

ENVISIONING CRITICAL TEACHER EDUCATION IN A POST-PANDEMIC WORLD: A DOCTORAL STUDENT'S TAKE ON CRITICAL PEDAGOGY AND SOCIAL JUSTICE IN TEACHER EDUCATION

Laura Shelton

University of Houston

Abstract

This conceptual reflective essay highlights the perspective of a first-year doctoral student transitioning into academic life as a preservice teacher educator after working in K-12 teaching. I unpack challenges I see facing teacher education and highlight three major themes as they appear in literature and make connections to my personal experiences in the classroom. The three themes I address are: developing critical self-reflection practices, connecting theory to practice, and leveraging technology.

Keywords: Critical pedagogy; teacher education; theory to practice

The social movements after pandemics have often led to periods of creativity and innovation (Wright, 2020). Critical pedagogues remind us that education holds the opportunity for social transformation (Giroux, 2011; Kincheloe, 2008; Freire, 1972). As the world comes out of a year-long quarantine that changed the structure of modern schooling, coupled with nearly a year of protests for racial justice; it is imperative that teacher educators pause to think about what the future of teacher preparation programs will look like moving forward.

The Council for the Accreditation of Educator Preparation recently released its revised standards for teacher preparation in 2022 (n.d.). These standards require teacher preparation programs to prepare preservice teachers to address the needs of diverse students and teachers as well as integrate technology throughout their instruction. Teacher educators are required to be responsive to the shifting nature of schooling in a post-pandemic world, so now is the time to seize the opportunity to plan for this change before we act. Being on the brink of change bears wondering: What do teacher educators need to do differently in order to make justice-oriented, critical teacher education a reality in the midst of shifts in P-16 schooling, such as increased attention to systemic racism; addressing the diverse needs of preservice teachers; and imagining remote learning in teacher preparation programs?

Positionality and Purpose

I identify as a white queer woman from Southern Appalachia. I come to this topic not as a seasoned expert in teacher education, but as a doctoral student finishing her first year. The perspectives I have to offer in this article are not from a long-storied career filled with anecdotes from working with misguided preservice teachers, but rather as a veteran teacher transitioning into teacher education as a way of examining a system that I have witnessed and participated in first-hand recently and walked away from wondering how to prepare preservice teachers to do things differently.

Prior to starting my doctoral journey, I was an upper elementary school teacher for four years. I held onto and sometimes fought for with the help of mentors and colleagues, the identity of a critical social justice educator (Nix-

Stevenson et al., 2020; Shelton & Alarcón, 2020). Additionally, I was teaching fifth and sixth grade when the pandemic began and started my doctoral degree full time the following fall, so I have the unique perspective of teaching in K-12 before and during the pandemic, as well as being a student and burgeoning teacher educator during the pandemic. Making the move into teacher education during this time has framed how I view training pre- and in-service teachers moving forward.

As I have embarked on the journey towards becoming a teacher educator, I have noticed that justice-oriented teaching doesn't happen on its own. Teachers need to develop critical consciousness first to have insight into their identities as well as an understanding of power, privilege, and oppression. As such, I have been wondering how preservice teachers develop an orientation for justice-teaching, and therefore how they develop critical consciousness. With this article, I attempt to understand how critical pedagogy informs the training of future educators. I will begin by drawing upon the work of practiced scholars in the field to define critical pedagogy. Then, I will draw connections between social justice and critical pedagogy as they are defined in the literature, and I will finish by describing themes I notice in contemporary theories and research to consider what critical teacher education looks like in the current socio-political context.

Critical Pedagogy, Social Justice, and Teacher Education

Critical Pedagogy

Critical pedagogy prepares students to participate in a democratic society where they are able to plan and engage in social transformation (Freire, 1972; Giroux, 2011). Positivistic culture has decontextualized content knowledge and presents it as objective, when in reality it has been used as a tool for domination and forced assimilation (Giroux, 2011; Paris & Alim, 2014). Critical pedagogues recognize that teaching and learning are never neutral acts (Freire, 1972; Giroux, 2011; Kincheloe, 2008; Valenzuela, 2016).

Traditional methods of schooling position teachers as the knowers, and students as empty vessels waiting to learn, in what Freire (1972) calls the banking model of education. In this traditional model, teachers are rewarded for how well they impart knowledge to their students; and students are rewarded for how passively they receive the information (Freire, 1972). As a result, Freire (1972) offers a problem posing education as a solution to the passive banking model. In problem-posing education, students identify and solve problems relevant to their world, thus positioning education as a vehicle of social change (Freire, 1972).

Disrupting long-held systems and beliefs and challenging oppressive structures make institutions uncomfortable because it calls into question the very foundation of positivistic, individualistic, and hegemonic norms that the institution has a vested interest in upholding (Giroux, 2011; Kincheloe, 2008). For this reason, critical research can be contentious in higher education (Kincheloe, 2008). Raising the critical consciousness of preservice teachers can help them see these problematic norms and become aware of their own identities and the acculturation process that has allowed them to develop biases and deficit ideals about historically marginalized students that will impact their role in the school community (Aguilar, 2020; Nieto, 2000; Valenzuela, 2016).

According to Liston and Zeichner (1988), for teacher education to have a critical approach, it must help teachers examine their role in the political and moral aspects of schools and the pedagogy that supports them. Liston and Zeichner (1988) also posit that positioning preservice teachers as researchers in their field placements by using ethnographic observations and action research will help them grapple with the culture of schooling and devise plans to address the problems they see within their own practices; thus, providing an example of what problem-posing teaching can look like in teacher education (Freire, 1972). Further, Bartolomé (2004) outlines recommendations for teacher educators in her study of four critical high school teachers. She recommends an "explicit study of ideology" so that "educators can see what's currently in place in a society, where one actually stands and why, and what can be done to contest existing social injustices that are part and parcel of mainstream socio-cultural practices" (Bartolomé, 2004, p. 115-116). The study of

ideology helps preservice teachers learn to counter-hegemonic norms within the school culture and develop cultural awareness to advocate for historically marginalized students (Bartolomé, 2004). Howard (2003) describes critical reflection as an ongoing process throughout teacher development and practice. According to Howard (2003), teacher educators must provide preservice teachers with opportunities to reflect on their ideas and experiences with people of cultures, identities, and backgrounds other than their own to work with racially, linguistically, and culturally diverse students.

Social Justice

Social justice is an ambiguous term with multiple meanings to scholars and teacher educators depending on their context. As such, Hytten and Bettez (2011) attempt to tease out the ways social justice has been discussed and used across various disciplines in educational research and philosophy. Social justice is entwined within the roots of critical pedagogy because critical pedagogues are keenly interested in the ways schooling and knowledge have been used as tools for oppression, and therefore necessitates calls for liberatory and emancipatory education practices (Hytten & Bettez, 2011; Freire, 1972).

Nieto (2000) addresses ways to embed equity and social justice in teacher education. She calls for teacher education programs to “(a) take a stand on social justice and diversity, (b) make social justice ubiquitous in teacher education, and (c) promote teaching as a life-long journey of transformation” (Nieto, 2000; p. 181-182). According to Nieto, “[a] concern for social justice means looking critically at [...] school policies and practices—the curriculum, textbooks and materials, instructional strategies, tracking, recruitment and hiring of staff, and parent involvement strategies—that devalue the identities of some students while overvaluing others” (p. 182).

Acknowledging the ubiquitous nature of social justice, Roegman et al. (2021) define social justice within teacher education as developing “teachers who create learning spaces that serve minoritized students who are marginalized and underserved, and enact inclusive practices that challenge societal inequities [...] we collectively define teaching for social justice as practices that include: curriculum making and the design of curricula for heterogeneous classrooms in which all learners have access to core content; reflective practice and critically questioning one’s own beliefs, instructional skills and strategies; and advocacy that involves working against societal inequities that manifest in schools” (p. 146). Understanding and reflecting on beliefs is also a core principle behind developing critical teachers.

Current Landscape

Darling-Hammond and Hyler (2020) recently outlined future possibilities for policy shifts within teacher education post-pandemic. These shifts require teacher preparation programs to develop educators that are culturally responsive, tech savvy, collaborative, and practice inquiry-based learning (Darling-Hammond & Hyler, 2020). These policy recommendations connect to the work of critical teacher educators because critical teacher education in a post-pandemic world requires the themes outlined by Darling-Hammond and Hyler, while also: 1) providing opportunities for preservice teachers to develop critical consciousness; 2) making explicit connections between critical pedagogical theories and teaching practice; and 3) leveraging technology for collaborative knowledge construction.

Critical Self-Reflection

Critical self-reflection is key to developing justice-oriented teachers. This process of developing critical self-reflection practices requires developing racial literacy as well as an understanding of deeply held beliefs about gender, class, religion, language, sexual orientations, and other historically marginalized identities as well as the ways they intersect with one another. Sealey-Ruiz (2020) explains a process for developing critical self-reflection that she calls Archeology of the Self, where preservice teachers “excavate” their identities, beliefs, and culture to become more aware of how they will interact with future students, families, and colleagues in a school environment. Shim (2020) supported three white male preservice teachers on their journey towards critical consciousness and racial awareness. In her

findings, Shim describes shifting away from an intervention approach when working to help white teachers develop racial literacy and critical self-reflection due to emotionality that is inherent within challenging one's beliefs. Valenzuela (2016) describes that teaching and teacher education is always political and therefore “[e]ven teachers of color must continually check their belief systems” and assumptions and ways they may unknowingly and unintentionally be reproducing the status quo (p. 40). Further, Boler (2014) describes developing critical consciousness as not only emotional, but devastating for some students at first, in a process she calls “shattering worldviews.” To counter the devastation and resulting hostility, Boler posits that providing historical and contemporary examples of resistance and new ways of being more inclusive provide critical hope for learners on the path towards seeking justice (Boler, 2014).

While I am still coming to understand what this process looks like in the teaching methods classroom, I can pinpoint moments in my own teaching when my critical consciousness shifted and I developed a deeper understanding of my identity as a white woman, and the ways it affects my teaching. The vignette below outlines one of these shifts.

In my first year, I worked at a high-performing district in an affluent area. In this district, student rankings included not one, but two levels of ‘gifted’ – academically gifted and/or highly gifted, and those without either gifted label were not given as many opportunities. I saw pushout firsthand. That year my class had one African American boy out of eighteen students, and he received so many discipline referrals the year prior that his previous teacher made sure to warn me about Shawn.

Later in the year, a white parent in the school with a lot of social capital began to pick on this child. She blamed him for several things in the span of three weeks, the final being that he had smeared feces on a urinal boys’ bathroom. That entire day the student wasn’t himself, he did not participate in class activities and instead kept his head down on his desk. When we would do a collaborative activity, Shawn would turn around and face the wall to avoid talking with anyone. I checked in with him in the hallway, and he broke down crying saying that he didn’t understand why he kept getting accused of everything. The weight of the situation hit me, and we hugged and cried together for a moment in the hallway. I had the TA cover my class while I marched to the principal’s office. I knocked on her door and before she even let me in I exclaimed, “Mrs. Hawkins is a racist and she is targeting Shawn.” The principal laughed and said “We all know Mrs. Hawkins is racist. That’s why no one listens to her.” “Shawn keeps getting called to the office and questioned every time she accuses him of something.” I retorted. “He’s not in trouble, we just have to question him to make sure,” responded the assistant principal who was listening to the conversation. “All he sees is that he’s getting called to the office,” I told them, “And it’s really starting to get to him. I think he deserves an apology.” The principals exchanged looks. “Okay, we’ll take care of it,” the assistant replied. I walked back to my classroom and shortly after Shawn was called to the office. Again. Weeks later it was revealed that a third grader had been the person smearing feces on the urinal.

There are systems of whiteness embedded within schooling. These systems of whiteness are sometimes interpersonal, as with the parent from my classroom targeting Shawn, and they are perpetuated by discipline systems and other ways that schools send coded messages to students about who belongs and who doesn’t in the school; who can be trusted and who can’t; who is smart and who isn’t. This is further deepened by the ways white teachers choose to engage, or don’t, in discussing race and racism in their classrooms and with their colleagues. In the vignette above, it is clear I knew that Mrs. Hawkins was bullying Shawn, but the impact it was having on Shawn did not occur to me until I saw how upset he was. I let it get that bad because I was trusting parents and administrators to follow proper decorum. In terms of traditional schooling, they were. If the purpose was to make Shawn feel uncomfortable and like he didn’t belong there, the system ultimately did what it was designed to do.

If I had done the appropriate critical self-reflection to understand my role in the system of schooling as a white teacher; how my gender made me less likely to want to upset anyone; how my queerness made me want to not stand out; and, how my own success in school meant that I knew how to navigate the system and looked for opportunities to be doted on as an exemplar teacher; Shawn may not have cried in the hall that afternoon. Critical self-reflection allows well-

intentioned novice white teachers like me the opportunity to understand the socialization process and the ways their intersectional identities impact teaching and relationships with students and families within the school community. As Valenzuela (2016) points out, critical self-reflection helps preservice teachers of color reflect on their experiences in schooling to heal and envision a new paradigm for historically marginalized students.

Theory and Practice Connections

Beyer (2001) describes the role of helping preservice teachers make connections between theory and practice during their preparation programs. According to Beyer, preparation programs must be “grounded in intellectual studies and theoretical pursuits” as they help preservice teachers develop agency and learn to challenge the status quo (Beyer, 2001, p. 152). Beyer further describes the role of critical theories to help contextualize the socio-political context of schooling and critically question curricular content and the agendas it serves (Beyer, 2001). Valenzuela (2016) describes the ways theory helps preservice teachers develop critical consciousness. She calls for preservice teachers to learn “critical race theory, critical pedagogy, and sociocultural teaching/learning theory” to be agents for change within their communities (p. 42). Further, Love (2019) requests that teacher preparation programs utilize theory because “theory consistently explains patterns of injustice” and provides “language to fight, knowledge to stand on, and a humbling reality of what intersectional social justice is up against” (p. 132). The vignette below is an example of how I taught a series of lessons that connect these theories to pedagogy and practice.

I spent the last two years of my time in K-12 education teaching fifth and sixth grade at a new grassroots charter school focused on experiential education, social justice education, and arts integration. Our teaching team decided to participate in Black Lives Matter Week of Action in Schools (n.d.). At the end of the week, we co-planned a lesson to analyze Jay-Z’s song “Minority Report” from Watson’s (2015) lesson as it connected our grade level’s work on climate justice in science to the Black Lives Matter Week of Action (n.d.). The students and I wrote poems based on our learning from the week, and we shared them with each other. As we each performed our poem, we worked as a class to choose the most impactful line from every poem. We then worked together to group the lifted lines into stanzas, deciding how to use each line to create an overall message. The final product read:

“Tomorrow Your Nation will be What You Want it to Be”

*You think we are the same,
But we are not.
We have different emotions.
You take us for blame,
Then think it’s a game.
The government doesn’t give a dime.*

*They wanted us to fall,
But that wasn’t the case at all.
Most of the people who get shot by police
Are Black teenagers.
Trayvon Martin walking home
Killed at no cost.*

*More people want you to stop,
But you say no with a cherry on top.
This problem has gone on long enough,
Taking, not giving.
Let’s stop this now, if we only knew how.*

*Tomorrow your nation will fight with you.
Lying to get someone hurt
Is unacceptable.
When the people that are supposed
To keep you safe
Are the ones taking innocent lives
It can feel like safety is hard to find.*

After we read the final product aloud together, the room echoed with the power of our words. I looked at the class and said “What do you want to do now? What do we do with this thing we created?” Students chimed in with various ideas, all related to performing the poem for a group, but we couldn’t reach a consensus on where or who our audience should be. With family night coming later in the week, we decided to get suggestions from families in our school community. The afternoon before family night, we displayed our class poem on the door, and students laid out notecards at tables and wrote a note on the board to ask for suggestions for where we should perform our poetry. The next day, we sifted through the suggestions and voted on where we would perform; ultimately, we decided on a locally owned bookstore close to school. I shared the results with a colleague that had her class do a similar lesson. We arranged an evening performance with the bookstore and invited families and community members to our reading. Students performed the poems they wrote as well as the class poem for friends, family, and community members as a protest in solidarity with the Black Lives Matter movement.

The vignette above illustrates critical pedagogy and social justice education, as it connects theory to practice. In this example, students learned about a problem relevant to their world, they planned and created performance art, and reached a consensus as a learning community about the structure and message of the poem. As a community, we also participated in art as activism by sharing our work with the larger community. Additionally, students learned key literacy skills from this experience – they learned about the structure and form of poetry as well as how to craft a message for an audience using verse. I was fortunate to work at a school that valued this kind of instruction and provided students the freedom to use their voices and make a difference in their community. Having worked in more traditional settings as well, I recognize that I would not have had the flexibility to encourage this kind of learning within the confines of district-mandated scripted curricula and testing.

Transitioning out of elementary teaching and into academia has been confusing at times. Now that I am learning to be a researcher and teacher educator with a strong theoretical framework, it seems that my experiential knowledge of daily life as a K-12 teacher is inconsequential compared to the literature I read and synthesize for my own studies. I experienced the same feeling, but in reverse during my first year of teaching, where suddenly no one wanted to hear about techniques from my methods coursework because it was deemed idealistic and impractical in our school setting. Perhaps this is where the trope about academics in the ivory tower being disconnected from daily life in a K-12 school.

As I think about my own identity as a preservice teacher educator, I wonder how I can help preservice teachers draw connections to the theories they learn in methods classes to their experiences in the field. How do new teachers realize their agency in the face of stringent district mandates?

Leveraging Technology

At the start of the pandemic, the American Association of Colleges for Teacher Preparation prepared a bank of resources for teaching in the pandemic. These resources include tools for online instruction; Mursion simulation technology; and strategies for navigating the inequities that are magnified from the pandemic (AACTE, 2021). Critical technology practices is a newer field of study within education; however, Baroud and Dharamshi (2020) describe the necessity of teacher educators developing capacity for critical engagement with technology and digital literacy. In their self-study, the novice teacher educators found that due to the lack of professional familiarity and comfort, as the teacher

candidates resisted participating in critical technological practices, the teacher educators were hesitant to continue with it as well (Baroud and Dharamshi, 2020). While their study focuses on experiences in a literacy methods course, the authors call for future research in teacher education to include ways teacher educators have tried to utilize critical digital technology in preservice methods courses in all content areas (Baroud & Dharamshi, 2020).

Working, teaching, and learning from home has called for building opportunities for connection and community while continuing to practice critical self-reflection and make practical connections to theories learned in methods coursework. Adams and Wilson (2020) describe their use of the collaborative annotation tool Perusall to help build class community in asynchronous environments. Use of the Perusall increased student interaction by 40% and allowed students in their course to co-construct the meaning of the reading content together beyond the typical discussion board (Adams & Wilson, 2020). Tools like Perusall can be utilized for critical pedagogy as learners co-construct meaning together in a learning community.

Mixed reality simulations, like Mursion allow preservice teachers to practice teaching skills before trying them out on live students. These kinds of experiences allow preservice teachers to practice professional behaviors before having the pressure of being in a live classroom, which can increase self-efficacy as preservice teachers develop reflection practices and make practical connections to theories learned in the classroom (Piro & O’Callaghan, 2019; Gundel et al., 2019). In Cohen et al.’s (2020) study using Mursion mixed-reality simulation, preservice teachers were able to practice redirection techniques and classroom management while receiving coaching from their teacher educator. Findings from this experimental design study suggest that pairing mixed-simulation experiences with coaching and self-reflection help preservice teachers improve their management skills over those with self-reflection or coaching alone (Cohen et al., 2020). The authors further posit that “reflection is not just neutral; it can be associated with negative shifts in candidates’ assessments of student behavior and their perceptions of how to respond to such behavior,” thus pairing reflection with theory to practice connections *and* technology can help preservice teachers develop critical practices (Cohen et al., 2020, p. 226).

The weeks before schools shut down were disorienting and uncertain at best. The vignette below outlines how my teaching team approached the shifting landscape at the beginning of the pandemic.

The spread of COVID-19 in the U.S. shuttered schools in a matter of weeks. Before schools closed, my class and I would watch the student news source CNN10 (2017) every day before dismissal. We watched as the concern grew, and once it was clear the virus was in our state, things became even more unpredictable. Our cleaning routines adjusted to wiping down tables during each transition and having long lines to wash hands at lunch instead of the usual hand sanitizer. We changed our morning meeting games to avoid touching and spaced out more. During that time, we also talked about keeping ourselves and the classroom clean to keep each other safe, and students happily jumped in to help. Once the announcement was made that we were going to be closing for at least three weeks (including spring break) to practice social distancing, students were frenzied with nervousness and excitement.

“We will be closing to students temporarily after spring break,” announced one of the principals in an emergency faculty meeting after an early dismissal. I looked around at the rest of the faculty, some of whom had laptops open, but everyone had looked up to hear the announcement and the room became tense. “Each grade level will distribute their content to students and families using Google Sites. After the break, you will have one week of trial remote learning to see how things go before students are required to complete the online instruction. Take the time you need today and tomorrow to experiment with Google Sites and any other online tool your team wishes to use” she finished. As the meeting adjourned, some teaching teams stayed behind as we worked to figure out how to reconfigure our instruction for online. Our team of four fifth and sixth grade teachers and one teaching assistant stayed behind as well. We discussed how we would schedule biweekly conferences, help students read, practice math, engage in science, and continue our focus on social justice topics all while working from home.

Once our day and a half of planning and spring break had ended and the Google Site went live, all we could do

was wait. Wait for the barrage of emails of worried families who now found themselves in the role of part-time teacher, wait for student work to roll in, and wait for conferences to begin so we can actually see our students via Zoom.

As conferences began and I met with families and students, we each checked in on each other to see how we were feeling during the lockdown. Focusing on student progress on schoolwork and assignments seemed counterintuitive to the stress of suddenly being in isolation. My primary questions for students were always “Have you continued to talk with your friends?” and “What have you done away from the computer today?” Our administrators began mandating daily office hours for each teacher, and mine were scheduled in the doldrums after lunch. Very few people showed up, but some would come and stay on Zoom for the entire time. Some students who weren’t even in my homeroom would show up, and we would talk about assignments and check in with one another. Someone suggested we play games, so I developed a schedule to have themed thirty-minute meetings three days a week: Talent Tuesday, Joke and Fun Fact Wednesday, and Game Friday. We were finally able to laugh together again. It was clear that students were longing for the connection and feeling part of the school community.

With the pandemic restrictions lifting, and the guidelines continuing to feel unpredictable, it is unlikely remote learning will go away entirely. Going forward, it is imperative that teacher educators help pre-service teachers learn to leverage technology not just for instruction, but also for community building. As with the vignette above, it is clear that one of the most important elements of schooling is helping students feel part of a learning community, even when engaging in school from home. Teacher educators can model this kind of community building so that preservice teachers feel confident applying it to their own instruction.

Conclusion

My first year as a doctoral student has been challenging to say the least. With moving across the country in the midst of the pandemic; changing careers during an economic crisis; ongoing police brutality and murdering of Black and Brown Americans at the hands of police; the contentious election and civil unrest following; the 2020-2021 school year was jam-packed with anxiety, fear, and now I feel accomplished and relieved to have completed my first year as a PhD student. As I continue developing as a teacher educator, I am left wondering how critical self-reflection will continue to inform my practice with preservice teachers. Milner (2003) calls for teachers to engage in race reflections, and I am curious to know what this looks like for teacher educators. I have read more empirical research and theory this year than I ever have, and as my students would say, my brain feels very full. I am curious to know why theory and current research aren’t commonly included in teacher preparation as well as professional development. As Dr. Bettina Love (2019) says, theory can provide a “north star” to guide instruction and making sense of life in the classroom (p. 12). How can I utilize in my future research and work with preservice teachers to help them connect theory to practice? This year has been isolating for everyone, especially those of us learning and working from home. I am left wondering how technology will impact my time as a student going forward, and later how this will change my interactions with pre- and in-service teachers. How can we leverage technology not just for rote content learning, but also community building and the co-construction of knowledge? As Love (2020) points out, we cannot go back to the way things were, and because the system was broken, and we now have the chance to imagine and build something better.

References

- 2022 CAEP Standards. Council for the Accreditation of Educator Preparation. (n.d.). <http://caepnet.org/standards/2022/introduction>.
- Aguilar, E. (2020). *Coaching for equity: Conversations that change practice*. Jossey-Bass.
- Adams, B. & Wilson, N. S. (2020). Building Community in Asynchronous Online Higher Education Courses Through Collaborative Annotation. *Journal of Educational Technology Systems*, 49(2). <https://10.1177/0047239520946422>
- Bartolome, L. (2004). Critical pedagogy and teacher education: Radicalizing prospective teachers. *Teacher Education Quarterly*, 31, 97-122. Retrieved from <https://www.jstor.org/stable/23478420>
- Baroud, J. & Dharamshi, P. (2020). A collaborative self study of critical digital pedagogies in teacher education. *Studying Teacher Education*. 16. 1-19. <http://doi.org/10.1080/17425964.2020.1739639>.
- Beyer, L. E. (2001). The value of critical perspectives in teacher education. *Journal of Teacher Education*, 52(2), 151–163. <https://doi.org/10.1177/0022487101052002006>
- Black Lives Matter At School. BLM AT SCHOOL. (n.d.). <https://www.blacklivesmatteratschool.com/>.
- Boler, M. (2014). Teaching for hope: The ethics of shattering worldviews. In *Discerning critical hope in educational practices* (pp. 26–39). Routledge.
- Cohen, J., Wong, V., Krishnamachari, A., & Berlin, R. (2020). Teacher Coaching in a Simulated Environment. *Educational Evaluation and Policy Analysis*, 42(2), 208–231. <https://doi.org/10.3102/0162373720906217>
- Cable News Network. (2017, February 14). *CNN 10*. CNN. <https://www.cnn.com/cnn10>.
- COVID-19 Resources. American Association of Colleges for Teacher Education (AACTE). (2021, April 24). <https://aacte.org/resources/covid19-resources/>.
- Darling-Hammond, L. & Hyler, M.E. (2020) Preparing educators for the time of COVID... and beyond. *European Journal of Teacher Education*, 43(4), 457-46. <https://doi.org/10.1080/02619768.2020.1816961>
- Freiere, P. (1972). In *Pedagogy of the oppressed* (pp. 71–86). Herder and Herder.
- Giroux, H. A. (2011). Schooling and the culture of positivism notes on the death of history. In *On critical pedagogy*. Bloomsbury Academic, an imprint of Bloomsbury Publishing Plc.
- Gundel, E., Piro, J., Straub, C. & Smith, K. (2019). Self-efficacy in mixed reality simulations: Implications for preservice teacher education. *The Teacher Educator*, 54(3), 244-269. <https://doi.org/10.1080/08878730.2016.1591560>
- Howard, T. (2003). Culturally relevant pedagogy: Ingredients for critical teacher reflection. *Theory Into Practice* 42, 195-202. https://doi.org/10.1207/s15430421tip4203_5.
- Hytten, K., & Bettez, S. (2011). Understanding education for social justice. *Educational Foundations*, 25, 7–24. Retrieved from <https://eric.ed.gov/?id=EJ925898>
- Kincheloe, J. L. (2008). *Critical pedagogy primer*. P. Lang.
- Ladson-Billings, G. (2009). *The dreamkeepers: Successful teachers of African American children*. Jossey Bass.
- Liston, D. & Zeichner, K. (1988, April). Critical pedagogy and teacher education [Paper presentation]. American Educational Research Association, New Orleans, LA, United States.
- Love, B. (2019). *We want to do more than survive: Abolitionist teaching and the pursuit of educational freedom*. Beacon Press.

- Love, B. L. (2020, December 3). *Teachers, We Cannot Go Back to the Way Things Were (Opinion)*. Education Week. <https://www.edweek.org/leadership/opinion-teachers-we-cannot-go-back-to-the-way-things-were/2020/04>.
- Milner, R.H. (2003) Teacher reflection and race in cultural contexts: History, meanings, and methods in teaching. *Theory Into Practice*, 42(3), 173-180. https://doi.org/10.1207/s15430421tip4203_2
- Nieto, S. (2000). Placing Equity Front and Center: Some Thoughts on Transforming Teacher Education for a New Century. *Journal of Teacher Education*, 51(3), 180-187. <https://doi.org/10.1177/0022487100051003004>
- Nix-Stevenson, D., Shelton, L., Smith, J. (2020) Fighting back against anti-Asian xenophobia: Addressing global Issues in a distance learning classroom. *Middle Grades Review*. Retrieved from <https://scholarworks.uvm.edu/mgreview/vol6/iss3/7/>
- Paris, D. & Alim, H. (2014). What are we seeking to sustain through culturally sustaining pedagogy? A loving critique forward. *Harvard Educational Review*. 84. 85-100. <https://10.17763/haer.84.1.9821873k2ht16m77>
- Piro, J.S. & O’Callaghan, C. (2019) Journeying towards the profession: Exploring liminal learning within mixed reality simulations. *Action in Teacher Education*, 41(1), 79-95. <https://doi.org/10.1080/01626620.2018.153422>.
- Roegman, R., Reagan, E., Goodwin, A.L., Lee, C.C., Vernikoff, L. (2020). Reimagining social justice-oriented teacher preparation in current sociopolitical contexts. *International Journal of Qualitative Studies in Education*, 34(2), 145-167. <https://doi.org/10.1080/09518398.2020.1735557>.
- Sealey-Ruiz, Y. (2020). Arch of Self. Yolanda Sealey-Ruiz. <https://www.yolandasealeyruiz.com/archaeology-of-self>.
- Shelton, L., & Alarcón, J.D. (2020). Unpacking the messiness in critical elementary education: A new teacher’s reflection. In B. Evans-Santiago (Ed.), *Mistakes We Have Made: Implications for Social Justice Educators*. Myers Education Press.
- Shim, J. M. (2020). Meaningful ambivalence, incommensurability, and vulnerability in an antiracist project: Answers to unasked questions. *Journal of Teacher Education*, 71(3), 345–356. <https://doi.org/10.1177/0022487119842054>.
- Valenzuela, A. (2016). Teaching for critical consciousness. In *Growing critically conscious teachers: a social justice curriculum for educators of Latino/a youth* (pp. 39–66). Teachers College Press.
- Watson, R. (2015). Bearing witness through poetry. In L. Christensen & D. Watson (Eds.) *Rhythm and resistance: Teaching poetry for social justice* (pp. 171–176). Rethinking Schools.
- Wright, L. (2020, July 20). *How Pandemics Wreak Havoc-and Open Minds*. The New Yorker. <https://www.newyorker.com/magazine/2020/07/20/how-pandemics-wreak-havoc-and-open-minds>.