson gave these examples of anti-Chinese violence to show "extrajudicial violence" which "was a longstanding strategy through which racial exclusion, dispossession, and control were exerted" (Tucson, OBI staff, white; presentation notes, June 30, 2020).

Figure 15

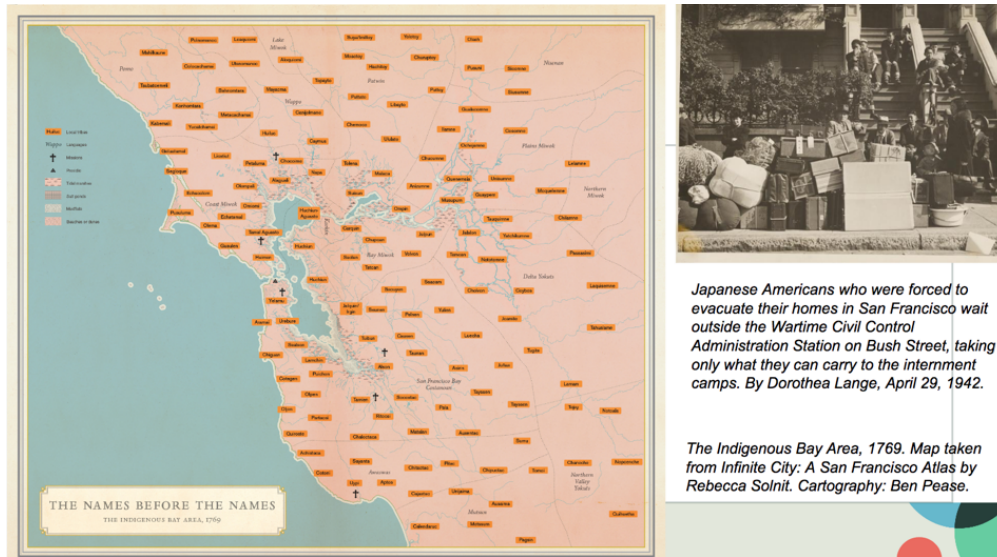*Excerpts from Tucson's Day Two session, as referenced above*

(Tucson, OBI staff, white; during-institute artifact)
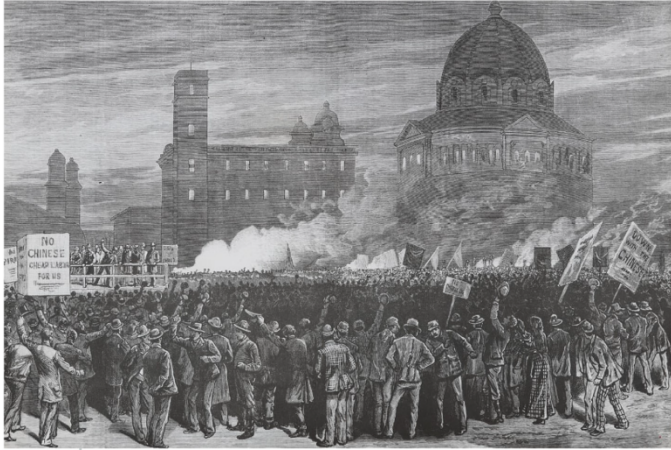
An anti-Chinese riot takes place front of San Francisco City Hall in 1877, where the Main Library now stands. Line drawing by H.A. Rodgers.

The Gary family stands on their front yard at 2821 Brook Way with a white cross, a symbol the Ku Klux Klan used to terrorize them from moving into the Rollingwood subdivision in San Pablo, which historically prohibited the selling of houses to African Americans. Published in the Richmond Independent, 1952

Othering & Belonging Institute at UC Berkeley

Again, we see terms such as "racial exclusion" and "dispossession" which are associated with a racial capitalist framework and serve as examples of how racial capitalism was being utilized as an analytical framework.

Like the previous two days, Day Three's history session showed how the Bay Area's housing history is framed by a system of racial capitalism. In the case of this third session, racial capitalism as an operating framework can be understood simply by looking at the titles of the sections from *Roots, race & place* that the workshop's content corresponded to: "exclusionary zoning," "racially restrictive covenants and homeowner association bylaws," "racialized public housing policies," "the beginnings of urban renewal and suburban revolt," "exclusionary real estate industry practices," and "municipal fragmentation and white flight" (*Roots, race & place,* table of contents).

Figure 16

Table of contents from Roots, race & place (Moore et al., 2019)

CONTENTS

Most of the content for this session covered policies and practices that were racial at their core (racism) and that were designed to maximize profits (capitalism) and keep wealth in certain communities and not in others (racial capitalism). These section titles feature repeated words such as "exclusionary" and "racial," and their content shows ways in which these policies kept capital in the hands of the white ruling class. This third history session discussed the specifics about how the housing market was maintained and "*made by* [racial] inequality" (Appel, 2019; emphasis in original). Racial capitalism as a guiding framework for these three workshops as well as other workshops within the first three days prepared participants to understand and integrate the concept when they learned about it explicitly in the session dedicated to its study. (See Figures 5 & 6 in Chapter 3 for a comparative lens of *Roots, race & place*'s table of contents and the summer workshops from Days 1 and 2.)

Racial capitalism the workshop: Teacher engagement

The Racial Capitalism session, which came midday on Day 3, was the most frequently-referenced session in interviews with study participants (teacher interviews, February-July 2021); in other words, teachers identified racial capitalism as an essential concept of study. As the only theoretical session of the week, this fact also illustrated teachers as intellectuals, ready and willing to engage with complex university-based material. Participants' visible engagement during this racial capitalism session, as well as teachers' articulations of its impact in post-institute evaluations and interviews, point to the importance of engaging teachers in the explicit study of racial capitalism. The racial capitalism session, facilitated by Isaac from OBI, addressed the main arguments of racial capitalism, explored its origins, and discussed its relevance to the issue of racial injustice in housing. For most participants, the concept of racial capitalism was new, though they seemed to grasp it quickly, as many teachers found deep resonance with the concept because it resonated with their lived experiences and those of their students. Teachers' engagement during this session could be seen through their body language, their verbal

interpolation, and their application of this content to their school contexts and personal experiences.

First, teachers' body language and facial expressions indicated a high level of engagement during this session, and this was visible even simply through their small zoom squares. For instance, when Isaac would respond to questions from teacher participants, teachers visibly leaned in, demonstrating engagement in what Isaac was explaining. Furthermore, throughout the session, teachers' engagement showed through their facial expressions, as their expressions responded to the material being presented: they raised their eyebrows, they nodded their heads, and maintained eye contact with Isaac's slides in a way that one could see the wheels turning in their heads as they were processing information. Teachers also visibly took notes on the answers that Isaac gave. In one case, I saw a teacher's pen move across their notebook almost as fast as Isaac's response, indicating that this teacher was attempting to capture the maximum of what Isaac was saying in her notes. Teachers appeared to be taking copious and studious notes throughout this session, further indicating body language that showed a high level of engagement during this session (Field note, February 14, 2021).

Second, teachers demonstrated their engagement by asking clarifying questions and reiterating what they were learning to make sure they were understanding this complex material correctly. For instance, on several occasions throughout the workshop, teachers employed the "talk back" strategy, which is a pedagogical strategy that teachers can use to assess students' understanding. However, in this case, teachers used it to verify that they were properly understanding this high level material. During the racial capitalism session, participants re-articulated the main points to essentially check their own understanding and verify with the facilitator himself that they were properly understanding the material being presented (Field note, February 14, 2021).

Teacher participant Lola's (Bay Area high school career & technical education teacher, third year, white) talk-back was an example of this. She reiterated what Isaac had explained about the role corporate landlords play in the housing crisis and how their presence targets and negatively impacts predominantly neighborhoods of color. Lola stated: "so you're saying basically that Blackstone [a corporate landlord] is speculating on the fact that gentrification is happening in denser urban areas and capitalizing on the fact that they know people are going to be displaced to these, kind of, more remote cities?" Isaac responded, "exactly" (Field note, February 14, 2021). Here, Lola was restating what Isaac had just discussed to make sure she understood correctly. This instance of a teacher-initiated talk-back strategy, along with several others, shows that teachers were engaging with the session's content in an active way. Additionally, as teachers re-articulated what was being taught by putting the content into their own words, teachers demonstrated their understanding of this complex and high level material. In this sense, teachers were not only engaged in the content of this racial capitalism session, but they actively demonstrated their understanding of the components of this theory.

Third, teacher participants demonstrated their engagement with this content, as well as their integration of it, by making analogies to their school setting and applying it in this way. Teacher participant atlas[46] (Bay Area middle & high school Black studies teacher, third year, Black), for instance, connected theories of racial capitalism to the school site:

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[46] atlas chooses not to capitalize his name.

I was just thinking about how schools in Black and Brown neighborhoods are just a site of profiteering. I just think about all these contracts that these school providers have, you know, to bring these cheap horrible packaged lunches in, when I talk to elders in the community who say that in the '70s they used to be in there cooking! The community was empowered to be a part of that school site and how that divorcing really furthers that colonial relationship. (atlas, Bay Area middle & high school Black studies teacher, third year, Black; Field Note, Racial Capitalism workshop, July 1, 2020)

Here, atlas identified the school as a site that is structured by racial capitalism, and also identified mechanisms of racial capitalism at play within schools. He termed schools specifically in Black and Brown neighborhoods as "site[s] of profiteering" where these schools have a multitude of contracts in place that prioritize profits and benefit from the system of racial capitalism at play. Through this remark, atlas demonstrated a high level of understanding of the concepts presented in this workshop: he not only showed an understanding of the theory of racial capitalism, but he demonstrated an integration of it as well in that he was able to make analogies and apply the theory of racial capitalism to a different context. This example not only demonstrated a high level of engagement on the part of teachers, but also displayed justice-oriented teachers' pre-existing critical consciousness. The fact that teachers, like atlas above, were able to make such analogies and identify examples of racial capitalism in their everyday lives during the workshop itself—a process that was fast for such a complex theory—pointed to their already existing critical social analysis; in other words, this example demonstrates that teachers were already thinking systemically and critically about schools and society at large (Kohli, Lin, Ha, Jose & Shini, 2019; Kohli et al.; 2015; Picower; 2015; Pour-Khorshid, 2018). Learning about racial capitalism, therefore, gave teachers additional language to their pre-existing critical social analysis and many of their lived experiences, and it deepened their critical consciousness (Kohli et al., 2019; Navarro, 2018; Sacramento, 2019). In this sense, here we see evidence of teachers as transformative intellectuals (Giroux, 1988), and justice-oriented teachers' critical consciousness in particular.

Finally, participants engaged in the racial capitalism session from the lens of their own personal experiences as well. For instance, Mariam (Bay Area high school humanities teacher, eleventh year, South Asian) asked a question related to a graph about her hometown from a slide on Isaac's powerpoint. Isaac was finishing his explanation on a slide about corporate landlords (Figure 17 below) and went on to the next slide. Because Mariam saw her hometown featured on the previous slide, she stopped him and asked him to go back. He went back a slide, and Mariam asked, "you were saying that that corporation was buying out spaces, and then, what is the [Bay area city] and [other Bay Area city] graph showing us?" (The [other Bay Area city] was Mariam's hometown; Mariam, high school humanities teacher, eleventh year, South Asian; Field Note, Racial Capitalism workshop, July 1, 2020.) As Isaac responded to her question, explaining that these graphs showed how the corporation Blackstone contributed to heightened eviction threat and displacement in neighborhoods with disproportionately higher percentages of Black residents, Mariam visibly took notes and leaned in when he started talking about the graph that featured her hometown.

Figure 17

Graphs Isaac showcased which featured Mariam's hometown

(Isaac, OBI staff, Black, powerpoint; during-summer institute artifact)

Year-by-Year Percentage of Corporate Purchases

Comparison to County Average (Contra Costa)
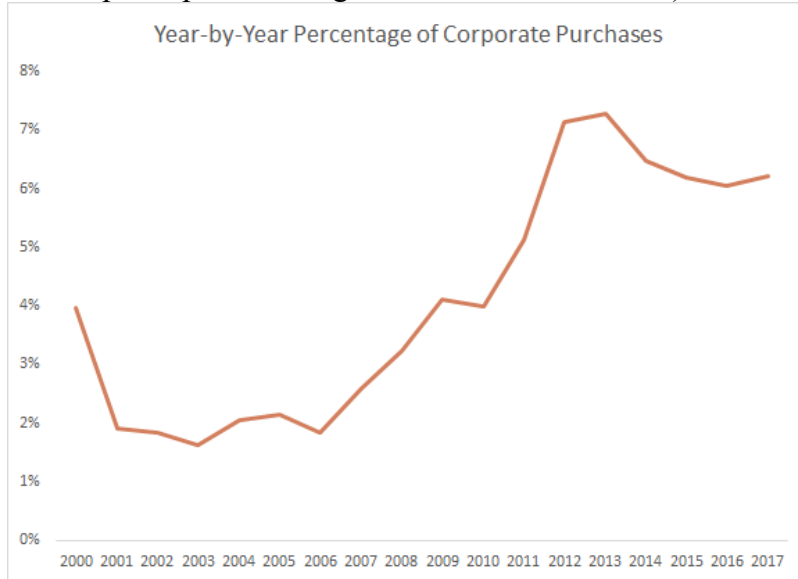
This pointed question and visible engagement on Mariam's part demonstrates how participants continued to engage with institute material through the lens of their personal experiences, including this mainly theoretical session on racial capitalism. This type of engagement during sessions and during this racial capitalism session in particular speaks again to the importance of teacher learning spaces dedicated to *generative themes,* relevant to teachers' personal and lived experiences; these findings on the significance of racial capitalism as a theoretical framing for justice-related issues speaks to the power of such a framing as well. Below I explore further how teaching explicitly about the framing of racial capitalism became vital to teachers' experiences of this summer institute, building on their lived knowledge and expertise.

Racial capitalism: A framework that "restore[d] power and humanity" to teachers, their families, and their students

Teachers' engagement with the racial capitalism session extended beyond the actual session itself, which powerful learning experiences tend to do. Indeed, in teacher interviews, it was clear that this theory significantly shifted many teachers' understandings of the issue of race and housing, but also spoke to their lived experiences and therefore expertise (Kohli, Nevárez, & Arteaga, 2018) with this issue as well. As aforementioned, teachers' narratives echoed Isaac's quote that opened this chapter—the framing of racial capitalism explained their lived experiences. Teachers integrated and internalized (Vygotsky, 1978) the framework of racial capitalism into their understandings of their own experiences of housing; in this sense, the theory of racial capitalism engaged their expertise (Kohli, Nevárez, & Arteaga, 2018) and helped them "restore power and humanity" to themselves, their own families, and their students, as they shifted their understanding of their own experiences and, in turn, reframed these experiences for their own families as well as for their students. In this section, I dive into examples of how racial capitalism explained teacher participants' lived experiences with housing and how this aspect of the teacher learning rippled out to teachers' own families and students. Through a focus on the narratives of teachers of color who grew up in working class neighborhoods (Martinez, Valdez & Cariaga, 2016; Pour-Khorshid, 2016), I highlight how the framework of racial capitalism took the onus off individuals and their families and placed it instead on the system of racial capitalism that structures our lives.

Understanding their own experiences anew: How teachers "restored power and humanity" to themselves through a lens of racial capitalism

Racial capitalism shifted the way teachers understood their own experiences in a way that validated, contextualized, and explained their personal experiences, resulting in a significant shift for them. In their interviews, teachers reflected on how. Below, I give examples from two teacher participants' interviews, Flor and Elizabeth, to illustrate this point, and to demonstrate how, through this lens, teachers restored power and humanity to themselves.

In the example below, Flor (Bay Area multiple subject elementary school teacher, sixth year, Latina) spoke about her experiences of moving every year of her twenties and coming to understand the myth of social mobility under a system of racial capitalism:

> As someone who was born and raised in the Bay, and who was told, go to college, and, get a master's degree, and, that'll bring security and stability. And then you're growing up in this economy, and things are shifting and things are really *not* [emphasis] like that. Like I said, **in my 20s, really from 19 to 29/28, I have lived in a different room every single year**, either, because I was moving around… but I always felt like the saying was like, when do things settle? And *how* [emphasis] will things settle when things are such an uphill battle to just have that stability with housing in the Bay. Everyone I knew around my age was going through the same thing. And, you know, there's kind of like this, do we talk about it? Like, is it our fault? And really, **it's not even knowing the forces that created this**, just like, somewhat knowing but definitely not to the depth that I forget his name, but there was that one of the presenters who talked about racial housing

or… [Danièle: Isaac?]. Yeah! I was like, this [the framing of racial capitalism] makes *so much sense* [emphasis on last 3 words]. **And this is a framing that feels like truth telling right**? It just, **it just made sense**. (Flor, Bay Area multiple subject elementary school teacher, sixth year, Latina; interview, March 2, 2021; italic emphasis by speaker, bolded emphasis mine)

In her testimony, Flor recounted being told that getting an education would bring security and stability to her life. She named that it did not, and that, instead, she moved practically every year in her twenties, even with her educational degrees. This point highlighted the falsity that educational degrees alone can lead to a rise in socioeconomic status under a system of racial capitalism, and that, instead, homeownership and housing play a major role in building wealth (Bissell, Moore, et al., 2018).

Flor said that her housing instability in her twenties was something that many people around her faced as well, pointing to a larger trend she was seeing. And the question that came up was, "is it our fault?" That is, was the situation that she and others found themselves in—unstable and unsettled housing situations—their fault? Here, Flor expressed the sentiment of personalized responsibility for the conditions she and others were experiencing; in other words, the onus fell on the individual in the absence of understanding larger structural forces at play. As she mentioned, "not even knowing the forces that created this" makes individuals, including her, question their own responsibility for the circumstances they find themselves in.

As Flor stated, learning about racial capitalism "ma[de] so much sense." It made sense because of her experiences; it explained her experiences and the structural forces behind her inability to find stability and security within housing. Already having the knowledge of such realities from her lived experiences, and thus pre-existing expertise in the functionings of structural racism as many teachers of color bring to critical learning spaces (Kohli, Lin, Ha, Jose & Shini, 2019; Navarro, 2018; Sacramento, 2019), the theory of racial capitalism provided Flor with new terminology and frameworks to understand her reality and ongoing struggles (Kohli, Nevárez, & Arteaga, 2018). Learning about the racial capitalist system that structures our economy and society importantly took the onus off of her as an individual; it answered "no" to the question of "is it my fault," and replaced it with an understanding of a predetermined, intricately designed system—the system of racial capitalism—that was the reason for her struggles with housing insecurity that keep her and people like her in precarious economic conditions. In this way, learning the "truthtelling" framework of racial capitalism enabled Flor to gain a better understanding of the larger picture and a better understanding of the *why* behind her experiences with housing. This new understanding helped Flor restore her own power and humanity. Additionally, the theory of racial capitalism as a theory written by a scholar of color (Robinson, 1983) engaged Flor's pre-existing expertise and deepened her racial literacy (Kohli, Nevárez, & Arteaga, 2018).

During our interview when I asked Flor which session was most meaningful for her from the summer institute, her answer was clear:

I'm going to go with the one that felt super meaningful; [that] one was the racial capitalism one. I think the *definitions* [emphasis] he was using there just cleared things up particularly well. I mean the quote, I, I still share this quote he shared on that one [during that session], where it's like, housing would not exist if it wasn't for racism—like that, that *foundational*, [emphasis], you know, I was like, yeah! So we can go round and round

with all these things, but it was *built* [emphasis], you know, and so just, really getting to the *core* [emphasis] I think is like missing in my life. That speaks to me a lot. (Flor, Bay Area multiple subject elementary school teacher, sixth year, Latina; interview, March 2, 2021; italic emphasis by speaker)

Flor named the racial capitalism session as the session from the institute that was most meaningful for her. She said that the content and explanation of racial capitalism "cleared things up." In other words, the racial capitalism session explained structural elements that were not necessarily clear before, such as *why* she and others around her experienced housing insecurity and a lack of housing stability. For Flor, the racial capitalism session laid bare the mechanisms behind racial injustice in housing, and it made visible the structural nature of racial inequity in housing and gave an explanation for patterns of structurally-based racial inequity within the capitalistic housing market that she personally experienced and witnessed firsthand. Experiences like Flor's were also integral to the greater discussion and transformation of the summer institute, as it animated the summer institute in rich and unique ways, pointing to one of the ways in which teachers of color elevate the conversation within such teacher learning spaces (Blaisdell, 2018).

Furthermore, in naming the quote from Isaac's (OBI staff, Black) session that "housing would not exist if it wasn't for racism," Flor (Bay Area multiple subject elementary school teacher, sixth year, Latina; interview, March 2, 2021) demonstrated her understanding of the crux of racial capitalism's argument: that racism is "foundational," as Flor said, to the housing system under capitalism. In other words, Flor recalled Isaac's quote that articulated racism as the means through which markets and systems work; that systems, including the housing system, was "built," again to use Flor's word, on racism. Therefore, here, Flor articulated her understanding that racism is foundational to the functioning of the system itself on the one hand, and that racial capitalism was a system that was created ("built") in order to ensure a lower, racialized class of people on the other. Flor's re-articulation of this quote demonstrated what stuck in her mind as one of the most prominent phrases and ideas from the racial capitalism workshop and the institute as a whole—which is the central argument of racial capitalism and its relevance to housing. In re-voicing (Bakhtin, 1981) this central argument—restating it and thus transforming it through her own voice and subjectivity—Flor demonstrated an integration of the learning she experienced during the summer institute and the racial capitalism session in particular, even eight months after its termination when we had our interview.

It is evident from Flor's testimony that the institute's racial capitalism session was meaningful for Flor personally and helped her understand her own experiences with racial injustice in housing in a new way: in a way that she was able to locate and strengthen her own power and humanity. Flor's experience demonstrates the significance of engaging teachers whose lived experiences mirror Flor's in the explicit study of racial capitalism, as well as the need for it. In Flor's words, the framework of racial capitalism got to the "core" of the issue of race and housing, it told the truth ("truthtelling") about race and housing: it "made sense" based on her own personal experiences, and it "cleared things up;" it laid out an analysis that is not always accessible outside of a university setting, and graduate level study at that.[47] A racial capitalism framework shaped Flor's understanding that her lived experiences with housing insecurity were not her fault, which was a significant re-frame and shift in how she understood her lived experiences. Additionally, based on the fact that she said this type of analysis was "missing in

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[47] During our interview, both Isaac and I reflected on that fact that we did not learn about the theory of racial capitalism until our graduate studies (Isaac, OBI staff, Black; interview, March 18, 2021).

my life," one can infer that this was not an analysis that she encountered in other teacher learning spaces.

In a similar way to Flor, Elizabeth[48] (Bay Area middle school history teacher, fourth year, Latinx) was also able to better understand their lived experiences and came away from the summer institute having profoundly shifted their analysis of these experiences (Kohli, Nevárez, & Arteaga, 2018), also strengthening their own power and humanity. When asked what session from the summer institute was most meaningful for them, Elizabeth, like Flor, named the racial capitalism session: "I think that the racial capitalism session, though, it didn't give as much of like, concrete information, [but] it was the most impactful in terms of my own personal transformation and transformation as an educator" (Elizabeth, Bay Area middle school history teacher, fourth year, Latinx; interview, March 12, 2021). In this way, Elizabeth echoed Flor's sentiment of the racial capitalism session being most meaningful and impacting them most on a personal level.[49]

Indeed, when answering the question about how the summer institute impacted them as a whole, Elizabeth returned to the significance of the racial capitalism session, and cited it as the source of their personal transformation:

> **It kind of put together a lot of puzzle pieces for me and gave me a better understanding of my *own* [emphasis] childhood and my own positionality in society.** I think, like, for a long time I took on—I think as a white Latina, I have gone through the phases of, you know, taking up too much space and taking up too much oppression. **And then I think I became so entrenched in thinking about racial justice without a full picture of capitalism as well, that I think I perhaps took on more privilege than I actually had.** And what I mean by that is, not allowing myself to…hold a lot of my experiences, and **really see myself as a fully intersectional person**. I think I was very much focused on my exterior. So I feel like this PD, **in giving me a better understanding of the really deep ways that racism and capitalism work together…really allowed me to become more comfortable *in* [emphasis] my intersectional identities and see the ways that, yes, I am a white Latina but, *and* [emphasis], also, I have all of these experiences just from growing up in the neighborhood I grew up in and those are valid and real as well.** And those are things that are not necessarily attached to skin color only, but enhanced by it as well. And so I feel like that really did affect me personally. (Elizabeth, Bay Area middle school history teacher, fourth year, Latinx; interview, March 12, 2021; italic emphasis by speaker, bolded emphasis mine)

As Elizabeth narrated, their "personal transformation" occurred because they learned about "the deep ways in which racism and capitalism work together;" this transformation was due to bringing capitalism into the conversation and being engaged in thinking about how the system of racial capitalism organizes society and shapes people's life experiences. Racial capitalism, in this way, activated Elizabeth's expertise and enabled them to make connections between this expertise and this new framework. For Elizabeth, prior to the summer institute, they focused on their lighter skin color and this aspect of their identity. Engaging with capitalism, and more

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[48] As a reminder, Elizabeth uses they/them pronouns.

[49] Later in her interview, she explained that she reworked her classroom curriculum based on a racial capitalism framework. Here, however, I focus on the personal impact it had on her.

specifically engaging with racial capitalism as a framework for understanding injustice, helped Elizabeth shift their focus to structural levels of racism where patterns of injustice and inequity function along racially-defined neighborhood lines. Here, Elizabeth named racial capitalism as enabling them to shift their focus solely from their skin color, and instead inhabit their intersectional identities that encompass their skin color *and* the structural violence that they experienced because of the neighborhood they grew up in. The theory engaged Elizabeth's pre-existing expertise about structural racism and pushed their thinking further (Kohli, Nevárez, & Arteaga, 2018). Learning about the framework of racial capitalism in an explicit way enabled Elizabeth to shift their thinking from one of singularity to one of intersectionality, the latter enabling them to inhabit and legitimize their various identities and experiences. Due to explicitly learning about racial capitalism, Elizabeth was able to shift their perception and see their experiences of growing up where they grew up as mechanisms of racial capitalism that structures place and space, restoring their power and humanity in important ways.

  Additionally, because they were engaged in a framework of racial capitalism, Elizabeth was able to understand that their life experiences "growing up in the neighborhood I grew up in" were "valid and real." In other words, racial capitalism validated and visibilized their experiences from "growing up in the neighborhood [they] grew up in," again engaging their expertise and knowledge from their lived experience. Racial capitalism brought validity to and affirmed their experiences in a way that gave them more weight. Elizabeth's use of the word "real" to describe their experiences growing up indicates that racial capitalism gave a structural explanation to what they experienced and therefore made these experiences less deniable for others who might treat them as exceptions or as not structural in nature; racial capitalism explained the structural nature of Elizabeth's experiences in a way that made them more confident in asserting these experiences as real and valid. Having "data" to back up one's experiences makes these personal experiences less disputable; showing that they are part of a system and not simply people's individual experiences gives them weight. In this case, the session gave Elizabeth a theory to back up her experiences, which, in essence, gave those experiences weight. With this theoretical explanation, Elizabeth was able to contextualize their experiences, have them seen, validated, and explained, thus making them more "real" and enabling Elizabeth to have more footing in the face of denial of their experiences and treating these as an exception rather than part of a well-designed system to maintain racial subjugation and inequity. This validation and structural explanation for their experiences, then, was a way in which Elizabeth restored their power and humanity through this new lens.

  Elizabeth continued to elaborate on how a framing of racial capitalism to explicate housing injustice played a role in their "personal transformation," as referenced in the previous chapter:

    I just don't think I really gave myself the time or space to really think about housing ever before. I think I was really focused on different structures and different forms of oppression and how they play out in our society, but something as basic as housing never really crossed my mind in that same way, and so I feel like *now* [emphasis] I really truly—or I'm still working to—but I feel like I *understand* [emphasis] now why my family was gang affiliated and I understand now more so why we moved around a lot of growing up, and why that's such a common experience amongst even my students now. And I feel like before I had seen it as just a part of life, but I think now I see it as structures and action. **And so I feel like, personally, it really did impact me in that**

way. And I really appreciate that. (Elizabeth, Bay Area middle school history teacher, fourth year, Latinx; interview, March 12, 2021; italic emphasis by speaker, bolded emphasis mine)

Elizabeth noted that the focus on housing as determining life experiences is not something that they "gave [themselves] the time or space to really think about…before." In reflecting on the institute and its impact on their life, this focus on housing was significant, reinforcing the argument from the previous chapter on housing as a *generative theme*. But perhaps more importantly, an analysis of housing through a lens of racial capitalism helped Elizabeth understand the "why" behind many of their childhood experiences.[50] In the quote above, they say they "understand why" three times: "I *understand* now why" (emphasis in original), "I understand now more so why," and "why." Equipped with the framework of racial capitalism, Elizabeth now understood why their family was gang affiliated (1), they understood why they moved around a lot growing up (2), and they understood "why that's such a common experience amongst [their] students" (3). A focus on housing with the analytical framework of racial capitalism answered questions of why things were how they were for them growing up, as well as why things are the way they are for their current students, restoring power and humanity. It is clear that learning about housing through the lens of racial capitalism was significant in explaining Elizabeth's lived experiences (and thus expertise) as well as the experiences of their students and their expertise. In this way as well, though this dissertation did not extensively study their classroom enactment, Elizabeth's ability to draw on their own experiences as a person of color from a working class background to relate to and therefore help students more deeply understand and contextualize their own experiences (Allen, 2019; Bristol & Martin-Fernandez, 2019; Epstein & Gist, 2015; Gist & Bristol, 2022; Gist & Bristol, 2021; Price-Dennis & Sealey-Ruiz, 2021).

Elizabeth further elaborated on this perspective shift when they said they used to see experiences like theirs and their students' as "just a part of life." Equipped with knowledge about the mechanisms of racial capitalism, they saw these mechanisms as part and parcel of racial capitalism's policies and practices ("structures and action"). In other words, with the framework of racial capitalism, Elizabeth restored their own power and humanity by understanding their experiences as structural injustices and were less likely to accept them as normative just because these experiences were common in Elizabeth's community. In this sense, with this knowledge, Elizabeth seemed to regain a sense of power and agency that comes with understanding why, here understanding the mechanisms of racial capitalism as a system that has governed and shaped housing. Ultimately, Elizabeth expressed that they appreciated being equipped with rigorous knowledge that explained the "why" behind many of society's injustices, many of which Elizabeth experienced firsthand.

As two teachers of color who grew up in working class communities, Elizabeth and Flor were deeply impacted by learning explicitly about racial capitalism and how it explained the housing landscape and their experiences within it. They not only brought pre-existing knowledge and expertise to this teacher learning space in ways that enriched the summer institute and its discussions (Blaisdell, 2018; Epstein & Gist, 2015), but they also deepened their racial literacy in important ways that enabled them to restore power and humanity to themselves and their

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[50] This quote is the second half of Elizabeth's answer from their last block quote that I split into two. They don't talk about racial capitalism in this second part, but since it is a continuation of the previous quote, they are referencing racial capitalism, not just housing in general.

communities (Bristol & Martin-Fernandez, 2019; Kohli, Nevárez, & Arteaga, 2018; Gist & Bristol, 2022). Indeed, the framework of racial capitalism shifted their perceptions about their personal experiences and took the onus off of them and their communities for the circumstances they grew up in. Below I explore how this rippled out to study participants' families as well as their students.

Ripple out to participants' families: How teachers "restored power and humanity" to their families through a lens of racial capitalism

Participants' newfound understanding of housing as structured by a system of racial capitalism, in turn, rippled out to their surroundings and impacted their own families and their families' understanding of a system that was designed to keep them in the circumstances of racial subjugation and struggle. In this sense, teachers restored power and humanity to themselves and their families, and this deepened racial literacy was significant for their families as well. In this section, I use Emiliano's journey to demonstrate a significant and powerful example of the ripple effect to participants' families. Though other participants mentioned and alluded to the fact that this framework impacted their families as well (such as Elizabeth's mention of their family above), Emiliano's remains the most prominent example of this phenomenon; he remains the primary participant who spoke extensively about it in interviews. It was beyond the scope of this dissertation to follow up with participants about this particular aspect as they mentioned it in interviews and informal conversations (Flor, Bay Area multiple subject elementary school teacher, sixth year, Latina, March 2, 2021; Elizabeth, Bay Area middle school history teacher, fourth year, Latinx; interview, March 12, 2021; atlas, Bay Area middle & high school Black studies teacher, Black; interview, May 18, 2021). Emiliano's testimony stands as a powerful example that could be further substantiated with additional research.

Like many other participants of color in the institute who grew up in working class communities, Emiliano's (Bay Area middle school ELA teacher, eleventh year, Mexican American) family experienced the mechanisms of racial capitalism and were thus not able to secure stable housing throughout his life, demonstrating the legacies of inequities in wealth that the issue of race and housing has produced (Bissell, Moore, et al., 2018). This insecurity came to a culmination when his parents were displaced from a Bay Area city the year just before the summer institute. His family's more recent circumstances made the topic of race and housing and the framing of racial capitalism all the more palpable and relevant to Emiliano, and therefore touched him in a very deep way personally. He referenced his family's experience in his post-institute evaluation:

> My family was priced out of the Bay Area (after working very very hard to try and stay) and it was a very painful ordeal for them. I know my parents are not the only ones and I am grateful for being gifted this time **to really look into the forces that create the conditions that exist** and even more important for me, the gift of the time to reflect on what I can do about it and how I want to be involved in resistance. (Emiliano, Bay Area middle school ELA teacher, eleventh year, Mexican American; post-summer evaluation, July 2020; italic emphasis by speaker, bolded emphasis mine)

Here Emiliano's words are reminiscent of Isaac's from the start of this chapter: that through the institute and its racial capitalism framing, he learned about "the forces that create the conditions that exist." The summer institute enabled Emiliano to learn about the mechanisms or "forces" that shaped his parents' housing instability and ultimately displacement, an experience that was very raw for him considering the recent major event of displacement that his family went through. In this sense, the theory of racial capitalism both spoke to Emiliano's expertise and enabled him to deepen his racial literacy (Kohli et al., 2018).

Emiliano described how understanding these forces—or how the framework of racial capitalism—rippled out to his parents.

> In the summertime it was supporting my family in getting a refinance, getting some stability. Because, I mean, the conversations on the personal level became like, our father's saying, man, I work overtime every day. And I, I'm still struggling, and I'm worried that if I don't get overtime, I'm not gonna be able to make the monthly *pay* [emphasis], right? Here's a man who is close to his retirement age. He's at the max salary, he's worked overtime since I was a child since the last memory I've had. And **to see that—the impact on his psychology**; he's still not feeling stable, he's/we're still feeling insecure. **He just got displaced** from [more immediate Bay Area city]. **I noticed he was going through this weird kind of angry depression**, and, you know, I suspect it's tied to like, he couldn't *provide* [emphasis]; he couldn't do what he thought is manly, and he got displaced, despite every—all the efforts. **And so I've spent a lot of time, not just helping with the prepping of the refinance, but having conversations with them and explaining like, this is beyond us, and a lot of families are put in this position, and tryna just help them make sense of it. Because it's not their individual agency that caused this. And I think we tackled that in the institute: it's not people's agency, it's these bigger systems**. (Emiliano, Bay Area middle school ELA teacher, eleventh year, Mexican American; interview, March 11, 2021; italic emphasis by speaker, bolded emphasis mine)

Here Emiliano described conversations he had with his father in particular, whose psychological state was visibly impacted by a lifetime of housing instability that came to a head when the family was displaced from the Bay Area. His father was expressing to Emiliano his worries and also confusion about not being able to pay their monthly bills, despite having worked overtime for most of Emiliano's life and being at the "max salary." Emiliano described the impact of these struggles on his father's psychological state, particularly after the traumatic event of having been displaced from the Bay Area, as going through a "kind of angry depression" and feeling shame about not being able to provide stability and security for his family. In essence, being displaced led Emiliano's father to feeling like a failure, leading to a state of "angry depression." In response, and perhaps just as important as working on ameliorating his parents' situation materially, Emiliano had conversations with his parents to explain the larger forces or "bigger systems" behind what happened to them. In this way, Emiliano provided his parents with a structural contextualization and framing that explained that these personal experiences were dictated by a larger system of racial capitalism and were in fact *not* due to a failure on the part of individuals, restoring power and humanity to his parents in this way. Emiliano put his parents' experience into a larger context, de-personalizing it and explaining the forces at play that caused what happened to them, explaining that there are many people who are subject to the detrimental

mechanisms of racial capitalism such as a prolonged lack of stable housing and even displacement. Emiliano used the framework of racial capitalism in order to engage his own and his family's expertise on the matter—their lived experience of this sociopolitical issue—and, in doing so, brought back his parents' power and humanity. Furthermore, Emiliano was able to tend to his father's psychological wellbeing, or mental health, through this structural explanation as well, as is discussed more below.

Seeing his father's psychological state as a result of the displacement, Emiliano judged it necessary to have such conversations with his father that would help him, in turn, reframe his experiences and take the onus off himself and his actions/non-actions; in this way, Emiliano utilized his summer learnings about housing as a system governed by racial capitalism and put them in a larger context of "these bigger systems," rather than "people's agency," to help his parents understand the "forces that create[d] the conditions" at play. In this way, understanding his family's experiences with housing as part of a system of racial capitalism enabled Emiliano to, in turn, re-frame these experiences for his family in a way that could help them to understand what happened to them in a new light that did not rob them of their power and humanity. Emiliano's testimony above speaks to the powerful ways that teachers revoiced their learnings (Bakhtin, 1981) to those around them, including their families, and that engaged their expertise that stemmed from these lived experiences. This ripple to their families speaks to the importance of a racial capitalism framing in teacher learning spaces as a way to deepen participants' racial literacy about systems of oppression, particularly critically-minded teachers of color from working class backgrounds for whom this framework contextualizes their experiences (Kohli et al., 2018; Pour-Khorshid, 2018).

Ripple out to participants' students: How teachers "restored power and humanity" to their students through a lens of racial capitalism

Similarly, atlas (Bay Area middle & high school Black studies teacher, third year, Black), another summer institute teacher participant, described his experience talking to his communities about the summer institute (Allen, 2019; Mosely, 2018; Pour-Khorshid, 2018), and provided an example of how teachers' learning about racial capitalism helped restore power and humanity to their students (Bristol & Martin-Fernandez, 2019). Through atlas, I show the impact of teaching teachers explicitly about a racial capitalism framework and how this then translated to students. atlas described his conversation with a student in which the framework of racial capitalism became essential to addressing the students' mental health and overall wellbeing (Bristol & Martin-Fernandez, 2019). atlas recounted:

> I was just talking to one of my students, two days ago… This student in particular really struggles with a lot of internalized self-hatred. And what was really interesting, what I was really keying in on is, **when there's an absence of an understanding of these** *structural* **[emphasis] methods of dispossession that we learned about in this course [in the summer institute], the reality of abject poverty gets mapped onto the Black body in the minds of students who live in those environments, right? So to this student, everywhere Black people go, there's poverty, there's crime, there's violence. And we're struggling. That, the locus for that becomes located inside of the individual Black person, instead of a recognition that there is a common theme of**

structural dispossession that's informed by race. And the narrative that they receive about Black inferiority, Black criminality is so strong, that that becomes the explanatory model for their position in life in society. (atlas, Bay Area middle & high school Black studies teacher, third year, Black; interview, May 18, 2021; italic emphasis by speaker, bolded emphasis mine)

Here, atlas attributed his student's internalized self-hatred as due to "an absence of an understanding of these *structural* [emphasis] methods of dispossession" that were present in the summer institute. For atlas, without a structural analysis like racial capitalism, students internalize what they see and map it onto individuals as responsible for their circumstances. In this case, atlas' student sees poverty, crime, violence, and struggle "everywhere Black people go." In response, students come to see these ills as the responsibility of individual Black people, that Black people are in some way responsible for this poverty, crime, violence, and struggle; the understanding is that Black people must be doing something that causes these ills to fall on them. In turn, students who are Black then can internalize narratives of "Black inferiority [and] Black criminality" which, for this student, led to internalized self-hatred, particularly in the absence of an understanding of "these structural methods of dispossession," or the forces that cause these conditions, something that racial capitalism explains. In this account, atlas pointed to the importance of a structural analysis of racial capitalism ("structural methods of dispossession") to explicate the conditions that cause Black people as a racially subjugated group to experience and stay in poverty, crime, violence, and struggle, something that atlas' student experienced and saw others like them experience on a daily basis.[51]

atlas continued to narrate how bringing in racial capitalism as a structural analysis helped his student shift away from locating the blame on the individual person and placing it where it belongs on the mechanisms of racial capitalism:

And so for him [this student], the way in which he envisions success is moving out of the Black community, or transcending the Black community—no longer being around Black people, and it's such an insidious belief that is made possible by an absence of understanding of those structural dispossessions. And so I talked to him about, you know, housing segregation, settlement patterns in the city and just various ways that these histories inform conditions that our people are forced to live in. **And I could see that in doing that it restored a level of power and humanity to himself, you know, which I think is the ultimate constructive value of this information.** (atlas, Bay Area middle & high school Black studies teacher, third year, Black; interview, May 18, 2021; italic emphasis by speaker, bolded emphasis mine)

Rightly so, atlas explained that without a "recognition that there is a common theme of structural dispossession that's informed by race," students internalize and take on the onus and responsibility for their circumstances, thus equating success with leaving the Black community in the case of this student. Explaining some of the mechanisms of racial dispossession—mechanisms of racial capitalism—had a powerful impact on atlas' student. As atlas stated, it enabled the student to "restore a level of power and humanity to himself." atlas stated that learning about the mechanisms of racial capitalism "restored a level of power" for his student,

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[51] This account also clearly demonstrated atlas' expertise on this issue.

which speaks to the power that accompanies this knowledge. Additionally, for atlas, the value of a racial capitalism framing and analysis is just this: it helps people restore and locate their humanity as people subjected to inequitable conditions and processes designed to keep them in a subjugated position, rather than as people who are responsible for their own suffering that is in fact caused by structures outside their control. Learning with such a framework was empowering and humanizing for atlas' student, and helped this student understand the structural forces behind the conditions that he and others like him (racially subjected people) find themselves in, and that it is not in fact, their fault.

In bringing the framework of racial capitalism to his student, atlas made way for his student to "restore a level of power and humanity to himself." In other words, an understanding of racial capitalism enabled atlas to bring a lens of power and humanity to his student regarding the conditions that subjugate many Black working class communities, which then, in turn, enabled his student to regain power and humanity for himself and his community. In this sense, atlas provided much needed socioemotional support to this student through the frame of racial capitalism, which supported this students' mental health (Bristol & Martin-Fernandez, 2019). atlas engaged his own expertise, coupled with summer institute learnings, and addressed this student's struggle with "internalized self-hatred" by bringing the lens of racial capitalism as a way to see otherwise and learn anew (Andreotti, 2008), so that this student could begin to transform this internalized self-hatred to instead understanding the structural forces at play that create and perpetuate the conditions that he and his community are subjected to. This example demonstrated how atlas as a Black male teacher used his expertise to support his student of color's "social and emotional development" (Bristol & Martin-Fernandez, 2019, p. 148), echoing the literature about this topic (Allen, 2019; Gist & Bristol, 2022; Epstein & Gist, 2015; Mosely, 2018). This example spoke to the power of racial capitalism not only for restoring power and humanity for racialized and economically marginalized peoples, but, in doing so, it highlights its potential to address mental health as well.

atlas' student's internalized self-hatred recalled Flor's question "is it our fault" (the "it" being housing instability), Elizabeth seeing their proximity to gang affiliation and moving around a lot as "just part of life," and Emiliano's father internalizing the blame of having been displaced and not having been able to attain housing security and stability for his family. In this sense, these findings demonstrate how racial capitalism not only explains racially subjugated people's experiences with housing instability, but it also takes the onus off the individual, contextualizes their experiences within the larger context of racial capitalism, helps them see the larger forces at play that created and maintain their subjugated condition, and addresses their mental health. This lens was extremely powerful for institute participants who had their lived experiences explained through this framing. In turn, it had positive consequences for teachers' larger communities, such as the ripple effects on their families and their students as described above.

The ripple effects of teaching and learning about racial capitalism also translated to the classroom, as many institute teachers expressed a desire to engage their students in understanding racial capitalism. In fact, Elizabeth re-arranged their curriculum around the concept of racial capitalism, creating a framework that would have her students examine U.S. history through three lenses: racism, capitalism, and colonialism. This major reworking of her curriculum, she said, was inspired by what she learned during the summer institute.

I just feel like before taking the seminar [the summer institute] and thinking about the intersections of racism and capitalism, I feel like my curriculum was good [voice goes up], but it was missing something. Students were learning about, you know, colonization, and learning about racism and learning about these really big things, but they were missing a central component to understanding *why* [emphasis] those things exist, and that central component was capitalism. So I think when speaking to students about slavery before, you know, it was really hard for students to understand slavery as simply being a racialized system. Because why? Why would anyone do that? But it's capitalism as well. And so I feel like that *really* [emphasis] kind of helped me bridge my curriculum better together to be more seamless, and not feel so like, okay we're learning about this, now we're learning about this, now we're learning about this, now we're learning about this. But rather, it allowed me to create a base of like, this is our entire society, and these are the themes that are *always* [emphasis] present. And now we're going to unpack historical events from that lens. (Elizabeth, Bay Area middle school history teacher, interview, March 12, 2021; italic emphasis by speaker)

Elizabeth stated that bringing capitalism into the picture was an important missing piece of their curriculum. (Their new curricular framework,[52] developed from the summer institute, is featured in Figure 18 below.) Without capitalism, Elizabeth's students were not able to fully understand what was at play in instances like slavery in the U.S. Bringing capitalism into their curriculum as a lens for understanding, and pairing it with racism and colonization, enabled Elizabeth to feel like they were doing more justice to students and helping them to see the fuller picture of elements at play in historical events.

Figure 18

Excerpt from Elizabeth's welcome letter for students, featuring their new curricular framework that included the main themes of colonization, capitalism, and racism (student-facing materials)

(Elizabeth, Bay Area middle school history teacher, fourth year, Latinx; post-institute artifact, fall 2020)

Themes in US History

This year, we will cover a variety of historical topics in US history from around 1400-1900, each topic will tie back to one or more of the three major themes below:

1. Colonization:
- What is colonization?
- How has colonization impacted native communities throughout US history?
- How have native americans fought against colonization throughout US History? How do they continue to today?

2. Capitalism
- What is capitalism? What has it looked like throughout US history and today?
- How has capitalism harmed specific groups of people throughout US history?
- How have people fought against economic discrimination in the US throughout history? Today?

3. Racism
- What is racism? Where did it come from in the US?
- How has the US protected racism throughout its history? How does it continue to do so?
- How have people of color resisted racism throughout US history How is resistance continuing today?

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[52] I delve more into teachers' curricula in Chapter 6.

Teaching these themes of racism and capitalism together, along with colonization, helped Elizabeth connect different pieces of their curriculum into a more coherent whole, creating a structure and framework from which they "unpack[ed] historical events" (Elizabeth, Bay Area middle school history teacher, fourth year, Latinx; interview, March 12, 2021) with students to facilitate a fuller understanding of U.S. history. This new curricular framework (Figure 18 above) opened up possibilities for students to experience something similar to atlas' student above: understanding that individuals are not fully responsible for the circumstances they find themselves in, certainly not in the case of racialized histories in housing that account for a continually racialized housing landscape structured by the forces of racial capitalism.

Teachers' interest in bringing racial capitalism to their students was also seen in the second iteration of the summer teacher institute in summer 2021, showcasing the prominence of this theory in teachers' minds. Teachers were given the choice of what to design curriculum around in this second iteration (summer 2021), and one group's sole focus was creating curriculum around racial capitalism, in which students would learn about the framework and concept, examine "case studies" that would better help them understand how the theory is operationalized and concretized in practice. The final assignment would have students create a policy that would counteract racial capitalism. These examples show the significance of a racial capitalism lens and the impact it can have when bringing it explicitly in teacher learning spaces. These examples demonstrate teachers' understanding of racial capitalism as paramount to what students need to understand. As a concept usually kept for the graduate level of study (Isaac, OBI staff, Black; interview, March 18, 2020), these findings show teachers' engagement with racial capitalism as a concept that is not only accessible and engaging, but an empowering and healing one that can sharpen students' social analysis and also address their mental health.

Conclusion

Racial Capitalism as missing in other contexts: The case for addressing racial capitalism in teacher learning contexts

As the above examples show, the analytical lens of racial capitalism made a lasting impact on study participants. In atlas' words, this framework enabled teachers to "restore power and humanity" to themselves and their communities and engaged their expertise, particularly for teachers of color from working class backgrounds (Kohli, et al., 2018; Pour-Khorshid, 2018). Participants' ability to understand their lived experiences anew, and its ripple to their families and students, made racial capitalism an important lens to engage in, particularly for teachers of color in a justice-oriented teacher learning setting like this one (Kohli et al., 2018); racial capitalism, therefore, as a framework that helped teachers better understand and contextualize their lived realities, contributed to teachers' racial literacy development and, in this way, is a theoretical and pedagogical practice oriented towards addressing the needs of teachers of color (Allen, 2019; Blaisdell, 2018; Gist & Bristol, 2022; Kohli et al. 2018; Pour-Khorshid, 2018). Teacher participants in this chapter noted racial capitalism as significant for the reasons listed above, and also noted it as missing in other teacher learning settings: Flor referred to this analysis as "missing in my life," something which Emiliano echoed when he stated that the institute's power was in "addressing racial capitalism in a way that I struggled to find in other

workshops or other colleagues who do justice work" (Emiliano, Bay Area middle school ELA teacher, eleventh year, Mexican American; interview, March 11, 2021). As the most referenced session in teacher interviews, as well as the findings here that testify to the powerful experience participants had in learning about the theory, engaging teachers in the explicit teaching and learning about racial capitalism seemed like an à propos endeavor. This chapter's findings point to the need to engage teachers explicitly in the theory of racial capitalism.

Furthermore, the ways in which teachers engaged with racial capitalism gives evidence of teachers as intellectuals, and "transformative intellectuals" at that (Giroux, 1988). Teachers engaged with the theory of racial capitalism and its explanation of socio-racial disparities, a theory that is usually reserved for graduate level study. Teachers not only engaged, but they appreciated the "assumed intelligence" in that "it just showed a respect for the knowledge of participants" (atlas, Bay Area middle & high school Black studies teacher, third year, Black; interview, March 9, 2021). They walked away with "better intellectual tools to engage in the fight to disrupt this cycle" (anonymous end-of-institute teacher evaluation, July 2020). Through their study of racial capitalism, teachers demonstrated their role as *transformative intellectuals.* Much teacher learning is about applicability or "how to" teach a certain topic or skill (Kohli, Picower, Martinez & Ortiz, 2015), and these findings demonstrate the need for teacher learning that appeals to teachers' intellectual abilities too, as it impacts their engagement and their sense of being respected as intellectuals in their own right (Kohli et al., 2015; Picower, 2015).

Finally, though the institute was committed to teachers learning about the historical realities of housing that were structured by a system of racial capitalism, the institute was equally committed to teaching teachers about resistance and organizing within fights for housing justice, an example of critical hope (Duncan-Andrade, 2008). This contrast being a key tension in this work, the second half of the institute—after the racial capitalism session—was dedicated to showcasing this resistance and organizing (see Figure 3 in Chapter 3), as well as how people are visioning and creating alternate systems within these oppressive housing realities. Because of this focus, teachers came away inspired to teach their students about realities of housing injustice under a system of racial capitalism, as well as the important resistance and organizing work that has been and is currently being done to fight these inequities. The next chapter shows how teachers came away from the summer institute feeling inspired and ready to take action, both as activists in their personal/political lives and also in their professional lives with their colleagues and curricularly with students. In this next chapter, I showcase how teachers took up this resistance and organizing work in how they applied their summer institute learnings to their local contexts, both in and outside of the classroom, showcasing teachers' agency and creativity within this issue.

Chapter 6: Give teachers "raw material:" The dynamism of teachers' creativity and the activist nature of justice-oriented teachers' work

Introduction

For me, stand alone [pre-made] lessons have never been helpful. It just leads to more time and more cutting and pasting. And then it just becomes a jumbled thing that it wasn't even intended to do [what you originally intended to do]. ... It's easier to plug in a raw material, which is why I think OBI was so impactful—or that teachers responded well—because it wasn't like: here's how you're gonna teach our stuff. It's more like: here's the raw material for you as a citizen, for you as a person. And here's the space for you to talk about it in your teaching contexts.

> ~Yadier, Bay Area high school math teacher, third year, Chinese/Asian; interview, May 17, 2021

In the above excerpt, Yadier (Bay Area high school math teacher, third year, Chinese/Asian) spoke to why the Othering and Belonging Institute's (OBI) teacher summer institute was, in his words, "so impactful" for teachers, or why "teachers responded well" to the program. According to Yadier, teachers responded well because OBI's institute centered teachers' learning about the issue at hand, race and housing, rather than giving teachers a "how to" training on teaching this "raw material." Yadier recounted that, in addition, OBI gave teachers "space" to talk about how this raw material was relevant to their teaching contexts and how they might implement it.[53] Yadier's remarks reflected a sentiment that many teacher study participants expressed: their appreciation that this learning space engaged teachers in rigorous[54] and relevant content—"raw material"—rather than giving them a guide on *how to* teach this content. This approach gave teachers a sense that their expertise as teachers—as expert pedagogues of their particular classroom contexts—was respected (Navarro, 2018; Picower, 2015).

In this chapter, I answer my second research question about how teachers write their worlds through curricular (and other) applications of their professional learning experiences. Here, I document how teachers in this study implemented their summer institute learnings during the 2020-21 school year in the classroom and beyond. I argue that the Bakhtinian (1981) nature of teachers' implementation demonstrated the dynamism of teachers' creativity on the one hand, and showed justice-oriented teachers in particular as activists in their own right on the other. (An exploration of this theoretical framework figures in the next section.) This chapter recognizes teachers as expert pedagogues who benefit from rigorous content over a "how to"[55] guide or

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[53] Teachers had an hour at the end of each day to work on curriculum planning. Additionally, on the final day of the summer institute, teachers worked in collaborative groups to brainstorm and work through how they would implement this content or "raw material" into their classrooms and respective communities. The structures OBI provided for supporting teachers' implementations will be discussed in the following chapter.

[54] I discuss the rigor of the program and its impact on teachers in the following chapter.

[55] There is variation within the realm of "how to" for teachers. There is scripted curriculum which has the "script" of entire lessons and units—wherein teachers are supposed to read what has been written directly in their teaching of the material and in their enactment in the classroom. There are also lesson guides which describe the lesson that is supposed to take place in narrative or bulleted form for teachers to be able to understand the lesson. There are also

blueprint for this content. This chapter also understands justice-oriented teachers as *transformative intellectuals* (Giroux, 1988). As transformative intellectuals, I illustrate justice-oriented teachers' work as part of *emergent strategy* (brown, 2017), contributing to the movement towards housing justice, as discussed in Chapter 2 of this dissertation.

I first make reference to Bakhtin's theorizations, presenting the analytical framework through which I understand teachers' summer institute implementations. I then provide an overview of the contexts in which teachers implemented their OBI summer learnings to demonstrate the varied settings in which teachers applied this work. Subsequently, I analyze the ways in which teachers implemented the summer institute by examining their revoicing (Bakhtin, 1981) of the theme of resistance and organizing[56]—the most commonly revoiced theme across teachers' implementations. Through this analysis, I document the ways in which teachers implemented their learnings, demonstrating the dynamism of teachers' creativity and the activist nature of justice-oriented teachers (Valdez, Curammeng, Pour-Khorshid, Kohli, Nikundiwe, Picower & Stovall, 2018).

A Bakhtinian lens to understand the types of revoicing in teachers' implementations

This chapter borrows from Bakhtin's theory of revoicing and the process of making the word one's own; it uses this lens to understand the ways in which teachers implemented their summer learnings. As explored in Chapter 2, revoicing for Bakhtin (1981) captures the process through which people appropriate and transform language, making the word that is "half someone else's" their own by "populating it with their own intentions" (p. 77). This lens locates agency within the process of making language one's own—the process of revoicing—and understands that repurposing language is indeed a process. It sees revoicing—or reappropriating language—as a transformative process. Additionally, Bakhtin's theories help us understand language as dialogical and one that anticipates a future "answer-word" (p. 76) In this sense, he sees language and its revoicing as adapting to the linguistic and communicative intentions of a potential audience. Bakhtin's frame is useful to understand how teachers revoiced what they learned, and, in doing so, how teachers transformed this learning to give it new meaning and life.

The nature of teachers' daily work is steeped in revoicing. As teachers decide (or are told by their schools or districts) what to teach, they make sense of "the word" (various materials, resources, etc.), and revoice these materials and resources for their primary audience—their students; their job is to do so in a clear and relatable way so that these materials and resources make sense to students and support learning. In this sense, much of teachers' daily work consists of making other people's words make sense to their primary audience: their students. In fact, in all aspects of their work, teachers are quite often in dialogue with others—students, parents,

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sometimes suggested activities for teachers to do with their students on specific material. Here I use the term "how to" to describe any sort of suggestions for how to engage students in the material of race and housing; more specifically, I demonstrate teachers' creativity and agency within a context where this guidance was absent.

[56] Though resistance and organizing could be categorized as two distinct themes, I consider them one theme for the purposes of understanding teachers' incorporation of this aspect of the race and housing landscape. Additionally, they were presented together in the institute because of their intertwined nature; resistance to housing dispossession often took the form of organized efforts fighting for housing justice and current forms of housing justice organizing are examples of contemporary resistance. Since they pertain to the same topic, I consider the theme of resistance and organizing as one theme for the purposes of this chapter.

administrators, colleagues—which means that they "make the word their own" (Bakhtin, 1981) and quite often transform the word to fit a variety of different intended audiences or "answers" (Bahktin, 1981).

Indeed, as I made sense of teachers' implementations of the summer institute, these implementations revealed the various ways in which teachers transformed the institute's dialogical activity (the institute's "word"), making it their own and adapting it for their purposes and contexts. Through their implementations, teachers adapted what they had learned in the institute in order to best suit the needs of their students, other teachers, students' parents, or community-based audiences. Teachers' revoicing in this study spanned four different approaches that I refer to as: 1) *analytic revoicing*, 2) *critical inquiry-based revoicing,* 3) *creative revoicing,* and 4) *activity-based revoicing*; these types of revoicing are inspired by Bakhtin's theories on revoicing, but these lenses were developed through the analysis of teachers' actions. I use this analytical framework to better understand the types of revoicing that teachers enacted as they moved to make "the word" from the summer institute their own. I delve into these types of revoicing in the third section of this chapter, so discussion of them here is limited. The table below (Table 6) gives an overview and foreshadows a more extensive discussion in the third section of this chapter below.

Table 6

Teachers' approaches to revoicing content material from the summer institute

Types of revoicing	*Analytic revoicing*	*Critical inquiry-based revoicing*	*Creative revoicing*	*Activity-based revoicing*
Definition	Refers to the analytical nature of teachers' revoicing of summer institute content. Through this type of revoicing, teachers extended the institute's analysis.	Refers to teachers creating critical inquiry questions in their summer institute implementations, questions that were intended to elicit curiosity and draw people into the various themes that teachers revoiced.	Refers to teachers' revoicing of the summer institute in which they created new resources, elaborating on the institute's content.	Refers to teachers' revoicing of the summer institute that took the form of creating activities using the institute's "word;" this type of revoicing was intended to engage their audiences in creative activities to better understand the themes that teachers engaged their audiences in.

This process of making the institute their own and adapting it to fit their local contexts shed light on ways in which teachers exercised their agency and transformed what they had learned in the summer institute—in accordance with Bakhtin's theories—in order to make it relevant and accessible for their intended audiences. Through the analysis of teachers' implementations of the summer institute, in this chapter I show how teachers revoiced the

summer institute and made it their own, applicable to their respective settings and their intentions within these settings.[57]

Through this lens, as teachers revoiced what they learned in the summer institute in their respective contexts, transforming OBI's "word" and shaping it to meet the needs of their respective audiences (a future answer-word), teachers also were actively shaping and reshaping their worlds. Through their implementations, therefore, as teachers made decisions about what to highlight and how to teach OBI's "raw material," they rewrote their worlds (Freire, 1971). Because their utterances (Bakhtin, 1981) pertained to teaching others about the historical realities of racialized housing in the Bay Area as well as housing justice work, teachers' acts of revoicing OBI's work situated them within the landscape of shaping worlds in terms of determining what people would learn about; it also situated them within the landscape of work towards housing justice, what adrienne maree brown (2017) would call *emergent strategy* (see Chapter 2) and part of the movement towards justice more specifically. With these theoretical lenses, I was able to locate the agentive nature of teachers in this study, which the section on teachers' implementations illustrates.

Overview of teacher implementation: Varied settings and the activist nature of justice-oriented teachers

The 2020-21 school year was arguably one of the hardest school years of many teachers' students', and families' lives. School was completely remote due to COVID-19, and teachers and families faced struggles that, amidst a pandemic, included financial precarity, increased housing insecurity, life-threatening physical and mental health challenges, and lack of access to resources to connect to remote schooling (CDE, 2022; Staff, 2021). Perhaps because many of these challenges magnified housing as a root cause of this time's inequities and struggles, many summer teacher institute participants remained dedicated to applying their summer learnings by participating in a year-long professional learning community (PLC) designed to support teachers in applying the summer institute to their respective contexts.[58][59] This PLC was an important structure in helping teachers implement their summer learnings, and it became a space where teachers found camaraderie, support, and motivation to actualize their work. The nature and importance of the PLC will be discussed in the following chapter (Chapter 7).

Despite the unique challenges of the 2020-21 school year, teachers implemented what they learned in the summer institute in a variety of settings: in the classroom, outside the classroom, and outside of school altogether. These settings were all online due to 2020-21 being a fully remote school year because of the COVID-19 pandemic; however, this online aspect did not feature saliently in interviews and how teachers made sense of what they were doing. This section gives an overview of teachers' implementation as well as the setting of these implementations, whereas the next sections delve into the details of teachers' implementations.

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[57] In this sense, I consider "the word" or language to encompass the dialogical activity from the summer institute.

[58] This professional learning community (PLC) was created by OBI based on teachers' expressed desire to continue meeting and engaging with one another and with OBI around this topic. I distinguish between the summer institute as a *learning space* and the year-long PLC as a *PLC* that was created anew after the summer institute. See methods chapter (chapter 3) for more information.

[59] Some teachers did not participate in the PLC because of challenges related to COVID-19 and remote teaching.

The table below (Table 7) features substantive teacher implementation projects, units, or presentations that teachers discussed in their interviews. Out of 10 full teacher participants in this study (excluding Mariam as a partial participant in the study), seven teachers substantively implemented the summer institute into their classrooms and/or respective communities. The three teachers not featured in the "substantive teacher implementation" table below worked on seed ideas and began to implement the summer institute in more subtle ways, and articulated plans for implementing their learnings beyond the 2020-21 school year, which extended beyond the timeline of this study. Zoe (Bay Area elementary school art & science teacher, eighth year, white), for instance, articulated the seeds that were planted to incorporate the theme of land in conjunction with teaching about race and housing in her curriculum—a connection that the summer institute fostered (Field Note, Zoe & Danièle meeting, November 28, 2020).

Table 7

Substantive teacher implementation of the summer institute & their settings

Study Participant	Setting	Type of implementation	Brief description of implementation
Yadier (Bay Area high school math teacher, third year, Chinese/Asian, male)	In the classroom	Curricular unit	Yadier created a new statistics unit in his math class based on a housing data set introduced in the summer institute.
Lola (Bay Area high school career & technical education teacher, third year, white, female)	In the classroom	Curricular unit	Lola enriched one of her existing curricular units on the subject of gentrification and "development without displacement" based on activities and other content from the summer institute.
Elizabeth (Bay Area middle school history teacher, fourth year, Latinx, gender fluid)	In the classroom	Curricular framework + lessons	Elizabeth created a curricular framework based in racial capitalism and reframed her U.S. history curriculum according to ideas and concepts from the summer institute.
Flor			Using content from the summer institute, Flor initiated an

(Bay Area multiple subject elementary school teacher, sixth year, Latina, female)	Out of the classroom & out of school	Presentations/Workshops	educational series for parents at her school and effectuated a presentation at a conference for women of color activists.
Emiliano (Bay Area middle school ELA teacher, eleventh year, Mexican American, male)	Out of school	Presentation/Workshop	Emiliano created a presentation for and presented at a state-wide conference for teachers based on content from the summer institute.
atlas[60] (Bay Area middle & high school Black studies teacher, third year, Black, male)	In school & Out of school	Curricular unit & Grassroots/community-based curriculum	atlas created a new high school Black Studies unit on "our built environment" and incorporated content from the summer institute. atlas also began creating a grassroots/community-based curriculum in collaboration with a formerly incarcerated colleague that was based in content from the summer institute
Luna[61] (Bay Area middle school humanities teacher, twenty second year, Japanese, female)	In the classroom	Enriched curricular units	Luna enriched her curricular units on environmental justice and writing personal narratives. She incorporated her learnings around race and housing from the summer institute, as well as the summer's resources and activities. She used resources from the summer and also

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[60] atlas and Luna's implementations will not be significantly discussed in this chapter, as we did not spend significant time during interviews discussing the details of their implementations. Instead, this chapter focuses on teachers who went into detail during interviews about their implementations as well as materials (curriculum, powerpoints, etc.) that they made and used. I include atlas and Luna here to give a sense of the range of teachers' implementations, as well as an overview of how they implemented their summer learnings.

[61] atlas and Luna's implementations will not be significantly discussed in this chapter, as we did not spend significant time during interviews discussing the details of their implementations. Instead, this chapter focuses on teachers who went into detail during interviews about their implementations as well as materials (curriculum, powerpoints, etc.) that they made and used. I include atlas and Luna here to give a sense of the range of teachers' implementations, as well as an overview of how they implemented their summer learnings.

			adapted activities, as related to land and housing.

As Table 7 displays, teachers in this study applied their learning from the summer institute in a variety of settings. Some teachers, such as Yadier, Lola, Elizabeth, and atlas created curricular units based on the summer institute and engaged their students in the issue of race and housing through the means of curriculum in the classroom. Other teachers, such as Flor, Emiliano, Luna, and atlas,[62] implemented the summer institute outside of the classroom, spanning settings that included parent workshops, training for peers (for other justice-oriented teachers), and community-based curricula.

This variety in setting, as well as the variety in subject area, demonstrated teachers' creativity in thinking about how and where to apply what they had learned. It also revealed the identities of justice-oriented teachers as activists, as they crafted meaningful contexts and opportunities to engage students, parents, teachers, and larger community members in this issue. Tucson (OBI staff, white)[63] reflected on this phenomenon in one of our interviews when I asked him what he had learned as a result of being part of this university-teacher partnership:

> One of the things that really stuck out for me was the way that many of the teachers already kind of think of themselves as organizers, in the sense that they're not just thinking about what am I teaching in the classroom, they're thinking about, you know, what am I doing with *other* [emphasis] teachers, how am I relating to parents, and how am I supporting my students to engage in the broader community? And so there are all these interesting ways that the teachers were engaged in kind of building networks and in helping other people take collective action that was really exciting to me and, you know, something that I just hadn't fully realized would be such a big part of how they're thinking about their work. (Tucson, OBI staff, white; interview, April 1, 2021; italicized emphasis by speaker)

As Tucson stated, many teacher participants thought of themselves as organizers—as activists (Picower & Kohli, 2017; Valdez et al., 2018). In this sense, they embodied and enacted Giroux's (1988) notion of teachers as transformative intellectuals: as agents of societal change where their reach extended beyond the classroom and their power as activists in racial justice issues like housing was strong. Indeed, teachers' implementations spanned multiple settings, which, as Tucson remarked, demonstrated their investment in "building networks" and "helping other people take collective action." Teachers' implementations of the summer institute, therefore, were not limited to classroom material for the sake of classroom material. Rather, their implementations reflected a desire to implicate students, parents, and others in a justice-related issue that was relevant to their lives (Valdez et al., 2018). This justice orientation was seen in the main theme that teachers revoiced from the summer institute, which I explore in detail below.

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[62] As Table 7 demonstrates, atlas implemented the summer institute both in the classroom and outside of it.

[63] Here I use Tucson's reflections on teachers' work as an "onlooker" of the type of work teachers produced as a result of the teacher summer institute. This enables me to capture the perspective of someone who is not used to working with teachers but who nonetheless remarked on the activist orientation of justice-oriented teachers.

Teachers' revoicing of the theme of resistance & organizing

> *I really liked that the institute was designed in such a way that we were not only educated on issues, but the speakers and the presentations involved a lot of 'how to' guidance for combatting the forces that oppress our communities and people of color. It was also good modeling for how we should take this into the classroom for our students. Like, don't just give them all the gloom and doom, but also some tools for how to fight back. (anonymous post-institute teacher evaluation, July 2020)*

The teacher quoted above encapsulated a prevalent sentiment among participating teachers—an appreciation for learning about "tools for how to fight back." The theme of resistance and organizing, which was the focus of the second half of the week (see Figure 19 below) indeed resonated for teachers who, as their implementations demonstrated, latched onto this theme as an essential part of the race and housing story. Though resistance and organizing are distinct themes, they were presented as accompanying one another throughout the summer institute. Because they were put together by the summer institute (as distinguished from history which made up the first half of the summer institute—see Chapter 3 for more details), and revoiced by teachers in a similar manner, the themes of resistance and organizing were coded together. They were referenced across the data a total of 714 times, spanning interviews, field notes, and artifacts, further pointing to the salience of this theme in this study.

During the summer institute, OBI staff (Erin, Tucson, Ryan, Isaac & Jacob) presented teachers with the realities of deeply entrenched racially discriminatory policies and practices that continued to have impacts on working class people of color, while also highlighting the resistance and organizing people did to face and fight against this oppression.

Figure 19

Daily breakdown of the week-long summer institute: Themes by day

(Participant Schedule, during-institute artifact, June 2020)

Day 1	Day 2	Day 3	Day 4	Day 5
History	*History*	*History & Organizing*	*Resistance & Organizing*	*Visioning & Creating Alternate Systems*

OBI staff and their community partners[64] provided sessions that exposed teachers to current organizations doing innovative and ground-breaking housing justice work, to policy frameworks and arts-based tools for community organizing around housing justice, and to successful and ongoing campaigns for housing justice. (See Appendix C for a detailed description of OBI's resistance and organizing workshops.)

Even at the start of the week when teachers were immersed in histories of racial dispossession, teachers brought an awareness of resistance and organizing in thinking about

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[64] As previously mentioned in the methods chapter (Chapter 3) of this dissertation, OBI staff and their community partners facilitated the summer institute's workshop sessions.

bringing these histories to students. Erin (OBI staff, Asian American)[65] remarked on this phenomenon and discussed how it contributed to her learning. When asked about if she had learned anything from teachers by being a part of this university-teacher partnership, Erin stated that she was impacted by teachers' awareness about (re-)traumatization from the start—a (re-)traumatization that could happen by engaging students in this material which was an awareness that came up on Day 1 of the summer institute (see Figure 9 in chapter 4). Erin stated: "I think a lot about what came up around how to teach this in a way that doesn't result in retraumatization or traumatization. And, that really, in a way that can allow students to feel like they have agency to act. I feel like that's really important. And something that I think about every time I present something like this now" (Erin, OBI staff, Asian American; interview, March 8, 2021). Erin's comment highlighted how teachers were aware and brought into the conversation from the beginning the challenge of teaching material on race and housing in a way that would still give students a sense of agency; teachers brought an awareness that examples of and tools for how people are fighting back against these injustices is essential, rather than teaching students difficult histories that could traumatize or re-traumatize them without showcasing people's agency and resistance. This point was also evident in examining teachers' revoicing of the theme of resistance and organizing (as explored below), demonstrating their activist nature: teachers' inclination towards revoicing content on people fighting back and resisting unfair policies and practices within the racialized landscape of housing showed teachers' orientation towards justice-based action and activism.

Teachers revoiced the theme of resistance and organizing in a variety of ways. First, teachers' revoicing often took an analytical form as they extended the institute's analysis through their summer institute iterations; in this sense, teachers demonstrated *analytic revoicing* in their implementations of the summer institute. Second, teachers' revoicing of the summer institute took the form of creating critical inquiry questions that were intended to elicit curiosity and draw people into the theme of resistance and organizing for housing justice; in these instances, teachers utilized *critical inquiry-based revoicing* in their summer institute implementations. Third, teachers' revoicing took the form of creating new resources, elaborating on the institute's content; in this way, teachers exercised *creative revoicing* in their implementations. Finally, teachers' revoicing also took the form of creating activities using the institute's "word;" this type of revoicing was intended to engage their audiences in creative activities to better understand the theme of resistance and organizing within the larger landscape of race and housing. I use this analytical framework to better understand the types of revoicing that teachers enacted as they moved to make "the word" from the summer institute their own. To demonstrate these types of revoicing, I feature the work of Emiliano, Lola, Elizabeth, Flor, and Yadier whose work spanned across in- and out-of-school settings. Though many teachers demonstrated various types of revoicing simultaneously, I use specific teachers to showcase each type of revoicing for the purpose of explicating the four types of revoicing most prominent in teachers' implementations.[66]

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[65] Here, I use Erin's reflections about teachers in a similar way to Tucson's above: by capturing the remarks of OBI staff who were not used to working with teachers, I am able to bring to the fore what stood out for people who are not accustomed to working with teachers and showcase what stood out for them, which is in line with the argument I make here.

[66] My purpose in this section is to explicate the four types of revoicing through the most prominent teacher examples, rather than which teachers demonstrated which types of revoicing.

Analytic revoicing

Teachers' *analytic revoicing* showed evidence of them thinking critically and analytically about what they learned during the summer institute, revealing their intellectual processes as they applied their learnings. This type of revoicing, therefore, revealed teachers' intellectual nature and identity. This section examines Emiliano's presentation for teachers as well as Lola's unit on gentrification to demonstrate the analytic nature of teachers' revoicing.

In revoicing the theme of resistance and organizing in his presentation to a group of California state-wide justice-oriented teachers at a non-OBI affiliated conference, Emiliano (Bay Area middle school ELA teacher, eleventh year, Mexican American) extended the summer institute's analysis, employing *analytic revoicing,* and demonstrating his societal role as a *transformative intellectual*. In the resistance and organizing section of his presentation—which was 15 slides long—Emiliano framed the issue of race and housing as a human rights issue (see Figure 20 below). Though the conference itself gave him a forthright connection to this framing, as the conference's theme was on human rights and equity, Emiliano chose to explicitly frame the issue of race and housing through this lens. In doing so, Emiliano extended the summer institute's analysis to a realm that had not been explored explicitly during the summer institute, though this framing did not necessarily run contrary to OBI's ideology towards the issue.

Figure 20

Emiliano's framing of housing as a human right

(Emiliano, post-institute artifact, February 2021)

The fight for housing & racial justice

"Housing is a human right. What does that mean? It means that our access and our guarantee to having a home comes before someone else's privilege to earn a profit."

- US Representative Alexandria Ocasio-Cortez, 2019

To present housing as a human rights issue, Emiliano used a quote from US House Representative Alexandria Ocasio-Cortez that characterized housing through a human rights lens. Representative Ocasio-Cortez's argument that housing is a human right meant that this right to housing should "come before someone else's privilege to earn a profit." This human rights framework emphasized people over profit, an activist and anti-capitalist lens, one that Emiliano adopted in his presentation.

Emiliano also brought in the United Nations, further honing in on the analysis of housing as a human rights issue. (See Figure 21 below.)

Figure 21

Emiliano's framing of housing as a human right continued

(Emiliano, post-institute artifact, February 2021)

Have we accepted housing insecurity & homelessness as normal?

...

In reports, Farha has written that governments increasingly treat housing as a commodity to create profits rather than as a social good to fulfill people's needs. Farha described it as the "dehumanizing" of housing.

"What is so stark about the pouring of those vast amounts of money into housing is that hardly any of it is directed towards ameliorating the insufferable housing conditions in which millions live," she wrote in a recent paper.

"Every person I spoke to today has told me, 'we are human beings,'" said Farha about her conversations with camp residents. "But if you need to assert to a UN representative that you are a human, well, something is seriously wrong."

SUNDAY, JANUARY 21, 2018

United Nations Expert Describes Oakland and California's Homeless Crisis as 'Cruel'
On Saturday, the UN rep met with dozens of homeless people — many disabled, elderly, veterans, chronically ill, and suffering from addictions.
By Darwin BondGraham

East Bay Express
eastbayexpress.com

Here, Emiliano quoted a United Nations expert who "describe[d] Oakland and California's homelessness crisis as 'cruel'" and "dehumanizing." These quotes from UN Representative Farha cast housing in the context of being human, emphasizing the human rights aspect of the housing issue. Emiliano's choice to frame race and housing as a human rights issue,[67] and to bring the UN into the conversation as an international body, expanded the analysis of housing to that of human rights. In this way, Emiliano expanded OBI's initial framing of housing as a racial justice issue—racial justice being a more U.S.-based discourse—to a human rights issue—human rights being a more international discourse. By framing race and housing as a human rights issue, Emiliano made the summer institute his own, thereby extending the institute's analysis in his revoicing of this theme, demonstrating *analytic revoicing* in this way.

Lola's (Bay Area high school career & technical education teacher, third year, white) curricular unit on gentrification for her high school students demonstrated evidence of *analytic revoicing* as well. Lola developed a curricular unit for her students called "development without displacement," that was intended to have students engage in resistance to housing injustice and gentrification. With "development without displacement," Lola wanted her students to imagine, understand, and participate in working towards neighborhood development without inhabitants being displaced; for Lola, development without displacement was one of the counters to
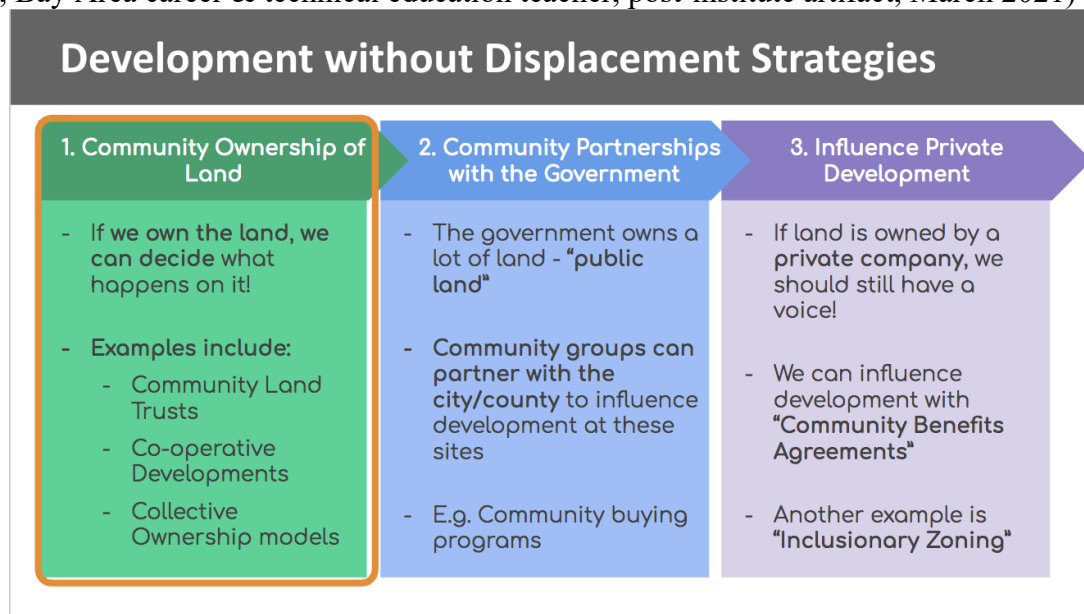
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[67] Emiliano's full presentation title was "Segregation, Foreclosures, Housing Crisis? How, why, and the fight for housing & racial justice" (Emiliano, teacher, post-institute artifact, Spring 2021).

gentrification where a neighborhood gets developed but its long-time inhabitants get displaced. For these ends, Lola developed a mini-research project that had students study examples of housing justice work in the Bay Area, California, and nationally. In this mini-research unit, Lola developed an analytical framework that showcased the strategies and approaches that housing justice organizers had taken in their work. In her unit, Lola articulated three strategies that worked towards development without displacement, as seen in Figure 22 below.

Figure 22

Lola's development without displacement strategies

(Lola, Bay Area career & technical education teacher, post-institute artifact, March 2021)

Development without Displacement Strategies

1. Community Ownership of Land	2. Community Partnerships with the Government	3. Influence Private Development

- If we own the land, we can decide what happens on it!
 	
- Examples include:
  - Community Land Trusts
  - Co-operative Developments
  - Collective Ownership models
	- The government owns a lot of land - "public land"
	
	- Community groups can partner with the city/county to influence development at these sites
	
	- E.g. Community buying programs
		- If land is owned by a private company, we should still have a voice!
		
		- We can influence development with "Community Benefits Agreements"
		
		- Another example is "Inclusionary Zoning"

Lola presented these three strategies in order of effectiveness to her students. They were: 1) community ownership of land, 2) community partnerships with the government, and 3) influencing private development. These three strategies were not presented in the summer institute. Rather, Lola analyzed the work of the organizations we learned about during the second half of the summer institute and derived these strategies on her own. In other words, Lola studied various organizations' approaches, analyzed them, and rearticulated them through a new "strategy" lens," as seen in the slide above (Figure 22). In doing so, Lola translated housing justice organizations' work into three easily understandable strategic actions that boiled down their approaches to housing justice.

In this sense, Lola demonstrated *analytic revoicing* in her strategy framework. This work demonstrated Lola's analytical thinking about the learning she did during the summer institute, and this analytical work made housing justice work more clear and easily understandable. Lola's analytical work showcased her thinking and her nature as a transformative intellectual, as she applied her intellectual abilities to working towards transformative change. Additionally, the term "strategy" is a common term in the social movement realm that connotes community organizing (Wanikar, 2022). Lola's presentation of categorizing and boiling down what

organizations were doing took on a community organizing orientation that has roots in social activism, pointing again towards Lola's activist nature as a justice-oriented teacher.

Emiliano and Lola's analytic revoicing provided examples of a commonly found type of revoicing of the summer institute's theme of resistance and organizing: that of analytic revoicing. Through this type of revoicing, we were able to see teachers' thinking in action and witness their intellectual nature. Teachers' analytic revoicing in their summer institute implementations further confirmed their roles as transformative intellectuals in society: as they rewrote their worlds by centering housing justice resistance and organizing, teachers demonstrated their intellectual abilities being used to advance transformative change.

Critical inquiry-based revoicing

A second type of revoicing that teachers demonstrated through their implementations was critical inquiry-based revoicing. In this type of revoicing, teachers used the pedagogical tool of critical inquiry—asking questions—in order to engage their audiences in the theme of resistance and organizing. This type of revoicing demonstrated teachers' role in asking critical questions in society and in instigating curiosity in others. Because this type of revoicing showcased teachers' ability to plant seeds for others in thinking about their own role in housing justice work, critical inquiry-based revoicing brought attention to the activist nature of justice-oriented teachers (Picower & Kohli, 2017). To illustrate critical inquiry-based revoicing, I examine the work of Elizabeth and Flor.

Elizabeth (Bay Area middle school history teacher, fourth year, Latinx) employed *critical inquiry-based revoicing* of the theme of resistance and organizing through their curriculum's essential questions. Because essential questions guide teachers and students' study for the year (McTighe & Wiggins, 2013), Elizabeth's choice demonstrated the centrality of the theme of resistance and organizing to their curriculum and their understanding of the summer institute. The figures below (Figures 23 and 24) show Elizabeth's essential questions for the year (as well as the racial capitalism framework they developed based on the summer institute; see Chapter 5 for details on this framework):

Figure 23

Excerpt from Elizabeth's welcome letter for students, including the year's essential questions that would guide classroom study (student-facing materials)

(Elizabeth, Bay Area middle school history teacher, fourth year, Latinx; post-institute artifact, fall 2020)

Themes in US History

This year, we will cover a variety of historical topics in US history from around 1400-1900, each topic will tie back to one or more of the three major themes below:

1. Colonization:
- What is colonization?
- How has colonization impacted native communities throughout US history?
- How have native americans fought against colonization throughout US History? How do they continue to today?

2. Capitalism
- What is capitalism? What has it looked like throughout US history and today?
- How has capitalism harmed specific groups of people throughout US history?
- How have people fought against economic discrimination in the US throughout history? Today?

3. Racism
- What is racism? Where did it come from in the US?
- How has the US protected racism throughout its history? How does it continue to do so?
- How have people of color resisted racism throughout US history How is resistance continuing today?

Figure 24

Elizabeth's essential questions, as featured in their scope and sequence for the year (teacher-facing materials)

(Elizabeth, Bay Area middle school history teacher, fourth year, Latinx; post-institute artifact, fall 2020)

1. **Colonization**
   a. What is colonization?
   b. How has colonization impacted indigenous communities throughout US history?
   c. In what ways is the United States a colonial project?
   → d. How have indigenous communities resisted colonization throughout US History? How is resistance continuing today?
2. **Capitalism**
   a. What is capitalism? What has it looked like throughout US history and into our present society?
   b. How has capitalism served as an oppressive force throughout US history?
   → c. How have people resisted economic discrimination in the US throughout history? How is resistance continuing today?
3. **Racism (intersectional)**
   a. What is racism? Where did it come from in the US?
      i. How does it interact with other identities to shape unique lived experiences?
   b. How has the US protected racism throughout its history? How does it continue to do so?
   → c. How have people of color resisted racism throughout US history How is resistance continuing today?

As Elizabeth laid out the year's essential questions, it was clear that their middle school students would be learning about US history through the lenses of colonialism, racism, and capitalism. In looking closely at the questions under each of these major terms, the theme of resistance appears in each category as the final essential question. Under colonialism, Elizabeth asked "how have Indigenous communities resisted colonization throughout US history? How is resistance continuing today?" Under capitalism, they asked "how have people resisted economic discrimination in the US throughout history? How is resistance continuing today?" And under racism, they asked, "How have people of color resisted racism throughout US history? How is resistance continuing today?"

Elizabeth wanted their students to not only understand the concepts as mechanisms used to oppress people, but they wanted students to understand how people resisted these forms of oppression, both in the past and today. In this sense, Elizabeth showed their orientation towards activism as they highlighted the agency and collective power of people who were subject to these -isms.

Elizabeth's questions demonstrated their creativity, agency, and activism in having students understand the creativity, agency, and activism of those who resisted colonialism, capitalism, and racism across time and space. These critical inquiry questions were designed in a pedagogical space and used for a pedagogical purpose to elicit and awaken students' curiosity around resistance and organizing within colonialism, capitalism and racism. Elizabeth's critical inquiry-based revoicing of the theme of resistance and organizing within contexts beyond housing, therefore, showed their creative and activist-based approach in having students engage in this theme.

This activist orientation and critical inquiry-based revoicing of justice-oriented teachers was one that was also evident in Flor's presentations (a parent workshop at her school and a non-OBI-related conference for women of color activists), showcasing Flor's (Bay Area elementary school teacher, sixth year, Latina) contribution to emergent strategy in housing justice. In her two workshops to parents at her school as well as in her presentation to women of color activists respectively, Flor asked critical inquiry questions to ignite curiosity in her respective audiences about what was being done to resist and organize against housing injustice. At the end of her presentations, Flor employed the critical inquiry technique of asking questions (see Figure 25 below):
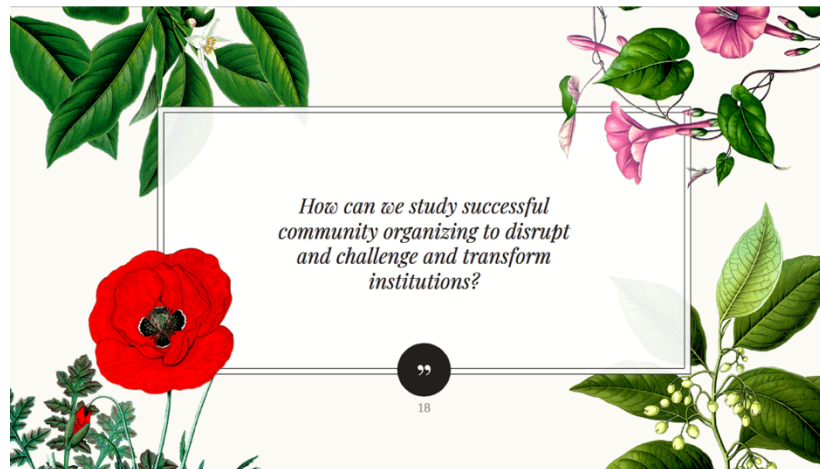
Figure 25

Excerpts from Flor's presentations for parents & women of color activists

(Flor, teacher, post-institute artifact, Fall 2020)

Slide 1
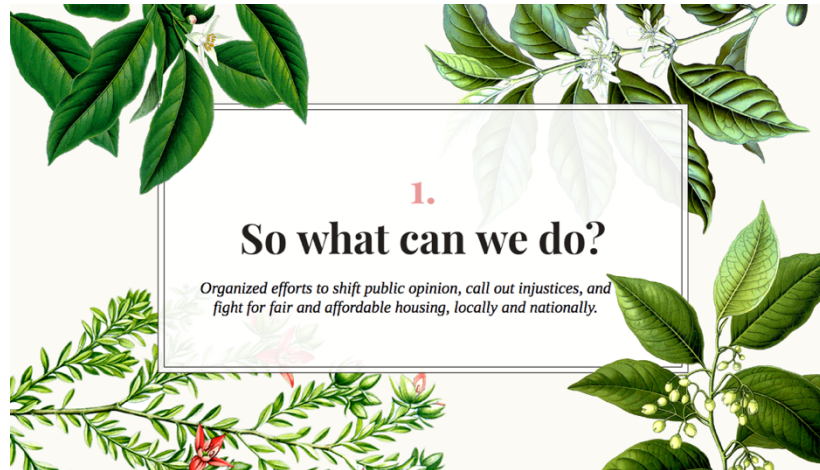
At these presentations, after having engaged her participants in housing histories of racial dispossession and exclusion, Flor asked her audiences, "so what can we do?" "how can we study successful community organizing to disrupt and challenge and transform institutions?" These critical inquiry questions enabled Flor to draw her audiences into thinking about action steps towards housing justice. In this way, Flor demonstrated her activist orientation of drawing people into what can be done instead of being complacent and stopping at oppression. Flor, in her presentations, chose to conclude with the agentive ways in which marginalized people were fighting against housing injustice.

In her three presentations, Flor went on to give examples from the summer institute of successful community organizing, particularly examples from the "Housing policy and belonging in Richmond" text from the summer institute. An OBI publication, this document gave Flor examples that she then condensed and shared with her workshop participants—parents on the one hand and women of color activists on the other—to give concrete examples of what housing justice resistance and organizing can look like. Thus, Flor demonstrated critical inquiry-based revoicing of the theme of resistance and organizing, as well as creative revoicing (explored below) as she refashioned and elaborated on the summer institute to engage others in thinking

about steps towards housing justice. These examples demonstrated Flor's activist-based nature as a justice-oriented teacher, as well as her creativity and expertise as a pedagogue, drawing upon people's curiosity to teach new content.

In the examples above, we see how Elizabeth and Flor used critical inquiry in their revoicing of the theme of resistance and organizing. These teachers were able to elicit curiosity in students, parents, and organizers with whom they worked with the use of critical inquiry-based revoicing. In their implementations of the summer institute, teachers' use of critical inquiry showed their ability to engage audiences in thinking about their role in housing justice, thereby illustrating these justice-oriented teachers' role in advancing justice within the racially unjust housing landscape. Through this type of revoicing, teachers demonstrated their pedagogical creativity as well as their orientations towards activism in their professional and political lives, giving insight into my first research question as well.

Creative revoicing

In their implementations, teachers also demonstrated *creative revoicing*, as they created new resources and units, elaborating on the summer institute in this way. This type of revoicing demonstrated teachers' practices as inventive and, in turn, showed teachers as innovative people. Their creative revoicing also showcased their expertise in and facility with transforming resources into new forms to be used for pedagogical purposes for a learning audience (students, parents, other teachers, and community members). This act of identifying relevant resources and creating something new for pedagogical purposes is indeed a common practice for teachers, and was found across the data in teachers' implementations. This section examines the creative revoicing as seen in Yadier's statistics unit for his high school students and a resource I made for Yadier to support him in his implementational endeavors.

Yadier elaborated on the summer institute's content as he created a pedagogical unit around a resource from the summer institute. Though it was not only based around the theme of resistance and organizing, his unit demonstrated creative revoicing as a whole, and prompted me to enact creative revoicing in responding to his ask for support for how to bring the theme of resistance and organizing into his unit. To give context and also show Yadier's revoicing, I first discuss the unit he created, and then I delve into the resource I made for him to support his work.

Yadier created a statistics unit based around a resource that Erin (OBI staff) mentioned in the summer institute. When I asked him about it in our interview, Yadier recounted that Erin had mentioned a data set from the National Low Income Housing Coalition (2019) in one of her sessions, and she also put it in the shared participant folder that we created for summer 2020 institute participants. As a math teacher who was going to do a statistics unit with his students in the upcoming year, Yadier decided to use this data set and create a curricular unit around it in order to engage his students in the issue of race and housing that was, as he stated, relevant to their lives.

Figure 26

Excerpt from Yadier's statistics unit (student-facing materials)
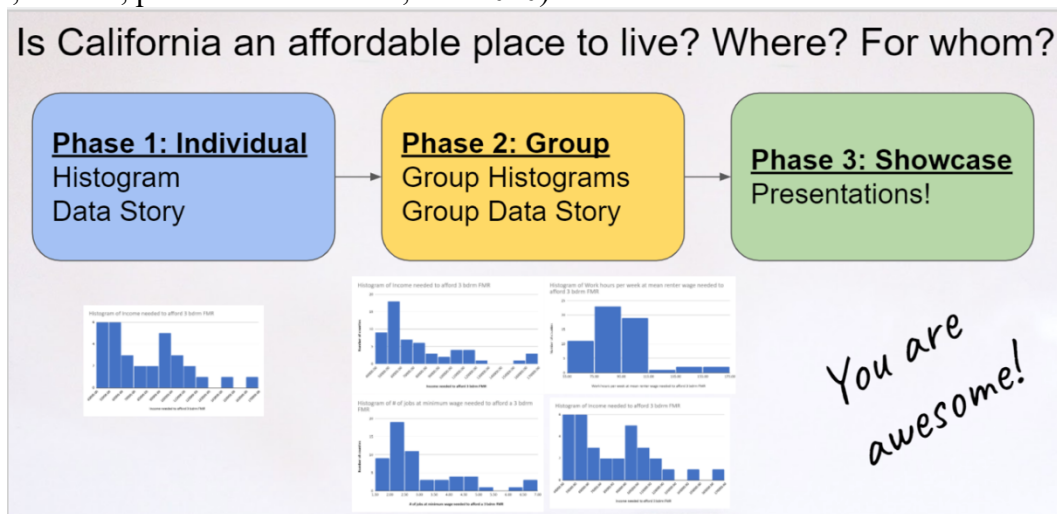
As can be seen from this slide (Figure 26), Yadier had students create histograms from the data set that Erin referenced during the summer institute, and, in this way, he had students analyze the data and tell a story through it. He wanted to reverse the trend of statistics being used to "explain away lived reality" and "have [students] engage with statistical data in a way that actually help[ed] them communicate what they already kn[e]w to be true" about race and housing (Yadier, teacher, interview, May 17, 2021). In wanting to engage students in an issue that they knew about because it was personal to their lives—a generative theme for them (see Chapter 4)—Yadier found a way to make institute content relevant to his work as a math teacher. He creatively took a resource from the summer institute that captured California-wide data on race and housing and elaborated on this content, creating a pedagogical unit on statistics for high school students and demonstrating creative revoicing in this way.

In the template for students' final project, Yadier asked students to create a slide about what could be done, implicating the theme of resistance and organizing and orienting students towards thinking about housing justice. (See Figure 27 below.)

Figure 27

Slide from Yadier's template for students' final project on race & housing

(Yadier, teacher, post-institute artifact, November 2020)

What should people do about it, and who should do it?

Think about…

- You
- High schoolers
- The government
- People together

As part of the support that OBI offered teachers throughout the school year as they worked through their implementations, teachers could meet one-on-one with me as a former teacher who had experience in pedagogy and creating curriculum from content-based resources. In this sense, teachers could meet with me to get support with their implementations, as I had experience in creative revoicing myself. All six teachers in the PLC who were part of this study used me as a resource for supporting their implementation projects.

Because Yadier had expressed support around engaging students in resistance and organizing so that they could have a more holistic picture of race and housing, we brainstormed how he could go about doing this. We met a total of three times over zoom, meetings that lasted anywhere from 15 minutes to an hour. Below is an excerpt from one of our one-on-one meetings:

> Yadier said, "I don't know how to present it, how it would be best to present it." I suggested that maybe he have a slide or two of housing justice work that's being done, as an example of what's being done. I said "then students can imagine other possibilities, and you can tell them, 'let your imagination go wild.'" Yadier responded: "yes, now that you say that, yes. And which slide decks?" Because this was the second time he asked which decks would be relevant and because I knew teachers were scrambling in the midst of remote teaching and learning, I then asked if it would be helpful if I made it for him. Yadier responded "that would be amazing." (Field Note, Yadier 1-1, November 2, 2020)

During this one-on-one meeting, in my role as a former teacher with experience in creative revoicing and with a role that afforded me more time and flexibility than Yadier, I offered to make a resource for Yadier that captured the housing justice learning from the summer institute that he could use with his students. Because this was the second time he asked which decks would be relevant, and because I knew teachers were scrambling in the midst of remote teaching and learning, I then asked if it would be helpful if I made it for him.

In this process, I utilized my skills as a former teacher and created a new resource based on the summer institute's content, demonstrating creative revoicing. I created a four-slide powerpoint that was a compilation of a few presentations from the summer, particularly from the second half of the week. I chose to compile information from a variety of presenter powerpoints in order to best synthesize this disparate content into a shorter resource that Yadier could easily use with his students. The powerpoint began with two slides, each featuring an organization

doing cutting-edge housing justice work (Hello Housing & EBPREC). Each organization got one slide, as evident in Figure 28 below.

Figure 28

First two slides of resource about housing justice

(Danièle, OBI staff,[68] white; post-institute artifact, November 2020)

Hello Housing: Non-Profit Organization Making Home Ownership more accessible to all

What they do:

- **Provide down payment assistance** to low & middle income families to buy 1st home
    - Home ownership helps families accumulate wealth and be more secure financially and socially
- **Community buying program**: transform abandoned lots into new homes into affordable housing; partnership between nonprofit (Hello Housing), City of Oakland & Alameda County Tax Collector.
    - *So far:* 24 new single-family homes & 2 properties slated for apartment buildings

East Bay Permanent Real Estate Cooperative (EBPREC): Building co-ownership models of housing, for and by BIPOC

What they do:

- Take land and housing off the regular market to create permanently affordable, community controlled land and housing.
- Use a co-op model
    - That means the residents collectively own and control the developments in which they live, and they share the profits and the benefits
    - It means land without landlords, redistributing resources, re-imagining collective power

The organization's name and powerpoint from the summer institute was hyperlinked on each slide, as well as a brief description of what they do. I spotlighted these organizations as two that we had had workshops with during the summer institute and as two organizations that were on the cutting-edge of housing justice work in their innovation and effectiveness.

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[68] Though I was not "OBI staff" but rather working for OBI as a graduate student, I write "OBI staff" here for the sake of brevity and to identify myself as someone working on the program side with OBI rather than as a teacher participant in OBI's program. See Chapter 3 for details on my working role within this program.

The third slide (Figure 29 below) featured other examples of ways in which people were fighting for housing justice, including organizing rent control campaigns, creating just laws, gaining community control of land, and hosting education for people to know their rights.

Figure 29

Third slide of resource I made for Yadier

(Danièle, OBI staff, white; post-institute artifact, November 2020)

Again, I included hyperlinks for Yadier and his students to be able to explore more. I also included a map of active rent control campaigns (top right of Figure 29 above), taken from one of Erin's (OBI staff, Asian American) powerpoints on housing justice.

The last slide (Figure 30 below) gave a list of organizations doing housing justice work, some that had been referenced during the summer institute and some additional organization recommendations from OBI staff as housing experts.

Figure 30

Fourth/last slide of resource I made for Yadier

(Danièle, OBI staff, white; post-institute artifact, November 2020)

Some Organizations Working working for housing justice

Bay Area
- Causa Justa : Just Cause
- East Bay Permanent Real Estate Cooperative (EBPREC)
- Oakland CLT
- East Bay Housing Organization (EBHO)
- Urban Habitat

California + National
- Tenants Together
- Alliance of Californians for Community Empowerment (ACCE)
- National Housing Law Project
- National Low Income Housing Coalition

I hyperlinked these organizations in the powerpoint so that Yadier could engage students in further exploration into the organized ways in which people were fighting back.

Yadier used this powerpoint for his unit, and was able to bring housing justice work to his students in this way in order to showcase action being done on the Bay Area and California's housing affordability crisis. These slides gave Yadier something tangible and action-based to give his students once they had all done a histogram about how California was an absolutely unaffordable place to live, particularly for working class people of color. Through supporting Yadier in engaging his students in the theme of resistance and organizing, I as a former teacher created a resource based on the summer institute's content and demonstrated creative revoicing, which, in using this resource in his unit, Yadier did as well.

As demonstrated in the examples above, Yadier and I as a former teacher demonstrated creative revoicing in featuring the theme of resistance and organizing in summer institute implementations. This type of revoicing helps us understand teachers as creative individuals who have expertise in making new resources for pedagogical purposes. Because teachers were creating resources and elaborating on housing justice-related content in this way, through these examples we were also able to see teachers' orientation towards engaging students in action to resist housing injustice and organize around this issue, again highlighting justice-oriented teachers' activist natures.

Activity-based revoicing

The final type of revoicing teachers demonstrated as they found ways to engage others in the theme of resistance and organizing for housing justice was an *activity-based revoicing.* This type of iteration—similar to creative revoicing but different in that this one focuses on teachers creating activities—consisted of creating pedagogical activities based on the summer institute's content. Activity-based revoicing is indeed a common practice for teachers, as teachers constantly create innovative and engaging activities for students to partake in, in a way that will foster their learning about new content. This form of teacher implementation gave insight into teachers' pedagogical expertise and the deeply activity-based nature of teachers' work that is designed to maximize student engagement in classroom content. Additionally, in examining the

activities through which teachers brought their students into exploring the theme of resistance and organizing, I was able to understand the ways in which teachers engage in activism in the classroom. I examine Lola's unit on "development without displacement" as a primary example of activity-based revoicing.

In her curricular unit for high school students, Lola (Bay Area high school career & technical education teacher, third year, white) repurposed the resource I made for Yadier about housing justice and created an activity-based research project for students to engage in. The uptake and adaptation of this resource on its own demonstrated Lola's activism and orientation towards implicating her students in housing justice work. Lola repurposed this resistance and organizing resource in her classroom in ways that demonstrated her inventiveness, her expertise as a pedagogue, and her activist orientation.

As previously mentioned, Lola employed *analytic revoicing* in coming up with a set of strategies that housing justice organizers used in their work in order for her students to better understand the landscape of housing justice. These strategies came in the context of Lola creating an activity based on the resource I made for Yadier's statistics unit. After hearing about this resource, Lola decided to appropriate it for her classroom and create a research-based activity for her students to learn more about resistance and organizing within the issue of race and housing. She began with organizers' main strategies, and then turned to the research aspect of this project (Figure 31 below), demonstrating *activity-based revoicing*:

Figure 31

Lola's research instructions[69] slide from her mini-research project on development without displacement

(Lola, Bay Area career & technical education teacher, fourth year, white; post-institute artifact, March 2021)

> **Community Organization Research Instructions**
>
> 1. Choose **one of the organizations on Slide 2** and **click on the link** to visit their website.
>
> 2. Explore the website and **answer the questions on Slides 3-5**.
>
> ---
>
> 1. Elija **una de las organizaciones en la Slide 2** y haga **clic en el enlace** para visitar su sitio web.
>
> 2. Explore el sitio web y **responda las preguntas de las Slides 3-5**.

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[69] Lola taught many Spanish-speaking students who were learning English, so many of her slides were both in English and in Spanish.

This project had Lola's high school students research an organization and apply the new strategy framework to understand a specific organization's approach towards housing justice. In this sense, Lola took a post-institute resource that pertained to the summer institute and created an activity around it, exemplifying activity-based revoicing.

To effectuate their mini-research project, students were to choose from a list of organizations that Lola presented them with. This list was based on the list of organizations from the resource that I had made for Yadier. Below (Figure 32) we see these slides through a comparative lens.

Figure 32

Top: slide from resource I made Yadier; Bottom: Lola's adaptation of the slide

(Danièle, Yadier & Lola, teachers; post-institute artifact, December 2020 & March 2021)

<div align="center">

Original slide made for Yadier

</div>

<div align="center">

Lola's slide: adaptation for her unit

</div>

Development without Displacement Organizations

CHOOSE 1 ORGANIZATION BELOW AND EXPLORE THEIR WEBSITE

Bay Area Organizations

- Causa Justa : Just Cause
- East Bay Permanent Real Estate Cooperative (EBPREC)
- Oakland CLT
- East Bay Housing Organization (EBHO)
- Urban Habitat

State + National Organizations

- Tenants Together
- Alliance of Californians for Community Empowerment (ACCE)
- National Housing Law Project
- National Low Income Housing Coalition

The top slide above is the slide from the original resource, while the slide on the bottom is Lola's adaptation of it. Lola adapted this slide by adding a title and instructions for students. The title, "development without displacement organizations," maintained a lexicon that would resonate with students and what they had been studying within the development without displacement unit. Lola also adapted the slide by adding instructions for students, asking them to "choose 1 organization" that they would study for this research project. This adaptation demonstrated Lola's agency and expertise of adapting outside resources and making them relevant to her classroom context. In this sense, Lola demonstrated both *creative* and *activity-based revoicing*.

For her mini-research project, Lola not only adapted existing slides from the original resource, but she also created new ones that scaffolded students' learning (Bruner, 1985) and guided them through the research project that she was having them do. She created three slides (shown below in Figure 33) that took students step by step in the exploration of the organization they chose to explore.

Figure 33

Slides Lola created to scaffold students' learning as they effectuated the mini-research project

(Lola, Bay Area career & technical education teacher, fourth year, white; post-institute artifact, March 2021)

[Insert Organization Name Here]

1. What is the organization's **vision/mission?** (Hint: look in the "About Us" section of the website)

2. **Summarize** the organization's vision/mission **in your own words**. What do they do?

[Organization's Name] Work

1. Choose a **program, project, or campaign** that your organization has worked on. **What is the name** of that program/project/campaign/initiative?

2. How does this work **support the community**?

Add a photo of the program/project/campaign (you can copy a photo from the website)

Development without Displacement

1. How is this organization **fighting gentrification and displacement**?

2. What **strategies** are they using to promote **Development without Displacement**? What is your **evidence**?
   (Hint: See Week 2 Slides – Community Ownership of Land, Partnerships with Government, Influence Private Development)

With these slides as guidance, students were to research the vision/mission of the organization that they chose and summarize it in their own words. (This exercise had them practice reading and writing skills as well as the skill of summarizing.) Students were then instructed to hone in on a specific campaign or project that their organization of choice had worked on and explain how this campaign or project supported the community it was working in. Subsequently, students were to connect to the development without displacement strategies from the initial strategies chart (Figure 22) and explain 1) how the organization was fighting gentrification and displacement, and 2) what strategy/ies they were using in their work.

This mini-research project showcased Lola's expertise in creating pedagogical activities. In creating this activity—this mini-research project—for her students to engage in and learn about resistance and organizing, Lola adapted existing slides and created new ones, transforming the resource into a pedagogical activity that would benefit and enrich students' understanding of the intricacies of current housing justice work. This research project positioned students to gain a better grasp on how organizations were effectuating housing justice work, orienting students towards an activist framework and mindset in regards to a justice-based issue that was relevant to their everyday lives. Though studying students' learning exceeded the scope of this dissertation, Lola's creative and activity-based revoicing showcased her activist orientation in the classroom, again showing how justice-oriented teachers are indeed *transformative intellectuals* and contribute to *emergent strategy* in their classroom praxis.

Through the above examples from Lola's unit, we see how she utilized activity-based revoicing in shaping pedagogical activities for students to engage in the theme of resistance and organizing. This type of revoicing helps us better understand the activity-based pedagogical nature of teachers' work, and the creativity that teachers put into engaging students in various classroom-based topics. Because Lola employed this type of revoicing in order to teach students about resistance and organizing in housing justice, we see here how she paired her creativity with activist-based topics and work in the classroom.

Conclusion

The intricacies of teachers' revoicing—*analytic revoicing, critical inquiry-based revoicing, creative revoicing,* and *activity-based revoicing*—revealed teachers to be masters of their craft as creative pedagogues, as well as activists in their own right (Picower & Kohli, 2017). The findings in this chapter highlight teachers' ability to repurpose "raw materials" (Yadier, Bay Area, third year, Chinese/Asian; interview, May 17, 2021) in a meaningful manner, suited for and adapted to their respective teaching contexts and adjacent communities. Teachers' implementations of OBI's summer institute—their creations around the issue of race and housing—ask us to take seriously teachers' capabilities as pedagogues and masters of their teaching environments and of their craft (Kohli, Picower, Martinez & Ortiz, 2015; Picower, 2015). In one of her interviews, Maya (Bay Area high school humanities teacher, sixteenth year, mixed-race Black), another teacher study participant, echoed Yadier's sentiment from the start of this chapter about teachers needing "raw materials" over a how to guide of how to teach these materials:

> So many people who have highly specialized knowledge are just like shitty garbage teachers. And, so, I'm just like, you can teach me about, you know, what was happening in this one particular community in the 1920s, and I will *turn* [emphasis] it into a good unit. **I just need the *content*** [emphasis]. **You can't actually teach that in an interesting way**. **I can** [affirmative]. But I don't have time to like, read 10 books about it. So just like, tell me. (Maya, Bay Area high school humanities teacher, sixteenth year, mixed-race Black; interview, February 18, 2021; italic emphasis by speaker, bolded emphasis mine)

Maya's comments emphasized the pedagogical skills that teachers have, noting that K-12 teachers have honed skills in breaking down complex concepts and engaging students in creative pedagogical activities that furthers their understanding of the topic at hand, as demonstrated throughout this chapter. Like Yadier, Maya commented that, as an expert pedagogue, she needed content; then, with her skills and expertise, she would transform it into an effective pedagogical unit and revoice it to best fit the needs of her students. This understanding of the nature of teachers' work has implications for structuring teacher learning (discussed further in the Conclusion chapter of this dissertation).

Furthermore, teachers' revoicing of the theme of resistance and organizing demonstrated their creativity, expertise in pedagogy, and activist orientation—an orientation that is common of justice-oriented teachers (Kohli et al., 2015; Martinez, Valdez & Cariaga, 2016; Navarro, 2018; Oyler, 2017; Picower & Kohli, 2017; Picower, 2015; Valdez et al., 2018). We saw these trends

across implementational settings, both inside of the classroom as was the case with Yadier, Elizabeth, and Lola, as well as in out of school contexts as in the cases of Flor and Emiliano. The types of revoicing that teachers demonstrated helps us better understand the nature of teachers' work, and the nature of justice-oriented teachers' work in particular. Teachers' orientation towards the theme of resistance and organizing, as seen in this chapter, pushes us to understand justice-oriented teachers in particular as activists in their own right or, as Giroux put it, *transformative intellectuals*. Teachers' desire to engage students in activism and give them "tools for how to fight back" (anonymous post-institute teacher evaluation, July 2020) against histories and current realities of housing injustice suggests that we are to take seriously teachers' work as part of *emergent strategy* and movement building towards justice.

Furthermore, understanding justice-oriented teachers as activists also points to the need for more professional learning spaces designed for these teachers (Kohli et al., 2015), and implicates institutions that work on justice-based issues. Maya reflected on this need as well: "I think I've often been just kind of baffled at the lack of good PDs, like, just the lack of connection between highly specialized knowledge in academia and classroom teaching" (Maya, Bay Area high school humanities teacher, sixteenth year, mixed-race Black; interview, February 18, 2021). She remarked on the "lack of connection between highly specialized knowledge in academia and classroom teaching," implicating academia and universities in thinking seriously about a) connecting with K-12 teachers and b) how to extend knowledge to K-12 teachers in an effective manner that would favor teachers' implementation of this work in their classrooms. The following chapter provides a model from which such entities can take inspiration, in order to be true partners to teachers in their justice-oriented pursuits.

Chapter 7: The importance of a "humble stance:" The makings of a university-teacher partnership

Introduction

"I love the energy of all of you [at the Othering & Belonging Institute], being open to feedback, being open to shifting things, trying to push within the institution for sustainable practice, you know, knowing that it is hard work to be a teacher. With the Institute [OBI], I feel like your positions have been like, one of a humble stance, wanting to share, but also wanting to continue to build and learn. So I really appreciate it."

> ~Emiliano, Bay Area middle school ELA teacher, eleventh year, Mexican American, interview, May 7, 2021

Emiliano (Bay Area middle school ELA teacher, eleventh year, Mexican American) referred to "a humble stance" to describe the primary disposition with which the Othering & Belonging Institute (OBI) staff engaged with teachers. He articulated how we were "open to feedback" and open to "shifting things" as a result of this feedback, and that we were interested in sharing our knowledge as much as we were open to listening to teachers, in order to "continue to build and learn." This disposition of having a "humble" orientation to the work runs perhaps contrary to how universities are usually perceived by teachers (explored in this chapter), and perhaps contrary to the reputation of universities more broadly (Vedder, 2021). What Emiliano brought to the fore was the importance of such a disposition in working with teachers. This "humble stance" enabled us as a university-based entity to build trusting relationships with teachers that facilitated our work and fostered a partnership that lasted beyond the summer program itself.

In this chapter, I answer my third research question by telling the story of how this experiment in university-based teacher learning[70] blossomed into a teacher-centered partnership between a university-based research institute and a group of justice-oriented K-12 teachers. I examine the components that went into making this project successful where teachers reported that they felt valued, respected, seen, listened to, and cared for. I term OBI's teacher program successful because 1) as demonstrated in Chapters 4 and 5, teachers experienced deep learning that was relevant to their own lives, the lives of their students, as well as the families with whom they work, 2) teachers chose to continue working with OBI and each other through requesting the establishment of a professional learning community (PLC) during the school year, 3) teachers implemented their summer learnings in their work with students, parents, other teachers, and their larger communities.[71] In this chapter, I argue for a **partnership approach** to teacher

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[70] This project and chapter speak to in-service teacher learning, as opposed to pre-service teacher learning. In-service teachers refers to teachers who are already full-time teachers and teaching actively in the classroom, while pre-service teachers refers to teachers who have not yet begun their teaching as full-time teachers and are still pursuing their teaching degree.

[71] See chapter 6.

learning where rigorous content and a "humble stance" are prioritized, and where an awareness of how teachers' work is integrated throughout the learning experience.

I first discuss the need for collaborations between universities and K-12 teachers around issues of racial and social justice, the absence of which in the academic literature on partnerships lays bare. Within this, I highlight an inherent tension in these collaborations, calling attention to the *how* of approaching this work. I subsequently use this study to highlight key components for success within such work, using the key elements that contributed to the effectiveness of this study's partnership as important takeaways for others doing similar teacher learning/professional development work. These key components include: 1) the partnerships orientation of the OBI team, 2) a focus on teachers' rigorous learning experiences during the program, 3) having a former teacher on the program staff, and 4) an iterative approach to such work. I illustrate how these elements contributed to building relationships with teachers and led to a partnership between the university and K-12 teachers. The final section of this chapter delves into the benefits of such a partnership to the university—what universities stand to gain by engaging with K-12 teachers in such work.

This chapter builds on the critical professional development (CPD) literature that has documented the gap in professional development that responds to the learning needs of justice-oriented teachers (Kohli, Picower, Martinez & Ortiz, 2015; Picower & Kohli, 2017; Picower, 2015). This study's findings affirmed this need, and interrogates universities' roles in fulfilling this need as producers of new knowledge, often knowledge that advances complex understandings of racial and social justice issues. The role of universities in providing justice-oriented teachers more specifically with learning spaces that fit their needs was something that emerged as important in this study, and I primarily use the testimonies of participants in this study to explore this part of the story.

The need for making accessible university-based racial/social justice knowledge

The need for universities to make their specialized knowledge accessible to K-12 teachers—particularly as related to racial and social justice—became clear across the data. Study participants—teachers and OBI staff alike—remarked on how this project highlighted the need for universities to engage more with K-12 teachers around issues related to racial and social justice. This section explores this need, and begins to explore an inherent tension within such partnerships.

From the perspective of teachers

For teacher study participants, OBI's program afforded them an opportunity that seemed rare but necessary for a variety of reasons. First, teachers remarked on the scarcity of programs like this one that extended specialized university-based knowledge to K-12 teachers. Maya (Bay Area high school humanities teacher, sixteenth year, mixed-race Black) remarked on this gap in her interview: "I think I've often been just kind of baffled at the lack of good PDs, you know, just the lack of connection between highly specialized knowledge in academia and classroom teaching" (Maya, Bay Area high school humanities teacher, sixteenth year, mixed-race Black; interview, February 18, 2021). Maya used the word "baffled" to express her surprise at this lack

of connection, emphasizing the absurdity of it; to her, the connection between universities' specialized knowledge and K-12 teachers was logical. Maya underscored the need for this connection by noting that teachers do not have the time to do this research-based work themselves: "I don't have time to read 10 books about…what was happening in this one particular community in the 1920s"[72] (Maya, Bay Area high school humanities teacher, sixteenth year, mixed-race Black; interview, February 18, 2021), whereas this type of research constitutes much of the work done in universities. Maya's comments demonstrated the need for connecting universities' specialized knowledge with K-12 teachers in order to enrich their classrooms and enhance the quality of what teachers are able to teach.

OBI's program did this by making accessible university-based "highly specialized knowledge" on race and housing. Teacher participants in this study spoke to the accessibility of OBI's program, in that it was place-based, relevant to their work as justice-oriented teachers, and affordable. OBI's program cost $50 for participants, and scholarships were available upon request where participants could pay $10 if they could not afford the $50. Additionally, the fact that it was local to the Bay Area and intended for Bay Area teachers responded to an existing need that the number of applicants showed (we had over 62 applications for 20 spots). Maya described what she called "good PDs" as inaccessible to her as a parent: "a lot of PDs you have to pay for, especially you know, all the history PDs that are the Gilder Lehrman stuff.[73] A lot of the ones that I was [interested in], you go to the east coast and study a thing for a week. I'm like, that seems cool, but, you know, I can't: I have kids, I can't do that" (Maya, Bay Area teacher, sixteenth year, mixed-race Black; interview, February 18, 2021). As Maya stated here, the assumed ability to travel to the east coast, as well as the cost of many of the "good PDs," made these programs inaccessible to her, leaving her need unmet for quality PDs in the Bay Area.

atlas (Bay Area middle & high school Black studies teacher, third year, Black) spoke to the accessibility of OBI's program as well, echoing Maya's comments on opportunity and access. He stated his gratitude for the opportunity to engage with OBI through the teacher summer institute: "I was very grateful to have this opportunity. Because, it's so important for people who are not able to continue their education or to go to school to have these opportunities to learn and engage with deep theory and history that informs our practice and/in everyday life. And I think it's so necessary too" (atlas, Bay Area middle & high school Black studies teacher, third year, Black; interview, May 18, 2021). atlas shed light on the reality that not all teachers have a chance to continue their education. As a place-based program that was relevant to teachers' "practice and/in everyday life," atlas' comments brought attention to the importance of having opportunities for teachers to engage in "deep theory and history," particularly for teachers who are not able to continue their education. atlas' comment of these opportunities being "so necessary" further underscored the need for programs like OBI's that extend "deep theory and history" (atlas) or the "specialized knowledge of academia" (Maya) to classroom teachers that they might not otherwise have had the time, space, and access to learn.

From the perspective of OBI staff

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[72] I distinguish between university-based research and the teacher research movement (Cochran-Smith, 1999). The teacher research movement focused on teachers doing research such as inquiry projects to improve their classroom practice. Here I am focusing on university-based research, meaning research done in universities by academics.

[73] Gilder-Lehrman offers summer teacher learning but is on the east coast.

As aforementioned, the literature has documented the fact that there is not enough teacher learning specifically geared towards justice-oriented teachers' needs (Kohli, Picower, Martinez & Ortiz, 2015). Through being in conversation with the summer institute's teachers in this program, OBI staff expressed that they witnessed this need first hand. Here I use OBI staff members Tucson and Erin's reflections to demonstrate OBI staff's understanding that such spaces were rare and that OBI's program filled a demand for more learning spaces for teachers with such an orientation. Tucson and Erin's comments came in the context of articulating what stood out to them from the public-facing June 2021 event, hosted by OBI, where summer institute teacher participants shared their experiences being part of the summer institute, the year-long work, and how they had applied their summer learnings in their respective settings.

Tucson (OBI staff, white) reflected on teachers' "appetite" for this work:

> The things that stood out for me [from the June event], one, we had a lot more people attend than I expected. It was a pretty short amount of time to do outreach and pretty limited outreach, and, not only that, but the people who did come were really passionate, and, *really* [emphasis] interested. And so for me a takeaway was just like, there's a huge appetite for this type of work. That was clear. (Tucson, OBI staff, white; interview, June 22, 2021)

As Tucson remarked, the number of people who came to the event was much more than he expected. With the limited outreach that we did for the event, over 200 people registered and over 100 attended (Field Note, public OBI teacher event, June 10, 2021), and the majority of attendees were teachers. Tucson noticed that people who came were very engaged and interested in the work, leading him to understand K-12 teachers' appetite for this work that gave them access to the specialized knowledge of a university-based entity. Indeed, when we put out a call for the summer institute or anything related to this work, justice-oriented teachers responded with a fervor that none of us at OBI expected, leading university-based staff to understand the need for universities to engage justice-oriented teachers in their social and racial justice policy and research work.

When reflecting on teachers' appreciation for OBI's program as well as her experience at the June 2021 event, Erin (OBI staff, Asian American) commented on how she was coming to understand how rare university-facilitated learning spaces for justice-oriented teachers were:

> When I got into the breakout groups, I got to talk to someone who was a teacher directly [an attendee of the event], and one of the things that keeps becoming evident in his work is that there are a lot of teachers who are thinking about this and looking for a place, like a home to connect about this sort of work or to be with teachers who are working from similar frameworks or ideologies and ways of being in the world. And so it feels like, there, there's a huge need for that. (Erin, OBI staff, Asian American; interview, June 25, 2021)

As Erin worked with summer institute teachers and also had the chance to interact with more justice-oriented teachers during the June 2021 event, she was struck by the need for learning spaces for these teachers to connect to justice-based university work as well as to connect with each other. She remarked on the clear need for spaces geared towards teachers "working from similar frameworks or ideologies and ways of being in the world," and was glad that OBI was

able to provide that. OBI's program, therefore, was important and needed in that it was a unique opportunity for teachers to engage with specialized university-based material on an important racial justice issue; it was also important and necessary as a space for justice-oriented teachers to be in community with each other rather than isolated at their schools (Kohli, Lin, Ha, Jose & Shini, 2019; Lisle-Johnson & Kohli, 2020; Navarro, 2018; Oyer, 2017; White, Bristol & Britton, 2022).

A key tension

A key tension in this work lies in the divide between universities and K-12 teachers. Teachers in this study expressed their distrust of universities, highlighting this issue as part of the landscape of a partnership of this nature. In reflecting on their experiences with OBI as a positive one, teachers expressed their initial skepticism at engaging with universities. For instance, Flor (Bay Area elementary school teacher, sixth year, Latina) reflected: "when I was coming into the space [the summer institute] I was expecting fluff and so sick of university stuff from my master's program, and I was wrong. I was coming in with a mindset and I was wrong. And I'm so glad I was wrong" (Field Note, PLC meeting, January 28, 2021). Because of her previous experience with universities, she was expecting "fluff" and "university stuff." In other words, Flor had an adverse orientation to university settings because of her experience with their performative culture, hierarchical nature, and their detachment from the rest of society (Vedder, 2021). Instead, in regards to OBI's teacher program, Flor was "glad that [she] was wrong"—glad that her preconceptions about university spaces were wrong in this case.

In our interview, she explained, "I'm very jaded with university spaces. So I was kind of expecting it [OBI's summer institute] to be not that great. But when we really got into it, I realized, like, actually, this is, this is really high quality stuff" (Flor, Bay Area elementary school teacher, sixth year, Latina; interview, March 2, 2021). By "high quality stuff," Flor referred to the high quality material that OBI brought to teachers that consisted of applied material as well as a powerful theoretical framing (see Chapters 4 and 5). Flor's testimony revealed a skepticism when it came to university-based work, which shaped the mindset she came into the program with. However, as OBI's summer institute commenced and she experienced the high quality of the program and the dispositions of the university-based staff towards teachers, her orientation to this university-based space shifted. Flor put aside her previous negative experiences with university spaces and sank into the "high quality" of OBI's program.

Zoe (Bay Area elementary art & science teacher, sixth year, white) expressed a similar disposition towards the university prior to engaging with OBI. In our interview, she mentioned how she usually feels disconnected when engaging with the university: "[with OBI's program,] I'm engaging with university stuff without it feeling so disconnected. All the things that keep me away from normally engaging with the university, you know, it's just been cool to see what you guys do, even as an example" (Zoe, Bay Area elementary art & science teacher, sixth year, white; interview, May 13, 2021). With OBI's program, Zoe was able to engage with a university-based program without feeling disconnected from it and without the material feeling disconnected as well, which marked a shift from her other experiences with "the university."[74] Zoe discussed that there were a variety of factors that "keep me away from normally engaging

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[74] See Chapter 4 for a discussion of the relevance of OBI's material to teachers and their students.

with the university," but OBI's program was an example of what a university's engagement with teachers could look like. In this sense, it stepped out of the norm, pointing to the importance of understanding *how* OBI shaped its program.

Though the university is made up of many entities, teachers' testimonies demonstrated their perception of the university as a monolith. The fact that OBI was a research and policy institute[75] on the one hand, and that the summer teacher program was not run by traditional university faculty on the other, did not distinguish OBI from the larger university; as the above examples demonstrate, teachers still understood OBI as a university entity, though it was not a typical university department or school (e.g.: school of social work, school of education, etc.). Teachers' understanding of OBI as a university entity showed the monolithic lens through which teachers viewed "the university," further emphasizing how universities are often disconnected from other arenas of society (Appe, Rubaii, Lippez-De Castro & Capobianco, 2017; Gleason, 2011; Luter, Lester & Kronick, 2013).

More specifically, teachers' skepticism about engaging with university-based spaces spoke to the distance between universities and in-service teachers, further reinforcing the absence of universities in K-12 teachers' continuing education. The inherent tension between universities and in-service teachers highlighted the need for thoughtfulness and introspection on the part of universities when crafting such programs. Because OBI's was a successful learning program for in-service teachers, the following section delves into understanding why.

Components for an effective university-teacher partnership: Learning from OBI's teacher program

As the past few chapters have shown, teachers had a powerful and deep learning experience with OBI that was relevant to their everyday lives and the lives of the students and the families with whom they worked (post-institute evaluations, July 2020). Post-institute evaluations confirmed teachers' overall positive experiences in OBI's teacher summer institute, a sentiment that was underscored by teachers' expressed desire to continue engaging in this work throughout the following school year within the container of an OBI-facilitated PLC. The main issues teachers cited with OBI's program were 1) challenges with being on zoom for such long days (the program took place at the start of the pandemic when people were not very accustomed to being on zoom for long periods of time), and 2) more time for curriculum development. As a planning team, Tucson (OBI staff, white), Erin (OBI staff, Asian American), and I addressed this latter point by creating the year-long PLC to support teachers in their implementation efforts, and OBI added an extra week to the following summer teacher institute (summer 2021) that was dedicated to curriculum development. Overall, however, teachers in the summer 2020 institute walked away with the sense of having engaged in a truly meaningful learning experience that served them as individuals, as well as in their roles as teachers. Because of its success[76] as a university-based program that engaged in-service teachers, this section examines the components that went into its effectiveness and that led to the partnership aspect of this work.

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[75] See Chapter 3 chapter for a description of OBI.

[76] As a reminder, I define success in a few ways: 1) teachers experienced deep learning that was relevant to their own lives, the lives of their students as well as the families they work with, 2) teachers chose to continue working with OBI and each other through the year-long PLC, 3) teachers implemented their summer learnings in their work with students, parents, other teachers, and their larger communities (see Chapter 6).

I first examine OBI's partnership orientation to their work, an orientation that translated to their work with teachers. I then examine the importance of providing teachers with a rigorous learning experience. I subsequently discuss the significance of my role as a former teacher on OBI's program team. I conclude by illustrating OBI's iterative approach in this work, first in the summer institute and then in the year-long PLC. I demonstrate how these aforementioned factors enabled OBI staff to create a trusting relationship with its teacher participants.

A partnership orientation to the work: OBI's disposition

The team at OBI responsible for the summer teacher institute was a team with a predisposed orientation to partnership vis à vis communities outside the university setting. Much of this team's work consisted of partnering with community-based organizations (CBOs) outside of the university space to work on a variety of racial and social justice issues, including housing. They routinely listened to and learned from people doing justice work at a grassroots community level and amplified and strengthened this work by partnering with them. Because a partnerships approach (partnering with outside CBOs, listening to and learning from them) was part of their modus operandi, this team at OBI brought their orientation to their new work with teachers. This orientation proved to be instrumental in OBI's work with teachers, as it left room for learning from teachers and adapting the summer institute as needed to fit teachers' needs; it contributed to Emiliano (Bay Area middle school ELA teacher, eleventh year, Mexican American) and other teachers' sense that OBI staff came to this work with a "humble stance" (Emiliano, Bay Area middle school ELA teacher, eleventh year, Mexican American, interview, May 7, 2021). Such an orientation laid the foundation for building rapport with teachers as well as a relationship of mutual respect, trust, and reciprocity with teachers in the program.

In our interviews, OBI staff described the nature of their team's work. Isaac (OBI staff, Black), for instance, described the team's work as being connected to communities outside of the university setting: "we are one of the teams [at OBI] that's most embedded in community. PAR—participatory action research—is an important part of how we work. We're plugged into a lot of grassroots organizations [and] we have close ties and relationships to people who are doing work on the ground, and we let that drive us" (Isaac, OBI staff, Black; interview, March 18, 2021). Isaac's description of PAR as a frame for how OBI works spoke to this team's approach to working *with* communities rather than doing research *on* them. Erin (OBI staff, Asian American) echoed this point and highlighted the listening aspect of their work: "for us, first and foremost, it's about listening to the folks who are doing work in community, and really their *lived experience* [emphasis] in the issues that we're working on" (Erin, OBI staff, Asian American; interview, March 8, 2021). Both Isaac and Erin spoke to how rooted their work was in community, and that their work was very much based on and guided by the lived experience of marginalized people bearing the brunt of racial and social injustice.

OBI staff noted how this orientation trickled down to their work with teachers:

> The teacher's institute came out of brainstorming, wanting to expand the work and for the reason [to] develop more relationships, and I think that goes back to that relationship building, having connection to place and connection to people on the ground, you know, reaching teachers, and having a conversation about their curriculums and knowing that

they have direct relationships with students whose lived experiences are in the Bay Area. That's part of the team mission. (Isaac, OBI staff, Black; interview, March 18, 2021)

As Issac stated, the teacher institute came out of a desire to develop more partnerships that are connected to this "place" and "people on the ground." In this case, this team at OBI wanted to connect with people who "have [a] direct relationship with students whose lived experiences are in the Bay Area." Isaac's reflections illustrated how this team at OBI wanted to build relationships with teachers whose students' lived experiences were impacted by the housing crisis. In this sense, this team's work with teachers came from an orientation that understood relationships as fundamental, demonstrating the partnership orientation that OBI brought to their engagement with teachers in this project.

The partnership approach of this team at OBI was motivated by wanting to shift traditional and historical power dynamics of knowledge. As Ryan (OBI staff, white) stated: "it's an orientation alignment, in the sense that, all the work that I hope that we're doing is about shifting what is seen as expertise, knowledge, in the sense that, what kind of knowledge is made actionable in society?" (Ryan, OBI staff, white; interview, May 13, 2021). Ryan spoke to this team's purpose in taking a partnerships orientation: to shift power and what is seen as expertise or knowledge. In this sense, this team at OBI understood and worked towards the concept of knowledge being generated outside of the university—or in partnership with non-university-based communities. This disposition was fundamental to the way in which this OBI team approached their work with teachers; it paved the way for a "humble" approach to this work, which, in turn, led to teachers feeling open to learning from this university-based entity.

Rigor: A focus on teachers' learning experience communicated respect for teachers

Another key ingredient that contributed to the success of OBI's program was its prioritization of teachers' experience during the summer institute over a focus on their curricular outputs. As elaborated upon in the previous chapter, OBI did not direct teachers' curricular work as related to race and housing,[77] but rather, the focus of the summer institute was to provide teachers with rich content, wherein the focus was on teachers' learning.[78] In taking this approach, OBI was able to provide teachers with a rigorous learning experience that extended their knowledge about race and housing and that at the same time spoke to their intellectual natures (Giroux, 1988). This approach valued teachers as whole people rather than just in their role as teachers, and also communicated a respect for teachers as professionals with pedagogical expertise (Gray, 2000; Hayes, Inouye, Bae, & Toven-Lindsey, 2021; Knowlton, Fogleman, Reichsman, & de Oliveira, 2015) of turning rich content into engaging curriculum. Prioritizing teachers' experience over their curricular outputs—respecting teachers' expertise as pedagogues and appealing to teachers' intellectual natures—facilitated relationship building with teachers on

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[77] Teachers wanted a bit more structure around developing their curriculum. They expressed a desire for accountability, but not being told how to teach this material. As a result, we added an extra week to the program the second summer that we ran the institute (2021); this second week was dedicated to curriculum building and provided teachers with scaffolds to support their work.

[78] Because the last chapter demonstrated the importance of giving teachers content over a "how to" teach this content, this section focuses on how focusing on teachers' experience made way for rigor.

the part of OBI staff. This section tells the story of why OBI chose this approach, and it illustrates the impact this approach had on participating teachers.

In preparation for the summer institute, I (in my professional role in this program; see Chapter 3) consulted with two other former teachers on UC Berkeley's campus who ran programs for in-service teachers[79] whose advice shaped our decision to focus on teachers' experience. During these meetings, these individuals emphasized that teacher learning programs needed to communicate a respect for teachers' expertise as pedagogues,[80] something that we all agreed (as former teachers) was too often overlooked by teacher learning (or PD) providers. Notes from one of these meetings read: "play down what they[teachers]'re gonna produce and play up the experience that they're gonna have" (notes document, pre-institute artifact, March 11, 2020). During this meeting, one former teacher/current teacher learning provider highlighted the importance of focusing on teachers' experience rather than on the curricular outputs they would produce. As a former teacher myself, I agreed, and brought back this advice to the OBI staff with whom I was working to plan the summer teacher institute. Because of these conversations, we at OBI adopted the approach of prioritizing a rigorous learning experience for teachers for our summer institute. This approach enabled us to keep the rigor of the content as it existed in OBI's work on race and housing rather than simplifying it to meet teachers' curricular needs, which is a common phenomenon in teacher learning (Kohli, Picower, Martinez & Ortiz, 2015).

Teachers, in turn, appreciated this approach, and reported feeling respected because of the rigor of the program. In a post-institute evaluation for instance, a participant spoke to this feeling of respect: "when I read the [pre-reading] materials [sent beforehand that the institute would be based on], I was like 'oh damn!' because I knew that I was being taken seriously and therefore would take this PD more seriously" (anonymous post-institute evaluation, teacher, July 2020). This teacher stated that the rigor of the materials actually communicated to them that they were being taken more seriously, which, in turn, positively impacted their disposition towards OBI's learning space. In this sense, this teacher felt respected by the rigorous nature of the program, a sentiment that other teachers expressed as well.

As study participant atlas (Bay Area middle & high school Black studies teacher, third year, Black) reflected on what stood out to him from the summer institute, eight months after it had ended, he recalled: "the assumed intelligence. It wasn't no watered down shit. It just showed a respect for the knowledge of participants. It was overwhelmingly good. I felt like I was in class—graduate level shit" (atlas, Bay Area middle & high school Black studies teacher, third year, Black; interview, March 9, 2021). atlas stated that the program's rigor communicated an "assumed intelligence" on the part of OBI staff towards participating teachers. The rigor of the summer institute, for atlas, felt like graduate level study, which, in turn, "showed a respect for the knowledge of participants." The rigor of OBI's institute translated to teachers a sense of respect for them as intellectual beings, capable of engaging in rigorous conversations that other teacher learning spaces do not necessarily provide, in part due to the unintellectual view of teachers nationwide (Willingham, 2015).

The decision to focus on teachers' experience and provide them with rigorous content over focusing on their curricular outputs proved to be a valuable ingredient in the success of OBI's summer institute. As teachers attested to above, a rigorous learning environment

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[79] They were the main two former teachers on campus who provided programming and worked with in-service teachers.

[80] A phenomenon explored in chapter 6.

communicated a respect for teachers' expertise and a respect for teachers as intellectuals. This choice of focus stemmed from the experience of former teachers: the two I consulted with and my own. In this sense, former teachers' knowledge shaped OBI's summer institute in important ways, a point upon which I elaborate below.

My role: The importance of former teachers' involvement in teacher learning

> In your research, whatever you're saying about the process, **don't downplay your role, 'cause if somebody tries to do this without somebody like you, it's not gonna work**. (Tucson, OBI staff, white; interview, June 22, 2021; bolded emphasis mine)

As Tucson stated in our interview (excerpted above), my involvement in OBI's teacher work, with the experience and knowledge I had as a former teacher,[81] proved instrumental in shaping this program from its planning stages to implementation, and pivotal to the program's overall success. As a former teacher, I came to my role in OBI's teacher program with an intimate understanding of how teachers work, the teacher learning landscape, justice-oriented teachers' learning needs, the battles that justice-oriented teachers face, and more. This practical and relevant experience informed recommendations I provided to university-based staff about how to shape the summer institute, and was the lens that informed my work throughout the summer institute and beyond. At the same time, having spent a few years away from teaching and in the university setting, I was well aware of how little people outside the K-12 teaching profession actually understood it.[82] In this sense, my unique role as a former secondary school teacher positioned me to be a bridge between university staff and participating teachers, enabling me to shape this project in a way that was responsive to and aware of the contexts from which teachers were coming.

At a base level, my understanding of teacher learning because of my role as a former teacher was paramount to seeding the idea for OBI's teacher summer institute. During an initial meeting between myself and OBI staff, Tucson and Erin expressed a desire to engage K-12 teachers in their work, but they did not know how. As a former teacher with knowledge of teacher learning structures, I suggested they put on a summer institute wherein they could provide learning for teachers around their work. Not knowing about teacher summer institutes as a structure for teacher learning, Tucson and Erin expressed surprise and excitement about the idea, which set the stage for this work, as well as my role within it. In this sense, my experience as a former teacher with knowledge about teacher learning structures provided OBI with the seed idea and medium through which they came to engage K-12 teachers in their work on race and housing.

Subsequently, my role as a former teacher working with OBI to plan, develop, put on, and facilitate the teacher summer institute went on to prominently shape and influence how OBI

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[81] Prior to working with OBI, I had worked as a justice-oriented secondary school educator for eight years. My argument about the role of a former teacher applies to individuals with a minimum of 5 years' teaching experience.

[82] There is often a misconception in society on the part of people who have not been teachers that they understand teachers' work because they went to school. The reality is that teachers' work is vastly misunderstood, as it is much more complex than what can be gleaned from simply having gone to school. This misunderstanding causes many issues, including the gap between educational policies and practice (Little, 1993; Picower & Mayorga, 2015).

went about working with teachers. Tucson named some of the ways in which my role was important:

> Honestly, none of this would have happened without you playing the role that you've played. You've brought just deep understanding of teaching and curriculum, and the barriers [teachers] face, and their needs, and everything. And [you] just really g[ot] into the work of the [Othering & Belonging] Institute, and support[ed] staff at the Institute to bring our work forward. So, I think that kind of hybrid role and the coordination role and planning role that you've had is just really key in making this doable. (Tucson, OBI staff, white; interview, June 22, 2021)

In this excerpt, Tucson spoke to my hybrid role—the one that understood "teaching," "curriculum," "the barriers [teachers] face," and "[teachers'] needs" that, in turn, informed my ability to "support staff at the Institute to bring [their] work forward" to a new audience. This "hybrid role" described my role as a bridge-builder between the university and teachers, which proved to be instrumental in the functionality and success of this program. This hybrid role of being a former teacher as well as someone based at the university meant that I brought the knowledge gained from these experiences to this project; in this way, I was uniquely positioned to be able to anticipate misunderstandings and gaps between these two groups of people and provide guidance and responses that took various players' expertise into consideration.

One way that I provided guidance was through introducing OBI staff to pedagogical tools that would be legible to teachers during the summer institute. For instance, Erin (OBI staff; Asian American) used the pedagogical tool "Connect-Extend-Challenge" in her summer institute sessions, as shown in Figure 34 below:

Figure 34

Connect-Extend-Challenge thinking routine used in Erin's Day 1 Key Concepts & Frameworks Session

(Erin, OBI staff, Asian American; during-institute artifact, June 29, 2020)

Breakout Discussions
Group 5

connect How are the ideas and information presented CONNECTED to what you already know?	extend What new ideas did you get that EXTENDED or pushed your thinking in new directions?	challenge What is still CHALLENGING or confusing for you to get your mind around? What questions, wonderings, or puzzles do you now have?
• Connect environmental and health issues to the location where we grew up. • We all lived through it, we knew it but now we have data to see/backup our own histories. • Connected to knowledge on redlining • Gentrification works hand in hand with exclusion policies (extend)	• Berkeley was the first to have zoning practices around single family and multi unit housing. Piercing the notion that berkeley is progressive and radical. • so called progressive towns are anti-bipoc - remain racially disparate, and have their own history - connecting big cities in the west • Extension Gentrification and exclusion are interconnected and symbiotic	• How do we bring this knowledge into the classroom and still instill hope/agency? • How do we include the history of the resistance as well? • to teach it with the frame of OUR histories for empowerment and liberation.

Othering & Belonging Institute at UC Berkeley

As a Project Zero[83] thinking routine, this exercise was one that was legible to teachers as an exercise designed to help participants process and reflect on what they had just learned. As a person who was not steeped in pedagogical practices, Erin was not familiar with the Connect-Extend-Challenge activity, or thinking routines in general. Speaking to and about me, she stated: "you [Danièle] really helped me think through where to even start and how to break down concepts…Being able to work with *you* [emphasis] on strategies for how to present in a way that is meaningful [for teachers] was *really* [emphasis] helpful" (Erin, OBI staff, Asian American; interview, March 8, 2021; emphasis by speaker). In this sense, Erin stated how helpful it was working with me as a former teacher, in that she was able to tap into my expertise and knowledge of pedagogical tools to animate her presentations in ways that would resonate with teachers in our summer institute.

Finally, as a former teacher in a doctoral program, I had firsthand experience with how little universities understood the work of K-12 teachers (Gray, 2000; Hayes, Inouye, Bae, & Toven-Lindsey, 2021; Zhang, McInerney & Frechtling, 2010),[84] and therefore I knew that part of my role was to ensure that OBI's program communicated an understanding of and respect for teachers and their work. Not only did I emphasize teachers' expertise and therefore shaped the summer institute to have a focus on rigorous content over a "how to" guide for teaching this content (see Chapter 6), but I found that I needed to reiterate the value of what teachers brought throughout my work with OBI staff. For instance, in planning for the June 2021 public-facing event where teachers were to speak about teaching and learning for racial equity and housing justice (based in their experiences in OBI's teacher program), this issue came up in a prominent way:

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[83] Project Zero is a Harvard-based project that provides a toolbox of thinking routines for classroom teachers. These thinking routines provide scaffolds that support students' learning.

[84] This became clear to me when I started my PhD program at an R1 university.

Tucson brought up the idea of bringing in a guest speaker for this event, maybe [this education professor][85] since she's a faculty affiliated with the [Othering & Belonging] Institute and there are not a lot of opportunities to interact and bridge the Institute's work with affiliated faculty work. I said "that sounds great, but I'd be wary of having her be a guest speaker for an event that featured the voices of teachers. I'd want to be cognizant of featuring the teachers as guest speakers rather than a university professor." Tucson said this was a good point and maybe she could be a respondent instead. I said that that sounded good. (Field Note, meeting between Tucson and Danièle, May 6, 2021)

In this planning meeting for our June event, Tucson was veering towards featuring a university professor as a guest speaker, gravitating towards the societal practice of valuing university professors' knowledge over that of K-12 teachers (Gray, 2000; Hayes et al., 2021; Zhang et al., 2010). As a former teacher aware of this phenomenon, I brought the attention and intention of our event back to featuring the knowledge and expertise of K-12 teachers, emphasizing that teachers from our program were the guest speakers for this event and needed to be featured as such. Upon my suggestion, Tucson agreed with me after I raised the point, but his original inclination was to veer away from this. In this sense, my role as a former teacher was to remind university-based staff that K-12 teachers were indeed experts in their own right with valuable knowledge to contribute to "the conversation" (big conversation), ensuring that our actions as a university-based entity reflected this value at every turn.

In the above ways and more,[86] my role as a former teacher proved to be essential to keeping teachers at the center of this university-based teacher learning program (Gray, 2000). I was able to be an advocate for teachers' expertise, their intellectual natures, their pedagogical know-how, and their needs within a university-based context—a stance that was essential in teachers feeling respected, valued, and understood by OBI staff for the powerful professionals that they are. I was a bridge between these two entities because of my experience in teaching contexts that our summer institute teacher participants were coming from on the one hand, and my experience in and knowledge of this university space on the other. My role helped to make way for authentic relationships to emerge and a partnership to take shape. In this way, having someone in a role like mine on the program team—a former teacher—was another key ingredient to the success of this program, and key to fostering a partnership approach between the university and teachers.

The iterative nature of OBI's teacher program

This iterative nature of OBI's teacher program was yet another key ingredient in its success. OBI's teacher program was iterative in nature from the summer institute itself to the PLC that ensued during the 2020-21 school year, which meant that we adjusted and adapted the program based on teacher participants' feedback and suggestions. This iterative approach enabled us as a university-based entity to better tailor our program to meet teachers' needs and also made way for relationship-building with teachers. Because teachers are masters of facilitation and

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[85] Here Tucson named a specific university professor he had in mind.

[86] There are many ways in which my role as a former teacher factored into making this program a success. This section highlights a selection of examples, but these remain a few examples of many ways in which my role as a former teacher played into shaping OBI's teacher work.

learning, and often know their own learning styles well, they can often provide useful and effective suggestions for their own learning (Goldberg, 1998; Gray, 2000). This section gives examples of OBI's iterative approach in the summer institute, as well as in the PLC, and argues that this iterative approach was fundamental to the partnership aspect and success of this work.

Summer institute: Using exit slips to better meet teachers' learning needs.

The iterative nature of the summer institute was facilitated primarily through OBI staff collecting daily feedback from teacher participants and implementing this feedback by creating new structures that enhanced teachers' learning experiences. Starting on Day 1 of the institute, teachers completed an exit slip[87][88] at the end of each day that was designed to 1) have teachers reflect on what stood out to them about the day's learning and 2) give feedback to OBI staff about their experiences and any unmet learning needs. This practice of processing and responding to participants' daily feedback enabled us as a university-based program to attune to teachers' needs and make necessary changes in real time as the program was ongoing. Taking an iterative approach entailed taking seriously teachers' daily suggestions and feedback by creating structures for our summer institute that were not there before.

Teachers' exit slips provided important feedback that shaped the structures of our program, including providing teachers with more small group processing time throughout each day. The suggestion came up in Day 2's exit slip: "it would be great to have a little bit more small group time. Monday felt like it had more of that time and it felt good to get to know people and process in a smaller setting" (teacher, during-institute artifact: exit slip 2, June 30, 2020). As a former teacher, I knew that teachers were relational and many teachers were accustomed to processing their learning verbally. So, in response to this need and upon its resonance with the whole group, we implemented a small group discussion structure starting Day 3 of the institute (the day after receiving the feedback from teachers in Day 2's exit slip), and gave teachers prompts to stimulate discussion, some examples of which are shown below (Figure 35).
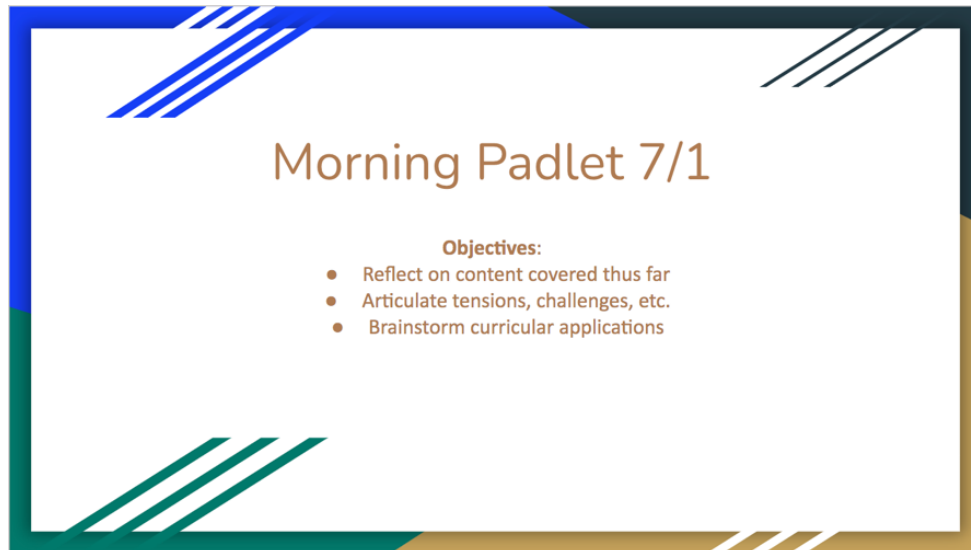
Figure 35

Morning prompts to guide the triad discussions, in response to a teacher's need for more small group check-in time

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[87] Exit slips are a common practice in classroom settings (Albers, 2006; Wagner, 2005) where teachers give their students a few questions at the end of the lesson to gauge each student's understanding of what had been taught. These exit slips take a variety of forms, but typically include prompts for students to name at least one thing that stuck with them and any lingering questions they might have or anything that was still unclear. These pedagogical tools are meant to help students process new information, communicate thoughts, ideas, and questions to the teacher through a written medium. Exit slips (also called exit tickets) are meant to help teachers adapt their teaching according to students' reflections, insights, questions, and understandings. We adopted this practice with teachers during the summer institute as a structure that would be legible to teachers, and also to solicit feedback and adjust our program accordingly to best meet teachers' learning needs.

[88] As a former teacher, I was able to suggest "exit slips" as a term and form that would be within teachers' lexicons and professional practices.

(Danièle, OBI staff,[89] white; during-institute artifact, Wednesday & Thursday, July 1 & 2, 2020, Days 3 & 4 of summer institute)

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[89] Though I was not "OBI staff" but rather working for OBI as a graduate student, I write "OBI staff" here for the sake of brevity and to identify myself as someone working on the program side with OBI rather than as a teacher participant in OBI's program. See Chapter 3 for details on my working role within this program.

As the above figure (Figure 35) demonstrates, these slides gave guidance for teachers' small group discussions as they spent more time in such groups reflecting on what they had learned and how they were thinking about implementing these learnings in their respective contexts.

This small group discussion structure is one we maintained throughout the week, as we received positive feedback from teachers in Day 3's exit slip about it:

> I really liked meeting before and after with a small group, and would love to continue with that small group tomorrow just to keep moving from where we've started now that we have an understanding of what each person in the group does and is trying to do. (Teacher participant, summer institute, during-institute artifact, July 1, 2020)

Just as teachers' feedback guided the creation of new institute structures, their feedback also shaped the maintenance of them as well. Indeed, the small group check-in structure was a way in which OBI as a university-based entity responded to teachers' needs and valued teachers' insights as part of structuring and shaping the summer institute. Teachers' appreciation for this structure demonstrated the value of an iterative approach to working with teachers. This example illustrated the iterative nature of OBI's summer institute and suggests valuing teachers' knowledge and expertise as part of programmatic structures for teacher learning.

The PLC: Created by, with, and for teachers.

Perhaps the most iterative part of OBI's teacher program was the year-long professional learning community (PLC) that supported teachers in implementing their summer learnings throughout the 2020-21 school year. As an extension of the summer institute that originated based on teachers' expressed desires to continue meeting with this group and with OBI staff, this PLC was created with teachers in its inception. Because the 2020-21 school year ended up being completely remote due to Covid-19,[90] we wanted to make sure we were meeting teachers' needs and creating a space that would be sustainable for them and also supportive to their implementational aspirations. We experimented with various structures and supports towards the

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[90] At this point in history, people had not yet received vaccines and people were still dying from the virus.

start of the year, developing a rhythm and shape to the work with the input of those participating. This iterative and collaborative approach enabled us to meet the needs of teachers while it simultaneously deepened the relationship between university partners and teachers involved; it built trust with teachers and exemplified the partnership aspect of this work.

Teachers spoke to the iterative nature of the PLC and their appreciation for it. In the mid-year feedback and reflection section of our whole group December meeting, teachers shared their sentiments. Emiliano (Bay Area middle school ELA teacher, eleventh year, Mexican American) shared that "he's liked the semi-structured and open format of the group meetings" and that "had it been more structured, it wouldn't have been realistic for me. There seems to be flexibility with accountability, and [that] motivation has helped plug in with work that I'm doing" (Field Note, Teacher Group Meeting, December 15, 2020). Zoe (Bay Area elementary school art & science teacher, eighth year, white) said, "Danièle, how you've adapted [the PLC] constantly, sharing strategies [for workshopping and brainstorming], I've appreciated it" (Field Note, Teacher Group Meeting, December 15, 2020). As these examples demonstrate, the flexibility and adaptability that we as a university-based entity implemented proved to be a necessary approach that enabled teachers to continue to engage during an incredibly difficult school year. Teachers' expressed appreciation of this approach further highlighted the importance of an iterative approach in teacher learning in order to best meet teachers' learning needs.

This approach not only enabled teachers to stay engaged in this PLC and in the work of implementing race and housing to their respective communities, but it gave teachers a sense that the nature of their work was understood and that their needs remained central to the process. Emiliano (Bay Area middle school ELA teacher, eleventh year, Mexican American) spoke to this in our interview, naming OBI's teacher program as "teacher-centered." I asked him to elaborate on why he used this term: "Why the year long work feels like it was teacher centered? I think because [the PLC] was always a platform for us to build what we want. It was all educators and we're all supporting each other and being very understanding" (Emiliano, Bay Area middle school ELA teacher, eleventh year, Mexican American; interview, May 7, 2021). Emiliano described the PLC as a place for teachers to "build what [they] wanted." In other words, teachers were an integral part of building the structures and supports for the PLC. Emiliano's characterization of the PLC being "all educators" demonstrated that he felt like he was in a collaborative teacher-centered space that understood the constraints teachers faced and also what helped motivate teachers in achieving their goals.[91] Emiliano's portrayal of the PLC demonstrated how he felt like it was a supportive space where teachers had a say in the structures and supports that were being implemented.

Emiliano (Bay Area middle school ELA teacher, eleventh year, Mexican American) contrasted OBI's PLC with other PLCs that often do not understand the nature of teachers' work:

> Oftentimes, when I've gone to PDs that aren't teacher centered or teacher built up, there's a sense that we [as teachers] could be doing more, [that] we should be doing more. But unless you're in the career, then you don't understand that there's no real capacity to do too much more. But it doesn't mean you can't imagine places to plug in [what you've learned]. (Emiliano, Bay Area middle school ELA teacher, eleventh year, Mexican American; interview, May 7, 2021)

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[91] Tucson and I were the two main OBI staff involved in the year-long PLC.

As Emiliano reflected, other teacher learning spaces "that aren't teacher centered" expect teachers to do more than they have capacity for. PDs that are not run by teachers or former teachers often do not understand the nature of teachers' work and can fall within the national narrative of the "lazy teacher" (Asbury & Kim, 2021), often leading to disengagement on the part of teachers. Emiliano's words further highlighted the importance of teachers taking part in deciding the programmatic structures for their own learning (as well as former teachers being involved in the process), as they are the experts on what will best support this learning.

It is important to note that the PLC was an essential structure in helping teachers actualize their implementation work during the school year, and it proved to be a meaningful community for teachers who had had a common experience during the summer and who were committed to furthering their work on race and housing in their capacities as teacher-activists (Oyler, 2017; Picower & Kohli, 2017; Valdez, Curammeng, Pour-Khorshid, Kohli, Nikundiwe, Picower & Stovall, 2018). Zoe spoke to the importance of the PLC in keeping the summer institute "alive" in her: "I feel like [the PLC] kept things awake and alive in me, whereas if I didn't come it would've settled in the back of my memory as this out of reach thing that is in my past" (Zoe, Bay Area elementary art & science teacher, eighth year, white; interview, May 13, 2021). Yadier echoed this sentiment, as he stated, "I don't think the project would have happened. I think I would have tried it for a bit and then like, kind of fallen off halfway" (Yadier, Bay Area math teacher, third year, Chinese/Asian; interview, May 4, 2021). As Zoe and Yadier articulate, the PLC played an essential role in teachers' implementation work, as it became an important community and motivation for teachers to continue their work on race and housing (Navarro, 2018; White, Bristol & Britton, 2022).

The PLC as an iterative and teacher-centered space was instrumental in deepening relationships between teachers and OBI staff, and, in this sense, it furthered the partnership aspect of this work. When asked about the year-long work, teachers spoke to the partnership and called attention to the fact that they felt in relationship with OBI. For instance, Yadier stated: "I reached out to Erin [OBI staff] a couple times to help interpret the data.[92] So that continual group [the PLC] made it more likely for me to reach out [to OBI staff] for help, because I felt like we were in a relationship, versus just summer and done" (Yadier, Bay Area math teacher, third year, Chinese/Asian; interview, May 4, 2021). Yadier's quote illustrated how the continued group meetings throughout the school year (the PLC) made him feel like he was "in a relationship" with OBI rather than the relationship ending with the conclusion of the summer institute. This sense of being in a relationship with OBI gave him motivation to reach out to OBI staff for help in interpreting summer material that he would be using with his students to broach this issue of race and housing.

Similarly, Luna (Bay Area middle school humanities teacher, twenty second year, Japanese) also referred to this relationship-based paradigm: "we have a place where we know we can grab from and *ask* [emphasis!]. Knowing that you guys are *here* [voice went up; emphasis], knowing that I can look to your resources or *bug you* [voice went up; emphasis]. It's just reassuring. [laughter]" (Luna, Bay Area middle school humanities teacher, twenty second year, Japanese; interview, March 16, 2021; emphasis by speaker). Here Luna referenced the materials from the summer institute as having a lasting impact on her, but also us (OBI staff) as people she

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[92] As described in chapter 6, Yadier used a data set on race and housing upon which he crafted a statistics unit for his high school math students. This data set was one that Erin (OBI staff) mentioned during the summer institute, and here Yadier discussed asking Erin for help in interpreting the data in this data set so he could accurately use it with his students.

could get in contact with. She said she knew she could "ask" us or "bug" us, implying that she felt like there was an open channel of communication and availability, where she felt comfortable enough to reach out for support as she engaged her students and/or greater community in the racial justice issue of housing. Teachers feeling like they were in relationship with OBI meant that OBI staff (myself included) were partners to teachers in their education about race and housing and in their implementation of what they learned.

Indeed, taking an iterative approach to working with teachers was another important element in teachers' receptivity to OBI as a university-based entity and to the program's overall success. The iterative nature of the PLC and of the summer institute, accompanied by other key components like having a former teacher on the program team, focusing on teachers' experience, and providing them with a rigorous learning experience were all key elements to the program's success that made for deep, powerful, and sustained learning experiences for participating teachers. Just as teachers benefitted from this program, university-staff did as well, which will be the focus of the next and final section of this chapter.

Benefits for university-based members: What OBI staff learned from teachers

As the university-community partnerships literature documents, universities stand to benefit from outside partnerships, as well as the communities with whom they partner (Gray, 2000; Ermeling & Yarbo, 2016; Maher, Schuck & Perry, 2017; Zhang et al., 2010). Indeed, in our interviews, OBI staff reflected on what they learned as a result of being in relationship with teachers in this program. This section examines three main categories of the benefits that this project brought to university-based staff: OBI staff 1) gained greater perspective on their research/work, 2) witnessed the direct impact of their work in real time, and 3) broadened their understanding of teachers' reach and the multiple roles that justice-oriented teachers play in society. This section details OBI staff's learning, as a way to illustrate the benefits that such a partnership can hold for university partners in particular.

University-based staff gained new perspectives on their work as a result of working with teachers. They learned to communicate their research differently, and they also learned that their work on race and housing was not commonplace knowledge. First, because most university-based staff (4 out of 5[93]) had previously not worked with teachers in a professional capacity and had certainly not presented their research to this audience before this project, OBI staff learned to communicate their research to a broader audience. In this sense, working with teachers benefited university-based staff in that they expanded their dialogical repertoires by being in relationship with teachers.

All five university-based staff in this study expressed in their interviews that they were nervous to facilitate for teachers, and as a result, they were more thorough than usual in preparing for the summer institute sessions that they were to facilitate. Presenting for teachers, in fact, challenged university-based staff to be more engaging when presenting their work. For instance, Erin (OBI staff, Asian American) reflected on her experiences: "I feel like I learned a lot from the teachers just about how we can communicate differently, and kind of break out of the research institute mold that we are sometimes in and think about how we can be more

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[93] Ryan was the only member of OBI's team who had facilitated for/presented to teachers before. He was in fact a former teacher himself, so was much more familiar with teachers in general. He was an exception on OBI's team in this regard.

engaging in our work. Because I think that's something that teachers do really well [laughter]" (Erin, OBI staff, Asian American; interview, March 8, 2021). Because Erin and her OBI team members knew that teachers were experts at engaging their audiences, OBI staff, in turn, strived to be more engaging themselves in the summer institute sessions that they facilitated. Indeed, Erin consulted with me about strategies for engagement (referenced above), and working towards being a more engaging presenter/facilitator constituted an important part of her learning. Erin saw the benefit of bringing her work to new audiences, as she stated, "anything that takes us beyond the usual people we're talking to, which is a very small circle, I think is really important work" (Erin, OBI staff, Asian American; interview, June 25, 2021).

Indeed, being in conversation with new audiences also helped OBI staff gain perspective that their work on race and housing was not necessarily commonplace knowledge. For instance, Ryan (OBI staff, white) spoke to being surprised at the "demand for" this work, as he learned that the depth of OBI's work on the topic was not common knowledge:

> I was a little surprised by how much interest there was, because I just figured it was kind of a *thing* [emphasis] that people talk about [but] there's all these different levels of it that we [as a general public] are not getting into. And so it just makes me think about the continued need for a depth of conversation around these issues that continues to be *rich* [emphasis] historically. (Ryan, OBI staff, white; interview, May 13, 2021; italicized emphasis by speaker)

Through being in conversation with K-12 teachers, Ryan realized the need for continued conversations about OBI's work about race and housing in that their work was "rich historically;" Ryan realized that this richness and depth was not necessarily common knowledge, even though people talked about housing as a racial justice issue when referencing phenomena like redlining and gentrification (Ryan, OBI staff, white; interview, May 13, 2021). The fact that many teachers expressed interest in participating in this work with OBI helped Ryan gain the perspective that it was indeed important to continue engaging multiple stakeholders in OBI's work on the issue. In this sense, sharing their work with this new audience (teachers) enabled university-based staff to gain the perspective that their work was not necessarily common knowledge, thereby re-inscribing the importance of engaging new audiences in it and continuing it in this manner. In the above ways, university-based staff gained new perspectives on their work by being a part of this university-teacher partnership.

Another way in which the university benefited from this partnership with teachers was that, in sharing their research with teachers, OBI staff had the opportunity to see the direct impact of their work. Erin and Isaac (OBI staff) reflected on this phenomenon in our interviews and discussed its impact on them. Erin stated:

> It was super affirming to see that the research that we were doing was landing for folks. I think [as researchers] we often put things out into the world and just really don't know what impact it has or who's reading it and what it raises for people. So just to be in conversation with people about the research I think is a unique opportunity that we don't always have. (Erin, OBI staff, Asian American; interview, March 8, 2021)

Erin discussed the rarity of seeing the impact of her research firsthand. She described this experience of seeing that her research was indeed meaningful for teachers in the summer institute

as "affirming." Being able to witness teachers' response to her university-based work affirmed that her work was meaningful to people in the world, something that undoubtedly was motivating for her in her continued role as a university-based researcher. In this way, this experience of working with teachers benefited Erin as a university-based partner.

Isaac (OBI staff; Black) discussed this phenomenon as well, as he shared the value of seeing how his work landed with teachers, as well as starting to see it transformed through their conversations about how to bring it to students:

> I was in a breakout room[94] with folks [teacher summer institute participants] and, just hearing people talk about just how meaningful [my] presentation was to them, and how they really felt like it was opening up a whole new terrain for them… And, people started in the moment thinking through in real time how this might look, you know, having conversations with students, how they might change how they talk about certain things in the classroom. Seeing the resonance in people's comments and on their faces—that was kinda cool. (Isaac, OBI staff, Black; interview, March 18, 2021)

Isaac recounted "seeing the resonance" of his work in teachers' "comments and on their faces" right after he had presented about racial capitalism and racial statistics. He expressed that seeing the impact of his work in real time was "kinda cool," and, like Erin, it was most likely motivational for him in recognizing purpose in his work.

Not only was Isaac able to see and hear how much teachers were impacted by his work, but he also was able to witness his work beginning to transform. He described remembering how teachers "in the moment [were] thinking through in real time how this might look, you know, having conversations with students, how they might change how they talk about certain things in the classroom." In this sense, Isaac not only witnessed his work's impact, but he also saw it transforming, as teachers started imagining what forms it could take in their classrooms. Such an experience of 1) seeing the impact of one's work by bringing it to teachers and 2) seeing one's work transform were experiences that were beneficial and meaningful for university-based staff involved in this project.

Finally, in witnessing teachers' conversations about their work, OBI staff benefited by gaining a better understanding of teachers' reach, and the reach of justice-oriented teachers in particular. Indeed, OBI staff reflected on the potency of working with teachers in that teachers shape the next generation of thinkers. Isaac reflected on this point, revealing a greater understanding of teachers' societal role, as previously mentioned in this chapter: "the teacher's institute came out of brainstorming, wanting to expand the work [and] reaching teachers, and having a conversation about their curriculums, knowing that they have direct relationships with students whose lived experiences are in the Bay Area" (Isaac, OBI staff, Black; interview, March 18, 2021). Isaac expressed the potency of connecting with teachers and impacting their curricula, as teachers are in direct relationship with students on a daily basis whose lives are impacted by the issues OBI worked on. Isaac stated that he and OBI staff recognized that working with teachers could greatly expand OBI's work, as teachers interact with young people every day and shape what they learn about. In this sense, Isaac understood the societal power that teachers have in choosing what to engage young people in; being a part of this summer institute enabled Isaac to take part in shaping what teachers would bring to their students.

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[94] Isaac was referencing being in zoom breakout rooms with teachers as part of the session he facilitated.

Similarly, Tucson (OBI staff, white) expressed a greater understanding of who teachers were and the role they play in society. In our interviews (referenced also in Chapter 6), Tucson reflected on his understandings of justice-oriented teachers' reach:

> One of the things that really stuck out for me was the way that many of the teachers already think of themselves as organizers, in the sense that they're not just thinking about what am I teaching in the classroom, they're thinking about, what am I doing with *other* [emphasis] teachers, how am I relating to parents, and how am I supporting my students to engage in the broader community? And so there are all these interesting ways that the teachers [in our program] were engaged in building networks and in helping other people take collective action. That was really exciting to me and something that I just hadn't fully realized would be such a big part of how they're thinking about their work (Tucson, OBI staff, white; interview, April 1, 2021; italicized emphasis by speaker)

In working with teachers and seeing their processes of implementing their summer learnings in their respective communities, Tucson witnessed teachers implementing OBI's work in ways that bridged the classroom with important social issues, and in ways that expanded the work to parents and other educators; in other words, Tucson learned that justice-oriented teachers were activists in their own right,[95] and, in this way, their reach extends beyond the classroom. Through working with this group of teachers, Tucson gained a better understanding of justice-oriented teachers' work, and therefore the reach of his own work, as teachers implemented it in a variety of school- and non-school-based settings. In this sense, university-based staff gained a greater perspective on teachers' reach, and justice-oriented teachers' reach in particular.

The above examples illustrate how university-based staff benefited from being a part of this program that engaged teachers in their university-based work. OBI staff gained new perspectives on their research, they had experiences of seeing the direct impact of their work in real time, and they learned more about teachers' reach and the reach of justice-oriented teachers in particular. These examples provide insight on what universities stand to gain by engaging in partnership work with K-12 teachers.

Conclusion

Through the data in this chapter, this study argues for the worthwhileness of universities engaging justice-oriented teachers in partnership work around racial/social justice issues. This chapter demonstrated the need for universities working on racial and social justice issues to partner with teachers and engage them in opportunities to further their learning so that their classroom content can, in turn, be enriched. The distrust toward universities that teachers in this program expressed, however, serves as a cautionary tale to university partners and pointes to the importance of considering the key components outlined in this chapter to do this work effectively. This study showed us what went into creating a "teacher-centered" university-based program (Gray, 2000), including 1) the benefits of a learning, listening, and partnership approach (Ermeling & Yarbo, 2016; Hayes et al., 2021; Knowlton et al., 2015; Zhang, McInerney & Frechtling, 2010), 2) the importance of centering teachers' experiences and providing them with

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[95] See chapter 6 for more on this topic.

a rigorous learning experience that appeals to them as intellectuals (Gray, 2000; Kohli et al., 2015; Picower, 2015), 3) the importance of having a former teacher on the program team, as they play a crucial role in bridging the culture and communication gaps between the university and teachers, and 4) the necessity of an iterative approach to working with teachers, as their expertise in learning and structures that support learning extends to themselves (Ermeling & Yarbo, 2016). It proved important for OBI as a university-based entity to come with a learning perspective and a "humble stance," as it served OBI's teacher learning project well, and fostered a relationship between university staff and K-12 teachers. Furthermore, university-based staff benefited and were enriched in their own learning as a result of working with teachers in this project (Gray, 2000; Hayes et al., 2021; Knowlton et al., 2015).

Answering my third research question, this chapter builds on the Bay Area Writing Project and the National Writing Project's approach of creating university-based teacher-centered learning (Gray, 2000), and brings this conversation to the social and racial justice stage in order to fulfill the learning needs of justice-oriented teachers in particular. In this sense, this chapter contributes to the gap in the literature regarding universities partnering with teachers for a social and racial justice purpose. Moreover, this chapter aligns itself with literature that advocates for justice-oriented teachers' learning needs (Kohli et al., 2015), as well as literature that sees the expertise of teachers as comparable to that of universities (Gray, 2000; Hayes et al., 2021; Knowlton et al., 2015).

Chapter 8: Conclusion

This study investigated a university-based teacher learning project on the racial justice issue of housing that took a partnership approach to support K-12 teachers in deepening their understanding of this topic. This chapter begins with a discussion of this study's primary findings. It continues by articulating the scholarly contributions of this work. It then delves into the practical implications of this study, and it concludes with a discussion of its limitations and directions for future research.

Discussion of Main Findings

This study sought to understand the significance of a university-teacher partnership centered on the issue of race and housing in the Bay Area. More specifically, it sought to understand 1) how teachers made sense of their professional learning experiences and how this sense-making intersected with their personal, professional, and political lives, 2) how teachers "wrote their worlds" (Freire, 1970) through implementing their summer learnings, and 3) how universities can effectively partner with teachers to support their racial and social justice work. The study illuminated significant topics, theoretical framings, and programmatic components that afforded powerful professional learning for teachers. Below, I discuss the most significant findings of this study, as outlined in Chapters 4 through 7.

Chapter 4 provided insight into the potency of engaging teachers in what Freire (1970) calls *generative themes*—themes most pertinent to participants' personal and sociopolitical contexts. This finding illuminated the importance of teacher learning that was relevant to teachers' personal experiences, and that contextualized these experiences within a sociopolitical context. Because of the universal nature of the theme of housing, and because of its relevance to the daily reality of life in the Bay Area (Bissell, Moore, et al., 2018; Moore, Montojo & Mauri, 2019), teachers were able to situate themselves within the topic at hand and reflect on their personal experiences within a sociopolitical context, as well as the experiences of their students. This personal connection created the container for deep reflection and learning. Teachers also gained further institutional knowledge and data to "back up" their personal and professional experiences, which gave more weight and legibility to these experiences and observations. As a program whose focus had personal, professional, *and* political relevance to teachers, OBI's summer teacher institute built on teachers' schema (Widmayer, 2004), or pre-existing knowledge about the topic. This study demonstrated the benefits of addressing the generative theme of race and housing in teacher learning spaces, as OBI's summer institute afforded teachers a learning experience that spoke to many aspects of their lives.

Additionally, this finding brings forward the importance of addressing housing within teacher learning spaces. As the educational policy literature has highlighted, housing and education are intricately intertwined (Holme, Frankenberg, Sanchez, Taylor, De La Garza & Kennedy, 2020; Kozol, 1991; Massey & Denton, 1993; McKoy & Vincent, 2008; Rothwell, 2012). However, few teacher learning spaces explicitly address housing as a focus of study. Chapter 4 demonstrated that such a focus proved instrumental to teachers' understanding of housing as one of the root causes of structural racism, and as foundational to many racial and

social inequities in the US (Reina, Pritchett & Wachter, 2021). As a topic that is central to the work teachers do, a focus on housing helped teachers gain insight into their working contexts, but also into the very fabric of the US's societal structures. Housing, therefore, proves to be an important topic of study for teacher learning spaces more broadly, the practical implications of which are discussed below.

Chapter 5 pointed to the need for a racial capitalism framing in teacher learning spaces and engaging teachers in the explicit study of this theory as well. As a theory that gave teachers insight into the functionings of structural racism, racial capitalism deepened teachers' racial literacy (Kohli, Nevárez, & Arteaga, 2018; Mosely, 2018; Sealy-Ruiz, 2021). It also communicated a respect for teachers' intellects, leading to their openness and investment in engaging in OBI's teacher learning space. This chapter made the case for both understanding teachers as the intellectual beings that they are (Giroux, 1988), and the need for discussing this theory in teacher learning spaces, particularly those dedicated to advancing racial and social justice. The explicit focus on the issue of housing on the one hand (Chapter 4), and a racial capitalism framework for this issue on the other (Chapter 5), proved instrumental for teachers' understanding of the root causes of structural racism; simultaneously, this issue and framework provided teachers with an understanding of their own experiences, having ripple effects to their own families and to their students.

Chapter 5 underscored the important role that teachers of color play in today's classrooms (Gist & Bristol, 2022), particularly teachers of color from working class backgrounds who mirror their students' experiences (Bristol & Martin-Fernandez, 2019), as teachers' racial capitalism learning had ripple effects on their students as well as on teachers' own families. As Chapter 5 illustrated, OBI's summer institute engaged the expertise of teachers of color from working class backgrounds through the lens and theory of racial capitalism; it helped them "restore power and humanity" (atlas, Bay Area middle & high school Black studies teacher, third year, Black) to themselves, their own families, and their students. This theory explained the *why* behind their racialized experiences with housing—putting these experiences within contexts of systemic racism in tandem with the market economy of capitalism. By transmitting their understanding of a racial capitalism framework for housing, these teachers were able to tend to the emotional and psychological wellbeing of their families and of their students by helping them understand that the system of racial capitalism was responsible for their lived conditions, not their individual actions. In turn, racial capitalism revealed itself to be a theoretical and pedagogical practice oriented towards the needs of teachers of color (Kohli, Nevárez, & Arteaga, 2018; Blaisdell, 2018), particularly those of working class backgrounds.

Chapter 6 analyzed teachers' implementations of the summer institute, and it 1) revealed teachers as expert pedagogues who benefit from rigorous content over a "how to" guide or blueprint for teaching this content, 2) demonstrated the dynamism of teachers' creativity, and 3) showed the activist nature of justice-oriented teachers. Teachers' implementations provided insight into how they work, which furthers our understanding of their professional learning needs. A Bakhtinian lens (1981) was useful in identifying four primary ways in which teachers revoiced their summer institute learnings: 1) *analytic revoicing,* 2) *critical inquiry-based revoicing,* 3) *creative revoicing,* and 4) *activity-based revoicing*. This chapter emphasized that innovation and expertise in pedagogy—breaking down complex concepts and developing engaging activities for students to learn new material—actually lies at the heart of what teachers do.

Chapter 6 helps us understand that justice-oriented teachers' work in particular is often rooted in activism (Oyler, 2017; Picower & Kohli, 2017; Valdez, Curammeng, Pour-Khorshid, Kohli, Nikundiwe, Picower & Stovall, 2018). In both their implementations and their remarks throughout the summer institute, as shown in Chapters 4, 6, and 7, teachers highlighted an essential component of this work: how to teach about the issue of race and housing without re-traumatizing students, or causing them to feel demoralized or powerless. In revoicing the theme of resistance and organizing in their in- and out-of-school implementations, teachers in this study demonstrated their activist nature; they engaged students and their larger communities in "tools for fighting back" within the "doom and gloom" of the Bay Area's housing histories (anonymous post-institute teacher evaluation, July 2020). By highlighting housing justice work in their implementations, teachers helped us understand their activist orientations as teachers who teach for racial and social justice.

Furthermore, Chapters 6 and 7 together bring attention to the effectiveness of a teacher-centered year-long professional learning community (PLC) in supporting teachers to apply their summer institute learnings to their classrooms and beyond. This study affirms existing literature that a strong community and supportive space where teachers gather around shared passions and ideologies is indeed crucial to teachers' work (Martinez, Valdez & Cariaga, 2016; Navarro, 2018; Picower, 2015; Riley, 2021). Chapters 6 and 7 speak to the importance of a shared teacher-centered space made up of both teachers and university partners. Without such a PLC, additional learnings would not have been possible, and teachers' implementations would not have been shaped in the same way.

Chapter 7 illustrated the components necessary for effective university-teacher partnerships. Because of teachers' skepticism about universities' humility and relevance to those outside of them, effective partnerships, as this chapter demonstrated, require a "humble stance" (Emiliano, Bay Area middle school ELA teacher, eleventh year, Mexican American) on the part of universities, where listening to teachers and a learning orientation are central to the endeavor (Gray, 2000; Ermeling & Yarbo, 2016). In this sense, respecting teachers' expertise is a core component of effective partnerships, as is taking an iterative approach to the work and incorporating teachers' feedback throughout the program to better meet their learning needs. Another component of effective partnerships, as highlighted in Chapter 7, is a focus on providing rigorous content and focusing on the experience teachers will have rather than on their curricular outputs. So often, the focus on teachers' role in the classroom becomes the center of teacher learning; this finding reminds us instead of teachers' intellectuality, and that their experience in a learning space matters as well. When looked at with the other findings of this study, we are better able to understand teachers in their full humanity who are professional pedagogues, coming to learning spaces with their own experiences, knowledge, and interests.

Another significant finding that bears on university-teacher partnerships is the involvement of former teachers in these endeavors. Both teachers and OBI staff in this study expressed the importance to the project of my role as a former teacher, and as an essential role that serves as a go-between two distinct educational entities. The role of former teachers in university-teacher partnerships emerged as a key finding of Chapter 7, and as an important component in these partnerships at large.

Finally, the fact that this university-teacher partnership took place within the context of a research/policy/interdisciplinary Institute on a university campus implicates these Institutes in teacher learning. The Othering & Belonging Institute's work as an intersection of policy, research, and practice greatly enriched K-12 teachers' professional settings, as well as their lives;

they continue to have enormous potential to impact teachers' work. Chapter 7 speaks to the role these types of Institutes in particular can play in supporting justice-oriented teachers' work, particularly in this time.

Scholarly Contributions

This study advances theoretical and conceptual understandings of teachers, teacher learning, and the position of universities within this. First, understanding race and housing as a generative theme within a critical professional development (CPD) space allowed me to better understand the nature of the learning that took place within this study. Though a Freirian lens is the theoretical home of CPD (Kohli, Picower, Martinez & Ortiz, 2015), naming the topics discussed within CPD spaces explicitly as generative themes helps us understand the nature of this learning more clearly. This study makes theoretical contributions to the field in this way. This theoretical orientation can help guide the foci of CPD and teacher professional learning more broadly. Furthermore, various units at universities may hold knowledge not usually thought of as relevant to teachers that is, in fact, highly relevant because it addresses a generative theme, and a Freirian lens of generative themes can help identify this university-based content.

The findings of this study shed insight into a theoretical conceptualization of what it means for teacher learning to be "successful" and "effective" (Darling-Hammond, Hyler, Gardner, 2017). By highlighting the personal and political significance of OBI's program for teachers (Chapters 4, 5, and 6), this study pushes mainstream understandings of effective teacher professional development beyond relevance to students. This dissertation advances a conceptualization of the personal and political stakes of teacher learning, asking the field to consider a more holistic view of teachers in their full humanity, as well as their roles as transformative intellectuals.

This dissertation also furthers the field's understanding of racial capitalism as an important racial literacy for these times. Because racial capitalism examines the interplay between structural racism and capitalism, it is an essential lens to more fully understand structural racism. I argue that an understanding of critical race theory (CRT)—racial literacy's theoretical home—does not go far enough, and I urge the field to consider the monumental impact that racial capitalism could have on teachers and students' racial literacy. Racial capitalism as an important part of racial literacy adds to our understanding of the theoretical frameworks that change the way people see the world and situate their own experiences within it. As a theory that proved instrumental in helping teachers understand the structural forces behind racial disparities (Chapter 5), this study pushes the field to conceptualize racial capitalism as an essential part of racial literacy. Furthermore, this study theorizes racial capitalism as a theoretical lens tailored towards the needs of teachers of color (Kohli et al., 2018; Blaisdell, 2018), contributing to the field in this way as well.

Additionally, employing a Bakhtinian lens to understand teachers' summer institute implementations opened the door to conceptualizing the agentive nature of teachers' work. This theoretical lens counters the dominant narrative that teachers need to be told what to teach and how to teach it, as well as the national rhetoric of "lazy teacher" (Asbury & Kim, 2021). Such a lens can be useful in future studies to help clarify and further conceptualize the nature of teachers' work.

Finally, employing the theoretical framework of *emergent strategy* (brown, 2017) to teachers' work connects social movement spaces to justice-oriented teachers and their classrooms. Such a framing helps us gain a clearer theoretical understanding of what these teachers do as teacher-activists (Picower & Kohli, 2017; Valdez, Curammeng, Pour-Khorshid, Kohli, Nikundiwe, Picower & Stovall, 2018). It also provides a clearer conceptualization of teachers' roles within movement building for racial, social, and economic justice, paving the way for more connection between social movement analysis and justice-oriented teachers' work both in and outside of the classroom.

Practical Implications

From this study's findings, there are a number of practical implications. These implications are mostly geared towards those providing professional learning for teachers, including various units on university campuses and other organizations. These implications stem from this study's findings, but the intricacies and dynamics of other settings should always be factors considered in any implementation.

(1) *Housing as relevant to teacher learning:* As a generative theme that is the root cause of many racial injustices (Reina, Pritchett & Wachter, 2021), this study makes the case for an explicit examination of housing as a racial justice issue in teacher learning spaces. Teachers' response to and understanding of housing as foundational to the fabric of society and thus systemic racism in the US points to the necessity of engaging teachers in this core issue. Despite the long-examined correlations between school and housing (Holme, Frankenberg, Sanchez, Taylor, De La Garza & Kennedy, 2020; Kozol, 1991; Massey & Denton, 1993; McKoy & Vincent, 2008; Rothwell, 2012), housing is not a common topic of study in teacher learning spaces, as the lack of literature on it documents. Its prominence in this study's findings points to the necessity of engaging teachers in a critical understanding and analysis of race and housing as it relates to teachers' own lives, the lives of their students, and the structural inequities of society.

(2) *Address "generative themes" in teacher learning—learning that has personal and sociopolitical relevance to teachers' lives:* The personal and sociopolitical relevance of race and housing as a topic of study raises the importance of profession teacher learning that is personally relevant to teachers. Learning that facilitates teachers' understanding of their personal experiences and life circumstances, and that connects it to the sociopolitical realm, proved significant in this study; in turn, this finding implicates more teacher learning that interpolates teachers on a personal and sociopolitical level in a similar manner.

(3) *Racial capitalism as a necessary racial literacy for these times:* The significance of racial capitalism in this study highlights the need for its more prominent presence in teacher learning spaces. Participants' remarks on how other teacher learning spaces—even critical ones—lacked an explicit analysis of capitalism furthers the argument for the presence of this theory in teacher learning. Its significance both as a lens for understanding housing and as a theory unto itself points to the necessity of engaging teachers in the explicit teaching and learning of this theory. This finding implicates practitioners and providers of teacher professional learning to engage teachers in learning this theory.

Furthermore, because of its impact on people of color from working class communities, as demonstrated in this study (Chapter 5), affinity spaces for teachers of color that delve into this

framework, both as a theory and as a lens of analysis,, could prove beneficial for participants in such a space, as well as involving students in the learning of this theory and framework.

(4) *The importance of intellectually stimulating teacher learning:* As Chapters 5, 6, and 7 demonstrate, teacher learning that is intellectually stimulating communicates a sense of respect for teachers as the intellectual beings that they are. Particularly if the professional learning provider has neither a background in K-12 teaching, nor a familiarity with K-12 teachers, the learning should be designed in a manner that intellectually stimulates teachers and focuses on teachers' experiences rather than simply on their potential curricular outputs. Too many teacher learning programs or "professional development" underestimate teachers' agency, creativity, and intellectual capacities, which has consequences for teacher engagement in these learning spaces, as well as the likelihood for meaningful implementation in their classrooms and respective contexts.

(5) *Give teachers content:* Again particularly for providers or non-educational entities looking to engage in teacher learning, it is essential to prioritize rich and rigorous content material over giving teachers a blueprint for teaching this material. Understanding the nature of teachers' work as creative, agentive, and dynamic is essential in creating learning opportunities for teachers—and should inform program development and program execution. In this sense, for non-K-12-based institutions, the primary focus should be on the experiences teachers are going to have in the learning space rather than on the curricular outputs they will produce. In the case of OBI's program, a focus on rich content knowledge grounded in a generative theme alongside community-based housing justice guest speakers communicated a respect for teachers and their expertise, and provided teachers with rich material to then transform into curriculum.

(6) *The space and community matter:* As much as the content matters, so do the space and community. Creating a community, particularly for and of critically-minded educators, continues to be a need for teachers with this worldview. Professional learning communities (PLCs), as the literature documents (Navarro, 2018; White, Bristol & Britton, 2022), are supportive spaces for teachers to come together, particularly around a shared interest, topic of study, shared ideologies, and/or purposes for teaching (Kohli et. al, 2015; Martinez, Valdez & Cariaga, 2016; Navarro, 2018; Picower, 2015). Such spaces are important, as the dialogical nature of teacher learning should not be underestimated: what people learn from other teachers in these spaces is absolutely part of the learning. It is of great value to provide the space and set up the conditions for authentic relationships and supportive community to emerge, particularly for justice-oriented teachers who often do not find support in their schools (Lisle-Johnson & Kohli, 2020; Kohli, Lin, Ha, Jose & Shini, 2019; Navarro, 2018; Oyer, 2017; Santoro, 2007).

(7) *PLCs are supportive and effective structures for summer institute implementation:* As this study's year-long PLC demonstrated, a teacher-centered PLC is a supportive and effective structure for teachers to realize their implementations of a summer institute. Such a structure should 1) be teacher-centered and iterative, adjusting to participants' needs, as well as 2) be flexible and understanding of the daily demands of being a teacher. In this study, the sense of camaraderie established during the summer institute continued into the PLC, and the group was crucial to teachers' learning and to advancing their thinking around in- and out-of-school applications of this work.

(8) *The need for university-teacher partnerships for racial and social justice:* This study points to the need for universities to extend their racial/social justice-related work to K-12 teachers teaching for racial and social justice. These partnerships are one of the ways in which universities can extend their knowledge outside the bounds of the university, an ever-existing

dilemma within university spaces (Bodard & Romanello, 2016). There is much rich content knowledge on university campuses that is relevant to K-12 teachers and that could greatly enrich classroom content in this way.

To go a step further, teacher study participant Maya (Bay Area high school humanities teacher, mixed-race Black, sixteenth year) spoke to her ideal of having university-based classes geared towards teachers. These classes would make universities' specialized knowledge accessible to K-12 teachers. She stated, "I've often thought, **I wish that there were more accessible classes for teachers**. And you know, I guess theoretically we could just take community college classes. But what [if there were] **classes that were sort of *geared toward us*** [emphasis on last 3 words] **and sort of specialized kinds of history that then we [teachers] could turn it into curriculum**" (Maya, Bay Area high school humanities teacher, mixed-race Black, sixteenth year; interview, February 18, 2021; bolded emphasis mine; italicized emphasis by speaker). Though specialized university-based classes for K-12 teachers do not currently exist, Maya expressed here a need for academia's knowledge to be made accessible somehow to K-12 teachers. In this sense, an implication for practice would be to create university-based classes specifically for K-12 teachers that would, in turn, enrich their classroom content.

The findings of this study underscore the importance of a partnership model between universities and teachers, wherein university members and teachers' expertise is equally respected and valued. One way to achieve this is through an iterative approach, as demonstrated in Chapter 7, where teachers' input shapes what goes on throughout the course of a given program.

(9) *Interdisciplinary/Research/Policy Institutes as sites for this partnership work:* As university campuses are not monoliths, there are many units within a university that are ripe for such teacher partnership work. One particular affordance of interdisciplinary research and policy Institutes is that these entities often study what Freire (1970) would call generative themes, as in the case of the Othering and Belonging Institute. These campus Institutes, therefore, carry potential for greatly enriching teachers' classroom content, and thus are sites that could lead to generative partnership work with K-12 teachers.

(10) *The role of former teachers in this work:* As Chapter 7 highlighted, former teachers play a crucial role within partnerships between universities and K-12 teachers. Because of the specialized knowledge that former teachers have, they are instrumental in ensuring that content—especially from universities—is "translated" appropriately for teachers, and also to advise the university on what they don't know about teachers, as demonstrated in this study. In turn, former teachers should be implicated and involved in the planning, facilitation, and continued teacher learning support.

Policy Implications

There are two main policy implications of this work, outlined below.

(1) As illustrated in Chapter 2, the bulk of the literature on university-teacher partnerships that focuses on in-service teachers pertains to K-12 science teachers and is intended to strengthen the STEM workforce. This study makes the case for the need to strengthen the racial literacy of the next generation, which implicates university-teacher partnerships on racial/social justice issues. In turn, in order to better understand justice-oriented university-teacher partnerships, policy needs to put in place to ensure more infrastructure and funding for such justice-related

projects. For instance, similar programs to NSF-funded projects that partner university-based scientists with K-12 science teachers could be put in place and funded by the National Endowment for the Humanities (NEH) or the National Institute of Social Sciences (NISS) for humanities and social science teachers. Such structures are needed in order to develop university-teacher partnerships around racial/social justice-based humanities and social science teachers' learning. This dissertation shows the need for teachers to have more access to social science-based university content material so that the field can also gain more insight, knowledge, and understanding of university-teacher partnerships on subjects outside of science and STEM. More specifically, this dissertation makes the case for policy that makes way for more funding and infrastructure around university-teacher partnerships that center issues related to racial and social justice, as this study contributes to the field's understanding of the benefits of such programs to teachers, universities, and to society at large.

More funding, program structures, staff, and attention need to be brought to partnerships of this nature in order to adequately support K-12 teachers doing the brave work of continuing to teach the truth, even in the face of educational gag orders (Friedman, Tager & Leanza, 2023; Nagayoshi, 2023; Rethinking Schools, 2023). Universities and educational policies have a role to play in this support and in ensuring that justice-oriented teachers receive the learning that they need and deserve (Kohli et al., 2015).

(2) Because this study highlighted the important conceptual shift of understanding what constitutes powerful learning for teachers—learning that is relevant to teachers' personal, professional, and political lives—this finding has policy implications for measuring the impact of professional development and teacher learning. This study points out the multifaceted nature of teacher learning, and gestures towards a new conceptualization of "effective professional development" (Darling-Hammond et al., 2017) that takes into account the impact on teachers' personal and political lives in addition to their professional endeavors. In this sense, this dissertation's findings suggest new pathways for measuring whether professional development was successful or not, pathways that take a more holistic approach to understanding and examining all facets of a teachers' experience. Teacher learning that appeals to the personal and sociopolitical in this study resulted in powerful learning experiences for teachers; such experiences stay with us, change the way we move through our professional and personal worlds, and become part of the fabric of how we interact with and view the world. In this sense, teachers' experience of learning about race and housing had an impact even for teachers who did not necessarily implement their learnings; it shifted the way that they think, about these issues, as well as the world. Shifts in policy, and more specifically in evaluating teacher learning by using various outcomes including personal, intellectual, and political development, are needed to better understand the layers of meaning that teachers make from their learning experiences. This study pushes policy to expand its definition of measurable outcomes of effective teacher learning to encompass more than just impact on student outcomes.

Limitations & Future Research

This section outlines the limitations of this study. In doing so, I suggest future research that could deepen the field's understanding of teacher learning and university-teacher partnerships more specifically.

First, this study did not substantively examine teachers who had neither experienced racial disparity in housing on a personal level and whose students did not face this issue either—i.e., white teachers who grew up in predominantly white middle class or affluent neighborhoods and who teach predominantly white affluent students. There were not enough teachers representing this demographic who volunteered to be participants in this study: one out of three teachers from the summer institute volunteered as study participants. Because not enough study participants of this demographic volunteered to participate in this study, it was not possible to make claims about this group of teachers. Another one of these teachers (a non-study participant) did, however, send me a unit he created and taught on the issue of race and housing in his private school of predominantly affluent white students, demonstrating his engagement with the issue, his understanding of the significance of the content of the summer institute, and race and housing as nonetheless a *generative theme* for all people living in the Bay Area, regardless of race or social class. However, more research is needed to understand the summer institute's impact on this demographic of teachers to gain more insight into the meanings they made from what they learned.

Furthermore, as racial capitalism emerged as a particularly important framework for teachers of color from working class backgrounds, and therefore as an important racial literacy for this group and for these times, it would be worthwhile to investigate the significance of this theory for white teachers, their families, and their students. More research in this area would help build a body of knowledge about the impact of teaching racial capitalism to a broader demographic of teachers, and understanding its role within racial literacy for the broader population of teachers and not just teachers of color. A comparative study of teachers of color and white teachers learning about this theory could provide useful insights into this topic.

Additionally, like other studies about CPD (Kohli, Lin, Ha, Jose & Shini, 2019; Kohli et al.; 2015; Picower, 2015; Pour-Khorshid, 2018), this study did not examine teachers with a beginner's mindset in regards to critical consciousness. As a field that caters to the learning needs of teachers with an already existing critical consciousness, more research needs to be done about what it takes to develop critical consciousness in teachers who do not come to the profession with such a worldview.

In this vein, this study did not analyze in depth what teachers learned from each other within this university-teacher partnership. Given that teachers—particularly in the year-long PLC—gained a great deal from a peer workshopping model as they imagined and planned their in- and out-of-school summer institute implementations, it would be worthwhile to study more in depth what teachers learn from each other within university-teacher partnership contexts and in professional learning contexts more broadly.

Additionally, this study did not follow teachers for multiple years to see how their summer institute learnings impacted them in the long-term. It did not trace how their learnings stuck or did not stick, evolved or did not evolve over the course of several years. To better understand the long-term nature of teacher learning, multi-year studies would be fruitful in understanding the impacts and significance of teacher learning across time and space.

Furthermore, the crucial and foundational role that former teachers played in this study, as well as the literature's call to better understand this phenomenon within university-teacher partnerships (Abramowitz, Ennes, Killingsworth, Antonenko, MacFadden, & Ivory, 2021), indicates that more research is needed on this topic. Particularly for entities/organizations that do not have (much) experience working with K-12 teachers, understanding the role that former teachers play in such partnerships is essential for the success and effectiveness of this work.

Finally, this study did not examine the impact of OBI's teacher institute on students. Though Chapter 5 sheds some insight into this phenomenon, coupled with one teacher showing me student work where influences of the summer teacher institute could be traced and identified, it was beyond the scope of this study to examine and analyze the impact of teachers' learnings on their students and/or broader community networks. Future studies of this nature that include an analysis of student work would shed greater insight into the significance of a teacher learning program. In these future studies, it would be important to use multiple methods of determining impact on students and teachers' broader communities, such as interviews, data analysis of student work, observations of classrooms and/or out-of-school teacher presentations, and other relevant methods.

Final thoughts

As 1 in 4 teachers are changing what they teach because of anti-"critical race theory" legislation (Lehrer-Small, 2023), 1 in 4 teachers in the US are also considering leaving their jobs (Healing Schools Project, 2023). Indeed, this critical moment where culture wars are in full force is also marred by teachers "leaving the profession in droves" (Wheatley & Corsey, 2022), and education leaders are looking for creative ways to keep teachers in the profession. This study offers a glimpse into one model for supporting and sustaining teachers, and more specifically highlights the role that universities can play in the work of supporting teachers who teach for racial and social justice. The lack of literature on the topic of universities' role in supporting justice-oriented teachers, particularly around the foundational racial justice issue of housing, coupled with teachers' response to such an endeavor as demonstrated through this study, speaks to a need for universities to reflect on the role they play within larger society at this time; this study illuminates the potential of universities in supporting K-12 teachers in the movement towards racial justice. Such work is beneficial for universities and teachers alike, and presents pathways to important collaborations towards advancing a more just world.

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Appendices A-J

Appendix A:
Schedule: Summer Teacher Institute on Race & Housing, summer 2020

	Day 1 *History*	Day 2 *History*	Day 3 *History & Organizing*	Day 4 *Resistance & Organizing*	Day 5 *Visioning & Creating Alternate Systems*
10-11am	**10:30-12** Mapping & Storytelling of Our Histories of Home (OBI Staff)	<u>**Roots, Race & Place**</u>**:** Origins of Exclusion, Extrajudicial Violence, Movement/ Community Resistance **Focus on pages: 16-28*	*Guest speaker:* Drivers of Racial Inequality in Housing: 1970s to Present	**Housing Policy & Belonging:* Visioning and Policy Tools for Transformative Change **Focus on pages 27-38 & 56-57*	**10-11:30** *Guest speaker:* East Bay Permanent Real Estate Cooperative
11-11:15am break	**Lunch: 12-1**				**11:30-11:45 Break**
11:15-12:45	**1-2:30** **Race & Housing: Unpacking Key Concepts & Frameworks**	*Guest speaker:* Chinatown Alleyway Virtual Tour with **Chinatown Community Development Center Youth Program Members & Staff**	**11:15-12:15** *Guest speaker:* Partnership for the Bay's Future Challenge Grant Fellow,	*Guest speaker:* Hello Housing - Implementing Homeownership Programs	**11:45 - 12:15** Collaboration around pointed topics Contact List

	Roots, Race & Place: *Focus on pages: 7-15 & 59-64* (Introduction, Traces of the Past Today, Conclusion) ***Housing Policy & Belonging:** *Focus on pages 1-26*		City of San Jose & Somos Mayfair - Organizing & Power Mapping **12:15-12:45** **Roots, Race & Place:** Exclusionary and Extractive Housing Policies *Focus on pages 29-58*		**12:15-12:30** Share outs
12:45-1:45pm lunch	**Break: 2:30-2:45**				**Lunch: 12:30-1:30**
1:45-3:15pm	**2:45-3:30** **What we already know & do:** race & housing in curriculum knowledge share	**Mapping Opportunity and Segregation in California**	**Metrics to Understand Housing** **Racial Capitalism and Racial Statistics in Housing**	**Tools & Resources (art-based and other) for Bringing Activism into the Classroom / Plugging into Organizing**	**1:30-2:30** Planning time
3:15-3:20		STRETCH BREAK	STRETCH BREAK	STRETCH BREAK	STRETCH BREAK 2:30-2:45

3:20-3:35pm	**3:30-3:45** Group brainstorm around curriculum Exit Slip	Group brainstorm around curriculum Exit Slip	Group brainstorm around curriculum Exit Slip	Group brainstorm around curriculum Exit Slip	**2:45-3:30** Share outs & next steps
3:35-4:30pm *zoom rooms will be available upon request for group collaboration	Curriculum Work Time	Curriculum Work Time	Curriculum Work Time	Curriculum Work Time	**3:30-4** Gratitude & Evaluations

Appendix B:
Application for Summer Teacher Institute

Application to Summer Institute on Race & Housing

Form description

Email *

Valid email

This form is collecting emails. Change settings

First and Last Name *

Short answer text

Phone number *

Short answer text

Name of School where you currently teach *

Short answer text

District in which your school is located *

Short answer text

Years of Teaching *

Short answer text

Race/Ethnicity (this will not factor into the selection process) *

Short answer text

Gender (this will not factor into the selection process) *

Short answer text

What subject(s) and grade level(s) do you teach? *

Short answer text

Do you incorporate topics of race and housing into your current curriculum, or have you done *
so in the past? If so, please explain.

Long answer text

Why are you interested in this institute? *

Long answer text

What are you hoping to get out of this institute? *

Long answer text

Any questions or additional information you would like to communicate with us?

Long answer text

How did you hear about this institute?

Short answer text

Appendix C:
Detailed description of second half of summer institute (focus on Resistance & Organizing)

As mentioned in chapter 6, the second half of the summer institute was dedicated to exploring resistance and organizing (figure 17 below, days 3-5). This Appendix gives a detailed description of how OBI incorporated topics of resistance & organizing into the summer institute.

Figure 17

Daily breakdown of the summer institute: Themes by day

(Participant Schedule, during-institute artifact, June 2020)

Day 1	Day 2	Day 3	Day 4	Day 5
History	*History*	*History & Organizing*	*Resistance & Organizing*	*Visioning & Creating Alternate Systems*

OBI summer institute facilitators brought organizing and housing justice into the conversation on Day 3 with a workshop from one of OBI's community partners about organizing and power mapping where the presenter—an organizer himself—shared various housing justice campaigns he had been a part of, as well as the process of organizing a resistance campaign using the tool of "power mapping." Day 4 continued with the theme of resistance and organizing as the sole focus of that day, while Day 5 (the final day of the institute) extended the conversation even further through an exploration of visions and alternate housing systems that people were creating and enacting as housing justice work.

On Day 4, teachers attended four workshops on the topic, the first of which was facilitated by Erin (OBI staff) and was entitled "Housing policy & belonging: Visioning and policy tools for transformative change." During this session, Erin (OBI staff; Asian American) animated the second required reading text for the institute, "Housing policy & belonging in Richmond" and presented OBI's approach to transformative change in housing justice, which included a shift to a regenerative economy model and a policy framework called the 5Ps:

Figure 36

Excerpts from Erin's (OBI staff) presentation on "Housing policy & belonging: Visioning and policy tools for transformative change" - Day 3 workshop 1

(Erin, OBI staff, Asian American; during-institute artifact, June 29, 2020)
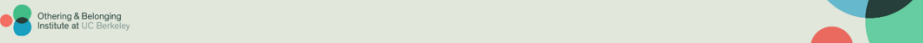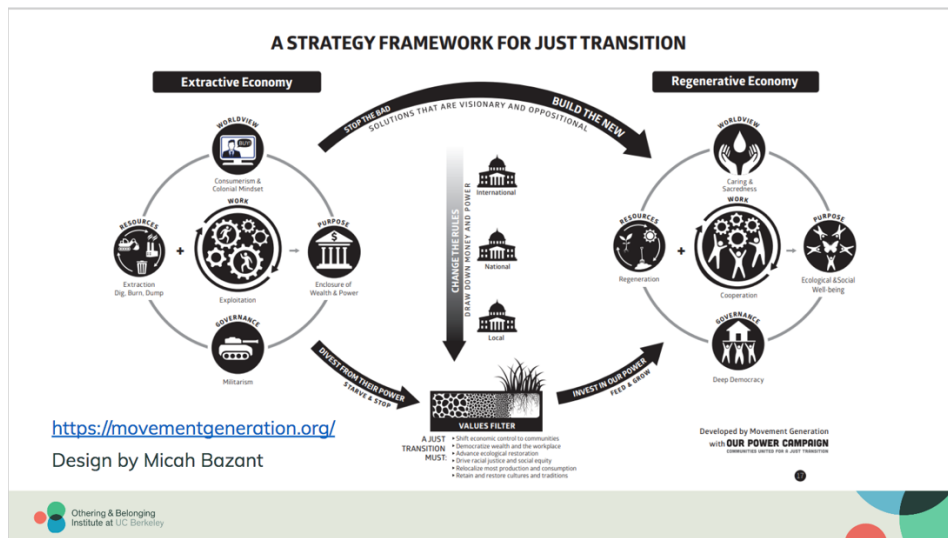
Overview

1. Presentation & discussion (30 mins):

   Housing Justice
   a. Framework
   b. Policy solutions
2. Breakout discussions (15 mins)
3. Report back (15 mins)

Guiding Questions, Revisited

1. What roles and responsibilities should different institutions and individuals have in righting past & ongoing wrongs?

2. How can we **reimagine** and **transform** our laws, institutions, markets, systems of property rights, connection to land, and relationships to our neighbors in order to fully realize racial equity and belonging?
   - What systems must be dismantled, changed, or newly established?
   - What power needs to shift?
   - What is our 'North Star'?

3. <u>**What would it mean to make it right?**</u>

A STRATEGY FRAMEWORK FOR JUST TRANSITION

https://movementgeneration.org/

Design by Micah Bazant

the 5 Ps: Toward a Comprehensive Approach

start here

step 1: stop the harm

Protection

Preservation

Production

Placement

Power

RENTER NATION
RECLAIM · REMAIN · REBUILD

Othering & Belonging Institute at UC Berkeley

Adapted from BARHII, barhii.org
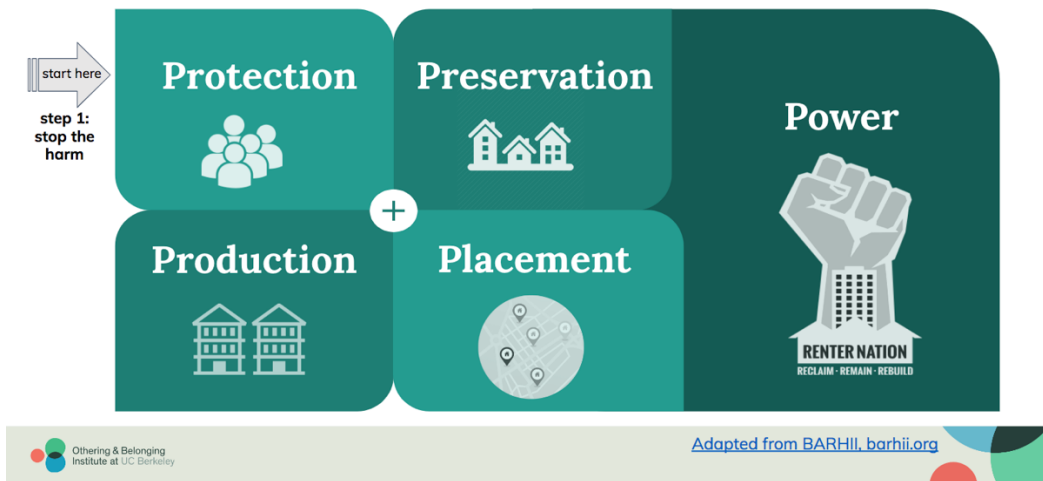
The second workshop on Day 4 entitled "Implementing home ownership programs" was facilitated by one of OBI's community partner organizations, Hello Housing. This workshop introduced teachers to an approach to housing justice that provided low- and middle-income families who had not previously owned a home a sustainably affordable entry into the housing market by helping them purchase their first home. The facilitator from Hello Housing explored with teachers the organization's approach and the innovative ways in which the organization makes Bay Area home ownership accessible to working class and middle-income families— families that had been impacted by the Bay Area's histories of racial dispossession in land and housing. Below are some slides from this workshop:

Figure 37

Excerpts from Day 4 workshop 2, "Implementing home ownership programs"

(Hello Housing, OBI partner organization, during-institute artifact, July 2, 2020)

Innovation in Homeownership Programs

I. Community Buying Program

Clean up blight and create more affordable housing by transforming abandoned, blighted lots into new homes.

II. AC Boost

Support affordable homeownership by offering down payment assistance to low-income and middle-income families to buy their first home.

Community Buying Program Goals

- Create new affordable housing units in the face of an escalating County-wide housing crisis.
- Return abandoned properties to the tax rolls.
- Curb excessive and continuous City clean-up costs associated with blight and illegal dumping on these lots.
- Enhance the vitality of Oakland neighborhoods long impacted by blight and vacancy.

Using Tax Sale to Unlock Affordable Housing

FIGURE 2: CHAPTER 8 TAX SALES ALLOW NONPROFITS AND PUBLIC ENTITIES TO AVOID THE BIDDING PROCESS.

Re-sale: affordable
Build/remodel expenses
Minimum Bid Purchase price

Chapter 8 Tax Sale

Re-sale: no longer affordable
Build/remodel expenses
Acutal purchase price
Minimum bid at auction

Public Auction

Hello HOUSING

Examples of Equity-Centered Policies

- A sliding scale that tiers assistance based on need or income may allocate funding in a more equitable way and can also serve to address racial disparities in access to resources while also complying with fair housing laws that prohibit using race or ethnicity as a determining factor for services or support.

  $100K or $150K loan maximums, depending on household income

- Shared appreciation models can offer an effective approach to balancing the goals of individual wealth-building and program sustainability when compared to Below Market Rate (BMR) programs with capped resale price models.

  AC Boost structured as a shared appreciation loan program

- Multilingual outreach must be planned in a manner that considers whether language accessible services are also available for LEP participants. Engaging LEP applicants with inadequate resourcing to equitably serve LEP participants can be problematic and erode trust within LEP communities.

  Interpretation services (e.g. Language Line) are funded by HCD.

- Pre-Applications for all Hello Housing programs now ask for information regarding race, ethnicity, language spoken and veteran status for every adult household member so that we can track success/attrition through the entire application process sorted by these demographics. This data can then be utilized to inform subsequent marketing efforts to more effectively reach applicants from underrepresented groups.

  Data collection is key component in the Government Alliance for Racial Equity's (GARE's) Tool

The third workshop on Day 3 was a mini-workshop facilitated by Tucson (OBI staff, white) and engaged teachers in a case study of a successful campaign that resulted in the passing of rent control in the city of Richmond (also covered in OBI's text "Housing policy and belonging in Richmond"). This campaign had been led by OBI and its community partners in the city of Richmond. During this workshop, Tucson led teachers in an exercise that brought them behind the scenes of that campaign, in which he took part, and took teachers step by step in the process that went into organizing this successful campaign.

Figure 38

Excerpt from Tucson's workshop entitled "Richmond rent control policy case study," Day 3 workshop 3

(Tucson, OBI staff, white; during-institute artifact, July 2, 2020)

Teachers learned the steps that this campaign took to achieve victory, thereby teaching teachers the steps to successful policy change.

The final workshop on Day 4 was facilitated by Ryan (OBI staff, white) and was entitled "Tools & Resources (art-based and other) for Bringing Activism into the Classroom / Plugging into Organizing." In this workshop, Ryan explored with teachers arts-based tools and strategies for organizing towards housing justice, giving concrete examples of how he and others had implemented this work in the city of Richmond, CA in the fight towards housing justice.

Figure 39

Excerpts from Ryan's (OBI staff) workshop "Tools & Resources (art-based and other) for Bringing Activism into the Classroom / Plugging into Organizing," Day 4 workshop 4

(Ryan, OBI staff, white; during-institute artifact, July 2, 2020)

Structural Analysis ⟷ Lived Experience

Arts & Research

Existing Campaigns & Organizing

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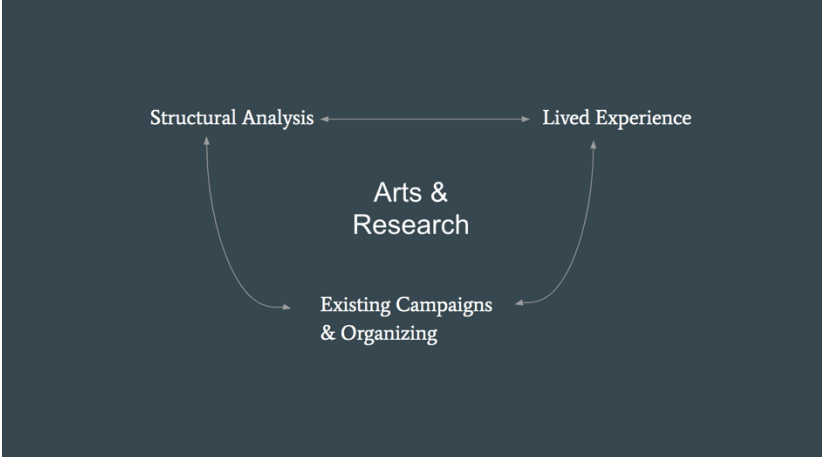
1. Transhistorical Connection

- Looking at relationship between struggles across time
- Defamiliarizes the present through creating a historical lens
- Methods:
  - Letter-writing from the past
  - Visual collage or other illustration
  - Theater dialogue

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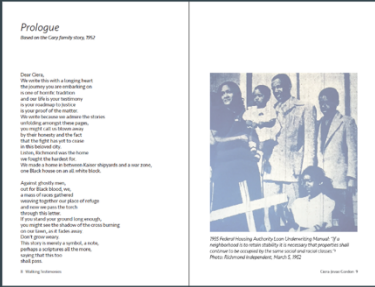
2. Asking Why?

- Asking about the mundane or everyday
- Creates complex understanding of how systems and places are shaped and power relationships in them
- Methods:
  - Document research (historical, city databases)
  - Oral history interviews
  - Graphic explainers, comics, videos

3. Collective Voice

- Creating opportunities for sharing different perspectives about a single thing
- Builds understanding of differential impact and experience
- Builds points of commonality
- Methods:
  - Exquisite Corpse
  - Found text poems (especially interviews and/or official documents)
  - Photo/visuals analysis

Ryan gave teachers concrete housing justice oriented games to use with their students, as well as concrete arts-based strategies to explore with students in contexts of teaching about housing justice, as the above slides show.

Day 5 of the summer institute engaged teachers in visioning housing justice and presented them with alternate systems to the current housing one we all operate under. The first workshop of the day, which I (in my OBI working role) engaged teachers in a radical imagination activity that guided teachers to think about what society would look, sound, and feel like if housing justice had been achieved. The second workshop of Day 5, facilitated by EBPREC, one of OBI's partner organizations, introduced teachers to a cooperative model of housing and land ownership that took land and houses off the mainstream housing market and created an alternate system through a collective ownership and cooperative model of housing ownership:

Figure 40

Excerpts from alternate housing system by way of collective and cooperative models, Day 5 session 2

(EBPREC, OBI partner organization, during-institute artifact, July 3, 2020; images taken from Emiliano's presentation for teachers, February 2021)

Model of Resistance: Community Control of Land
"Land without Landlords"
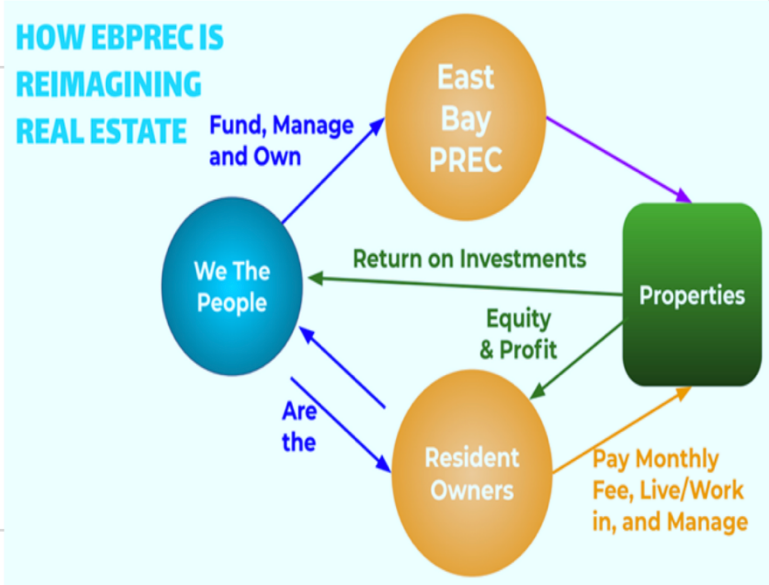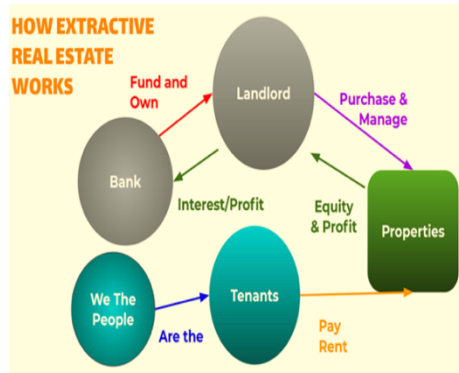
This workshop introduced teachers to work being done towards a transformed future within the housing landscape.

Appendix D:
Interview Protocol for Teachers: Background & Summer Institute

Background questions:
1. Tell me a bit about how you got into teaching/how you became a teacher. *Probe/follow up with:* how do you characterize your work/so what I hear you saying is that _____, is that right?
2. How long have you been teaching and where?
3. *Pre-amble:* With so many definitions of social justice and racial justice, with the current focus on racial justice, and having spoken about social justice and racial justice in the summer institute, I'm curious what these terms mean to you or how you define them.
How do you define these terms in relation(ship) to teaching?
4. Tell me a bit about how, if at all, you're involved in other work around racial justice.

Questions of how they relate to topic at hand:
Since our workshop last summer was about race and housing, I want to ask you some questions about that topic.
5. How do you feel about homeownership? Has your family been homeowners? If so, when did that happen and why? *Probe if necessary:* Tell me a bit about your relationship to race and housing in the Bay Area.

Questions about summer institute:
6. Tell me a bit about other PDs you've been to. *Probe:* Are there any that stand out to you, either positively or negatively?
7. Why did you decide to apply to the summer institute last year? *Probe:* what did you think you were going to get out of it?
8. *Pull up summer institute schedule for reminder/refresher. Ask them to pull up notes or artifacts they may have related to it.*
How did you describe the summer institute to your colleagues/friends? /when you got to school. *Probe:* If I weren't there/didn't know about it, how would you describe it? (How would you describe/characterize the PD/institute?)
9. When you think of the summer PD, what comes to mind? What stands out , or what was pivotal for you? Take me back to the day that that happened.
10. Tell me a bit about what you learned in this summer's PD.
11. What content was most meaningful for you from last summer's PD? What was most significant for you?
12. What was not meaningful or significant? What critiques do you have of it?
13. Would you say that the summer impacted you in any way, and if so, how?
14. How would you say the PD last summer impacted or related/s to your life professionally? What about personally? Politically?
15. If you can, think back to the end of the summer, and tell me if your conceptions of housing, race, space, geography had shifted, if at all, by the end of the PD?

Interactions w/ each other and OBI staff:
16. Could you describe what it was like to participate in the summer workshop with the other participants? *Probe:* We had 70% teachers of color, 30% white teachers, teachers who worked at

public schools and private schools. What was it like to learn with an ethno-racially diverse group?

17. Can you think of or remember anything/Is there anything someone said that stuck out to you or that has stayed with you?

18. What was it like to learn from the facilitators? As white people and people of color?

Closing:

19. Are there any questions that I should have asked you that I didn't that would help me understand your experience in the PD?

20. Given what we've talked about, where do you foresee taking this work? Do you see yourself continuing as a classroom teacher for the long term?

21. Are there any other topics you'd like to cover, or anything else you'd like to add?

Ask them their pseudonym.

Interview Protocol for Teachers who did not participate in year-long PLC: School background, their teaching/curriculum, implementation of summer institute

School context & ongoing learning:
I want to start with some questions about your school and school community:
2. Tell me about your school's context: what is important background and context about your school that I should know/that is important.
3. How has COVID affected your school, your students & families, and your teaching/instruction?
4. Tell me about the relevance of the topic of race and housing to your school's context.

Your teaching:
So now I want to learn a bit about your teaching and your curriculum:
2. What would you say drives you in your teaching? What are some of the goals that you have for your students?
3. Could you describe your teaching style to me, and any philosophies or purpose or theories behind this/that inform this?

Curriculum:
4. Do you create your own curriculum? If so, how did you learn how to do this?
5: *If needed:* What's your experience been with curriculum, from a general view/standpoint?
6. I'm wondering if you can describe your curriculum to me. *Probe:* how would you describe its content, your overall goals for students, the theories or philosophies behind your curriculum?
7. Why have you chosen to teach these things and to teach in the way that you teach?
8. How have students responded to what you teach?
9. Do you collaborate with anyone in terms of curriculum planning or otherwise? OR *I know you collaborate with _____ :* Could you describe this collaboration to me a bit? *Probe:* was it something that was already set in the school, was it your initiative, does it reflect your own values around teaching as a collaborative
10. *So I know that this year has been impossibly hard with covid, and all the other things going on, so I want to ask you: If you can think back to the end of the summer institute, or to the fall,* how did you intend to apply the summer institute to your school/classroom/community after the institute last summer? What were your dreams for [curricular] application?
11. Would say that you've implemented your summer learnings from our institute last summer into your curriculum or into your classroom or your [school] community in any way?
12. *If they have:*
    12.a. Tell me about how you've applied the institute—all the ways.
    So now I want to shift to your specific application of last summer's institute:
    12.b. What materials, sources, resources, or ideas did you use in your application? *Feel free to use visuals/to show me.*
    12.c. What was your rationale for shaping this in the way that you did?
    12.d. How have your students, colleagues, school or other community responded to this application? How have they taken up these ideas? *For math teacher:* are your other math units

content-based or content-applied? How, if at all, was this unit different from other more purely math-based units? How did you see students showing up differently?

       12.e. What do you make of people's reactions/responses?

       12.f. Have you learned anything from students', colleagues', or others' responses in any way? Has this contributed to your understanding of the topic of race & housing and its importance?

       What surprised you?

       What did you learn?

13. <mark>*If they haven't:*</mark>

       13.a. If covid hadn't happened this year and it'd been a normal year, how would you have implemented/applied your learnings?

14. How do you plan on implementing your summer learnings from the institute last summer in the future? *Follow-up:* do you plan to do this next year, the year after? What do you envision as far as implementation/application of last summer's institute learnings?

15. How do you anticipate that your students, colleagues, school or other community to respond to this application?

16. What are some barriers, aside from covid, to implementing/applying your learnings?

OBI's role:

17. *I'm curious, as someone looking forward with this content,* what would you find useful as far as OBI's role in curriculum development around this issue? *Probe:* Premade curriculum based on content and materials? Or something else?

18. Do you have thoughts on premade vs homegrown curriculum in general?

Final thoughts:

18. What are some other ways in which you're applying your learnings from the PD in different ways? How have these learnings affected your personal life or other decisions or thought processes about things?

19. What questions did I forget to ask/what topics/questions did I miss?

20. Anything else you'd like to add?

Appendix F:
Interview Protocol for Teachers who participated in year-long PLC:
School background, their experiences in the year-long PLC work with OBI

Interview Two: Teachers who are participating in year-long work

School context & ongoing learning:
I want to first ask you some questions about your school's context and community:
2. Tell me about your school's context: what is important background and context about your school that I should know/that you feel is important.
3. Tell me about the relevance of the topic of race and housing to your school's context.
4. How has COVID affected your school, your students & families, and your teaching/instruction?

Year-long support:
So, I want to transition to talking about your experience in the year-long work, and gain a better understanding of your experience being a part of it:
5. On a general level, like overall, tell me a bit about your experience in the continued year-long work. *Probes:* How would you describe it? Is there anything that has stood out?
6. What have you gotten out of this work/experience? What benefits have you experienced from this? [on a professional, personal, political, or spiritual or other level].
7. *I want to ask you some more specific questions about structures and supports, so just to recap the work we've done, we've maintained mostly monthly meetings, we've done some 1-1 meetings to work on…, and I'm curious,* What has worked for you / what has been effective for you as far as structures, supports, or other aspects of our year-long work together?
8. What has not been effective/helpful/supportive? Do you have any critiques of it?
9. Do you have any suggestions as to how this could look differently?
10. What might have been different [this year for you] had we not followed up with you or continued with this space? *Probe:* in general, and/or in regards to this issue and/or in regards to your thinking and/or in regards to your application work of last summer's PD.
11. *I want to ask you some questions about the future:*
Where do you want to take this collaborative space/work?
    -If you could dream, what would it look like?
    -[In more realistic terms,] what do you foresee or wish will happen / what are your
    intentions for this space or for yourself within this space?

Now I have some questions about other participants:
12. Tell me what it's been like to work with others in our group as part of the work. *Probe:* what's it been like working with others in the group from an ethno-racial perspective?
13. What, if anything, has been something that someone shared or said that was impactful for you? Tell me in detail about that. *Probe:* what it was, what impact it had on you, how you used it, etc.
14. What's it been like working with OBI people as facilitators, etc., from an ethno-racial perspective or otherwise?

15. *I asked you last time about your definition of racial justice and social justice, and I'm curious,* how would you situate our work within racial or social justice [education work]?

Closing:
16. What questions did I forget to ask/what topics/questions did I miss? Are there any questions that I should have asked you that I didn't?
17. Anything else you'd like to add?

Appendix G:
Interview Protocol for Teachers who participated in year-long PLC:
Implementation of Summer Institute learnings

Background/School context:
1. Are there any updates about your school context that I should know about? Any new information about how COVID has affected your school, your students & families, and your teaching/instruction?

Your teaching:
So now I want to learn a bit about your teaching and your curriculum:
2. What would you say drives you in your teaching? What are some of the goals that you have for your students?
3. Could you describe your teaching style to me, and any philosophies or purpose or theories behind this/that inform this?

Curriculum:
4. Could you tell me what you understand as curriculum?
4. Do you create your own curriculum? If so, how did you learn how to do this?
5: *If needed:* What's your experience been with curriculum, from a general view/standpoint?
6. I'm wondering if you can describe your curriculum to me. *Probe:* how would you describe its content, your overall goals for students, the theories or philosophies behind your curriculum?
7. Why have you chosen to teach these things and to teach in the way that you teach?
8. How have students responded to what you teach?
9. Do you collaborate with anyone in terms of curriculum planning or otherwise? <mark>OR</mark> *I know you collaborate with _____:* Could you describe this collaboration to me a bit? *Probe:* was it something that was already set in the school, was it your initiative, does it reflect your own values around teaching as a collaborative
10. *So I know that this year has been impossibly hard with covid, and all the other things going on, so I want to ask you: If you can think back to the end of the summer institute, or to the fall,* how did you intend to apply the summer institute to your school/classroom/community after the institute last summer? What were your dreams for [curricular] application?
11. Would say that you've implemented your summer learnings from our institute last summer into your curriculum or into your classroom or your [school] community in any way?
12. <mark>*If they have:*</mark>
    12.a. Tell me about how you've applied the institute—all the ways.
    So now i want to shift to your specific application of last summer's institute:
    12.b. What materials, sources, resources, or ideas did you use in your application? *Feel free to use visuals/to show me.*
    12.c. What was your rationale for shaping this in the way that you did?
    12.d. How have your students, colleagues, school or other community responded to this application? How have they taken up these ideas? <mark>*For math teacher:*</mark> are your other math units content-based or content-applied? How, if at all, was this unit different from other more purely math-based units? How did you see students showing up differently?
    12.e. What do you make of people's reactions/responses?

12.f. Have you learned anything from students', colleagues', or others' responses in any way? Has this contributed to your understanding of the topic of race & housing and its importance?

      What surprised you?

      What did you learn?

<mark>13. *If they haven't:*</mark>

      13.a. If covid hadn't happened this year and it'd been a normal year, how would you have implemented/applied your learnings?

14. How do you plan on implementing your summer learnings from the institute last summer in the future? *Follow-up:* do you plan to do this next year, the year after? What do you envision as far as implementation/application of last summer's institute learnings?

15. How do you anticipate that your students, colleagues, school or other community to respond to this application?

16. What are some barriers, aside from covid, to implementing/applying your learnings?

OBI's role:

17. *I'm curious, as someone looking forward with this content,* what would you find useful as far as OBI's role in curriculum development around this issue? *Probe:* Premade curriculum based on content and materials? Or something else?

18. Do you have thoughts on premade vs homegrown curriculum in general?

Final thoughts:

18. What are some other ways in which you're applying your learnings from the PD in different ways? How have these learnings affected your personal life or other decisions or thought processes about things?

19. What questions did I forget to ask/what topics/questions did I miss?

20. Anything else you'd like to add?

Appendix H:
Interview Protocol for Othering & Belonging Institute Staff: Background, their involvement in & experience with summer teacher institute

Background questions:
1. Tell me a bit about how you got involved with the Othering & Belonging Institute. *Probe:* What did you do before you came to work at OBI?
2. How long have you been working at the Institute? What's most meaningful to you about your work there, or the most important part of your work? *Probe:* How would you describe your professional work? Your work in the world?
3. *So, I know you work on the __ team, and I'm curious about* How would you describe the Othering & Belonging Institute? Its work, its culture / working culture. What about the team that you work on? Are there any distinct features or things that feel important to share about the work of the team you work on? Or the work of the institute in general?
4. *You came and did these workshops with teachers, and* I'm wondering if you've had the opportunity to be a teacher or have done some teaching yourself. Have you done similar workshops with teachers apart from ours?

Questions of how they relate to topic at hand:
Since the workshop last summer was about race and housing, and I know OBI has been working on this topic for some time, I want to ask you some questions about that topic.
5. How do you feel about homeownership? Has your family been homeowners? If so, when did that happen and why? *Probe if necessary:* Tell me a bit about your relationship to race and housing in the Bay Area.

Questions about summer institute:
Now I want to shift to questions about your specific involvement with the teacher institute last summer to better understand your experience with it.
6. Can you tell me with as much detail as you can, what your role was in the summer institute?
7. What were you hoping to offer teachers with the workshops that you did? *Probe:* in comparison to other workshops you've done, was there anything particularly distinctive about this one in terms of how you tailored the material, or anything else?
8. *If needed:* Tell me a bit about the workshop(s) you did with teachers, as if I didn't know anything about it.
9. *So I know that people really appreciated your workshop and found it really interesting and useful. I'm curious,* What about your experiences/work led you to include the content that you did or informed the structure of your workshop and/or your facilitation?
10. *You shared some really distinctive and interesting content.* How did you come to choose this to present?
11. *Now if you can think back to that workshop if you can remember it,* Did anything stand out for you, a particularly meaningful moment in the workshop, comments people made, anything in particular that stands out or that you remember? *Probe:* What was a particularly meaningful moment or experience you had either during your workshop(s) or in your involvement with the summer institute in general/work with these teachers in general?
12. *So, again, I know that folks learned a lot from your workshop,* and I was curious if you'd say that you learned from it, because we often learn things when we facilitate/do PDs. What, if

anything, did you learn from your involvement with it? *Probe:* What, if anything, did you learn from teachers?

13. *Would you say there's anything hard or challenging...* What's hard or challenging about facilitating a PD / or facilitating for teachers?

14. In this particular one that you did last summer, did it go as planned? Would you have done anything differently? *Probe:* What didn't go as planned? What would you do differently if you had to do it again?

About the group:

15. What was it like facilitating for the particular group that we had?

16. How did the teachers' [ethno-racial] identities affect what you presented on or how you may have altered the content?

17. *If necessary:* Did anything surprise you about this experience?

Closing:

18. Are there any questions that I should have asked you that I didn't that would help me understand your experience of the PD?

19. Given what we've talked about, where do you foresee taking this work? Do you see yourself continuing as a classroom teacher for the long term?

20. Are there any other topics you'd like to cover, or anything else you'd like to add?

Interview Protocol for Othering & Belonging Institute Staff heavily involved in teacher partnership work: Belonging, defining social & racial justice, why housing, reflections on public teacher event

1. *So, many teachers have brought up that they really like and have been influenced by the framework of belonging.* Can you tell me a bit about why belonging? Why the institute focuses on belonging and how this framing intersects or shows up or guides your work?

       For Erin: 1. How would you describe the Othering & belonging Institute, the work that it does? [How would you describe the Othering & Belonging Institute?]

2. *Pre-amble:* With so many definitions of social and racial justice, with the current focus on racial justice, and having spoken about social justice and racial justice in the summer institute, I'm curious what these terms mean to you or how you define them.
How do you define these terms in relation(ship) to your work?

3. *I know that a lot of your work has focused around housing, and I'm curious if you could tell me a bit more*: why housing? What's the rationale behind this focus? Why the focus on this work?

4. Why do you think it's important to bring this content to teachers? To bring social/racial justice content/issues to teachers, but also housing specifically? To students?

5. *So our teachers just presented, we just had this teacher presentation event,* and I'd love to hear your reflections on it: general reflections.

       What was the experience like for you, as a first event of its kind: having teachers reflect on their involvement with OBI?

       What did you learn? From teachers.

       What surprised you? Anything anyone said?

       What is something someone said that stood out to you?

6. *For Tucson*: any further reflections on what you learned from teachers throughout this school year?

6. *For Erin*: Yadier used housing data from one of your presentations this summer. Do you remember which one this was or what context you brought this up in?

       Yadier used it as the main resource/material for his students in his unit. Any reflections on this? What do you make of that?

7. Anything regarding this teacher partnership that I forgot to ask? That we didn't talk about? Anything else you'd like to add?

Appendix J:
Field Note Observation Sheet Description/Template

Meta Data:
Date, Participants, Brief summary of activities

Observations:
Overview of observations from event. Organized chronologically, reporting what happened step by step.

Focused Observations:
Detailed account/vivid descriptions of most important moment(s) within overall event. Organized chronologically, reporting what happened step by step.

Reflections:
Analysis of event: critical thinking about event, as connected to research questions, other events, and theoretical framework.