

The Possibilities and Constraints of Three Teachers' Perspectives and Enactment of Critical Praxis in Public Schools

Jenifer Crawford Lima

University of Southern California, Los Angeles, California, USA

Abstract

Given the structural, pedagogical and individual tensions inherent in critical teaching for social change, this research looks at the possibilities and constraints of 3 teachers' perspectives and enactment of critical praxis in their classroom, school and community. This interpretative qualitative study adds to the literature by employing an expansive and critical definition of praxis. It looks across multiple educational stakeholders and structures and identifies specific trajectories of critical educational praxis. Findings revealed that critical praxis trajectories consisted of specific tensions and strategic actions that included interpersonal mediation, resource management, and political mobilization. Implications of the three teachers' critical praxis demonstrate ways to navigate constraints and concrete possibilities to create radical changes for greater justice in underserved public schools.¹

Key words: praxis, teachers, critical educational praxis, critical theory, critical pedagogy

Introduction

Critical teaching in public schools requires change within an institution that has been set-up to maintain the status quo. The possibility of such change has been debated by Gramsci (2000) and Adorno (1973), who argue that industrial schooling is an institution that has been set up to serve the social order, and by Marx, who argues (1973) that any action teachers take in capitalist schools is complicit in the maintenance of relations of production. The Frankfurt school had their own deep rift in which the fault line ran across the very nature of social change (Horkheimer, 1982; Habermas, 1990) given these structural tensions.

Furthermore, critical teaching requires support for students to learn both to work towards change and to advance in the educational pipeline, often in the maintenance of the status quo. There is a long history of activists and educators who point towards the power of people working together in institutions to create radical changes in society in order to resolve this pedagogical tension (Woodson, 1933; DuBois, 1903; Douglass et al., 1997). Many also look to critical pedagogy where teachers continuously redefine the world through the contexts in which they find it (McLaren, 2003; Giroux, 1983; Shor, 1992; Darder, 2011). In North America, individuals shaping critical pedagogy included Frederick Douglas, Sojourner Truth, W.E.B. DuBois, Booker T. Washington, John Dewey, Leonard Covello, Harold Rugg, Septima Clark, Myles Horton, and Charles Cobb. Given this pedagogical tension of teaching within an unjust system while at the same time working to change it, critical pedagogues are fundamentally committed to creating an emancipatory culture of schooling that empowers marginalized students. They recognize how traditional schooling works against the interests of those

students who are most vulnerable in society by reproducing class differences and racialized inequality, and they also understand that educational practice is created within historical contexts (Ryoo et al., 2009).

The process of critical teaching and learning is alienating especially in light of the afore mentioned structural and pedagogical conditions. McDermott and Lave (2002) claim that, “Just as the result of alienated labor is embodied in the things produced, so the object of alienated learning becomes material in the things learned... The learner becomes all the poorer the more he becomes subject to the whim of the educational system (p.34). In this way the object of alienated teacher practice becomes material in the things taught and the teacher becomes poorer the more they are subject to scripted curriculum and a host of institutional factors that lead to the de-skilling of educators. The commodification of learning and the learner occurs within a capitalist system of market exchange of materials and capacity to labor or teach in the form of human capital, which is the "peculiar" form labor power takes under the alien and hostile powers of money and the state (Marx 1967, p. 167; see also Marx 1964). Within this structure of a capitalist education the teacher is alienated through her process of teaching.

Praxis has been offered as one way forward to resolve the tensions inherent in critical teaching. Praxis is the reassertion of human action for a more human world at the individual and social levels, where the simultaneous changing of circumstances and self-change occur through self-reflection, reflective action and collective reflective action (Freire, 1970a). This study’s discussion of praxis will be grounded in critical theory and pedagogy because both have attempted to resolve the tensions

of social change within institutions so that individuals and communities may achieve their highest potential unfettered by capitalism, racism, sexism, and other inequitable social, political, economic, and cultural structures. This research looks at the possibilities and constraints of 3 teachers' perspectives and enactment of critical praxis in their classroom, school and community.

Conceptual Framework & Literature Review

According to Marx and Engels (1998), revolutionary practice (or praxis) is the changing of circumstance and human activity. Critical educational praxis occurs in two contexts: 1) authentic dialogue between learners and 2) the social reality in which people exist (Freire, 1972). Through self-reflective thought and action—or *critical praxis*—a group of learners will problematize and openly legitimize/challenge their experiences and perceptions (Freire, 1970b; Freire, 1970a). This version of praxis is grounded in critical theory. A “critical” theory may be distinguished from a “traditional” theory according to a specific practical purpose: a theory is critical to the extent that it seeks human emancipation, “to liberate human beings from the circumstances that enslave them” (Horkheimer, 1982: 244). According to Horkheimer, a critical theory (and a framework for praxis) is adequate only if it meets three criteria: it must be explanatory, practical, and normative. The perspectives and practices of three critical pedagogues in this study aim to explain the practical and normative aspects of radical action in public schools and to advance our understanding of critical praxis in education.

Praxis

Praxis is a central concept in critical pedagogy that has deep roots in

western philosophical traditions.² Historically, in western thought praxis is associated with truth, utility, morality and ethics. Francis Bacon insisted that true knowledge is that which arises through praxis. D'Alembert in *Encyclopédie* divided cognition into practical, theoretical, and an attempt to achieve usefulness through practice (Bottomore, 385). Locke divided all human knowledge and science into *fysike*, *praktike* and *semeiotike*. He defines *praktike* as “The skill of rightly applying our own powers and actions, for the attainment of things, good and useful” (1690, vol. II, p.461). Kant (1996) further adds to the notion of praxis as not only the application of theory to experience, but also the ethically appropriate behavior of man.

Hegel (1967) resists the distinction between practical and theoretical and pushes for a third higher synthesis of the two. Individual praxis is higher than theory. Praxis becomes one of the moments of truth at the social level in the sphere of “objective spirit,” and completed through art, religion and philosophy in the sphere of the “absolute spirit.” Moses Hess, influenced also by Cieskowski (1838), advocates a philosophy of praxis, asserting, “The task of philosophy of spirit now consists in becoming a philosophy of action”(Cieszkowski and Liebich, 1979: 149).

In Marx’s “Theses On Feuerbach,” he asserts that reality is found through practice, a “sensuous human activity” (praxis) not the either or, of thought and object (1998). Truth can only be found through practice (praxis), “The coincidence of the changing of circumstances and of human activity or self-changing can be conceived and rationally understood only as revolutionary practice” (Ibid. Third Thesis). Marx collapses the dichotomy of religious and secular (also proletariat vs. bourgeois as well as theoretical verses object). Feuerbach (1972) divided contemplation and

practical. Marx collapses both into human sensuous activity. Feuerbach collapses religious and human essence, but divides that essence from society. Marx collapses society and human religious essence. Marx says religious sentiment is a social product, “All social life is essentially practical. All mysteries which lead theory to mysticism find their rational solution in human practice and in the comprehension of this practice” (Eighth thesis). Feuerbach’s materialism ends where the individual is separated from civil society. Conversely, Marx unites the individual and society and calls it social humanity. Calling for praxis, Marx concludes by saying, “The philosophers have only interpreted the world, in various ways; the point is to change it” (eleventh thesis). Furthermore, praxis contributes to a “life-engendering life,” and the whole character of a species – “is contained in the character of its life activity; and free, conscious activity is man’s species character” (Marx and Engels, 1998: 76).

Through praxis that is grounded in Hegel’s concept of absolute negativity, action becomes the steps for a return of humanity to itself by destroying the alienated determinations of the objective world. In the Critique of Hegel’s Dialectic, Marx calls this the ‘moving and creating principle’ through negating barriers to self-development that it becomes possible to transcend alienation (Hudis, 2008; Hudis, 2011). If teachers negate an unjust structure, or material symptom of that structure, then they are still reproducing the logic of the original problem. To negate an unjust structure two times—negate the negation—teachers are able to stop the swing of the pendulum and break a reactionary trajectory. This second negation requires action and imagination. This negation of the negation becomes the gold standard for teachers’ praxis that is not reactionary or alienating but creative and collaborative. We see three

teachers in this study employ critical praxis trajectories that maintain the possibility of achieving moments of non-alienating praxis in schools by praxiologically uniting the tensions and goals to achieve ends that work against the status quo and till the hard set norms, beliefs and practices of educational institutions. Marx (1998) contends that human beings have always been self-alienated but as agents of their own history someday will not be.

Critical Praxis: Studies that inform teachers' work in schools

In most educational studies praxis is generally defined as both the union of action and reflection and the unification of theory and practice. Critical praxis in education, grounded in critical theory, extends the latter definition to include the ethical, equity-orientated action and reflection of educational stakeholders that recognizes the structural, pedagogical and individual tensions present in teaching and learning within and inequitable society. Myriad qualitative studies have looked at the nature, constraints, and possibilities of achieving praxis in the experiential education (Breunig, 2005), in teacher education courses (Gutiérrez and Vossoughi, 2010; Hoffman-Kipp et al., 2003), in teacher mentoring (Morton, 2005), in science education (Ritchie and Rigano, 2002), in one's own elementary classroom and school (Hadden, 2000), and by nonnative-English-speaking teachers (Brutt-Griffler and Samimy, 1999) and monolingual teachers of English (Marx, 2004). Most of these studies include a significant discussion of both reflection and dialogue and remind the reader of the inherent tensions and possible future strategies that emerge through praxis in the classroom (and occasionally also the school). Numerous studies on critical reflection incorporate indirect discussions of praxis through teacher education (Simmons, 1993;

Rodgers, 2002; Fendler, 2003; Smyth, 1989), general teacher practice (Sparkes, 1991), talk among arts educators (Emery, 1996), and the teaching of reading and writing (Hunsaker and Johnston, 1992). Several qualitative studies focus on dialogue in applying praxis in public high school classes through democratic dialogues (Hemmings, 2000) and in critical teacher education courses (Fernandez-Balboa, 1998). Other studies look more closely at the inherent tensions and strategies of enacting praxis in addressing race, diversity and justice in teacher education (Cochran-Smith, 2004; Condon and Clyde, 1993; Beyer, 2001), with socially just teaching (Chubbuck and Zembylas, 2008; Christensen, 2009; Hackman, 2005), through teachers' reactions to district and state policies (Foster, 1993; Sutton, 2004), and as working-class feminists in higher education (Christopher, 2009; Fulton, 2000).

Few empirical studies of praxis in education directly connect learning and social change among multiple educational stakeholders. One notable exception is Duncan-Andrade and Morrell (2008) who used critical praxis as a tool for urban youth to break down the power relations inherent in traditional schooling so that students identify as collaborators with teachers in the struggle for social change. They acknowledge that critical praxis in the classroom involves a continuous, self-reflective trajectory between theory and action as follows: 1) identifying a problem; 2) researching the problem; 3) developing a collective plan of action to address that problem; 4) implementing the collective plan of action; 5) evaluating the action and assessing its efficacy in reexamining the state of the problem. Beginning with teachers rather than students in the context of underserved public schools, the current study meets a need in the literature for further studies of praxis that look to both expand opportunities for learning and insight social change for underserved

communities. While several studies looked at teachers' and students' engagement in praxis, this study adds to the literature by looking across a broader set of educational stakeholders including students, parents, staff, school and district administration, and community members. While most studies mention the cyclical nature of praxis, this study explicitly explores the trajectories within and across the perspectives and enactment of critical praxis by three teachers.

Methods

There is a long tradition of school-based ethnography and observation with the purpose of understanding of process of schooling rather than normative generalization (Hammersley, 1994). Through interpretative qualitative methods, this study attempted to identify the possibilities and constraints of praxis within a particular context (Merriam, 1988). The study focused on the perspectives and enactments of critical praxis based on the assumption that "a unit of human activity embedded in the real world; which can only be studied or understood in context" (Gillham, 2000: 1). Study procedures are guided by the assumption that research is purposive in working against social ills and making a contribution to a larger body of interpretive research that leverages a "new way of thinking about the nature of knowledge and how it can be created" (Eisner 1998, p. 227).

Participants and Sites

I analyzed the critical praxis trajectories of the following three teachers working in underserved public schools in California: Anne Romero, Ella Smith, and Tyrone Simms³. I strategically chose these educators because

they are in three different phases of their careers. Anne is a veteran educator in her late forties, Ella is in the middle of her career with over a decade of school experience and Tyrone is at the beginning of his career with only two years of teaching time. I observed Ella in Mountainside Elementary in Mountainside as the Black Parent Liaison; Tyrone as the lead teacher in the Black Male Youth Academy at Century High School in Centinela Park; and Anne in Bidwell Elementary as the lead resource teacher and English Language Learning specialist in Mechoopda, California. See Table 1 in the appendix for a summary of the demographic information about each participant and their school.

Procedures

Using qualitative methods of observation, interview, and primary document collection, this study proposes to understand the possibilities and constraints of the trajectories of three teachers' perspectives and enactment of critical praxis. I. See Figure 1 in the appendix for a summary of the methods and specific research questions that guided this study including: the perceptions of critical praxis trajectories that I saw versus what the educator saw and institutional constraints and possibilities on the educators' critical praxis. My procedures during data collection consisted of: observing and writing a general field not, creating a memo of relevant moments of possible praxis during the observation, conducting a post-hoc interview with the teacher about relevant moments, writing a memo that compared the educator's and my own perception of relevant moments, and finally reading all observations, interviews and memos to inform the following observation. I repeatedly cycled through this process, observing each educator for 10 weeks across their activities in the school and community ranging from staff and parent meetings to

classroom instruction. I participated in all three schools while I was observing in various capacities including filling in as a substitute teacher, assisting as a chaperone for a particularly active child during the classroom fieldtrip, translating for a parent or teacher, and taking over the class while the teacher had to step out during an emergency.

During analysis I took multiple passes at all the materials written-up and transcribed from the raw observation and interview data. The analysis process involved five main steps. First, I wrote extensive memos every week of data collection where I challenged the ways I was laying posts marking the territory of emergent themes and processing the new questions that arose in the field and keeping track of the new ways I was thinking about the questions I was asking. Secondly, I began the construction of main themes in the data. This process began while I was collecting data and extended into my data management and analysis phases of the research. Thirdly, I created codes of types of strategic actions the educator enacted and types of contexts that created the conditions for these actions. Fourthly, I created a chart with 230 prominent critical praxis trajectories coded for tension, goal, strategic action, and resolution. Finally, I looked for confirming and disconfirming evidence within each of the 230 coded critical praxis trajectories and I charted the trajectory of critical praxis that were composed from multiple ensembles of strategic actions over time. Next, I generalized for particular types of tensions and strategic actions. Finally, I charted the determining factors and contexts to better understand the features and functions of the critical praxis trajectories.

Teachers' Critical Praxis Trajectories: Tensions and Strategic Actions

The findings revealed that there is a structure to critical praxis trajectories. See Figure 2 in the appendix for a summary of this structure. Study findings revealed that there is a structure to critical praxis trajectories, characterized by the presence of identifiable tensions and the strategic actions of response. The three teachers in this study relied upon a broad range of strategic actions to accomplish their daily goals of achieving greater economic, racial, and social justice in schools. See Figure 3 in the appendix for the most common critical praxis trajectories. These trajectories were composed of tensions that served as the impetus for critical praxis. This tension arose in a particular context and around a particular topic. The three teachers responded to a particular tension by forming a concrete goal and strategically acting. The purpose of this section is to demonstrate teachers' perspectives and enactment of the critical praxis trajectories, which can never be separated, from where they carried out in their local context.

Tensions

In this study, a tension was defined as conflicts or sites contradictions between two things that arise in the schooling process. Tensions are conflicts that are virtually always imbued with ideological differences (Bartolomé, 2008). It is important to remember that each tension is situated in particular moments with particular actors and behaviors (Alfaro, 2008). There are six main categories of tensions that emerged in the three educators practice that gave rise to critical praxis trajectories. These five categories represent the main tensions that occurred between:

educational stakeholders, levels of policy, rules/practices, need/presences of resources, potential/performed achievement.

The first site of tensions occurred between educational stakeholders (teacher, parents, students, administration, school officials). An illustration: The frustration of the mother and grandmother of a third grader named Shemeka is evident in their terse speech—“this is a teacher issue, not a student issue”—during the Student Study Team (SST) meeting where Shemeka’s third grade teacher’s idea of Shemeka’s next steps in Mountainside Elementary are at odds with Shemeka’s parents’ plans. The second type of tension occurred between levels of policy. This tension occurs with Anne, one of the study’s instructors of focus, while working with Ms. Arthur, a first year teacher, as both discussed the fact that there was a district mandated scripted curriculum and one new teacher felt like the curriculum did not maximize her students opportunity to learning.

The third tension is between formal rules and local beliefs and intentions. For example, Two-thirds of the study’s teacher of focus Tyrone’s students chronically arrive to school late even though the school rule is that they should go straight to a morning detention. The penultimate site of contradiction was between need and presence of resources (e.g., There was a lack of money available for the after school program books and materials due to the district budget cuts and grant mismanagement). The last main site of contradiction was between potential and performed Achievement (e.g., African American students scores at Mountainside Elementary are the lowest among any other cohort of students at the school). Strategic actions arose from these tensions.

Strategic Actions

Strategic actions are what educators concretely do in schools to work towards resolving a tension and are dependent upon the context, topic and educator carrying them out. Strategic action often allowed the three teachers to navigate institutionally inscribed tensions around race, class, and language and counter inequitable distribution of power and opportunities. In order to examine in greater depth the possibilities and constraints of the trajectories of the three teachers' perspectives and enactment we will look at three prominent forms of strategic action—interpersonal mediation, resource management, and political mobilization—each instantiated in the practice of one of the three educators in the study.

Tyrone and interpersonal mediation. Creating the conditions to building mutually beneficial connections with other educational stakeholders constitutes one common form of strategic action, which was coded as interpersonal mediation. In this section we will see Tyrone enact and reflect on two moments of interpersonal mediation.

On Wednesdays in the Black Male Youth Academy at Century High School students always start the day doing quick writes and one day they started writing about their aspirations and their desires to go to college. Tyrone reminded students that among those who signed-up to take the Preliminary SAT (PSAT) a few still had to pay the thirteen-dollar the examination fee. During the prior week Tyrone had said if their parents could not afford the fee then Tyrone would pay for the test. The list of tenth graders who wanted to take the PSAT grew to 11 students. Tyrone went to the 10th grade counselor between classes to submit these students'

names and fees. The 10th grade counselor was out for the day, but the 11th grade counselor was in and said that the students no longer had to pay for the test because school administration had decided to order 100 tests for students to take free of charge. The counselors collected student names for the test throughout the day. Tyrone asked if the list had been set and if there was a way to get his students on the list. The counselor said the “list is being compiled but, we are still not sure who is going to show up, you know, just have your students show up, because the students who show will get to take the test.”

The following day after advisory period Tyrone walked over to the auditorium where the test would be administered with all of his 9th through 11th grade students having told them they were going to take the PSAT. When they arrived Tyrone found that none of his students were on the list and were not allowed to enter the auditorium. The students on the list and who had already entered the auditorium were “predominantly and overwhelmingly Latino” while the students waiting outside of the auditorium were mostly African American⁴. The counselors had certain teachers submit names of students who would take the PSAT beforehand, and they also gave priority to 11th graders. In total there were 150 students who had come to take the test. Three of Tyrone’s 11th graders were let into the auditorium, and afterward, 21 spots remained. To fill these spaces the head counselor began to call out names of certain students waiting outside the auditorium. Four of Tyrone’s students in particular had worked hard to prepare for the test and were extremely upset that they were not allowed into the auditorium.

Tyrone asked the upset students and eight other African American males to come talk to him. He said, what do you think is going on here? Kaleen

said, “This is social oppression” the counselors chose more Latino students and African American female students. Several of the students agreed, “This is unfair.” After a ten-minute conversation drawing on some of Tyrone’s class readings by progressive 20th century African American writers about the forms of racial and social oppression, the students’ critique of their exclusion from the PSAT became stronger and more focused. Tyrone asked these students, “what do you plan to do about it?” and the students responded, “We should talk to someone, but who?” Tyrone suggested that there were several people in the main office that they could talk to. So the students walked together to the principal’s office. The principal was out and the assistant principal Ms. Wills was able to listen to their complaint. Meanwhile, Tyrone went to speak to Mr. Howard the Dean of Students and then Tyrone went to talk to the 12 African American male students. The head principal and the head counselor also joined the conversation and further discussed the ways students were selected. Mr. Howard finally offered the concession that the 12 students would be placed first on the list the next time the PSAT was offered and that they would also be placed first on the list for the next college tour.

Another example of interpersonal mediation occurred when Tyrone shared a personal story from raising his son while attempting to improve his student Darrel’s persistently poor conduct in his classroom. The tension of this action occurred while students loudly worked in small groups scattered around the room Tyrone walked between groups. He turned his head to the sound of Darrel’s voice above the rest, “you think you’ve got a chance with her, please!” Tyrone shot a look his way but Darrell kept going, “with that head of hair, ohh no!” Tyrone walked over to Darrell, the rest of the group members glanced back and forth between

Tyrone and Darrel as Darrel kept talking. Tyrone tapped Darrel on the shoulder, “come here please Darrel.” The two walked over to Tyrone’s desk. Darrel looked sheepishly toward Tyrone who began to tell the following story:

I was playing catch with my four-year-old son. Each time I threw the ball I would take a step back. ‘Throw the ball back Dad!’ my son would shout and I would always worry it would be too far for my son to still throw. But I had to trust my son. Now I’m asking you Darrel to throw the ball back to me

Tyrone went on to explain that ever since he had referred Darrel to the Principal’s Office for chronic misbehavior he was trying to allow him a little bit more freedom each day in class. So, while he continues to take one step back for each toss, Darrel needs to keep throwing the ball back and really showing up to class to work and support his peers.

In an interview later that day, Tyrone explained that he used the personal story to “connect with Darrel when several other attempts have failed.” After the story Darrel returned to his desk and worked diligently on his assignment for the last 10 minutes of class, nearly finishing his work. In subsequent classes the rest of that week Darrel was more attentive and less disruptive in class than he had been during the previous month.

Anne and resource management. Managing material, information, or human resources in order to meet the needs of under-served educational stakeholders constituted one common one common form of strategic

action, which was coded as resource management. In this section we will see Anne carry out resource management on two different occasions.

Anne created an online survey and instituted an exchange program for books, educational games and equipment for science labs between elementary schools in the district. She explained that she throughout the process she was forced to work against the system of superfluous top-down management:

The way this occurred was unnecessarily drawn-out. First I had to present the survey to all the people involved at the district office, then I had to present the survey in a hard copy form to the site leaders in a meeting, and then they could fill out the survey online

Anne clarified that she could have just gone to the school sites and done the resource exchanges herself in conversation with the after school site leaders and teachers, but she choose to keep the district involved to maintain transparency, justify the after school program grant money and ensure administration approve continuing requests for funds. In this sense, Anne was managing books and materials as well as people who control alternative resource funds in preparation for the upcoming end to grant.

Yet another example of resource management occurred when Anne was planning a community multicultural night with the teachers and several parents. During a conversation with the student council students at her school she realized that the kids did not know about the festivities, and they had not connected the activities they had been working on in their classes with the upcoming event. The students were not getting the

information that parents and teachers were getting. Anne typically helped to write a trilingual weekly bulletin sent out to parents in Hmong, Spanish, and English. The school also maintained a weekly teacher bulletin the principal emailed to all the teachers. After talking about the importance of staying informed, the students decided to make their own weekly newspaper; however, Anne had problems keeping up with editing and students were spending their entire lunch recess to produce these newspapers. Several of the student council members suggested replacing the newspaper with a broadcast. Anne went with the students to pitch their idea to the principal. The principal solicited the help of a local cable station to close wire the school so student council students could do a school wide broadcast. Anne brought her personal video camera for equipment and convinced the principal to donate the extra cords they needed.

Anne invited several cable TV professionals to instruct students in the basics of creating a newscast. After training and a few weeks of practice, the students were able to record and produce a broadcast in 50 minutes every Monday afternoon. They started preparing at 1:30 pm by making cue cards of the relevant news and setting up the camera for the 10-minute broadcast from 2:10 to 2:20 pm (the end of school). The students opened the broadcast with: “BCTV Bidwell Cats TV news *for students by students.*” They regularly discussed events, sports, school announcements, and recognized outstanding student citizenship and academic achievement. For the last thirty seconds the students played Aretha Franklin’s “Respect” and would dance. That very same Monday a new group of student council members would sign up to produce the broadcast the following Monday.

Anne shared with me a great example of the success the students were having with their broadcast. The head secretary placed an announcement in the parent bulletin for 4 weeks that the school was accepting kindergarten enrollees and over those weeks they signed up 20 new students. Within two weeks of having it announced on BCTV, they had 40 more enroll—almost all of whom were siblings and cousins of students at the school. Another example, Anne explained, was the intercession arts and sports program that the students agreed to advertise on BCTV. After the announcement of the intercession program on BCTV the program had the largest sign-up ever for “Bidwell Camp” and the largest sign-up proportionately for the district. The main office secretary subsequently requested that she be notified beforehand what sign-ups students would announce on BCTV, because after an announcement for Bidwell Camp she was inundated with over 200 requests for applications.

Ella and political mobilization. Mobilizing people to be part of the democratization of the schooling process through collaborative intervention directed toward collective problem solving. These efforts are scaffolded for joint activity to create change and build a shared discourse constituted one common form of strategic action, which was coded as political mobilization. In this section we will see Ella carry out political mobilization on two different occasions.

Ella sent all Mountainside Black Parent Collective (MBPC) documents to Mr. Black, the principal, for perusal and approval. Ella also regularly invited Mr. Black to the parent meetings and publicly credited his efforts in supporting African American students. The following conversation ensued after one vocal teacher complained about receiving letters from Black parents, who volunteered their unsolicited help directly to teachers

in order to ensure the success of all Black students. See Figure 4 in the appendix for relevant excerpt of the letter in question.

Mr. Black: “Well, what about this letter thing? “

Ella: “You approved it.”

Mr. Black: “That thing where you say we’re having concerns about this particular student and we want to help you?”

Ella: “Yeah.”

Mr. Black: “Oh.” Well, Miss Annette said, ‘Well, if I just make a mistake and I’m having a bad day, and I holler at those kids? Am I going to get that letter?’

Ella: “Probably.”

Mr. Black: “Well, if she feels like that – like, maybe people are watching and someone’s going to take her to task, then that’s a good thing. I don’t have any problem with you saying to any teacher, ‘That’s inappropriate,’ or for the [parent] council to say that. And if people feel like they’re being watched, then maybe they’ll do the right thing.”

During an interview later that day Ella shared her surprise at Mr. Black’s reaction to the teachers’ complaints, “Because I really thought he was going to, like, rally around her because she’s so integral to this particular school and making it run smoothly. I thought he would be, like, “She’s upset. We need to patch it up with her.” But he was, like, “No. she’ll get over it.”

Another example of political mobilization occurred when Ella consciously altered her vernacular to build a set of relations based on “empathy, mutual understanding and interdependence.” During a Student Study Team (SST) meeting with parents, administration, and teachers Shemeka’s mother and grandmother were admonished for the lack of academic and personal progress that Shemeka was making in her third grade class. Shemeka’s teacher spoke defensively—“It’s not me it is Shemeka, all the other students don’t seem to have as many problems with the work I assign”—to her mother and grandmother. At the conclusion of the SST meeting Shemeka’s teacher and Mr. Black, the principal, collect their notes and step out of the principal’s office. As soon as the door closes to the office, Ella—participating as the resource teacher and parent liaison—leans across the imposing conference table and says to Shemeka’s mother and grandmother, “Let me just speak candidly to you.”

Shemeka’s mother: “Girl tell us what it is, sister, tell it like it is. We want you to say what it really is.”

Ella: “You know there is racism at play here you need to make sure you continue to advocate for your child so the school does right by her.”

Shemeka’s mother: “We will do whatever you say. You couldn’t tell there was some sort of difference between the teacher and us. I had to tell her off. I had to cuss her out. I can’t stand her cause she gives my child such a hard time. I will whoop her ass.”

Ella: “Girl, let me give you my cell phone number, call me if you have any troubles.”

Shemeka's grandmother: "They didn't talk about how good she's doing in class. All the improvements she's been making. We need to keep talking"

Later that same month during lunch in the teacher resource room one older female Black teacher complained to a group of mixed race teachers in the staff room about the way several of her students spoke, "African American English vernacular or whatever." Exasperated she proclaimed, "It's not axe, it's ask. Get it together!" Ella responded, "Where we come from, historically, there is no p-h or s-k sound. We have to train our tongues to do that. So it would take someone to work with that particular child to train them. If you hear that, you should probably help them make that sound." The teacher responded, "Well, I do my best. If you're in second grade at this point, you should know how to say ask. My own kids know it." Ella countered, "My kids do, too because I worked with them. So as a teacher, you should too. What if someone made fun of your children rather than teaching them the sound? Would they learn? Probably not!" Later in a discussion of the event, Ella explained that, "I was pissed off about the way that she was talking about them... You don't say things like in a group that's not all Black. Like, if you wanted to make fun of the way we speak – okay – cool, but you don't say it in front of people who are not Black. That's just, like, a betrayal."

Characteristics and Functions of Critical Praxis Trajectories

There are several important functions, features, and characteristics of critical praxis trajectories present in the strategic actions discussed above. Critical praxis trajectories helped educators continue to do their work. These strategic actions allowed teachers to keep their job—to continue working with students and to continue earning a living—while

simultaneously challenging many schooling practices and policies. Critical praxis trajectories supported change. These actions were mundane in 4 principal ways. They were 1) practical, 2) relational, 3) foundational, and 4) progressively supportive. These actions were very practical, in that the educators clearly conceptualized a realizable goal that dealt directly with a particular problem or tension. They were relational and nearly always required action from other educational stakeholders in order to be effective.

Critical praxis trajectories built on one another and got stronger over time. Those trajectories of actions that were grounded in previous sets of critical praxis trajectories were nearly always stronger than those critical praxis trajectories that less related to previous critical praxis trajectories. In fact, the longer those trajectories of critical praxis trajectories built off one another, over time in schools, the stronger that critical praxis trajectories seemed to be. No critical praxis trajectory was inherently more just; what mattered was how strategic actions got used and leveraged in relation to a given tension. Strategic actions could conceivably be used to promote the status quo even though that was generally not the case among the three teachers in this study. There was not a single component in the grammar of critical praxis trajectories that was inherently grounded in economic or racial justice and that could not have been used to maintain inequitable structures. A strategic action that was part of a critical praxis trajectory in isolation may look critical, when it is not, and yet another action in isolation may not look like a critical pedagogical move, when it is. In other words, the strategic actions in isolation are not enough; we must look at the whole trajectory, especially the tension and the goal of a particular critical praxis trajectory. Furthermore, educators drew on their strengths for choosing specific

strategic actions that were a part of their critical praxis trajectories. Each of the three educators in this work typically used one type of strategic action more than another in accordance with their natural skills, dispositions, and personal histories.

Trajectories of Critical Praxis: How practice can inform theory

Critical praxis trajectories have been happening for a very long time, especially in those families, schools, houses of worship, clinics, unions, and organizations that are not well served by dominant society. In this following section I will connect theories of praxis to the daily perspectives and actions of the three teachers in this study. See Figure 5 in the appendix for a graphic representation of these teachers' trajectories of critical praxis.

Trajectories of Critical Praxis

The idea of praxis used in this study is based on the assumption set out by Hegel and elaborated by Marx that through reiterative action more non-reactionary and constructive change can occur (Hudis, 2008; Hudis, 2011). The three educators of focus used multiple trajectories of praxis to negate institutional constraints and to navigate against an entire set of ideological currents in schools in order to change what may seem to many the immutable realities of schooling. I argue then that critical praxis trajectories in schools allow teachers to transcend their own institutional alienation and both develop their own teacher practice as well as the educational practices of other school stakeholders. This process called upon a three-step process that includes: 1) self-reflection and reflection on social relations of schooling; 2) strategic reflective action, and; 3)

collective reflective action with multiple educational stakeholders. I will now turn to a discussion of these three steps as they relate to critical praxis.

The first step of the trajectory of praxis was self-reflection and reflection on schooling. This a tripartite process, a movement in three steps, began with self-reflection on the following components that provide a context for a particular problem: first, the ideology of schooling, secondly, the underlying ideology that shapes educational stakeholders relationships, and thirdly the educator's role in maintaining or challenging the latter two ideologies. We saw Anne reflect on the positioning of students within school events, then discuss the relationship students had to share opinions and disseminate information about school events. Finally, with her students Anne developed a way to reposition the role of students in school-wide events with their weekly news broadcast.

The second step in the critical praxis trajectories trajectory of praxis is reflective action, and this involves the identification and implementation of a general strategy to address a particular tension. We saw Ella carry out this reflective action as she mobilized African American Parents through individual confrontations with institutional racism and mobilized parents collectively to create greater learning opportunities for their students. This action required reflection on the type of activity that what would need to occur to mobilize a group of people in the school to take serious action to better address the needs of Mountainside Elementary's African American student population.

The third step of the critical praxis trajectory was collective reflective action. This is not to say that a trajectory of praxis is about either

amassing everyone under the same set of schooling and teacher practice ideologies, but rather, that the trajectory of praxis allowed peoples ideologies to shift enough to allow staff and parents to work together to achieve a joint goal. We saw Tyrone engage in collective reflective action with his students who were not able to take the PSAT. Their goal was reached by repeatedly negating the institutional and ideological barriers preventing the group of students from opportunities and resources and engaging administration. The three teachers strategically acted on their radical politics and progressive values. Therefore, this reiterative dialectic process allowed teachers to achieve moments of transcension from institutional barriers that prevent them from teaching to change the world and reclamation of their own teaching practice.

In the 230 critical praxis trajectories studied over the course of this research project, the three educators often acted as transformative intellectuals through their process of self and schooling reflection they frequently identified tensions at the school and engaged in collective problem solving with other educational stakeholders. It is important to note that these other educational stakeholders (students, teachers, parents and administrators) were also positioned as intellectuals who had knowledge and ideas about action that shaped the process of working towards the resolution of the initial tension.

Towards a Critical Praxis: Bringing the ivory tower to the school house

The critical praxis of Anne, Ella, and Tyrone productively addresses structural, pedagogical and individual tensions inherent in critical teaching and show that it is possible to create concrete and often radical

changes for greater justice in underserved schools. Not only is this change possible within the institution, but also, these teachers are openly carrying out on a daily basis strategic actions that are often not alienating or reactionary. Anne, Ella, and Tyrone's critical praxis trajectories in school remind all of us that theory/practice divide is not a problem of whether teacher practice lives up to our critical theories about critical teaching. Rather, it is our responsibility as researchers to improve how we bring critical social theories to bear upon teacher practice.

For centuries now many persuasive accounts have been provided about power and social change. However, in this study we see the contestation of entrenched power relations within institutions unfolding without clear antagonists and protagonists. In developing collection of strategic actions we may better prepare ourselves for the "battle of ideas" that Gramsci (2000) argues can lead to self-consciousness before a structural revolution and at the same time humanize everyone involved in a school from the student to the principal. This effort requires humanity through love—or *agape*, a love that uplifts the beloved and their capacity to act—that is the strongest contra-posing force to all forms of exploitation in schools (Nygren, 1989: 85). Freire (1972) reminds us that, the desire of the oppressed is to reach a human level. Critical praxis trajectories are one way forward towards a mutual recognition of our common humanity where integrity and love are in step with the battle of ideas and actions. The three educators in this study illuminated a path of critical praxis where teachers can make radical change within institutions. This research is a clarion call to educators and critical theorists to resist alienation and dialectically weave together theory and practice in social institutions as one pathway to a revolution of inequity and injustice in public American schools.

Author's Details

Jenifer Crawford Lima is an Assistant Professor at the USC Rossier School of Education. Her research interests include social and cultural analysis of schools, critical pedagogy, and social justice education. Crawford Lima's long-term research agenda centers on equity pedagogy, and negotiating the contradictions and tensions institutionally ascribed along race, class and gender by bridging critical social science theory to teacher practice in the Americas. She may be reached at, jenifer.crawford@usc.edu

Appendix

Figure 1. Methods and questions guiding research.

Methods	Description	Question -Evidence
Direct Observation	I will pay attention to: specific information about critical praxis trajectories themselves, the context of the actions, and how the educators interact within/therein (you choose).	What critical praxis trajectories do I see?
Post-hoc interviewing	I will discuss with the educator what we both saw going on during the observation period. This informal interview will happen as soon after the observation as possible	What are the perceptions of critical praxis trajectories that I see versus what the educator sees?
Extended sit-down interviews	The multiple extended sit-down interviews will be the time when I ask for other examples of tensions and critical praxis trajectories as well as educators' values, politics and biography.	What have been past tensions in the educators' work and what actions have they taken to navigate them? What are the educators' prior experiences and ideas that inform the actions I observe them taking in their schools?
Document Analysis	I will analyze memos and letters to examine the rhetorical moves of the educators. I will look at school codes to ground institutional tensions	What are some of the formal institutional constraints and possibilities on the educators' critical praxis?

Table 1. Teacher and School Demographics

This table represents the three participants in the study: Anne, Ella, and Tyrone. The first four columns represent basic information about the participant and the remaining columns provide select demographic details about the schools where each participant taught during the study observational period.

Teacher	Years Teaching	Self-Identified Racial Identification	Equity Orientation	School Grades & Size	School Average Years taught by teacher	% of student body that is not White	% of ELL	% of Free or Reduced Lunch
Anne	26	Spanish American	Multicultural Social Justice	K-6 349	14	78	52	92
Ella	16	Black	Critical Race Theory	K-5 314	16	95	30	71
Tyrone	2	Black	Critical Pedagogy	8-12 1323	13	99	27	79

Figure 1.6. Tensions and Strategies by Educator

In the table below you see the cross tabulation of tension, strategic action and educator. The five sections each represent one of the five tensions. Within each section in the left hand column you can see the three main types of strategic actions. Along the top of each section the three educators are listed. The 12 numbers listed in each of the five sections represent the frequency of occurrences for a given strategic action and educator within a given tension. Every educator carried out every single strategic action in nearly every single tension.

		<u>Educator</u>		
Tension: Educational Stakeholders				
		Anne	Ella	Tyrone
<u>Strategies</u>				
Interpersonal Mediation		13	24	5
Resource Management		2	6	3
Political Mobilization		14	14	13

		<u>Educator</u>		
Tension: Levels of Policy				
		Anne	Ella	Tyrone
<u>Strategies</u>				
Interpersonal Mediation		11	3	3

Resource Management	8	3	1
Political Mobilization	6	6	1
<hr/>			
<u>Educator</u>			

Tension: Rules/Practices

	Anne	Ella	Tyrone
<u>Strategies</u>			
Interpersonal Mediation	21	61	41
Resource Management	8	5	18
Political Mobilization	20	32	33

Educator

Tension: Need/Presences of Resources

	Anne	Ella	Tyrone
<u>Strategies</u>			
Interpersonal Mediation	0	13	6
Resource Management	8	1	0
Political Mobilization	2	0	4

	<u>Educator</u>		
Tension: Potential/Performed Achievement			
	Anne	Ella	Tyrone
<u>Strategies</u>			
Interpersonal Mediation	4	7	6
Resource Management	1	0	2
Political Mobilization	9	1	9

Figure 3. Most Frequent Critical Praxis Trajectories

In the findings strategies and actions are discussed together as strategic actions in interest of space. Among the 230 critical praxis trajectories observed, a number of common tension, strategy, and action combinations arose. These common pathways of critical praxis trajectories were much like common sayings or phrases in a given language. The three most commonly implemented critical praxis trajectories phrases are represented below. The arrows thickness is directly proportional to the number of instances that this combination of tension, strategy and action occurred within the 230 critical praxis trajectories analyzed for this study.

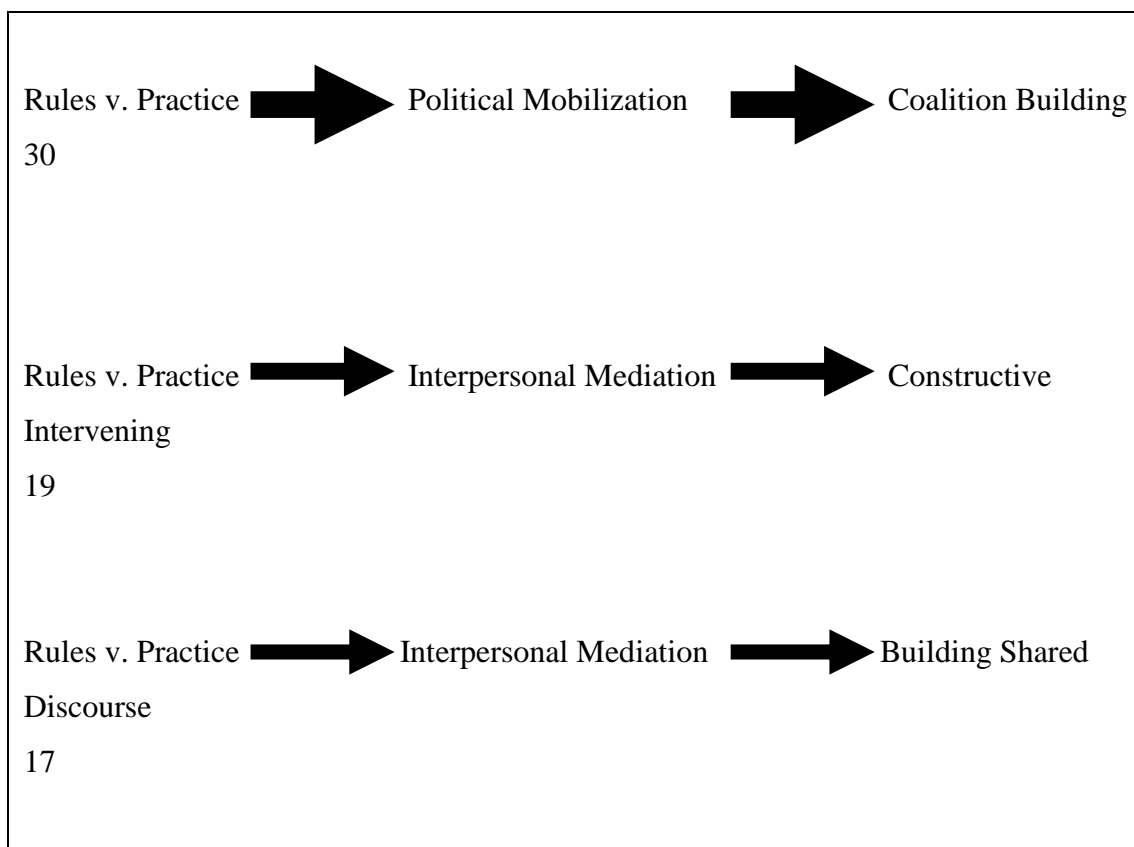


Figure 4. Mountainside African American Parent Council Teacher Letter.

The Mountainside African American Parent Council began using the letter below to bring attention to teachers when a particular student needed more support, and the Parent Council was prepared to work with the teacher to intervene in the student's educational trajectory.

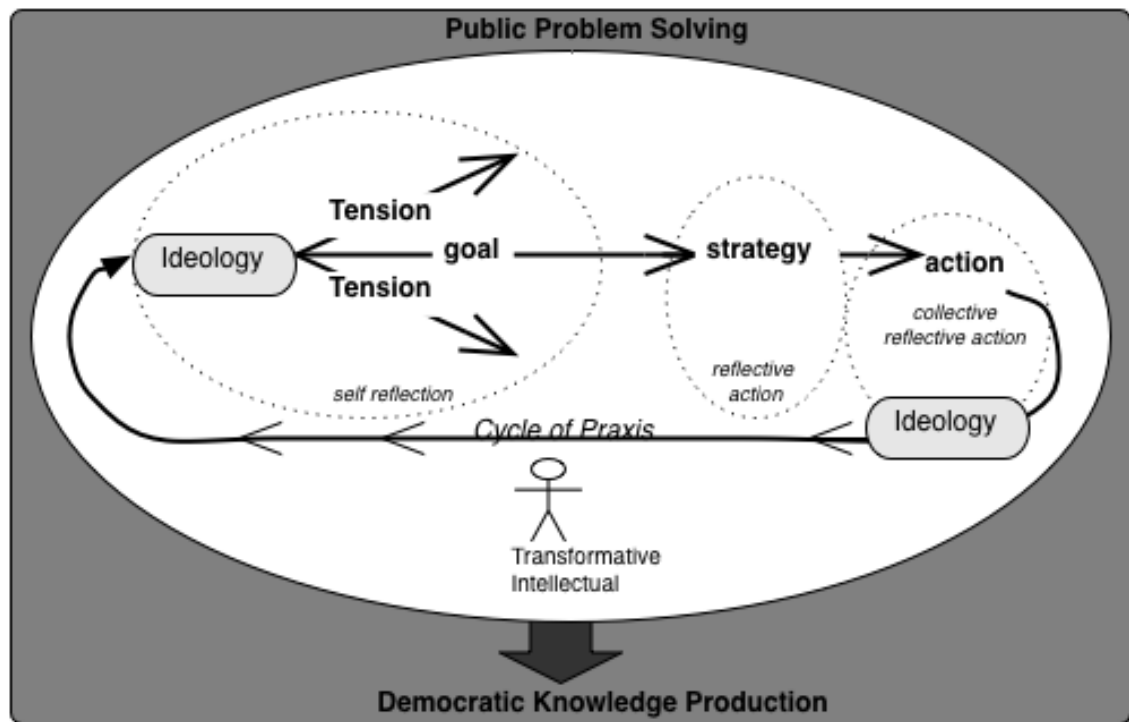
It has come to our attention that _____ has been struggling this year and has missed valuable instructional minutes for myriad reasons. We know that you are concerned about his academic progress in light of these concerns, and we would like to assist you in ensuring his success within your classroom.

Please, in the future, should you have any questions, comments, or concerns regarding _____, do not hesitate to contact any member of the Council in addition to his parent/guardian. We are committed to the success of all students at Mountainside Elementary School and are ready and willing to offer our resources to you so that _____ can have a positive, progressive educational experience this year.

Attached, please find the document signed by _____'s parent/guardian permitting us to act on his behalf. Feel free to call and confirm this authorization.

We appreciate your cooperation and we are looking forward to working with you so that _____ may have an optimal learning year.

Figure 5. Graphic Representation of 3 Teachers' Trajectories of Critical Praxis.



Notes

¹ I would like to thank Uju Anya, Jean Ryoo and JCEPS reviewers for extensive comments and suggestions on this article. I would also like to thank Mike Rose, Megan Franke, Ernest Morrell and Peter McLaren for their guidance and wisdom on earlier versions of this work.

² The origin of praxis is Greek and refers to any activity a free “man” performs, especially political and business activity (Lebkowicz 1967). The Praxidikai were three female spirits (daimones) of exacting justice (Ibid.). The term passed into Latin and has its philosophical roots with Aristotle who defines praxis as one of the three basic activities of man along with theoretical and practical knowledge. According to Aristotle, praxis is practical knowledge whose end is action itself (Bottomore 1983).

³ Throughout this document please note that pseudonyms have been assigned for each participant, site, school, place, and organization.

⁴ Century High School has nearly equal proportion of Latino and African American students with less than 1% of Asian/Pacific Islander students.

References

- Adorno TW. (1973) *Negative Dialectics*, New York: Seabury.
- Alfaro C. (2008) Developing ideological clarity: One teacher's journey.
In: Bartolomé L (ed) *Ideologies in education: Unmasking the trap of teacher neutrality*. New York: Peter Lang, 231-249.
- Bartolomé LI. (2008) Introduction: Beyond the fog of ideology. In:
Bartolomé LI (ed) *Ideologies in Education: Unmasking the trap of teacher neutrality*. New York: Peter Lang, ix-xxi.
- Beyer LE. (2001) The Value of Critical Perspectives in Teacher Education. *Journal of Teacher Education* 52.
- Breunig M. (2005) Turning Experiential Education and Critical Pedagogy Theory into Praxis. *The Journal of Experiential Education* 28: 106-122.
- Brutt-Griffler J and Samimy KK. (1999) Revisiting the Colonial in the Postcolonial: Critical Praxis for Nonnative-English-Speaking Teachers. *TESOL QUARTERLY* 33: 413-431.
- Christensen L. (2009) *Teaching for Joy and Justice: Re-Imagining the Language Arts Classroom: Rethinking Schools*.
- Christopher R. (2009) *A Carpenter's Daughter: A Working-class woman in Higher Education*, Rotterdam, The Netherlands: Sense Publishers.
- Chubbuck SM and Zembylas M. (2008) The Emotional Ambivalence of Socially Just Teaching: A Case Study of a Novice Urban Schoolteacher. *American Educational Research Journal* 45: 274-318.
- Cieszkowski ADñ and Liebich A. (1979) *Selected writings of August Cieszkowski*, Cambridge ; New York: Cambridge University Press.

- Cochran-Smith M. (2004) *Walking the Road : Race, diversity, and social justice in teacher education*, New York: Teachers College Press.
- Condon MWF and Clyde JA. (1993) New Roles and Relationships in Teacher Preparation. *Equity & Excellence in Education* 26: 73-76.
- Darder A. (2011) *A dissident voice : essays on culture, pedagogy, and power*, New York: Peter Lang.
- Douglass F, Andrews WL and McFeely WS. (1997) *Narrative of the life of Frederick Douglass : authoritative text, contexts, criticism*, New York: W.W. Norton & Co.
- DuBois WEB. (1903) *The Souls of Black Folk: Essays and sketches*. Chicago: A.C. McClurg & Co.
- Duncan-Andrade JMR and Morrell E. (2008) *The art of critical pedagogy : possibilities for moving from theory to practice in urban schools*, New York: Peter Lang.
- Emery WG. (1996) Teachers' Critical Reflection Through Expert Talk. *Journal of Teacher Education* 47.
- Fendler L. (2003) Teacher Reflection in a Hall of Mirrors: Historical Influences and Political Reverberations. *Educational Researcher* 32: 16–25.
- Fernandez-Balboa J-M. (1998) The Practice of Critical Pedagogy: Critical Self-Reflection as Praxis. *Teaching Education* 9.
- Feuerbach L. (1972) *The Fiery Brook: Selected Writings of Ludwig Feuerbach*, Garden City, N.Y.: Doubleday.
- Foster M. (1993) Urban African American Teachers' Views of Organizational Change: Speculations on the Experiences of Exemplary Teachers. *Equity & Excellence in Education* 26: 16-24.
- Freire P. (1970a) The Adult Literacy Process as Cultural Action for Freedom. *Harvard educational review* 40.

- Freire P. (1970b) Cultural Action and Conscientization. *Harvard educational review* 40: 452-477.
- Freire P. (1972) *Pedagogy of the oppressed*, New York: Herder and Herder.
- Fulton KL. (2000) Living Strategically: the Praxis of Feminist Professing. *An interactive feminist scholarly journal*.
- Gillham B. (2000) *Case study research methods*, New York, NY.
- Giroux H. (1983) Theories of reproduction and resistance in the new sociology of education: A critical analysis. *Harvard educational review* 53: 257.
- Gramsci A and Forgacs D. (2000) *The Gramsci reader : selected writings, 1916-1935*, London: Lawrence & Wishart.
- Gutiérrez KD and Vossoughi S. (2010) Lifting Off the Ground to Return Anew: Mediated Praxis, Transformative Learning, and Social Design Experiments. *Journal of Teacher Education* 61.
- Habermas J. (1990) *Moral Consciousness and Communicative Action*, Cambridge: MIT Press.
- Hackman HW. (2005) Five Essential Components for Social Justice Education. *Equity & Excellence in Education* 38: 103-109.
- Hadden JE. (2000) Voices Inside Schools - A Charter to Educate or a Mandate to Train: Conflicts between Theory and Practice. *Harvard educational review* 70: 524-238.
- Hammersley M. (1994) Revisiting Hamilton and Delamont: A cautionary note on the relationship between “systematic observation” and ethnography. In: Hammersley M (ed) *Controversies in Classroom Research*. Buckingham: Open University Press.
- Hegel GWF and Baillie JB. (1967) *The phenomenology of mind*, New York: Harper & Row.

- Hemmings A. (2000) High School Democratic Dialogues: Possibilities for Praxis. *American Educational Research Journal* 37: 67-91.
- Hoffman-Kipp P, Artiles AJ and López-Torres L. (2003) Teacher Reflection and Race in Cultural Contexts Beyond Reflection: Teacher Learning as Praxis. *Theory into Practice* 42: 248-254.
- Horkheimer M. (1982) *Critical Theory*, New York: Seabury Press.
- Hudis P. (2008) Marx's Appropriation and Transcendence of Hegel's Theory of Alienation.
- Hudis P. (2011) Marx's Concept of the Transcendence of Value Production. *Philosophy*. Chicago, IL: Loyola University.
- Hunsaker L and Johnston M. (1992) Teacher Under Construction: A Collaborative Case Study of Teacher Change. *American Educational Research Journal* 29: 350-372.
- Kant I, Pluhar WS and Kitcher P. (1996) *Critique of pure reason*, Indianapolis [Ind.]: Hackett Pub.
- Marx K and Engels F. (1998) *The German ideology : including Theses on Feuerbach and introduction to The critique of political economy*, Amherst, N.Y.: Prometheus Books.
- Marx K, Engels F, Lenin VI, et al. (1973) *Critique of the Gotha programme*, New York: International Publishers.
- Marx S. (2004) Regarding Whiteness: Exploring and Intervening in the Effects of White Racism. *Teacher Education, Equity & Excellence in Education* 37: 31-43.
- McLaren P. (2003) *Life in schools : an introduction to critical pedagogy in the foundations of education*, Boston: Allyn and Bacon.
- Merriam S. (1988) *Case Study Research in Education: A Qualitative Approach*, San Francisco, CA.
- Morton ML. (2005) Practicing praxis: mentoring teachers in a low-income school through

- collaborative action research and transformative pedagogy.
Mentoring and Tutoring 13: 53–72.
- Nygren A. (1989) Agape and Eros. In: Soble A (ed) *Eros, Agape, and Philia: Readings in the Philosophy of Love*, . New York: Paragon House.
- Ritchie S and Rigano D. (2002) Discourses About a Teacher's Self-initiated Change in Praxis: Storylines of care and support.
International Journal of Science Education 24: 1079-1094.
- Rodgers CR. (2002) Voices Inside Schools: Seeing Student Learning: Teacher Change and the Role of Reflection. *Harvard educational review* 72: 230-253.
- Ryoo J, Crawford J, Moreno D, et al. (2009) Critical Spiritual Pedagogy: Reclaiming humanity through a pedagogy of integrity, community, and love. *Power and Education* 1.
- Shor I. (1992) *Empowering education : critical teaching for social change*, Chicago: University of Chicago Press.
- Simmons ES. (1993) Adventures in Teacher Education: Equity and New Paradigms. *Equity & Excellence in Education* 26: 69-72.
- Smyth J. (1989) Developing and Sustaining Critical Reflection in Teacher Education. *Journal of Teacher Education* 40.
- Sparkes AC. (1991) The Culture of Teaching, Critical Reflection and Change: Possibilities and Problems. *Educational Management Administration & Leadership* 19: 4-19.
- Sutton RE. (2004) Teaching under High-Stakes Testing : Dilemmas and Decisions of a Teacher Educator. *Journal of Teacher Education* 55.
- Woodson CG. (1933) *The mis-education of the Negro*, Washington, D.C.: The Associated publishers, inc.