MAKE ME A NEW FOUNDATION, MAKE ME A NEW HOUSE: HOW EDUCATION REFORMERS CAN CAPITALIZE ON CURRENT PORTFOLIO MANAGEMENT MODEL IMPLEMENTATIONS AS A VIABLE AND EQUITABLE URBAN EDUCATION REFORM STRATEGY

Tiffany S. Kyser

Submitted to the faculty of the University Graduate School
in partial fulfillment of the requirements
for the degree
Doctor of Philosophy
in the School of Education,
Indiana University

October 2016

Accepted by the Graduate Faculty, Indiana University, in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

_____
James Joseph Scheurich Ph.D., Committee Chair

_____
Ronda C. Henry Anthony, Ph.D.

_____
Robert J. Helfenbein Jr., Ph. D.

Doctoral Committee

_____
Youngbok Hong, MFA

May 24, 2016

DEDICATION

To those who persistently forge, who voice, who disrupt, who reflect, who redress, who listen. To those who love through their time, laughter, perspective, wisdom, and fire.

ACKNOWLEDGMENTS

I would like to acknowledge my family who have provided me light and recourse, and albeit, a healthy amount of stress (as families sometimes do) throughout this phase of my life and scholarship. I would also like to thank my friends. This road has yielded interesting turns in many of my friendships. I have learned a lot—I have been joyous, saddened, frustrated, and challenged. These experiences are placing me on an always present trajectory of my own understanding and my own spiritual journey in relation to all the beautiful things surrounding me.

To my cohort-mates, I thank you all for the dinners, laughter, drinks, and spaces to talk out the experience of being a person pursuing a Ph.D. I have grown so close to each of you and will always be grateful.

To the Great 8 and SisterCirlce for your solidarity, support, and sincerity.

My love. I want to thank you for your patience, love, laughter, thoughtful and listening ear, and warm meals. Our time has paralleled this journey in a way that has been maddening and graceful. I thank you for that.

Dr. Seena M. Skelton, Ms. Camille L. Warren, Dr. Kathleen King Thorius, Dr. Brendan Maxcy, Dr. Thu Suong Nugyen, and every graduate assistant, I want to thank you all for your tremendous leadership and collegiality at the Great Lakes Equity Center and allowance to use materials from the Center in this study. Your comradery, mentorship, friendships, and leadership have pushed my understandings of research, how to ask questions, how to listen, and how to work. Dr. Skelton, I thank you for your always present guidance, focused suggestions, and support in developing research exploration

content. Ms. Warren, I thank you for your light, zeal, and focus. Your guidance as I contemplated my research design, data collection/analysis, and dissertation defense presentation were incredibly selfless and helpful. Dr. King Thorius, your fierce determination, scholarship, and approaches to leveraging frameworks to better realize educational equity have been overwhelmingly helpful in my theoretical maturation.

Dr. James Joseph Scheurich, Dr. Ronda C. Henry Anthony, Ms. Youngbok Hong, and Dr. Robert J. Helfenbein Jr., I thank you each for your tremendous expertise, time, ideas, feedback, guidance, and support throughout these four plus years. I am especially thankful for the level of faith each of you had in me as I was developing my own thinking and research design in unorthodox and emergent ways. Your presence on my advisory and research committees has been an honor.

Dr. Scheurich, I thank you for your relentless pursuit of realizing new ways to approach research, to work within the academy, and to interface authentically with community members to pursue research *with* as opposed to *on*. Dr. Henry Anthony, I thank you for your focused guidance on employing feminist critique and theory, as well as its utility both inside and outside the academy. I have always felt fortunate to have your support and confidence. Through this, I feel I've grown as a thinker, feminist, and woman. Professor Hong, I thank you for rigorous conversations, feedback, and guidance around the emergent field of design research methodology. Learning through and in a studio environment with you and my graduate peers at the Herron School of Art + Design has been incredibly fulfilling and stimulating. Dr. Helfenbein, thank you for your powerful teaching, humor, and sharp intellect. Your direction, challenging questioning,

and pursuit of clarity have made me feel guided as a student and simultaneously supported as a burgeoning peer.

Dr. Karen Kovacik and Dr. Missy Dehn Kubitschek, I thank you for the robust graduate preparation I received through the IU School of Liberal Arts at IUPUI. I am in debt to your belief, vigor, and expectations to excel. Without your rearing, I would not have the technical ability, conceptual aptitude, and spiritual will to pursue a Ph.D.

Karen, I thank you for the conversations, advice, meals, and on-going love. I feel so fortunate to know you and to be known by you.

I would also like to acknowledge Indiana University Purdue University at Indianapolis (IUPUI) for housing such a critical and necessary doctoral program in urban education studies; Indiana University Research Technologies and Indiana University School of Education at IUPUI for all of your support in assisting with research logistics and technology as well as providing meeting rooms, laptops, and supports to make research participants welcome; The Center for Reinventing Public Education (CRPE) for their publically available tools and resources, their support in providing feedback to my research questions, and thought partnership in examining portfolio management model (PMM) implementation in the US; Indiana University Office of Research Compliance for their guidance and support in submitting a robust IRB proposal; and the Visual Communication in Design Thinking and Design Leadership program at Herron School of Art + Design at IUPUI for its robust training, fulfilling collaborative environment, and incessant disposition toward centering people in the face of complex problems.

Tiffany S. Kyser

MAKE ME A NEW FOUNDATION, MAKE ME A NEW HOUSE:
HOW EDUCATION REFORMERS CAN CAPITALIZE ON CURRENT PORTFOLIO MANAGEMENT MODEL IMPLEMENTATIONS AS A VIABLE AND EQUITABLE URBAN EDUCATION REFORM STRATEGY

The purpose of this research is to explore if policy makers and implementers shift and/or change their understandings of the portfolio management model (PMM) when engaged in equity-oriented transformative professional learning. The portfolio approach to urban education, at present, is being implemented or considered by over one third of the US. There are 20 states, 40 cities, and the District of Columbia that are pursuing and/or implementing the portfolio management model (PMM). This research study examines how systemic, socio-political, socio-historical, and interconnected policy networks have resulted in inequity. Furthermore, this study focuses on how policy makers and implementers engage with one another and their context(s) while learning about educational equity. This occurred via facilitating transformative professional learning opportunities aimed to illicit critical self-awareness, reflection, and examination of perhaps the more pernicious underpinnings of authentic decision and choice making in US education reform. The study also explores the ways in which institutional context and the research design itself may have impacted and/or impeded shifts in learning.

The study's theoretical frameworks guided the decision to use critical qualitative inquiry and narrative inquiry to investigate the raced, gendered, sexed, and classed experiences of policy makers and implementers, and further, implications for policy

implementation regarding other forms of othering such as ableism, linguicism, ageism, etc.

Thematic analysis of the data, analyzed using critical frameworks, were articulated as interspliced data vignettes. Findings suggest that learning is social and that designed experiences around educational equity can provide ways in which policy makers and implementers can formally intervene in their own practices of developing and/or cultivating critical consciousness, as well as decision-making toward PMM adoption and implementation in their respective contexts. Participant's narratives both challenge and perpetuate dominant, historical approaches of urban education reform adoption and implementation, and exposes how US urban education policy arenas have not systemically centered critical consciousness, resulting in equity-oriented policies being interpreted and implemented in inequitable ways. Findings from this study guide future research and practice that focuses on urban education policy creation, adoption, and implementation.

James Joseph Scheurich Ph.D., Committee Chair

TABLE OF CONTENTS

LIST OF FIGURES

Chapter I

How Might We Equitably Decision and Choice Make Within US Urban Education Reform

When there's nothing left to burn, you have to set yourself on fire. (Campbell, 2004)

[R]evolution begins with the self and in the self. (Bambara, 1970)

I must be the bridge to nowhere

my true self

And then

I will be useful

(Rushin, 1981, p. xxii)

What is left of reform in education? Is there anything? Over a century of pluralistic tensions have resulted in continual failures to serve poor communities and communities of color (Tyack, 1974; Bell, 1992; Feagin, 2000; Carter, Welner, & Ladson-Billings, 2013), students receiving special education services (Waitoller, Artiles, & Cheney's 2010; Donovan & Cross, 2002; Moore III, Henfield, & Owens, 2008; King Thorius & Stephenson, 2012), school discipline (Skiba, Michael, Nardo, & Peterson, 2002; Wallace, Goodkind, Wallace, & Bachman, 2008; Skiba, Shure, Middelberg, & Baker, 2011; Duncan, 2014; Noltemeyer & Mcloughlin, 2010; Hinojosa, 2008), teacher disparity (Olson, 2003; Sunderman & Kim, 2005; Peske & Haycock, 2006), and school facilities and funding (Valencia 2008; Alemán Jr. 2009; Spatig-Amerikaner, 2012). Despite federal influences and funding (No Child; Public Law 107-110; Karen *et al*, 2012), supreme court rulings mandating equity (*Brown*, 1954; Click & Henshaw, 2014; Carpenter, 2014; Lindseth & Hanushek, 2009; School Disegregation), and various waves of reforms via religious schooling, freedom schooling, magnet schooling, independent

schooling, home schooling, voucher schooling, and charter schooling, our nation continues to find itself in need of education reform (Strauss, 2012, 2013; Ball, 1994; Supovitz). Why is this? Is education an acute field of disproportional outcomes between communities possessing different group characteristics? Is there a demonstrable success of educational equity anywhere where plurality abounds? Why haven't any of the education reform efforts in the US truly and systemically worked? Why? What is left?

On the ground, education reform movements have not adequately served students who come from poverty and working class backgrounds, students with dis/abilities[i], emergent multilingual learners, students of color, and students who do not ascribe to heteronormativity. Academic outcomes, on the aggregate, have been the same in their inability to serve the socially and economically marginalized, no matter what reform has existed since the inception of urban schools in the late 1800's (Gittell & Hevesi, 1969, p. 310; Fabricant & Fine, 2012). Furthermore, economic mobility rates and poverty rates reveal no vast improvements as a result of decades of urban reform. According to the Pew Charitable Trust report (2013), "Moving on Up: Why Do Some Americans Leave the Bottom of the Economic Ladder But Not Others," a bleak outlook is clear. Using a longitudinal data set from 1968 to 2009, the report states:

> One of the hallmarks of the American Dream is equal opportunity: the belief that anyone who works hard and plays by the rules can achieve economic success. Polling by The Pew Charitable Trust finds that 40 percent of Americans consider it common for a person in the United States to start poor, work hard, and become rich. But the rags-to-riches story is more prevalent in Hollywood than in reality. In fact, 43 percent of Americans raised at the bottom of the income ladder remain stuck there as adults, and 70 percent never make it to the middle [income ladder]. (p. 1)

This mobility stagnation can also be seen on a global scale (Corak, 2006; The Great Divide, 2013) debunking or perhaps prompting a second look at the "shock doctrine" (Fabricant & Fine, 2012, p. 11) of public education being the catalyst for continued economic and global competitiveness. Fabricant & Fine (2013) note:

> The Economic Policy Institute (2011)[ii] tell us that since 2001 the income of the top 1 percent has risen by 18 percent while that of blue-collar male workers has fallen by 12 percent. Forty-one percent of single mothers in the United States live below the poverty line. White median wealth is now 44.5 times higher than black median wealth. In this context of swelling inequality gaps, federal policy and resources are being channeled away from the public classroom and toward privatized strategies for 'accountability' and 'security.' (Fabricant & Fine, 2013, p. 86-6)

The lack of significant growth, on the aggregate, of all students within the US, despite iterations of reforms for over four decades, coupled with continuous widening of mobility rates and increase of poverty rates (The Great Divide, 2013), speaks to not only a pathology of ethics that is at crisis, but also a deeply troubled take on reality. As Gittell & Hevesi (1969) note in *The Politics of Urban Education*, "To an extent, the failure of public education in American cities is the result of the failure of educational techniques and practices, but, fundamentally, this failure reflects the deeper conflicts in American society, especially in American cities" (p. 15). Henig, Hula, Orr, Pedescleaux (1999) note in *The Color of School Reform: Race, Politics, and the Challenge of Urban Education*, "[b]lunt attacks on the quality of American public education mask a more pernicious problem" (p. 1). Thus, in synthesizing and analyzing the discourse surrounding education reform and its new leanings toward the portfolio management model (PMM), it must be understood that no one reform has absolved us, no one reform has buoyed us. Our urban schools are failing to serve all students, our hands are all dirty.

So what can the performance management model (PMM) offer as it pertains to disrupting a century long record of unsuccessful, systemic-wide education reform? This dissertation attempts to answer this question via a bricolage approach[iii] (Denzin & Lincoln, 1999; Kincheloe, 2003, 2011; Berry, 2011; Rogers, 2012) to both research epistemology, positionality, methodology, method, data, data analysis, and presentation of findings. Simultaneously, this dissertation attempts to extend bricolage by challenging the reflexive and metacognitive ways researchers must engage in their dominant rearing of what it means to be a social scientist and the problematic paradigms that need to be challenged and redressed to more authentically realize educational equity—both for researchers and practioners. As Rogers (2012) notes in "Contextualizing Theories and Practices of Bricolage Research":

> Bricolage research, as conceptualized by Denzin and Lincoln (1999) and further theorized by Kincheloe (2001; 2004a; 2004b; 2004c; 2004d; 2005a) and Berry (2004a; 2004b; 2006; 2011), can be considered a critical, multi-perspectival, multi-theoretical and multi-methodological approach to inquiry. However, the theories that underlie bricolage make it far more complex than a simple eclectic approach. The etymological foundation of bricolage comes from a traditional French expression which denotes crafts-people who creatively use materials left over from other projects to construct new artifacts. To fashion their bricolage projects, bricoleurs use only the tools and materials "at-hand" (Levi-Strauss, 1966). This mode of construction is in direct contrast to the work of engineers, who follow set procedures and have a list of specific tools to carry out their work. Generally speaking, when the metaphor is used within the domaine *(original spelling*) of qualitative research it denotes methodological practices explicitly based on notions of eclecticism, emergent design, flexibility and plurality. Further, it signifies approaches that examine phenomena from multiple, and sometimes competing, theoretical and methodological perspectives. (p. 1)

Thus, this dissertation's bricolage approach will veer away from the traditional five-chapter format and present theoretical frameworks, literature review, research design, research analysis and findings, and recommendations for future study in an

interwoven format. This chapter, chapter I, will articulate a rationale for approaching research on education reform in a new manner via bricolage approaches to inquiry, research design, and meaning making. In addition, chapter I will introduce centering equity in emergent design research methodology approaches as a salient approach to radically redressing urban education reform implementations that do not result in systemic change. This will occur by articulating a common creative problem solving framework used in design research and will overlay my theorized approach to centering equity before engaging in creative problem solving. This step, commonly known as "the anchor" or "step 0," is more explicitly rooted, as I have theorized, in explicit approaches toward realizing equity.

In addition, for the remainder of this chapter, I will lay out my understandings of research (inquiry) through a discussion of the emergent field of design research methodology. I aligned to Friedman's (2011) term that research is "a way of asking questions," (p. 10) and all research asks questions—basic, applied, and clinical—and those questions are rooted in an idea or model of why things are the way they are (theory). How a researcher determines to prepare to ask questions (methodology) and how they ask questions (method) must be deeply wed to being aware and transparent of one's own and others power position(s) in the process of inquiry (positionality), as well as deeply reflective about their own and others' power dynamics (reflexivity).

Furthermore, I will articulate my intent to avoid a positivist view and present a research design steeped in humility and criticality via a methodology which honors the intersections of oppressions simultaneously as individual phenomenon and as interdependent, interlocking phenomenon, and employs the use of people-centeredness,

malleability/iterativeness, and interdependence. I communicate that lived histories of both the self and systems, via curriculum theorizing, will be employed to contribute thinking and approaches to inquiry in the emergent field of design research methodology.

Following, I will introduce a research design that attunes to the epistemological, theoretical, and methodological commitments articulated, thus creating a research study that seeks to push ways in which the collision of self and systems can create new pathways for knowledge acquisition. The remainder of chapter I will be articulated via a rationale of study with an emphasis on national and local discourse as well as opportunities for inquiry; positionality; ethical considerations with a discussion on site selection and recruitment; need sensing and its significance in the design research process; research ~~questions~~ *(strike intentional)* explorations and their proposed structure and content, data collection, and finally, data analysis.

In chapter II, I will unpack how feminist theory elucidates from both outside and in the field of education, how the intersections of race, class, and gender—sans an understanding of one's power, privilege, or positionality—can directly or indirectly perpetuate inequity. I also continue to unpack how feminist theory also constantly reframes education reform policies and practices within an understood symbiosis of whiteness, patriarchy (maleness), and domination—holding each both individually and collectively—both "apart from and as a part of" (hooks, 1998, p. 22). In addition, I provide a history and definition of the portfolio management model (PMM) and a summary of findings explicated from a literature review of six (6) books and three (3) articles/policy briefs which discuss urban education reform at various points of time from post *Brown* to present. The literature reviewed, taken within a historically situated lens of

racial, gender, and economic inequity, presented three main themes: 1). Accumulation by dispossession, 2). Rhetoric and distrust, and 3). Exploitation and indistinguishable outcomes.

In chapter III, I introduce and unpack my theoretical frame—Blackthirdwavequeer feminism. I articulate my alignment to four of five of the tenets Hill Collins' (2000) explains on black feminist epistemology: lived experience as a criterion of meaning, the use of dialogue in assessing knowledge claims, the ethics of caring, and the ethic of personal accountability (Hill Collins, 2000, p. 260-266). I also critique and extend the fifth and final tent: black women as agents of knowledge. I do this by the "messy[ing]" of gender assumptions via Butler's (2006) articulations on "compulsory heterosexuality" (p. xiii) in the fifth tenet, encouraging that Black women as agents of knowledge should also encapsulate the volatility of how the sex of women and the gender of female have come to be defined and disrupted within a patriarchal paradigm. Lastly, I connect feminist theory, critique, and epistemology to design thinking methodology and method to propose new ways of enacting more holistic and ethical reforms that can be used across diverse and sometimes opposing populations, groups, and/or communities.

In chapter IV, I will leverage feminist theory introduced to articulate a feminist critique to provide an adequate theoretical framework for intervention and demystification regarding the policies, approaches, and strategies used within education reform. This feminist critique will be articulated in two ways: one via the articulation of tensions between feminist theory and feminisms, and two, employing feminist tenets to analyze education reform policies and practices as evidenced by data collected during research explorations.

The feminist theoretical frame, I argue, troubles the western *I* –the personal as a static construct--and persistently aligns it to the state of *being* –the present awareness of oneself *in relation* to others, more specifically *in relation* to standing in solidarity with others who are othered. In addition, the use of critiquing education reform via feminist tenets: positionality, intersectionality, embodiment (or materiality) and disembodiment (or the need to transcend particular problems, issues, or bodies), and transformations of the personal into the political, helped to not only articulate a rich schema in feminism's framing, intervening, and demystifying the policies, approaches, and strategies used within education reform, but also serve as the organizing schema to analyze qualitative data collected.

Chapter V leverages data collected and analyzed, and presents an analytical discussion of the research findings by organizing the chapter through a series of reflexive questions I've asked myself as the researcher—applying my lived experience in the explorations to understand and explore research findings—*What is my critique?, In what ways does the study redress (or attempt to redress) my critique(s)?, What do participants gain in relation to the research explorations?, Learning to what end? /What drove me here?*

Finally, chapter VI focuses on extending the answers to my reflexive questions in chapter V to surface my thinking and learning while engaging in this research study. I pose a series of constructs around urban education reform history in attempt to answer the question posed at the beginning of this chapter—what is left of reform in education? In the act of continuously reflecting and approaching this question, I utilize curriculum and

curriculum theory to think about the lived experience of schools (Pinar, 2004), and further, the lived experience of myself.

Beginning Bricolage: Design Research Methodology

> Methodology refers to the broad principles of how to conduct research and how interpretive paradigms are to be applied. The level of epistemology is important because it determines which questions merit investigation, which interpretive frameworks will be used to analyze findings, and to what use any ensuing knowledge will be put. (Hill Collins, 2000, p. 252)
>
> Design is decomposing systems (Simon 1962) as well as searching for and choosing alternatives. (Kimbell, 2011, p. 285)
>
> Research is a way of asking questions. (Friedman, 2002, p. 10)

In defining and determining a rationale for the methodological approach of this study, a brief explanation of terms, my research questions and explorations, my epistemology, and my theoretical framework is necessary.

Terms

In the context of this research study, it is crucial to lay out my understandings of what research (inquiry) is, what it entails, and how I came to those conclusions. First, I take on Friedman's (2011) term that research is "a way of asking questions. All forms of research ask questions, basic, applied, and clinical. The different forms and levels of research ask questions in different ways" (p. 10). I believe that those questions are rooted in an idea or model of why things are the way they are (theory). As Friedman (2011) states:

> In its most basic form, a theory is a model. It is an illustration describing how something works by showing its elements in their dynamic relationship to one another. The dynamic demonstration of working elements in action as part of a structure distinguishes a theoretical model

> from a simple taxonomy or catalogue. A theory predicts what will happen when elements interact. (p. 2)

I also believe that how one theorizes is shaped from epistemological shaping—"*why* we believe what we believe to be true" (Hill Collins, 2000, p. 252), or the resistance of that shaping (critical theory). The lineage of research is deeply entrenched in positivist views of science as a means to justify truth. This frame, which assumes neutrality as possible on the part of the researcher, is one I most certainly resist. I contend that social science research has a deep legacy of adopting research epistemologies which are racist (Scheurich, 1997; Stanfield, 1985) and misogynistic (Hill Collins, 2000). The colonial residue of how educational researchers come to know, not just what we do with our knowledge is based on a deficit, (Valencia, 2010), racist (Stanfield, 1994; Brandt, 1994; Scheurich, 1997), and patriarchal (Hill Collins, 2000) paradigms.

Second, I acknowledge and believe that motivations behind inquiry, the essence of why the questions are asked, are steeped in a deep legacy of power and domination. As Scheurich (1997) notes in "Social Relativism: (Not Quite) A Postmodernist Epistemology," "Truth game enactments or epistemological enactments are ultimately political or ethical enactments" (p. 50) or Eisner (1998), in "The Primacy of Experience and the Politics of Method" statement, "There is no such thing as a value-neutral approach to the world…" (p. 19). Third, I believe that how a researcher determines to *prepare* to ask questions (methodology) and *how* they ask questions (method) must be deeply wed to being aware and transparent of one's own and others power position(s) in the process of inquiry (positionality), as well as deeply reflective about their own and others' power dynamics (reflexivity). Thus, I attempt to avoid a positivist view that "assumes that conventional social science research methods unproblematically insure

accurate or valid representations of reality…[Thus, proceeding] unreflexively as if the perspective of the researcher has no effect on what is seen" (Scheurich, 1997, p. 30). I instead hope to pursue inquiry from a very transparent, critically oriented, and humbly emergent ethos.

Research Questions

The nature of my inquiry seeks to find alternative possibilities in education policy that moves more intentionally towards efficacy (equity) as opposed to passively towards politics (inequity). The main question of my inquiry is: To what extent do policymaker's examinations of educational equity create new knowledge about implementing the portfolio framework in the Midwestern city of study? My sub questions are: In response to the most consistent outcomes of the portfolio strategy to date in the US, how can the Midwestern city of study leverage said outcomes in equitable ways? How might these outcomes inform policymaker decisions in the Midwestern city of study?

The pursuit of inquiry, with these questions as the source, has pushed me to adopt a design research methodology which is necessarily emergent. I believe that a design research methodology will facilitate my ability as a social science researcher in addressing both specific (particularistic, context-specific) and conceptual (relevant in a broader context; attentive to the interplay of social, cultural, and contextual influences) dimensions of education reform. I make this assertion from an intentionality of what design research methodology is yet to be versus what it has already been defined to be—in the possibilities of its essence being undefinable, thus more resistant to coercion, co-

optation, and knowledge-seduction. Some salient questions I've asked myself in this idea formation: *Why design? Why design research? And most certainly, why design research methodology?* Most notably, the field of design is, in and of itself, necessitated on problems and the ways in which problems can be solved. Friedman (2011) notes:

> Good design solutions are always based on and embedded in specific problems. In Jens Bernsen's (1986) memorable phrase, in design, the problem comes first. Each problem implies partially new solutions located in a specific context. The continual interaction of design-problems and design solutions generated the problematics and knowledge stock of the field in tandem. (p. 10)

Therefore, design's propensity is to begin with the problem and constantly attune the success of solutions in contrast to the problem. This in some ways insulates it from the trappings of critical social science research which is precise in its diagnoses, but very inefficient or unaligned in its multi-diagnostic abilities translating to systemic solutions.

In addition, design research at present, is hyper vigilant in its writings and approaches to methods. As a practitioner-heavy field, design research methods provide a rich legacy, a resource bank, or what Friedman (2011) refers to above as "knowledge stock" (p. 10) to pull from that is interconnected with the social sciences (anthropology, sociology, social work, education, literary/film studies, cultural studies), but shaken free of their orthodoxy's of knowledge (in some ways) and instead is buoyed by the creative.

Lastly, because design research methodology is still molding and developing from the method-end first, as opposed to the theory-end, the possibilities of introducing critical social science inquiry into its understandings is always ontological, always becoming (hooks, 1989; Slattery, 2012). Thus creating spaces of possibility (Slattery, 2012) both in conceptual ideas of methodology, but also in practical applications of inquiry (method)

and how those applications may transcend a different space of both knowing (epistemological) and knowledge production (axiological).

Positionality: The Academy & Learning/UnLearning Inquiry

> We must envision the university as a central site for revolutionary struggle, a site where we can work to educate for critical consciousness, where we can have a pedagogy of liberation. Yet how can we transform others if our habits of being reinforce and perpetuate domination in all its forms: racism, sexism, class exploitation? (hooks, 1989, p. 31-32)

As bell hooks directs in *Talking Back: Thinking Feminist, Thinking Black* (1989), talking back is a powerful and necessary tool. It allows individuals, especially those marginalized, to wrestle with the dominant voice and to embrace their own. In short, as hooks guides, language is a place of resistance and struggle (p. 28). Talking back is animating that place. However, the journey between discovering the hinged place of resistance and struggle—the "oppressor-oppressed contradiction" (Freire, 2011, p. 52), then animating and acting upon said space, is a crucial plane which academe resists. It is also a place where a platform of research positions of power are reinforced and/or challenged (Guba and Lincoln, 1994, p. 116). This resistance can be framed via a researcher's methodological stance and rationale.

Research methodologies which continue to be blind to deficit thinking are unacceptable and serve as a psuedo-posture of talking back—and in ways cloak inequitable paradigms and belief systems (Christian, 2000, p. 149). They bolster a skill set absent of critique and conveying a critical stance within the research questions posed. As a new wave of budding scholars are trained, a new wave continues to seek academe as refuge and counsel—a beacon where the fertile ground of ideas can grow, innovation can occur, and healthy ideological premises can augment and recalibrate our social psyche.

While a conduit of regulating discourse and belief sets, academe has also been a gateway for housing counter and critical research and for allowing scholars to name and critique hypocrisies that have long fortified elitist positions of class, race, dis/ability, and sexual orientation. Academe has allowed for talking back by scholars, which as a result has created and allowed for the evolution of methodologies that problematize nuanced, webby, and often intersectional spaces in society. This, although good, has been the methodological minority.

Thus, this research aims to build a research framework which is informed by poststructuralist, postmodern, postcolonial, and feminist theories: *Talking Back: Thinking Feminist, Thinking* Black by bell hooks, *Women, Race, & Class* by Angela Davis, *Sister Outsider* by Audre Lorde, *This Bridge Called My Back: Writings by Radical Women of Color* edited by Cherrie Moraga and Gloria Anzaldua, *Borderlands/ La Frontera: The New Mestiza* by Gloria Anzaldua, *All the Women Are White, All the Blacks are Men: But Some of Us are Brave: Black Women Studies* edited by Gloria T. Hull, Patricia Bell Hooks, and Barbara Smith, *Verses* by Ani Difranco, *Black Feminist Thought* by Patricia Hill Collins, documentaries, *Left Lane: On the Road* with Folk Poet Alix Olson directed by Samantha Farinella, *Trust* directed by Danny Clinch, and Render directed by Hillary Goldberg and Ani Difranco, and *Gender Trouble: Feminism and The Subversion of Identity* by Judith Butler.

In addition, works focused on the translation of theory to method that influenced my research framework are: Oldfather and West's, "Qualitative Research as Jazz" (1994), Francis Carspecken's *Critical Ethnography in Educational Research: A Theoretical and Practical Guide* (1996), Patti Lather's *Getting Smart: Feminist Research*

and Pedagogy With/In the Postmodern (1991), Michael Quinn Patton's *Qualitative Research & Evaluation Methods* (2002), "Competing Paradigms in Qualitative Research" (1994) by Guba and Lincoln, "Post Qualitative Research: The Critique and the Coming After" by Elizabeth Adams St. Pierre (2015), and Clifford Christian's "Ethics and Politics in Qualitative Research" (2005) in order to inform a counter approach, via philosophical positions and methodological frames, of how to pursue research anchored in value sets of inclusivity and participatory methodology, but also reveal a lineage of paradigm struggles inherited in this work.

Constructs such as "feminist communitarianism" (Christian, 200, p. 149), "emancipatory research" (Lather, 1991, p. 69), and "'a methodology of the heart,' a prophetic, feminist post pragmatism" (Denzin & Lincoln, 2008, p. 3) simultaneously guide this research and troubles the statement: "a good qualitative introduction begins with the identification of a clear problem" (Creswell, 2007, p. 129) and asks: *Yes, but who is identifying the clear problem and why? Explain that as well.* Thus, in the pursuit to discover if centering deeper understandings of equity in professional learning alters how we might decision make and choice make regarding the portfolio management model (PMM) in a Midwestern city, this multi-hued, multi theoretical, bricolage will ostensibly place the person, the personal, the voice, and the situational context as central and inclusive sites.

Rationale of Study: Current National Discourse & Opportunities

> From 1999–2000 to 2009–10, the number of students enrolled in public charter schools more than quadrupled from 0.3 million to 1.6 million students. During this period, the percentage of all public schools that were public charter schools increased from 2 to 5 percent, comprising 5,000

> schools in 2009–10. (National Center for Educational Statistics, 2012, p. 1)
>
> Right now, there are about 2,000 high schools in America –– about 12 percent of the total number of high schools in America –- that produce nearly half of the young people who drop out of school. You've got 2,000 schools -- about half the dropouts come out of those 2,000 schools…Now, turning around these schools isn't easy. A lot of people used to argue, well, all they need is more money. But money is not alone going to do the job. We also have to reform how things are done. It isn't easy to turn around an expectation of failure and make that into an expectation of excellence. (President Obama, 2012)

The educational landscape in the US continues to shift with the advent of more aggressive charter school law implementation and school turnarounds being triggered by state boards of education and implemented by the state departments of education per state laws as guided by the No Child Left Behind Act (NCLB) and the Elementary and Secondary Education Act (ESEA). According to "50 State Report On Accountability, State Interventions, and Takeover," released in 2002 by the Institute on Education Law and Policy, "[p]resently, 24 states have enacted policies that allow them to take over a school district due to academic problems within the school district" (p. 2). It should be noted, however, that the term *takeover* encompasses a myriad of interventions from either the state's respective board of education and/or federal action taken which may culminate in complete or partial removal of schools or school districts. Thus, in some spaces, the term takeover is ubiquitous with aggressive oversight which includes the takeover option. In addition, there are 31 states which allow takeover of a school, school districts, and/or reconstitution of schools (Institute, 2002, p. 9). This trend continues to pervade the legislative landscape of states. For example, after the publication of this report, the fall of 2012 marked the first time in city of study's history that complete removal of schools from their respective districts occurred, signifying a potential permanent shift in Indiana's

educational oversight trajectory and following suit with the respective states that have initialized state takeover.

In addition, the influx of charter schools in the national landscape has spiked in the last two decades. From the first charter law passage in 1991 in Minnesota to present, over 2 million students were enrolled in approximately 6,002 public charter schools nationwide as of 2013 (North Carolina, 2013). This includes 40 out of 50 states, the District of Columbia, and Puerto Rico. Currently, there are 43 out of 50 states with no caps on charter school approvals or mandated restrictions on opening (contingent upon ratios) of conversion charter schools or virtual charter schools (National Alliance, 2012).

Similar to following the national legislative waves of increased takeover, charter law has followed a similar trend. For example, in the state of the study's location has recently passed charter law measures eliminating charter school caps, providing support by brokering underutilized or unused public education facilities to charter schools, and extending the moratorium on repayment of the common school loan—offering charter schools fiscal relief in the face of funding disparities. These policy conditions create a more fertile ground, context, and precedent for an increase in turnaround schools as well as charter schools in the state where the study took place and the US broadly.

An additional factor to note is the increased presence of privatized entities into the educational milieu. In the "Shifting Notion of 'Publicness' in Public Education," Gary Miron (2008) notes:

> Currently, more than 60 EMO's [Educational Management Organization] operate schools in the United States, which accounts for more than a quarter of all charter school enrollments. In their annual profile of EMO's,

> Molnar, Garcia, Bartlett, and O'Neill (2006) have identified 14 EMO's that operate 10 or more schools. The largest and most controversial is Edison Schools, Inc., which claims to operate more than 100 schools that enroll more than 60,000 students… Both traditional public school districts and charter schools can contract with EMO's. Public school boards have contracted out more than 75 traditional public schools to private education management organizations. Charter schools, however, have proven to be a perfect entry point for private EMO's; currently, close to 500 charter schools have been contracted to EMO's. (p. 341)

In addition, the state in which the research study took place published their first report on voucher use. The report reveals a 47% increase in participation—from 3,911 students in 2011-2012 to 29,148 students in 2014-2015 in voucher usage. With the increase of policy and fiscal conditions which make charter schools, turnaround schools, and voucher usage more prevalent, crucial attention must be paid to the socio-political and socio-historic factors which necessitate such shifts.

It is well documented that school leadership and classroom teachers are consistently among the key factors which contribute to student achievement (National Conference of State Legislatures, 2006), however deeper, critical discussion as to why consistent school leadership and classroom teacher gaps occur is a condition, one of many, I am arguing, that necessitates the current, fertile policy ecology (Weaver Hightower, 2008). The changing educational landscape has resulted in altering the delivery systems, governance structures, and oversight relationships of a school or schools to their community(ies). The dramatic growth of these new educational environments occurs amidst a backdrop of inequity that continues to widen along racial, class, dis/ability, and nationality lines (Tyack, 1974; Bell, 1992; Feagin, 2000; Waitoller, Artiles, & Cheney's 201; Carter, Welner, & Ladson-Billings, 2013). Questions such as: *Why do the most under resourced communities not receive the appropriate resources for*

success as defined by their community(ies), district(s), and/or state department? Why are the most significant concentrations of charter and turnaround schools acute in poor communities, communities of color, and communities of emerging multilingual learners?

State of Study's Education Context and the Portfolio Management Model (PMM)

The educational landscape in the state where the study took place continues to shift with the advent of school turnarounds being triggered by the state's department of education and state board. The fall of 2012 marked the first time in the state's history that complete removal of schools from their respective districts occurred, signifying a potential permanent shift in the state's educational oversight trajectory. In addition, state has recently passed charter law measures eliminating charter school caps, providing support by brokering underutilized or unused public education facilities to charter schools and extending the moratorium on repayment of the common school loan offering charter schools fiscal relief in the face of funding differences with traditional districts.

Next, the state's school voucher program, passed in 2011, allows a lower appropriation of state funding to follow a student who elects to attend a private school approved by the state. Currently, further discussions of expanding the program, lifting appropriation caps, and allowing concessions for siblings is occurring. Lastly, the recent passage of PMM legislation creates architecture for more formalized arrangements and oversight of educational (EMO) or charter management companies (CMO) to be contracted by one the Midwestern city of study's public school system. These policy conditions create a more fertile ground, context, and precedent for an increase in turnaround schools, charter schools, voucher usage, and deconstructed traditional

districts. In short, a continuous activation of the portfolio strategy—particularly the communities in district boundaries in one of the city of study's school district.

Relevance of Study

The dissertation attempts to utilize a current education reform strategy—the portfolio management model (PMM)—as a link to understanding a long chain of US education reforms that have resulted in disparate outcomes. The dissertation positions PMM as a school delivery model that has been growing and evolving over the last 50 years. The study is important because the portfolio approach to urban education, at present, is being implemented or considered by over one third of the US, directly impacting one third of school age children (16.6 million) (See Appendix B).

This study is important because it seeks to understand the deeply complicated phenomenon(s) in our society which have inequitably served students through the policy makers' and policy implementers' articulations and understandings of equity. The study will consist of three explorations where 6 participants in management roles in the Midwestern city's education reform community will be lead through a facilitated experience and provided opportunities to anonymously journal on their understandings of what it means to be equity-oriented.

Site Selection

The exploration took place in the fall of 2015 at a large, Midwestern university in the US, which I'll refer to as Maple University (pseudonym). The location is accessible via mass transit, car, bike, and air travel. It is centrally located and provides supports and amenities for individuals with dis/abilities as well as translation services. In addition, the

option of child care was communicated to all participants, parking validations were provided to all participants who drove, and dinner was provided.

Procedure

Research participants participated in three (3) exploratory learning experiences. (One (1) additional exploration was schedules in case of inclement weather, but was not needed). The location and timeline was made conducive to participant's schedules during the fall of 2015. Each exploratory learning experience was 2 – 3 hours in length. The total duration of the study was three (3) months (One (1) exploration per month in the fall of 2015). Participants engaged in small group and whole group activities on equity concepts and reflected on PMM's implementation in other US cities. The use of anonymous surveys, anonymous journaling, collection of ideas on large poster paper, co-investigator journal entries, and exploration ~~field~~ notes were used as sources of data. All participants' data remained anonymous. (See Appendix A).

Recruitment

Research participants were recruited utilizing the open selection process via community nomination (Foster, 1993; Ladson-Billings, 1994) of participants representing parent(s)/caregiver(s), student(s), alumni/previous students, teachers, educators, principals/school leaders, legislators, elected representatives, central office executives, board members, and community/not-for-profit leaders (See Appendix C). Participants were contacted directly by the Co-Investigator and invited to participate in the exploration at a time and location convenient to them (See Appendix D). If the invitation was accepted, participants received a summary of the research study design including

ethical considerations, data collection and analysis approaches, and theoretical frames selected to interpret data. Participants were asked to provide feedback, as well as receive a copy of the Indiana University Study Information Sheet to review (See Appendix E). In total, 127 individuals from 40 different organizations were asked to participate in the community nomination process for this study. Six (6) individuals agree to participate representing five (5) different organizations.

Ethical Considerations

The research participants (including the researchers) did not receive payment for taking part in this study. However, I as the Co-Investigator, paid for dinner for participants during evening explorations as a courtesy. The research study is not funded by a study sponsor, state, or university. However, tools and resources used in content development and data tool usage were modified from the Great Lakes Equity Center, a federally funded Equity Assistance Center (EAC) by the United States Department of Education (USDOE) (See Appendix F, H).

Furthermore, although a myriad of organizations were contacted and asked to provide community nominations for the research study, only one of the participants was an individual the co-investigator had not previously had a personal or professional interaction with.

Research Explorations: Questions, Structure, & Content

As noted in "Rethinking Critical Theory and Qualitative Research," by Joe Kincheloe and Peter McLaren (2003), "Critical research traditions differ from other forms of research, as they recognize that claims to truth are always discursively situated

and implicated in relations of power" (p. 152). Thus, questions attempted to always be posed with the understanding of nested power structures involving my own positionality as well as a broader historical tension which exists between the researcher and the researched (and the construct that such binary exists). Moreover, the questions posed were intended to be fluid and relied heavily on the direction participants informed and shaped the course of the study. This fluidity and sensitivity to power are informed by Carspecken's (1996) *Critical Ethnography in Education Research* where he asserts that one's perceptions are structured through "holistic modes of human experience and their relationships to communicative structures" (p. 19), but also more deeply in the reflexive posture of being attune to power and privilege, and wading in the liminal stances of both having and not having it. This posture necessitates a constant attention to the subaltern (Spivak, 2012), of "being" (Lorde, 1984, p. 111), and of "becoming subject" (hooks, 1984, p. 29). Thus, to add to Carspecken's (1996) statement that one's perceptions are structured through "holistic modes" (p. 19) and their relationship to "communicative structures," (p. 19). I want to be explicit that the deep legacies of power and domination are constantly at the fore, constantly "in the room" (S. Skelton, personal communication, December 11, 2015), and will be during the process of soliciting, engaging, and debriefing with participants in this research design.

Thus, this research design houses various research methods: both practical and theoretical, both quantitative and qualitative; utilizing auto ethnography, ethnography, case study, interview, survey, questionnaire features, but simultaneous it will not fully conform to either individual research design approach. The research design will attempt to acknowledge its trappings of traditional views of research while simultaneously

resisting them. The study is fluid and emergent. It is ethnographic and not, case study and not, interview and not. Meaning the work explores culture and cultural phenomena, but attempts to be critical in its understanding that ethnographic approaches are not devoid of positivist lineage or as Cook (2008) asserts of critical qualitative epistemology: it "provides a pathway between the purported neutrality of positivism and the multiple realities of constructivism that do not lend themselves to an analysis of the social production of oppression" (p. 149). With regard to case study, the approach was/is deployed on its emancipatory move toward validity in the bounded systems as Stake (1978) states:

> The case need not be a person or enterprise. It can be whatever 'bounded system' (to use Louis Smith's term) is of interest. An institution, a program, a responsibility, a collection, or a population can be the case. This is not to trivialize the notion of 'case' but to note the generality of the case study method in preparation for noting its distinctiveness. It is distinctive in the first place by giving great prominence to what is and what is not 'the case' –the boundaries are kept in focus. What is happening and deemed important within those boundaries (the emic) is considered vital and usually determines what the study is about, as contrasted with other kinds of studies where hypotheses or issues previously targeted by the investigators (the etic) usually determine the content of the study (p. 7).

However, the study simultaneously refutes boundaries or the construct that a bounded system can be contained as an object of study. In short, I am attempting to be "intellectually promiscuous" (Butler, 2006, p. x), to utilize an epistemological imagination (Spivak, 2012). I, and the participants in this study, cannot shake the impact of domination that animates us. We cannot refute the simultaneous presence of our own "multiple axes of power" (Fraser, 1989, p. 10) and multiple axes of subservience (Spivak, 2012). However, becoming more attune to the presence of power and privilege and its impact on decision and choice making is critical in moving toward a public educational

system imbued with and by considerations of equity. In this vein, modules/domains were structured along equity components: access, representation, and meaningful participation; key dimension of social justice: recognition, redistribution, and knowledge and action (Frasier, 2008. 1995; Great Lakes Equity Center, 2015).

Thus, this study follows an emergent design (Given, 2008, p. 343)—the modules or domains following were open and subject to change contingent upon interactions with those involved in the study, thus remaining open to "rigorous improvisation," (Ginwright & Commarota, 2007, p. 695; Oldfather & West, 1994, p. 22), but being informed on what Youngbok Hong entitles "natures" (personal communication, November 12, 2014) or tenets of design research methodology, of which I will define three major domains integral to inquiry toward urban education reform below: people-centeredness, malleability, and interdependence. Figure 1 articulates the three domains with their respective subdomains.

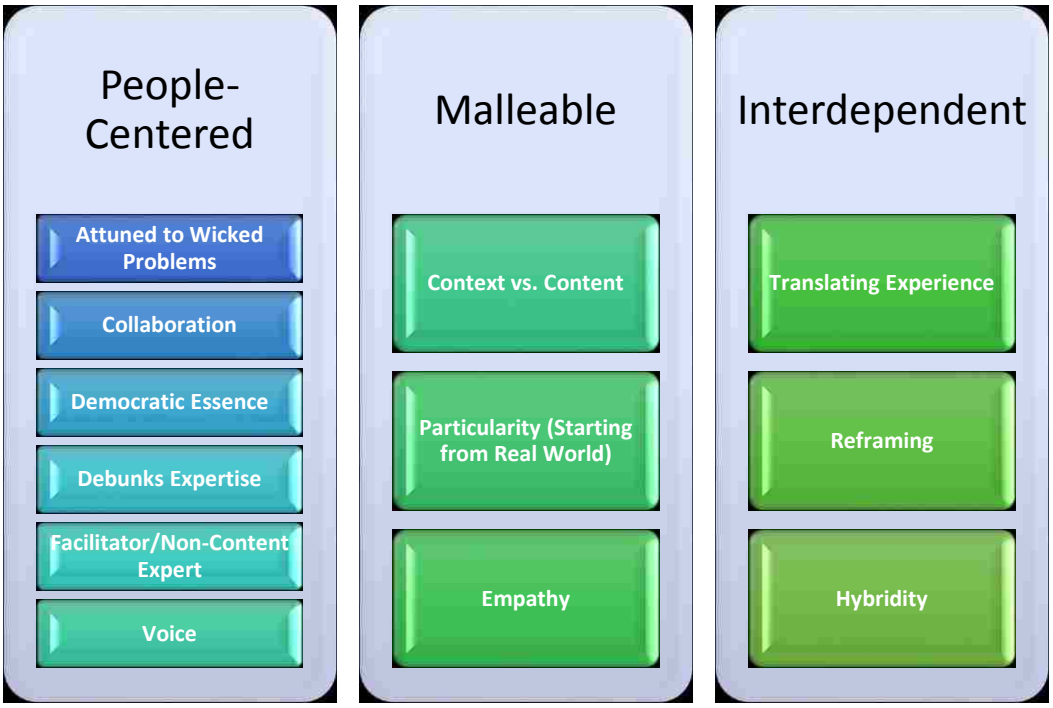
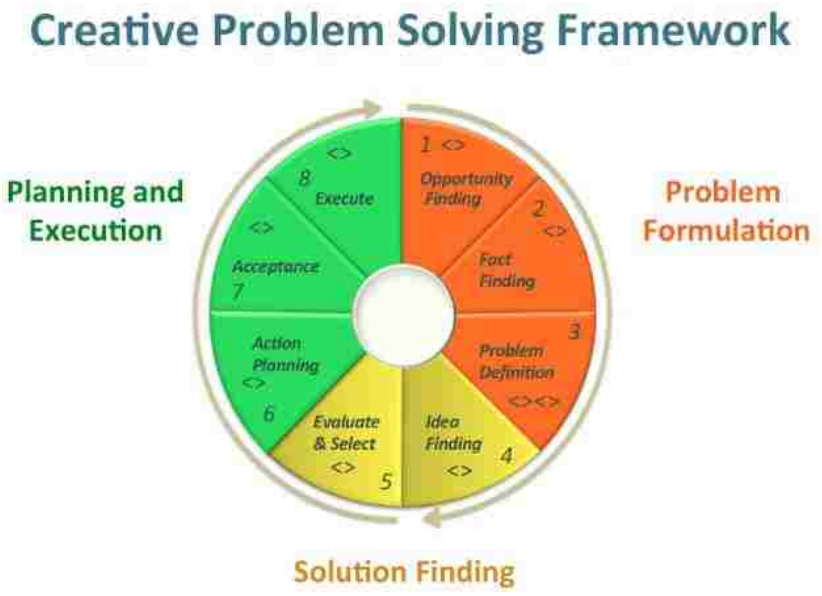


Figure 1. Design Research Natures/Tenets

The domains outlined in figure 1 will be in constant animation in the backdrop of the design research process as articulated in figure 1, 2, and 3. The creative problem solving framework below does not constitute a fixed, static framework, but one of many that have been and are possible and utilized[iv].



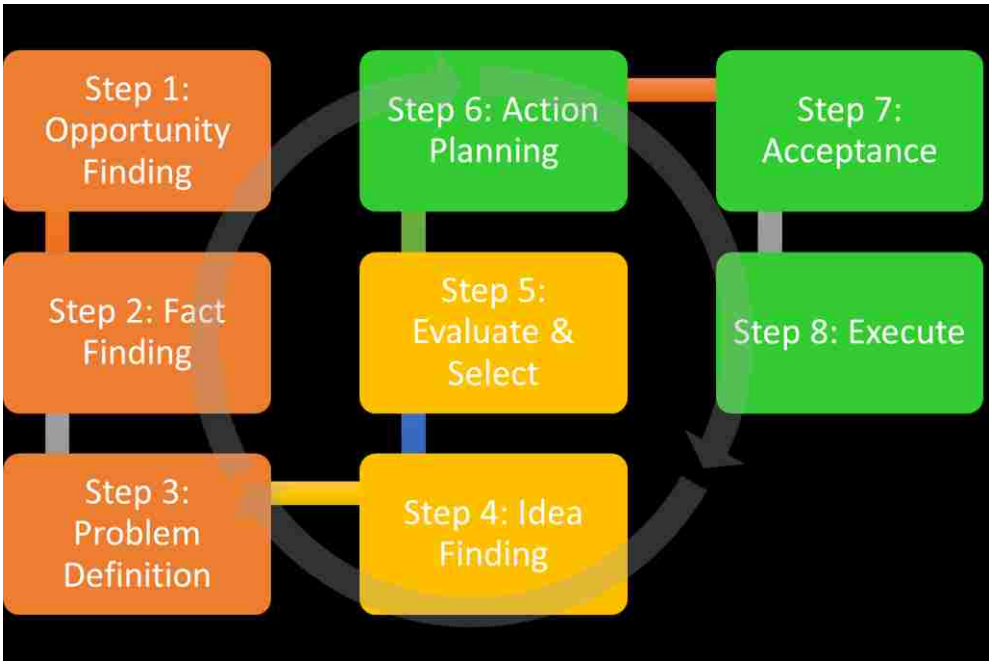


Figure 2. Design Research Problem Solving Framework

Design Research Process	**Focus**	**Articulation**
Step 1	**Opportunity Finding**	**Problem Finding literally consists of finding or anticipating problems and opportunities. The result is a continuous flow of new, present and future problems to solve, changes to deal with and capitalize on, and opportunities for improvement for the organization.**
Step 2	**Fact Finding**	**Fact Finding consists of deferring convergence and actively gathering**

		information potentially related to a fuzzy situation, and then evaluating and selecting those facts most likely to be helpful in developing a set of fruitful, advantageous problem definitions in the next step.
Step 3	**Problem Definition**	**Problem Definition consists of first using divergence to convert the key facts the group selected into a wide variety of creative "how might we?" challenges, and then selecting one (or a few) which seem most advantageous to solve. This step is about making sure the group is asking the right questions and that it comes up with the best definitions of the problem.**
Step 4	**Idea Finding**	**Idea Finding consists of deferring convergence while actively creating large number of potential solutions to the target problem definitions, and then converging smaller number of potentially good solutions for evaluation.**
Step 5	**Evaluate & Select**	**Evaluation and Selection consists of open-mindedly generating a wide variety of criteria potentially useful for making an unbiased and accurate evaluation of the potential solutions, and then**

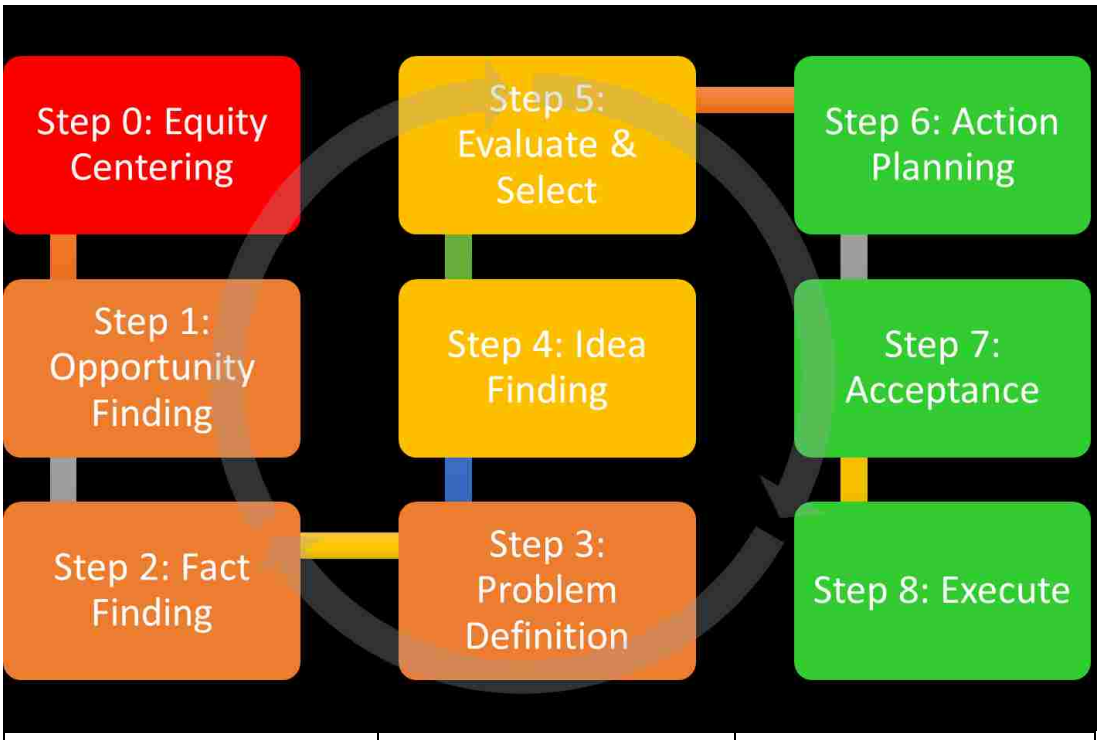
		selecting and applying the most significant criteria to decide which possible solutions are the best to take forward towards implementation.
Step 6	**Action Planning**	**Action Planning involves thinking up specific action steps which will lead to a successful installation of the new solution.**
Step 7	**Acceptance**	**Gaining acceptance recogni[z]es that the best laid plans can be scuttled by resistance to the new changes involved. This step looks at the ways ownership in the solution can be generated, people can be shown that the solution benefits them, and potential problems caused by the solution can be minimized.**
Step 8	**Execute**	**Taking action recognizes that the actual doing of an action step is an integral part of the decision making and problem solving process, and not to be taken for granted. No matter how carefully thought out the specific steps in a plan of action, it still remains to do the steps. This step recognizes the need to "get on with it" and learn from taking action.**

Figure 3. Design Research Process Definition Matrix[v]

Need Sensing/Step 0

I am intentionally overlaying more feminist and critical theories onto traditional approaches to creative problem solving. For the purposes of this research study's scope, the overlay will concentrate on the pre-dispositions, knowledges, and lived experiences design researchers possess as they enter the problem space and how those characteristics impact what is viewed as a problem (Valencia, 2010). The combination of the design researcher's lived self and the entering or preparing to engage in collaborative problem solving is referred to as "need sensing" or "step 0" (Hong, personal communication). My goal is to examine and perhaps begin to articulate more intentionally, what step 0 may entail to engender more equity-oriented problem solving in education reform frameworks. Additionally, to understand the benefits, if any, of possessing multiple frames (Hong & Hatch, 2004) and perspectives through which to sense needs.

As discussed in this chapter, design research methodology is necessarily emergent. How design researchers think about preparing to engage and what processes that are employed to do so are still molding and developing from the method-end first, as opposed to the theory-end. Thus, the possibilities of introducing critical social science inquiry into its understandings is always ontological, always becoming (hooks, 1989; Slattery, 2012)—creating spaces of possibility (Slattery, 2012) both in conceptual ideas of methodology, but also in practical applications of inquiry (method) and how those applications may transcend a different space of both knowing (epistemological) and knowledge production (axiological). Thus, figure 4 below notes specific shifts and changes, via the visual strikethroughs, to language and framing when centering equity in creative problem solving.



Design Research Process	Focus	Articulation
Step 0	**Centering Equity**	**This step anchors the design researcher in**

		three domains of equity: critical self and system reflection, equity, and equity orientation.
Step 1	**Opportunity Finding**	~~**Problem Finding literally consists of finding or anticipating problems and opportunities. The result is a continuous flow of new, present and future problems to solve, changes to deal with and capitalize on, and opportunities for improvement for the organization.**~~ **Finding or anticipating problems and opportunities.**
Step 2	**Fact Finding**	**Fact Finding consists of deferring convergence and actively gathering information** ~~**potentially related to a fuzzy situation, and then evaluating and selecting those facts most likely to be helpful in developing a set of fruitful, advantageous problem definitions in the next step**~~ **around a complex problem, collaboratively determine facts that**

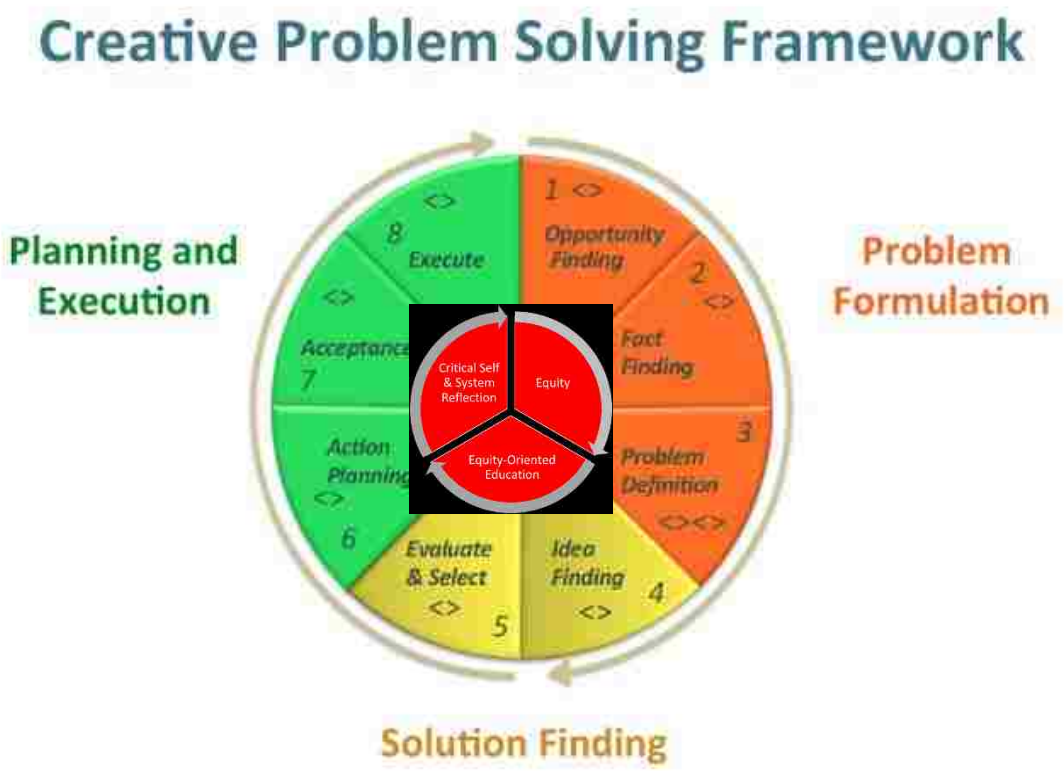
		will be most impactful in generating a problem definition.
Step 3	**Problem Definition**	**Deferring judgement, collaboratively determine the key facts the group selected into a wide variety of creative "how might we?" challenges, and then selecting one (or a few) which seem most advantageous to solve. This step is about making sure the group ~~is asking the right questions and that it comes up with the best definitions of the problem~~ is in alignment with their questions and feels the problem definition aligns to their facts.**
Step 4	**Idea Finding**	**Deferring judgement while actively creating large number of potential solutions to the target problem definitions, ~~creating large number of potential solutions to the target problem definitions~~ and then collaboratively converging toward smaller number of**

		potentially good solutions for evaluation.
Step 5	**Evaluate & Select**	**Evaluation and Selection consists of transparently ~~open-mindedly~~ generating a wide variety of criteria potentially useful for ~~making an unbiased and accurate evaluation of the~~ collaboratively determine potential solutions, and then collaboratively selecting and applying the most significant criteria to decide which possible solutions are the best to take forward towards implementation.**
Step 6	**Action Planning**	**~~Thinking up specific action steps which will lead to a successful installation of the new solution.~~ Collaboratively determine specific and discrete action steps toward addressing the problem statement(s).**
Step 7	**Acceptance**	**~~Gaining acceptance recognizes that the best laid plans can be scuttled by resistance to the new changes involved. This step looks at the ways ownership in the~~**

		~~solution can be generated, people can be shown that the solution benefits them, and potential problems caused by the solution can be minimized.~~ **This step looks at the ways ownership in the solution can be generated, stakeholders understand benefits, risks, and a collaborative determination on how risks can be mitigated.**
Step 8	**Execute**	**Action Taking action recognizes that the actual doing of an action step is an integral part of the decision making and problem solving process, and not to be taken for granted. No matter how carefully thought out the specific steps in a plan of action, it still remains to do the steps. This step recognizes the need to** ~~"get on with it" and learn from taking action~~ **implement action steps.**

Figure 4. Equity-Oriented Design Research Process Definition Matrix[vi]

Thus, Step 0 allows for an alteration of the creative problem solving framework which explicitly seeks to center critical theories, historical legacies of inequity, and tenets of equity. The equity-centered creative problem solving framework is represented in figure 5 below and visually encapsulates the additional centering of equity in a creative problem solving framework.



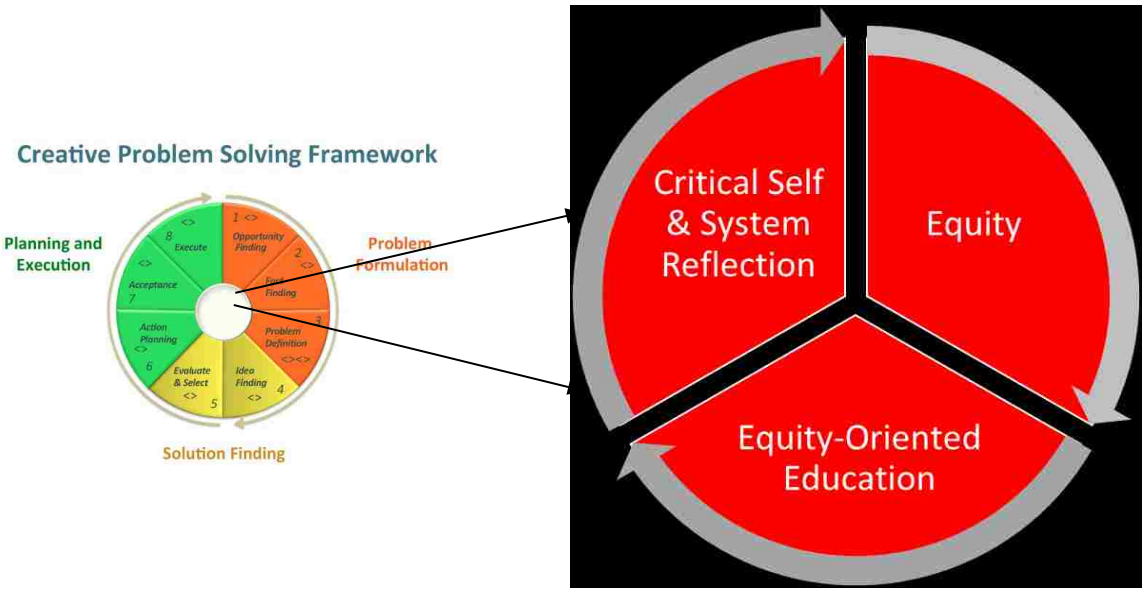


Figure 5. Equity-Oriented Creative Problem Solving Framework

In hopes to translate theory into practice, the content of the learning explorations seeks to serve as a flashpoint to begin to redress and dismantle unexamined practices in education reform which have led to, or in part lead to continued outcomes of disparate access, participation, representation, and high outcomes for all children (Great Lakes Equity Center, 2014). Thus, the focus of the research study will isolate on Step 0 only as described in exploration objectives, data collection, and data analysis approaches in figure 6 below. (See Appendix H, I, J, K, M, N, O, and P).

Content/Objectives	Data Collection	Analysis
☐ **Describe the core civil rights legislation related to**	☐ **Pre-Exploration Questionnaire**	☐ **Intertextual Web Approach,**

education (Title VI, Title IX, IDEA and ADA) **Identify the 7 components of the portfolio strategy** **Define the four constructs of equity** **Discuss equitable practices in PMM implementation**	**Journal Entry** **Equity-Oriented Matrix**	**Thematic Analysis**
Explain the four constructs of equity. **Explain what it means to be critically conscious.** **Define implicit bias and articulate implications of the concept in education.**	**Journal Entry** **Matrix Findings**	

Articulate the relationship between implicit bias and power & privilege. **Describe the two components of critical consciousness and the role critical consciousness has in being an equity-oriented policy maker.** **Explain the importance of reflective practices in creating inclusive policy.**	**Journal Entry** **Post Exploration Questionnaire**	

Figure 6. Emergent Domain Sequence of Step 0

Data Collection & Analysis

Data[vii] collection will occur throughout via my own journaling, notetaking during the exploration, participant journaling, group activity; in the final exploration when

participants retrospectively engage in their reflections on becoming an equity-oriented educator, and the implications of this journey on their previous and/or current thinkings on the PMM implementation in a Midwestern city.

As discussed above, one learning experience will occur in three segments or explorations to be sensitive to participant schedules and obligations. The three explorations occurred in the fall of 2015. One segment occurred per month (i.e. October, November, December 2015 (The December was moved to late November due pending holiday calendars). The time frame of each segment was 2 – 3 hours at Maple University.

Participants experienced a facilitated session that connected US education reform initiatives to imbalanced outcomes, were exposed to the concepts of implicit bias, power, and privilege, and had small group and paired activities with other participants to reflect and dialogue on their thinking. Participants provided data through anonymous journaling, pre and post session questionnaires, and through the generation of artifacts in group activities (i.e. thoughts listed on large sheets of paper).

Data was collected using an on-line platform, Survey Monkey (See Appendix F), to capture anonymous questionnaires and journal entries. Also, information presented to particpants was archived in a created webpage I, as the facilitator and Co-Investigator created (See Appendix F). Only the principal investigator and Co-Investigator will have access to the account. Written notes and any printed online survey notes will be kept locked in the home of the co-investigator, in a secure location where only the Co-Investigator will have access to the data in between exploration segments (See Appendix E).

The approach of employing an "intertextual web" (Lather, 2004, p. 2) for thematic analysis will be used in data analysis. During the completion of the exploration, the anonymous data, along with exploration notes, and group artifacts will be presented holistically to aid in the analysis process. By laying out this "web," I am able to utilize triangulation and transparency (Creswell & Miller, 2000) in how thematized analysis occurred both for readers broadly and for research participants to review (Lincoln & Guba, 1985). In addition, analysis may be re-themed by participants upon their review. This approach is both/and. Both conventional and not. Both orderly and deconstructed. Both. As Lather (2004) notes in her approach of research in her and Dr. Smithies' *Troubling the Angels: Women Living With HIV/AIDS:*

> There I put myself in an awkward position that was not so much about losing oneself in knowledge as about knowledge that loses itself in the necessary ~~blind~~ [neutral] *(change added*) spots of understanding… *Getting Lost* is a more disabused text. Working the limits of deconstruction, getting lost is theorized as a fertile space and an ethical practice in asking how research based knowledge remains possible after so much questioning of the very ground of science. In this book, feminist qualitative research is situated as seismograph of sorts, an index of more general tensions in the human sciences. Grounded in efforts to tell the stories of women living with HIV/AIDS, I explore a logic of mourning and haunting in the context of feminist research methodology. Asking hard questions about necessary complicities, inadequate categories, dispersing rather than capturing meanings, and producing bafflement rather than solutions, I put deconstruction to work in unpacking what getting lost might mean as both methodology and mode of representation. (p. 1-2)

Thus, in my both/and, bricolage approach of data analysis, I intend to put "deconstruction to work" while simultaneously providing my views and ways of meaning-making so as not to overshadow the multiple interpretations, but to join the conversation of many voices, ideas, reflections, insights when viewing data from this research design.

Furthermore, all information which may identify a participant has been removed or replaced with a pseudonym to decrease risk of participants. All participants, to protect anonymity, will be asked three questions to generate numbers and letters to denote their entries to exclude any names, but provide a way to keep data organized by participant's anonymous response, thus offering the ability for their own retrospective analysis during the third and final segment of the exploration (See Appendix E).

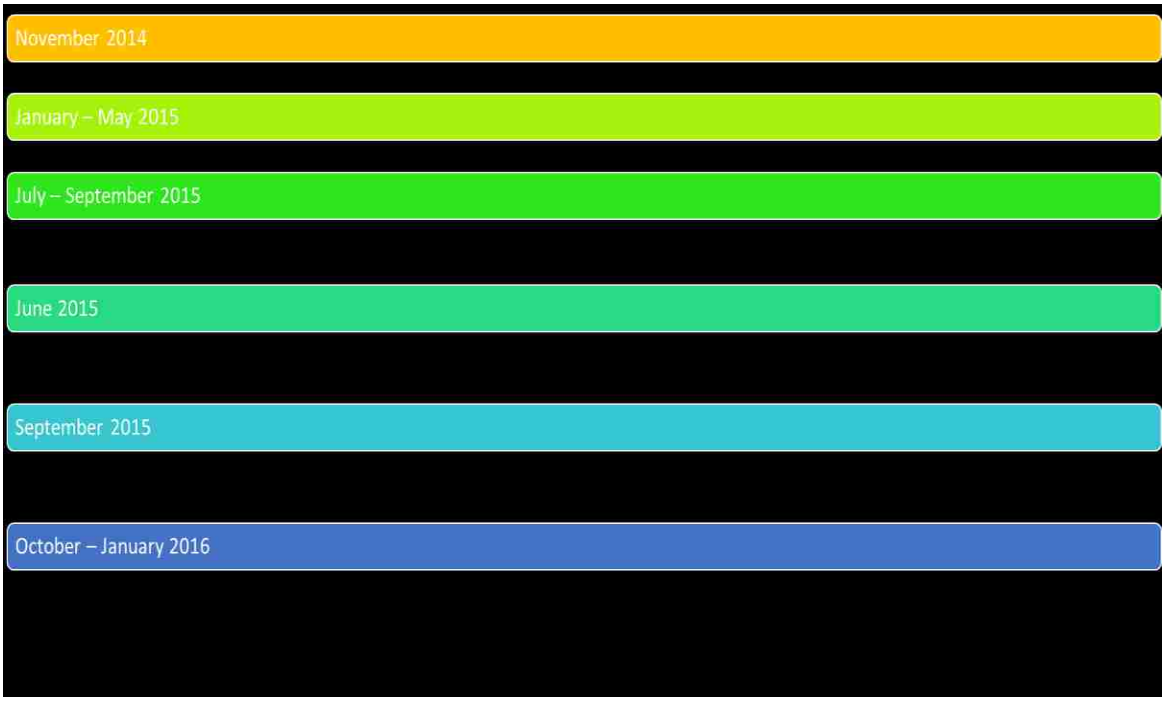


Figure 7. Timeline of Research Study Actions

Methods of Verification

This research study, of which the entire timeline is above in figure 7, aligns to five out of the recommended seven (Creswell, 2007) validation strategies articulated by Creswell and Miller (2000): Prolonged engagement in the field, triangulation of data, peer review or debriefing, clarifying research bias, and member checking. Furthermore,

the approach to the research design's methodology and content development as well as data collection and analysis are deeply embedded in member checking, a validation strategy Lincoln and Guba (1985) designate as "the most critical technique for establishing credibility" (p. 314).

Limitations

There are several obstructs which the design of this study openly acknowledges. First, it is important to note, as Patton (2002) suggests, using qualitative research design and method is a deeply changing experience to the researcher as well as those engaged in the research (p. 35). I take this notion as one which is predicated on my framework—specifically the "emancipatory intent of praxis-oriented research" (Lather, 1991, p. 68). I am bounded and embedded in a larger epistemological and ontological paradigm, which has residual implications—implications that I have made and will continue to make present in language, positionality, method, design, and analysis of the study. Second, this study's use of a bricolage, a fluid growth dance approach attempts to acknowledge the multiple positions I, as well as co-participants, have within the city of study's education context.

As a former executive for a high performing charter school and turnaround school operator, I have interfaced with some of those I engaged with in the study. As a Ph.D. candidate in a program at a public institution, I implicate my university as well as other professional schools in their successes and deficits in training legislators, executives, managers, and educators broadly who will potentially be involved. Third, the compressed nature of the research experience may not fully encapsulate the potential long-term

shifting or changing in participant's self-reported views and approaches on their work towards building a greater understanding of being equity-oriented, or further how developing a potential deeper understanding of equity has affected their approach to and engagement in reform strategies. Fourth, recently passed legislation in the state where the study takes place is currently being implemented by a major urban district. Thus, some interested participants, given the timeline and their professional responsibilities, are not able to accommodate the fall timeline, given a high time for portfolio strategy implementation and/or political, professional and personal restraints in their involvement.

Participants

Here I will briefly describe each participant, referring to each by a pseudonym. Two of the four participants knew each other. The other two participants did not know each other or the remaining two participants. I, as the co-investigator, knew three of the four participants. Three participants were former colleagues, two of which I interfaced with frequently in two different professional roles. One participant attended the same doctoral program. One participant is the parent of a graduate school peer. All participants had professional roles in education. One participant had pre-school age children. Two participants had adult children who had school-aged children.

Melissa

Melissa is a European American/White, female educational leader in a large urban school district in a Midwestern city. Melissa is a former state representative and a current school board member of a large, urban district in a Midwestern city. She is passionate about education and ensuring all students have access to effective schools. Melissa has

previously worked at a university, a department of education, and a school within the district she is now a board member. She has a Bachelor's degree in Philosophy and a Master's degree in Public Affairs.

Carol

Carol is a European American/White, female educator. She has worked in teaching, administration, and district roles for over twenty years. The majority of Carol's career has been spent as a school principal and district administrator for a large, urban, Catholic school system in a Midwestern city. Carol has spent the last several years supporting elementary charter school openings in a Midwestern city. Carol is knowledgeable about education leadership and has experiencing supporting charter school principals open new schools. She has a Bachelor's degree in Education, a Master's degree in Elementary Education & Teaching, and an Administrator's License, with an emphasis in preparing school principals.

James

James is a European American/White, male educator. He has taught mathematics for four years with dual roles in special education and as an English Learner (EL) instructional assistant. James currently serves in a district level role supporting the Superintendent of a large, urban district in a Midwestern city. James was also a previous field organizer for a presidential candidate before joining a not-for-profit organization focused on supporting, training, and placing recent college graduates in teaching positions. He has a dual Bachelor's degree in Finance & Economics.

Norman

Norman is an African American/Black, male educator. He has taught art and served in various project management and research roles in higher education. Norman is currently an Associate Professor of Education Studies at a college, in a small, rural Midwestern city. Norman's research interests are in racial disproportionality in school discipline and art activism. He has a Bachelor's degree in education, a Master's degree in Educational Psychology, and a Doctorate degree in Urban Education Studies.

Sara

Sara is a biracial, female educator. She has taught special education, worked as a special education coordinator, a researcher in the field of mental health, and as a claims adjuster for individuals with disabilities with the state of her residence. Sara is currently a board member of a large, urban district in a Midwestern city as well as a parent with school-age children in the district. She has dual Bachelor's degrees in Psychology and Sociology, and a Master's degree in Teaching.

Kyle

Kyle is an African American/Black educator. He has taught elementary education for a large, Midwestern, urban school district. He currently runs a small, urban, independent school in a Midwestern city rooted in individual education plans, social justice, and social entrepreneurship. Kyle has a Master's degree in elementary education.

Chapter II

Déjà Vu: A Brief Literature Review of the Portfolio Management Model and its Recent Implementations in the US

Whiteness and The Opportunity Gap: Foregrounding of Assumptions

To explicate Harris'(1995) critical legal studies seminal analysis, "Whiteness as Property," and utilize Ladson-Billing's (2006) well regarded critical analysis, "From The Achievement Gap to the Education Debt: Understanding Achievement in U.S. Schools," I would like to be explicit in discussions on education reform, including its legacy of delivery models, being continued within greater inequities, specifically focusing on gender and racial inequities in US schools for this study.

This analysis of contemporary education reform movements, with specific focus on the portfolio management model (PMM) literature, is intended to present a summary of diverse perspectives that are in support of, adverse to, or contemplative of education reform's growing new approach to US urban school reform—PMM. This analysis is in no way advocating for or against the model, but instead presenting a literature review nested within a critical examination of the legacy of inequitable policy outcomes for the US.

In elucidating foregrounding constructs of inequity in public education reform—"whiteness," (Harris, 1995, p. 276) points to the deeply wedded tie of not just skin color, but whiteness as a proxy for power and privilege, as Harris (1995) states:

> This article investigates the relationships between concepts of race and property, and it reflects on how rights in property are contingent on, intertwined with, and conflated with race. Through this entangled

> relationship between race and property, historical forms of domination have evolved to reproduce subordination in the present… (p. 277)

In her analysis, Harris (1995) extends a sophisticated typology of the myriad ways property has inserted itself into the perpetuation of whiteness as synonymous with right, good, and better; therefore, by proxy non-white then becomes wrong, bad, and less than. As she states, "The fundamental precept of whiteness, the core of its value, is its exclusivity; but exclusivity is predicated not on any intrinsic characteristic, but on the existence of the symbolic Other, which functions to 'create an illusion of unity among whites'" (p. 290). It is also important to note that whiteness is not exclusively about those who identify by a certain skin color, but more so about how an abstract rationale for power is justified and embodied by those in power (Bonilla-Silva, 2010). Thus, to possess whiteness is to claim a commodity, to justify dominance, to possess or dispossess, to exclude, to enjoy, and to rule (Harris, 1995). This binary is further unpacked via notions of physical property—slavery.

This "heavy legacy" (Harris, 1995, p. 290) is rooted, in part, within larger system structures' inability to equitably serve historically marginalized people and groups of people. To take Harris' (1995) analysis and zoom into the specific implications of inequity and how it plays in education, Ladson-Billing's (2006) subversion of the term "achievement gap" to "opportunity gap" is instructive. First, Ladson-Billings' rhetorical rephrasing moves the deficit term (Valencia, 2010) of "at risk" to an asset view of the student and community, and a critical view of the systems, in all their forms, which have not provided equitable education for all students. Second, it illuminates the long standing disinvestment in poor communities' education, facilities, communities, health care systems, and social services.

Lastly, it is important to note in both ideas discussed above, patriarchy is ubiquitous and pervasive within constructs of domination to reinforce whiteness; said another way, whiteness and maleness are mutually inclusive in the abstract and embodied ideals of domination. US public education decision makers are dominated not simply by whiteness, but by maleness. Maleness exists as a common or normal paradigm as it pertains to principals, legislators, city-councils, school boards, superintendents, and mayors (Banks, 2013). This moves beyond gender, much like whiteness moves beyond race. Instead this notion of maleness suggests an abstract and exclusionary ideal on what is permitted as appropriate in decision making and conduct and what is not. Ladson-Billings' (1998) personal story in the article, "Just What is Critical Race Theory and What's it Doing in a Nice Field Like Education?" illuminates this idea:

> It had been a good day. My talk as a part of the 'Distinguished Lecture' Series at a major research university had gone well. The audience was receptive; the questions were challenging, yet respectful. My colleagues were exceptional hosts. I spent the day sharing ideas and exchanging views on various phases of their work and my own. There had even been the not so subtle hint of a job offer. The warm, almost tropical climate of this university stood in stark contrast to the overly long, brutal winters of my own institution…One of the nice perks that comes with these lecture "gigs" is a decent hotel. This one was no exception. My accommodations were on the hotel's VIP floor – equipped with special elevator access key and private lounge on the top floor overlooking the city. As I stepped off the elevator, I decided to go into the VIP lounge, read the newspaper, and have a drink. I arrived early, just before the happy hour, and no one else was in the lounge. I took a seat on one of the couches and began catching upon the day's news. Shortly after I sat down comfortably with my newspaper, a white man peeked is head into the lounge, looked at me sitting there in my best (and conservative) "dress for success" outfit – high heels and all – and said with a pronounced Southern accent, 'What time are y'all gonna be servin'? (p. 8)

This passage is instructive because it evokes the mammy-maid-servant archetypes of US slave legacies and iconographies, but it also conjures these same archetypes within gendered assumptions of meekness, servitude, and domesticity in serving men. Thus, it is important that before expounding on the themes from the portfolio management model (PMM) discourse, it is overtly understood that vulnerable populations, those populations decades of reforms have been attempting to serve, have yet to be adequately served. Further, our historical psyche and laws were birthed out of the belief-set that this was/is right, just, and appropriate. Said another way, it must be understood that "in the name of 'ed reform,' the historic braid of racial [and gender] justice and educational choice has been unraveled" (Fabricant & Fine, 2013, p. 135) for almost a century. Education reform discourse points to the continued stagnation in education outcomes for marginalized communities. All sides of philosophical leanings determine that modest or peaked results have occurred, but overall no specific changes in educational outcomes have come to the fore (Fabricant & Fine, 2012, 2013; Sperry et al, 2012; Hill et al, 2013; Bulkley, Henig, & Levin, 2010; Henig & Wilbur, 2004; Henig et al, 1999; Henig, 1994; Gittell & Hevesi, 1969).

Thus, accepting the ubiquity of the larger constructs of whiteness and maleness animating themselves at all times is necessary. Realizing that the history of public education in the US is deeply wed to oppression, and this history, as created over time, has left a legacy or debt (Ladson Billings, 2006) is fundamental. Thus, when Hill & Hannaway (2006) issued a report on schooling in New Orleans after hurricane Katrina stating, "The leadership of the state of Louisiana and the city of New Orleans should treat the school system as a laboratory" (p. 11) and Buras (2011) released a study in which she

declared, “Educational reforms in New Orleans are not designed to respond to oppressed communities or to enhance public school performance, even if they are often couched in such language. Rather, this is a feeding frenzy…” (p. 303), one can situate the polarized tension in a larger frame of inequity as not acute or isolated, but rather a collective, common, and systemic legacy.

Portfolio Management Model: Situating Historically

The portfolio management model (PMM) is “most closely tied” (Bulkley, Henig, & Levin, 2010, p. 4) to the work of Dr. Paul Hill and his colleagues. Dr. Hill, founder of the Center on Reinventing Public Education (CRPE) and Research Professor at the University of Washington Bothell, has developed the Portfolio School District Network to assist urban districts and state governments pursuing the portfolio strategy model. This portfolio management model (PMM) approach, according to the Center for Reinventing Public Education (CRPE)[viii], is rooted in examining the performance based strategies of “business and government agencies that rely on independent providers to produce mission-critical goods and services” (Lake & Hill, 2009, p. 10). A very specific root change is decentralizing direct oversight from the central office and shifting to a more lean structure with greater emphasis on partnerships (Lake & Hill, 2009, p. 24). It should be noted the recommendations to make this adjustment are not entirely different than central office functioning. In Lake & Hill’s (2009) report, “Performance Management in Portfolio School Districts,” the portfolio management model (PMM) is defined as the following:

> The essence of portfolio strategy is the provision of public education by multiple means. Districts pursuing a portfolio strategy (portfolio districts)

> sponsor some schools operated by district employees in the traditional way, and others operated by independent organizations and run under new rules. Though portfolio strategies differ depending on local circumstances, most share several, if not all, of the following characteristics: concentration of dollars and decision making at the school level; free movement of money, students, and educators from less to more productive schools and instructional programs; strategic use of educationally relevant community resources; rewards to educators for high performance; openness to promising ideas, people, and organizations, whether they belong to the school district or exist in independent organizations; and an environment of support for both new and existing schools. (p. 7-8)

The portfolio management model (PMM) is a school delivery model which has in many ways been growing and evolving over the last 50 years from the continued legacy and residual theories, designs, structures, and beliefs toward finding the one best system (Tyack, 1974). Post *Brown v. Board of Education of Topeka* in 1954[ix], the one best system has solidified itself as an ever evolving sorting or tiering of various systems—be they the traditional factory school model with tracking, alternative school models such as blended learning, home schooling, accelerated schooling, religious/faith based schooling, military schooling, Montessori schooling, or the altering of delivery methods of schooling such as magnet schooling, charter schooling, independent schooling, virtual schooling, and voucher schooling. The portfolio management model (PMM) is both a continued legacy of the latter groups, mostly oriented under the philosophical belief of choice, and a strategic economic and business design to capture the ruptured urban public cores that have introduced charter legislation—dramatically altering the traditional school district design.

Because the portfolio management model (PMM) has evolved from the legacy of education reform post *Brown*, so to have its evolutions descended from the policy ecology (Weaver Hightower, 2008) both at the state and federal level. It is important to

pause here regarding the continual polarity and abject dysfunction which has permeated US education policy between big vision policy theory and real life policy implementation. As Bulkley, Henig, & Levin (2010) succinctly state in *Politics, Governance, and the New Portfolio Models for Urban School Reform*:

> Unencumbered by a historical track record, new reform ideas seem compelling and full of promise. When the neatness and coherence of idealized models hit the hard pavement of implementation, complexity ensures. But when each new idea is seen as *sui generis*, little learning accumulates. Naïve hopes spawn disillusionment that, unmediated by any strong sense of history, sets the stage for the next new enthusiasm. (p. 27)

This tension between big idea and infidelity in implementation can be seen in Brown itself with the advent of *Brown II* and *Brown III* that directly deal with state and local resistance to school integration (Brown)[x]. Since Brown's ruling in 1954, eleven presidential administrations (President Barack Obama, Former presidents George W. Bush, Bill Clinton, George H. W. Bush, Ronald Reagan, Jimmy Carter, Gerald Ford, Richard Nixon, Lyndon B. Johnson, John F. Kennedy, and Dwight D. Eisenhower) have laid out big visions and ideas around education reform—most notably to serve poor, of color, and marginalized communities. But the implementation, despite democratic, inclusive intentions, has consistently soured. Nearly $200 billion in federal spending has occurred since the passage of the Elementary and Secondary Education Act of 1965 (NCLB, 2001), however there has been no significant, systemic shift to indicate changes toward more equitable outcomes for poor and marginalized communities. The communities intended to receive powerful and transformative shifts to their education, are perpetually neglected.

To note, the last 50 years have encapsulated bi-partisan administrations at the federal level as well as bi-partisan shifts at the state and local levels. Both the Keynesian/welfare state[xi] approach—critiqued for its beaucratization and teacher union power elite being complicit in not serving poor and marginalized communities (Tyack, 1974; Henig et al, 1999; Fabricant & Fine, 2010; Lipman 2011) and the neoliberal state approach[xii] —critiqued for its strong leanings on privatization, disruption to teacher labor ecologies, and exploitation of poor and marginalized communities (Gittell & Hevesi, 1969; Fabricant & Fine, 2010, 2012; Lipman 2011; Bulkley, Henig, & Levin, 2011)—have dirty hands. It is also crucial in understanding, as I have briefly attempted to situate historically, that education reform is deeply wed to racial and economic reform, or the lack thereof. Gittell & Hevesi (1969) powerfully note this in *The Politics of Urban Education*:

> The accumulated evidence indicates a basic sickness in the school structure: The total environment of the system prevents progress and changes that would meet new situations and serve new populations. Studies analyzing all aspects of city school systems have identified as the fundamental malady an insensitive system unwilling to respond to the demands of the community. With this new understanding, the insulated centralized bureaucratic structure has come increasingly under attack, and school reform movements have replaced the efforts for integration. (p. 8)

The No Child Left Behind Act—grouped with "ESEA flexibility," or the better known No Child Left Behind waiver, big philanthropy (Walton Family Foundation, Broad Foundation, Bill and Melinda Gates Foundation, and the Doris and Donald Fisher Foundation) (Fabricant & Fine, 2010, 2012; Buras, 2011; Bulkely, Henig, & Levin, 2012), federal incentives via Race to the Top, i3 funds, Promise Neighborhood high stakes grants, and states' alignment to federal mandates to receive such grants—have created a fertile policy context for charter and turnaround schooling, which in turn, has

destabilized urban school districts and splintered educational terrains. This evolving landscape has served as a perfect entrée toward the portfolio management model (PMM). The portfolio approach to urban education, at present, is being implemented or considered by over one third of the US. There are 20 states, 40 cities, and the District of Columbia that are pursuing and/or implementing the portfolio management model (PMM)[xiii].

The portfolio management model (PMM) is very much a theoretical model and an experiment. What resides in the literature are educational problemacies that are deeply wed to racial, gendered, and economic problemacies. From varied perspectives and belief sets of policy translation into practice, the same racially-gendered-rooted problemacies that have presented themselves for over a century in the US (Tyack, 1974) are still present. As the momentum clearly swells toward the portfolio strategy, understanding its policy ecology (Harvey, 1973), its fabric (Scheurich, 1997), its leaks (Baker, 2007; Helfenbein, 2010) via case studies, provides a particular nuance to the sophisticated and complex ways in which the model's vision versus its enacted implementation is experienced by the communities it is slated to serve. These problemacies are reviewed from case studies regarding a myriad of cities. More pronounced cities are New Orleans, Chicago, Philadelphia, and New York City.

The texts reviewed were diverse in their philosophical orientations—some texts were academic in nature and provided valuable historical and theoretical implications for urban education reform and its acute presence in urban cities. Some texts were critical of the portfolio management model (PMM) and some applauded and endorsed its vision and efforts. A sample of texts reviewed were: *The Politics of Urban Education* by Marilyn

Gittell and Alan Hevesi, *The Color of School Reform: Race, Politics, and the Challenge of Urban Education* by Jeffrey Henig, Richard Hula, Marion Orr, and Desiree Pedescleaux, "Better Schools Through Better Politics: The Human Side of Portfolio" and "Portfolio Management in Portfolio School Districts," both by the Center for Reinventing Public Education (CRPE), *Strife and Progress: Portfolio Strategies for Managing Urban Schools* by CRPE founder, Paul Hill with co-authors Christine Campbell and Betheny Gross, *Mayors in the Middle: Politics, Race, and Mayoral Control of Urban Schools* edited by Jeffrey R. Henig and Wilbur C. Rich, *Between Public and Private: Politics, Governance, and the New Portfolio Models for Urban School Reform* edited by Katrina E. Bulkley, Jeffery R. Henig, and Henry M. Levin, "Race, Charter Schools, and Conscious Capitalism: On the Spatial Politics of Whiteness as Property (and the Unconscionable Assault on Black New Orleans)" by Kristen L. Buras, and T*he Changing Politics of Education: Privatization and the Dispossessed Lives Left Behind* by Michael Fabricant and Michelle Fine. The literature reviewed, taken within a historically situated lens of racial and gender inequity, presented three main themes: 1). Accumulation by dispossession, 2). Rhetoric and distrust, and 3). Exploitation and indistinguishable outcomes.

Accumulation by Dispossession: Urban Space Economy/Urban Regimes

Underlying constructs of whiteness and maleness, what is valuable both in policy choices and strategies, as well as what and whom is valued in permissions to implement and be validated as rational, can be explained through Stone's (1989) construct of urban regimes and Harvey's (1973) construct of capital accumulation. Stone's (1989) well known *Regime Politics: Governing Atlanta, 1946-1988*[xiv] notes:

> [U]rban regime may thus be defined as *the informal arrangements by which public bodies and private interests function together in order to be able to make and carry out governing decisions.* These governing decisions, I want to emphasize, are not a matter of running or controlling everything. They have to do with *managing conflict* and *making adaptive responses* to social change. (p. 6)

Therefore, Stone explains that urban regimes are much more about the ever-changing informal and interdependent relationships between public, governmental entities, and privately controlled investment decisions (Stone, 2008, p. 77). Harvey's (1973) well known *Social Justice and the City: Capital Accumulation and the Politics of Supremacy* discusses the city as a structure created to embody the necessities and hierarchies needed for capital accumulation. Therefore, it is rational in an urban space economy to accumulate capital in the form of knowledge, power, ideals, visions, and property, despite the accumulation simultaneously dispossessing others. Fabricant & Fine (2013) nicely unpack further precursors to accumulation by dispossession via dispossession by categorical denial[xv] and dispossession by cumulative, cross-sector disinvestment[xvi] (p. 91). Accumulation by dispossession can be seen in the implementation of the portfolio management model (PMM) via ownership of the philosophy and approach, the coupling of the policy strategy with urban planning and development, and the disruption of education labor ecologies.

Ownership of the PMM Reform Philosophy and Approach

As noted above, the portfolio management model (PMM) is most closely linked with Paull Hill and his colleagues. The reform model is rarely discussed and designed within public universities, public districts, or public schools. It is instead located within the regime exchange between local governments and private investment interests. This

informal, fluid exchange causes polarizing effects on actors (Lipman, 2011) who are located outside those informal arrangements. One good example can be seen in the differences of philosophies and views in reports: *The Louisiana Recovery School District: Lessons for the Buckeye State* by the Thomas B. Fordham Institute and a review of the report from the National Education Policy Center.[xvii] It is clear in the literature, however, that the neoliberal philosophy is squarely located in portfolio management model (PMM) reform initiatives which have taken root, gained political and philanthropic momentum, and are aggressively being executed in the US as well as globally[xviii]. Sperry et al (2012) note this in their instructive tone in ways to implement the reform. Their philosophy states, "The very context of portfolio school district reform is political. This is so because of the inherent tension between the individual and the entire system itself" (p. 9). The report goes on to caution reformers, emphasizing the volatility in implementation, of practices and policies in the best interest of communities. They state, "Instruments, such as educational impact statement, should be designed and tested to make sure they serve the people for whom they are intended" (p. 13), "Education reformers who try to cover-up unwelcome data are only asking for trouble" (p. 12), "Decisions that catch people off guard can only abet reform opponents," (p. 11), "Reformers who ignore this obvious and elemental aspect [public transparency in decision making] do so at their own peril" (p. 9), "…closure is not a totally isolated decision. Clarity about where the kids go next is as important as clarity about why a school is closed" (p. 14), and "For portfolio education reform to make public schools better, it really takes the support of each school's respective "village." This requires a thorough grasp of each school-community: its dynamics, demographics, power structure, identity, and resources" (p. 19). These

cautions, of which one could consider common ethical standards, are overtly stated here. The instructive tone and clear address to an audience assumed to be dislocated from the socio-historic or socio-cultural intersections of urban reform illuminate points of exacerbation within a frame of historic racial and gender inequity in public urban education reform.

The Coupling of PMM with Urban Development

The literature reviewed demonstrates direct connections of the portfolio management model (PMM) with urban development, disinvestment, and gentrification. A continuation of *Brown I, II,* and *III,* the legacies of white flight and fear of different cultures, world views, and perceptions of their correlations to learning experiences, have closely tied education quality—the aims of reform—with neighborhood/real estate quality. Buras (2011) states, "The history of slavery, legalized segregation, ongoing racism, and white flight from the city has translated into strategic state neglect and disinvestment in African American education (Buras, 2007; DeVore & Logsdon, 1991)" (p. 299). Hill et al (2013) state, "Schools expose students from different backgrounds to one another, and they try to give all students access to core skills and ideas. But every student comes to school with a unique set of skills, aptitudes, and interests" (p. 68). This clear, polarized view creates an arena where neighborhood investment or disinvestment mirror the same polarity resulting in stark differences in schools as related to their surrounding neighborhood. Thus, the inevitable bleeding of real estate/development struggles into public goods puts constant pressures toward the task of developing pluralistic neighborhoods (Fabricant & Fine, 2013, p. 92).

Each city reviewed that has implemented the portfolio strategy has dealt with the tensions of the reform being directly related to city planning and development, often at the cost of community needs. In Chicago protests occurred ”over the potential gentrification of the Near South Side where ten years ago huge public housing projects once stood” (Fabricant & Fine, 2010, p. 84). In New Orleans, New Orleans Public Schools (NOPS), Recovery School District (RSD), the School Facilities Master Plan (SFMP), and Bring New Orleans Back (BNOB) established a “blueprint for which schools would be rebuilt and where…” as well as the overall restructuring of the city (Buras, 2011, p. 298) with limited community buy in and assurances of a full plan of implementation for poorer wards. In Philadelphia, more than 150 schools had over 50% of their students performing at or below grade level on the state assessment resulting in closures paralleling city development (Gittell & Hevesi, 1969). These also can be seen in the labeling of education reform initiatives which often are co-mingled with city planning and development. Schools located in closure or takeovers sit in the eye of this storm. For example, in New York, Brandeis High School[xix] moved from a very low performing school in the upper west side of Manhattan to over 20 years later being closed and re-opened for more elite families. Fabricant & Fine (2013) note:

> By 2009 the Department of Education in New York City determined that Brandeis would unfortunately have to close, only to be reopened as a selective high school for local youth and their families. The faces would whiten, the scores would rise, the community would relax, parental engagement would be enhanced, educators would seek positions here, and the metal detectors would come down. The colonization process would be complete and appears meritorious; victory declared. (p. 92)

This same coupling of better school quality with better neighborhood quality and capital can be seen in New York City and Chicago, where the implementation of policies runs a common collision course between those in power and the local community. In New Orleans, post Katrina, 80 percent of the city's public schools were destroyed, opening as a cadre for city reinvestment and planning (Buras, 2011, p. 300). In New York, 96 schools were ordered to close (Fabricant & Fine, 2013, p. 93) contributing to the redevelopment of poor communities. In Chicago, school closures were contentious and often focused on poor and communities of color (Lipman, 2011). As Fabricant & Fine (2010) state:

> School closings for academic reasons were confounded from the start. The day before Dailey and Duncan launched Ren10, hundreds of angry parents and community advocates had descended on a school board meeting to demand that the board block the proposed closing of ten under enrolled and underperforming schools. Among the demonstrators' accusations: the district had manipulated the enrollment and test score data to close schools in the neighborhoods of residents who didn't have the political clout to stop it. (p. 74)

Thus, in the readings reviewed, the implementation of the portfolio management model (PMM) is consistent with tensions presiding over the governmental pressures to create a strong city, economy, the private sector desiring urban amenities, like schools, to attract business and high skilled workers, and the community interests, often acute in poor communities, resisting reforms often designed and implemented without their input. These implementations, without regard for this patterned history and deep regard for oppressive structures such as red lining (Onion, 2014) and admission based screening (Buras, 2011; Fabricant & Fine, 2013) mechanisms for entrance into schools, serves to continue a chaotic trajectory of missing the communities the reforms are intended to serve.

The Disruption of Pre-Existing Labor Ecologies

In the readings reviewed, there is a tension between pre-existing labor systems, such as teacher unions and vendor contracting, that is at odds with new forms of human capital development linked to Right to Work[xx] philosophies and market principles. This tension is perhaps a result of the link between market philosophies and their impact in promoting a social capital ethos that constitutes intellectual and cultural forms over others. New market principles have rarely operated clean in their implementations in cities with deep oppressive histories and legacies. For example, I lean back on two polarizing opposites on this issue. Sperry *et al* (2012), warn:

> Unfortunately, there are some parties for which a decision to close a particular school will be seen as harmful under any circumstance, and they may fight it unless they receive some form of compensation. This group almost always includes displaced teachers, union leaders pledged to protect incumbent teachers and administrators, and vendors who provided services to the old school. (p. 3)

Sperry et al (2012) go on to state that labor issues are adult issues which take away from what is best for students stating, "The labor-management struggle over union and non-union status for teachers is an issue among adults grappling over power. These are political disputes that suck energy and enthusiasm out of initiatives to improve schools – sad but hard fact of life" (p. 16). In addition, a view of school closures as a short term hurt for a greater healing is also discussed as Kowal & Hassel (2008) note, "It is a consequence of democratic politics that some public choices inevitably impose greater costs upon some citizens or organizations than others in the interest of the "greater good" (p. 5).

Conversely, some view the portfolio management model's (PMM) effect on labor harmful. This is posited by critics of the portfolio strategy seeing a common theme of the model's implementation enabling manipulation of federal and local control processes to circumvent voting of citizens the reforms directly impact. This circumvention often results in disenfranchised staff, disinvestment in pension and long term health care, reallocation of resources, and decentralization of schools (Buras, 2011). In addition, some note that the labor ecology is a space of which those in power feel they have property (Harris, 1995). Fabricant & Fine (2013) note: "We can see how two technologies of dispossession—testing and policing—pave the way for colonization of public space. In addition, this narrative reveals how banal dispossession comes to seem natural, perhaps terrible, but necessary" (p. 91). Thus, this same polarity witnessed in reforms' collisions with city development, can be seen in the disinvestment and subsequent reinvestment in new labor ecologies. In the literature, unilateral decision making often results in many lawsuits from teacher unions and other community advocacy groups against state departments of education or cities directly. Teacher unions in New York, New Orleans, Chicago, and Philadelphia have all enacted lawsuits against either the state or the city regarding what they have viewed as unilateral decision making in contracting with outside providers and/or disbanding or circumventing pre-existing labor contracts.

Fabricant & Fine (2010) note that difficulty still looms between teacher unions and market based reforms, as well as labor ecologies being dominated by outside providers in the portfolio strategy's implementation. They state: "decentralization has shifted school employment and operations and consultants. This not only has placed the schools in the hands of outsiders, but also significantly reduced the educational

employment of the more established population/work force (p. 181). However, it should be noted that insiders are not clean, but co-mingled in patronage and/or regime arrangements.

Although I agree with Kowal & Hassel (2008) as well as Speer et al (2012) that subscribing to market principles allows a new and innovative lens, transposed from economics, to view urban education—a space writhe with bureaucracies and inefficiencies, financial problems, under enrollment, expensive workforce, defunded/unfunded retiree pensions and benefit costs or stress on facilities due to evolved residential patterns (Hill et al, 2013, p. 43). I cannot dismiss the historical legacy of marginalized populations consistently being those who bear the brunt of upheaval for the greater good. This can be seen with resistance from the community being consistent with announcements of school closures in cities like Oakland, Denver, New York City, Chicago, New Orleans (Lake, et al Performance; Lipman, 2012; Hill, et al, Better Schools; Buras). Thus, bigger questions arise that the literature misses: *what is the long term effect on the marginalized communities and labor networks?* The common undercurrent of concern is there are no "long-term commitments" (Fabricant & Fine, 2010, p.182) to the communities most impacted by the portfolio strategy implementation. Further, there exists no intentional work to stabilize the impact on the pre-existing workforce, largely encompassing teachers and administrators.

Doubleness of Rhetoric/Distrust

Not unlike the decades of research and texts analyzing education reform implementation, consistent troubles loom with implementation of the portfolio management model (PMM). The literature reveals frequent tensions between reformers with a prescription or philosophy about the portfolio strategy versus troubled implementation where in which legacies of distrust are consistently activated. The same polarity can be seen in intention. More neoliberal leaning reformers speak of educational choice, better quality education for all students via sustained performance, diverse learning opportunities, and new levels of accountability, however skeptics are critical of the often lopsided implementation negatively impacting poor and working class communities. Sperry et al (2012) note, "The best intentions promoting great ideas will not succeed unless carried out with a political savvy and sensitivity that appeals to and persuade an all too often skeptical if not outright opposed community" (p. 7). Buras (2011) notes, "Although market-based educational reforms in New Orleans are presented by policy makers as innovative and democratic, they are nonetheless premised on the criminal dispossession of black working class communities and the teachers and students who have contributed to the city's culture and history" (p. 297). In Chicago, this same tension, mounting in distrust between policy makers and communities is apparent:

> A March 2009 report by the Target Area Development Corporation suggests a deep disconnect between the substantial change described earlier and the children and families CPS serves. There is strong distrust in many quarters about the district leadership's interest in poor children and particularly children of color, distrust easily visible in state legislation to limit school closings, or in public demonstrations about school safety during a year when dozens of CPS students have been murdered in the neighborhoods that surround the schools, or in protests over the potential

> gentrification of the Near South Side where ten years ago huge public housing projects once stood. (Fabricant & Fine, 2010, p. 84)

Mayor Bloomberg, in NYC, faced a similar rift with an announcement of a move from centralized schooling to 10 regional districts, an initiative named Children First. "Parent groups, backed by some state and local lawmakers, mobilized against the mayor's proposals; they argued that the ten-region 'corporate model' was 'ill-suited to a school system'" (Fabricant & Fine, 2010, p. 96).

Also, slipperiness in rhetoric poses problematic. For example, in a Chicago community meeting on Brandeis High School where it was set to be closed and re-opened as 4 "non-selective" high schools with admissions criteria, it became apparent that the notion of a "non-selective high school with admissions criteria" created a confusing paradox and read manipulative. Prospective students at Brandeis were required to submit test scores, writing sample in English, attendance records, and GPA's before a lottery was conducted. The rhetoric of "non-selective" is thus couched in the lottery but not the application process—"The actual conduct of the lottery itself is fair. But all of the preconditions are coated in relative privilege" (Fabricant & Fine, 2013, p. 95). A similar example of slippery rhetoric can be seen in implementation of the portfolio management model (PMM) in New Orleans where Bring New Orleans Back (BNOB)'s committee of community leaders

> made two notable recommendations: first, the district create a fair, rules-based system for placing students in their school of choice (p. 16); second, the district's design a comprehensive scorecard to assess school and network performance and make scorecard results publicly available (BNOB, 2006, p. 18). These recommendations [were] particularly significant because they have never been implemented. (Buras, 2011, p. 312)

In Philadelphia, Fabricant & Fine (2010) note:

> [T]here was virtually no public discussion of the contractual agreements and criteria for judging the providers' progress toward greater efficiency and efficacy. This lack of transparency—which denied the public the information it would need to make sound judgments about the efforts of the providers—greatly reduced the possibility for public accountability. (p. 143)

Lastly, slipperiness in transparency exists. Although Sperry et al (2012) caution that implementation of the portfolio strategy must regard the community as they state, "these are public matters in the best, democratic sense of the word. Reformers who ignore this obvious and elemental aspect do so at their political peril" (p. 9) and Lake & Hill (2009) note, "Americans have learned to protest decisions made about schools and can be counted on to do so, whatever the merits of a proposed action" (Lake & Hill, 2009, p. 39), there reside consistent vignettes in the literature reviewed, where public meetings, transparency, and decision-making are circumvented. Buras (2011) notes a displaced Louisiana Federation of Teachers representative receiving a call from then Superintendent of Education, Cecil Picard, a former legislator, of a clearly aligned plan to rehaul New Orleans immediately after the wake of Katrina (before any community support or approval could occur) as well as reshifting political aspirations of Republicans to capture a historic Democratic city with future plans for both altering the local and state political trajectory of Louisiana (p. 306-7). She goes on to note that community meetings are interpreted as dog and pony shows or a "farce" (Buras, 2011, p. 319) since decisions were already planned and rhetoric and data was made inaccessible to working class, poor communities. Sperry et al (2012) note that in Chicago, "Ren 10's top-down character left too many parents, teachers, and others feeling that the changes were being done to them.

The end result was some modest improvements, but overall disappointment" (p. 18).

Buras (2011) notes one account in her field notes of a New Orleans veteran teacher:

> They came back and said, "Oh, you no longer have jobs. The district no longer exists…I asked one legislator, 'How could you do that with us being displaced and still abide by open meetings law?' Because when you do stuff like that, you have to post notice. You have to invite the public….He said, 'Well, what we did was we called up a few people that we knew was back in town and invited them over to my house, and we sat down and began to dismantle the district'…'This is the kind of underhanded tactics that was going on while our family members we still floating in the waters of Katrina, while our school children were still floating in the water.' (p. 300)

The presence of these vignettes are consistent throughout the literature reviewed illustrating struggles with transparency in the implementation of the portfolio management model (PMM), and a re-calcification and reactivation of legacies of distrust between policy developers and the communities the policies are touted to benefit.

Exploitation of Traditional District Model But No Distinguishable Difference in Outcomes

In the literature reviewed, the narrative of previous underperformance of students, financial mismanagement and weak accountability, as well as bloated central offices have been exploited by the more entrepreneurial, neoliberal reforms without a counter from those critical of privatization. Lipman (2011) succinctly states:

> Yet if neoliberals have succeeded in appropriating the discourse of change, in part this is because the power to act as a consumer has resonance in the face of entrenched failures of the welfare state model and administration of public education, particularly in cities (Pedroni, 2007). There is an urgent need to transform public institutions, starting with a thoroughgoing critique of the racism, inequity, bureaucratic intransigence, reproduction of social inequality, reactionary ideologies, disrespect, and toxic culture that pervades many public schools and school districts that purport to serve working class and low-income children of color. This

> critique was long made by progressive critics of publiceducation (e.g., Anyon, 1980; Apple, 2004; Irvine, 1991; Kozol, 1992). The resonance of the neoliberal discourse speaks to the failure of progressives to frame a counter discourse and vision of a more inclusive, democratic, robust "public" that brings to the fore perspectives, interests, and visions of marginalized groups: women, people of color, immigrants, sexually marginalized people, and so on (Fraser, 1997). (p. 65)

Thus, although the literature reviewed is pronounced with progressives critiquing neoliberal reforms and neoliberals successfully arguing that pre-existing Keynesian/welfare state models were ineffective in serving all students, particularly marginalized students, the success of the portfolio strategy's implementation has not changed outcomes for students the model is touted to serve. In Chicago, "Renaissance 2010 schools have not substantially improved student outcomes in the aggregate[xxi], and there has been significant political resistance to school closings and the undercutting of authority of the elected Local School Councils (LCSs) initiated by an earlier round of reform in the 1980s" (Fabricant & Fine,2010, p. 57). Sperry et al (2012) note that "Chicago's reform efforts, now decades old, have yet to generate anything but the most modest and sporadic results. Denver's reforms are paying off, albeit modestly" (p. 24). In Philadelphia, three reports were released noting that after 5 years of alternative provider approach, no change had substantially occurred in student outcomes.

> Three reports—one by RAND and Research for Action, one by the district itself, and on by the Accountability Review council (which oversaw the state takeover)—found little evidence to suggest that students in schools managed by outside providers were performing better than their peers in other district schools (and found that, in some cases, they were performing worse)… (Fabricant & Fine, 2010, p. 141)

In New Orleans, it should be noted that there are some improvements in charters schools compared to RSD (Recovery School District) schools, however on the aggregate, significant improvements have not occurred. (Fabricant & Fine, 2010, p. 181).

Hill et al (2013) note that although aggregate outcomes will be used to judge portfolio management model (PMM), they warn that "aggregate measure can also hide unequal improvement across a city's neighborhoods or groups of students" (p. 91). They note that the Cowen Institute at Tulane University released their fourth report in 2011, which showed the greatest gains for students in charters as well as a similar trend for A+ Denver, Stanford University's CREDO, and the Consortium on Chicago School Research, "despite very low rates of progress for African American students" (p. 97). Hill et al conclude by stating, "RAND, CREDO, and Chicago Consortium studies were extremely well done, in some cases the results of aggregate achievement trends can depend as much on what the analyst wants to prove, whether pro or con the portfolio strategy, as on the data" (p. 97). Hill et al (2013) go on to state:

> It is ironic that a reform strategy that involves data on school assessment would not closely track its effects on the very students whose fortunes it most sought to improve. But this is not new….Alas, no reform is strong enough or consistently implemented enough to create unambiguous results in a short period of time. This is particularly true of a continuous improvement approach, like the portfolio strategy, which is built on the expectation of at least a moderate incidence of failure. (p. 94)

I agree with Hill et al (2013), however am interested more in what remains underneath decades of failed reforms and the decoupling of public education from historic legacies of oppression. As Lake & Hill (2009) state, "Traditional schools [were] not built to serve all students" (p. 3), however the literature reviewed seems to speak the same for the portfolio management model (PMM). Critical readings reveal that the underpinnings of pre-existing imbalances of resource allocation—read disinvestment within districts— is not

readily and critically self-examined in the portfolio strategy narrative, both for reformers concerned with privatization and those in support of it.

The literature reveals consistent polarized positions, via philosophies on policy decisions, policy implementation, and accepting legacies of historic oppression. The literature also reveals that the assumptions the portfolio management model (PMM) is premised on—1). Market driven competition model of education is best. 2). Doing away with local politics and bureaucracy will lead to innovation, and 3). Parents or consumers will be able to "equitably navigate the newly renovated system of schools based on access to performance data" (Buras, 2011, p. 302)—are not effective as stand-alone cornerstones. These assumptions pose problematic when implemented without fidelity and without regard of an historical legacy of racial and gender oppression in education reform.

Hill et al (2013) provide the question: "Did the portfolio strategy cause these conflicts or were they always there? The answer, based on our research, is yes and yes" (p. 66). I concur with this statement and align with Hill et al (2013) that conflicts within US education reform are a constant. However, the rationale for conflict as noted by Hill et al (2013) perpetuates a colorblind, non-historic view rooted in children being unable to act in their own interests and adult group interests never aligning fully with children's needs (p. 66). This explanation is troubling and dismisses the deep racial and class divide in US public schools. I concur that adults, representing organizations, are compromised in their agendas, however to unhinge this fact from historic oppressions of groups is highly problematic[xxii].

Moreover, Fabricant & Fine (2013) note that:

> With little regard for histories or structures of oppression, and often enacted in the name of reform or progress, neoliberal policies of system wide "choice" that do not take into account race, class, or linguistic equity tend to benefit, or widen options for, those already privileged and deny access to, or burden, those already limited. Such policymaking is a powerful agent that both reinforces and legitimates growing disparities in income and wealth that pockmark the economic landscape. (Fabricant & Fine, 2013, p. 90)

I agree that reforms of choice coalescing to the portfolio strategy have greater circuits of dispossession[xxiii] (Fine & Ruglis, 2008), but find it troubling that such a strong binary has been established between reformers who are neoliberal in their leanings versus those that are more Keynesian/welfare state when both philosophies have resulted with the same ineffective outcomes of serving all students. Nevertheless, the philosophy of the systematic reorganizing of public education premised on serving all students is deeply in question when results—aggregate performance, post-secondary placements, wealth gap, unemployment, equitable housing and health care—do not heal, but deepen in divisions.

In conclusion, neither neoliberal education reform nor a more Keynesian/welfare state leaning reforms have served poor, marginalized students. This is the issue, but this is also the crime as waves of poor, students of color, and emergent multilingual learners bear the tax. As Fabricant & Fine (2013) note:

> [T]his story can be told in two voices—the historically pernicious story of whiteness, capitalism, and colonization stealing yet another building from black and brown youth and their families. That story, although well documented in other places and times, will be told again here. The other voice tells the story on the ground, where a terrible school that has long betrayed the hopes and dreams of youth of color is finally closed, improved, and held accountable, reclaimed…But in the midst of this

> ‘redemptive project,’ the haunting question must be asked: Where are the missing bodies? (Fabricant & Fine, 2013, p. 93).[xxiv]

I offer not a rebuttal, nor a disagreement, but a different question: *Say we find the bodies.*

Then what do we do?

Chapter III

Of Bread and Water:

Feminist Epistemologies, Wicked Problems, and Queering the Self

When is the Personal Too Personal to be Political?

> I'm not erudite enough to be interdisciplinary, but I can break rules. (Spivak, 1999, p. xiii).

> There is a new venue for theory, necessarily impure, where it emerges in and as the very event of cultural translation. This is not the displacement of theory by historicism, not a simple historicization of theory that exposes the contingent limits of its more generalizable claims. It is, rather, the emergence of theory at the site where cultural horizons meet, where the demand for translation is acute and its promise of success, uncertain intellectual promiscuity. (Butler, 2006, p. x)

To channel Spivak's (1999) words from *A Critique of Postcolonial Reason* and Butler's (2006) *Gender Trouble: Feminism and the Subversion of Identity,* my lived, embodied, and spiritual relationship with education and the battle grounds this tilted world presents, has nurtured in me a need to be a rule breaker, to be intellectually promiscuous, to walk to the edge of my understanding, my spirituality, my body, my words, my reflection. This propensity, this infliction, is in response to a relationship, an experience of otherness, or dominance, of my blood and bones being mine and not mine, my voice being mine and not mine, my mind being mine and not. It is rooted in my ongoing understandings that I am both a legacy and tradition of dominance, oppression, and patriarchy, but also of a great spiritual nature, a drum beat, an always present hum of voices merging as one, a silent vibration of pain, of song, of the clink of chains, the snapping of whips, the raking of land, the fire of guns, the breath of marching men, the hands of children, the magic of love, the ancestor.

I have found this liminal identity through education and its voice through scholarship. A space amplified by many vibrations of knowledge, truth, the real, but still warring with dominant views of science and what is defined as "empirical," "data," "reality," facts" (Scheurich, 1997, p. 48). I have found the feminist space and its critique a fair home, a safe home, a vacillating, swirling body of ideas fighting with each other, raising in high peaks of tension, and re-correcting its course with radical, slicing critique. I have also found the third wave Black and Brown feminism/feminists and Third Wave feminism/feminists[xxv] consistently offer that jarring and sobering perspective in strengthening my understanding of feminist theory and practice. Influential texts that have greatly nurtured my feminist theoretical frame are *Talking Back: Thinking Feminist, Thinking Black* by bell hooks, *Women, Race, & Class* by Angela Davis, *Sister Outsider* by Audre Lorde, *This Bridge Called My Back: Writings by Radical Women of Color* edited by Cherrie Moraga and Gloria Anzaldua, *Borderlands/ La Frontera: The New Mestiza* by Gloria Anzaldua, *All the Women Are White, All the Blacks are Men: But Some of Us are Brave: Black Women Studies* edited by Gloria T. Hull, Patricia Bell Hooks, and Barbara Smith, *Verses* by Ani Difranco, *Black Feminist Thought* by Patricia Hill Collins, documentaries, *Left Lane: On the Road with Folk Poet Alix Olson* directed by Samantha Farinella, *Trust* directed by Danny Clinch, and *Render* directed by Hillary Goldberg and Ani Difranco.

I certainly locate my Blackthirdwavequeer[xxvi] feminist theoretical frame, a term which I'll define in more depth shortly, as a collision of theoretical structures presented by Black, Brown, and non-Black and Brown feminist scholars in educational discourse such as Ladson Billings (1998), Hill Collins (2000), Gay (2003), (Tillman, 2008), Dillard

(2000), Butler (2006), Sleeter (2013), and Fine (1992). However, often find the discourse absolved of sex and sexuality, queerness, gender queerness (identification, performance, and representation), intercultural identity, dis/ability, and nationality[xxvii]. Thus, in order to locate Blackthirdwavequeer feminist theoretical frame within the discourse of education, transposing these tenets from literary criticism, cultural studies, and gender studies are crucial. In addition, I also find third wave feminism and queer theorizing a strong catchment of the areas in which the lineage of feminisms always finds both its trappings and strengths--"the interlocking systems of domination" (hooks, 1989, p. 21). By trappings, I mean the othering of others. There is an all too frequent discourse in feminism regarding its segregation and mimicry of patriarchal oppressions along racial and class lines. As Christian (1990) notes in the article, "The Highs and Lows of Feminist Criticism:"

> [I]n our work we seemed to reduce the both-and to either-or. That revelation made itself strongly felt in the exclusion that women of color protested when Woman was defined, in the rejection that many working-class women experienced. (p. 49)

Christian reveals here the development of womanist versus feminist terminology[xxviii] as an inner-feminism division emerging from the second to third wave[xxix] --both along class and racial lines, but also along nationality, ethnicity, and sexuality. This latter dissonance, I would offer, is still pronounced in feminist educational discourse[xxx], where not only racial and class line battles continue, but also their intersections with sexuality, gender representation, gender expression, and gender non conformity.

So when is the personal too personal to be political? Or as Lorde (1984) would have it, "Where is the theory behind racist [classist, homophobic, ableist, linguist,

othering] feminism?" (p. 113). Admittedly, this can be solely misconstrued as the sticking point for feminism, and often is in critique both from within and outside feminist community/ies and feminist theory. Acknowledging the slippery problemacy with the term rooted in the western "I" inferred in personal, and the focus on the former instead of action/transcendent into the latter—political, is problematic. The political—read governmental—is a slip away from moving from self (personal) to "a connection between politicization and transformation of consciousness" (hooks, 1989, p. 106) often becomes trapped. Instead the journey to the personal becomes seductive, addictive—the transcendent mantra then becomes rooted in the "obsessive, narcissistic concern" (p. 106) with self, representation, and identity politics, or what Scheurich (1997) calls the "heavily defended barricades protecting subject-centered perspectives" (p. 159). However, black, third wave, Latina/o, and Chicana feminisms, particularly in cultural studies, have been a consistent voice of accountability. They espouse feminisms moving beyond women and to the marginalized (Lorde, 1984; hooks, 1989; Hill Collins, 2000) as a whole. They urge feminisms that must begin the process of solidarity, of interdependence. The rips torn open in critiquing the second wave had much to do with race and class divisions repeating the patriarchal stances of othering. As the third wave continues with tensions along race and class, it also inserts other interlocking strands of oppression: sexuality, queerness, dis/ability, Westernness. A way to heal this, to rectify, is standing in the "subaltern" (Spivak, 2012) and wading in the tension. As Lorde (1984) directs, "[i]nterdependence between women [and the marginalized] is the way to a freedom which allows the *I* to *be*, not in order to be used, but in order to be creative. This is the difference between the passive be and the active being" (p. 111). The constant pursuit of

feminism to seek inclusive solidarity coupled with its confessional entrapments is its strength and too, its sticking point.

To call an intellectual sanctuary is sometimes not welcomed in the academy. It is subtly brutal in its own intellectual way and often deeply territorial or tricky in its encouragement to forge new intellectual territory (because then, by proxy, something is then "old" intellectual territory). This paradox, however, does not absolve the people complicit in the academy's politics for they are one in the same. The feminist journey, as I see it, and why I emerge from a feminist tradition, is in feminisms predication upon equity and its simultaneous, organic nature to re-steer itself towards the essence and efficacy of its politics. This is why I believe and feel a feminist critique will provide a theoretical framework for intervention and demystification regarding the policies, approaches, and strategies used within education reform. This, certainly, will require conversation around my epistemological understandings and my approach to an epistemological imagination (Spivak, 2012).

Blackthirdwavequeer Feminist Epistemology

Understanding my third wave queer feminist theoretical frame may become clearer through a discussion about epistemology and research in order to better locate the transposition of queer theory onto Black and Brown feminist theory, or said another way, talking about my knowings of and knowings through poststructuralism and postmodernism.

My employing of feminist theory and critique within education reform stands squarely within the position that a greater cloud of domination has subjugated and

commoditized truth and knowledge for the purposes of control and oppression (Freire, 2000; Scheurich, 1997; Harris, 1995). I contend that social science research has a deep legacy of adopting research epistemologies which are racist (Scheurich, 1997), sexist, classist, patriarchal, and homophobic (Hill Collins, 2000). Thus, the colonial residue of how we come to know, not just what we do with our knowledge, is based on a deficit, racist, [sexist, classist, homophobic, ability-centered] paradigm for educational researchers (Stanfield, 1994; Banks, 1995; Scheurich, 1997). As Eisner (1988) states, "There is no such thing as a value-neutral approach to the world…" (p. 19). Therefore, with the consciousness that a larger foundation of compromised knowledge and "truth game enactments" (Scheurich, 1997, p. 49) abounds, how do I go about defining an epistemology that resists these trappings, but humbly recognizes, in some ways, my human inevitability of doing just that? How do I attempt to take up the task of "de-fetishizing the concrete" (Spivak, 1988, p. 72), all the while attending to my efforts being constantly wrestled away by the "strongest adversary, 'the historical tradition' in the air" (Spivak, 1988, p. 72)? How do I attempt to reinscribe the essence of feminist tradition more provocatively in educational reform discourse while coping with that contribution being reinscribed in the old cloth (Derrida, 1981, p. 24)?

I subscribe to what Scheurich (1997) refers to as a postmodernist epistemology or a "social or postmodernist relativism" (p. 33) for a way—for a "line of flight" (Deleuze, 1995, p. 85). This approach is to both help contribute to a "social science knowledge production" which doesn't "dwell on the pathological and on the sensational [in regard to othering, not just racism]," (Stanfield, 1985, p. 411) and to, as my grandmother says, "guard your spirit." My Blackthirdwavequeer feminist frame is rooted in what Hill

Collins (2000) outlines as black feminist epistemology in *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* and what Judith Butler (2006) outlines as "compulsory heterosexuality" (p. xiii) in *Gender Trouble: Feminism and the Subversion of Identity*.[xxxi]

I subscribe to four of five of the tenets Hill Collins' (2000) explains on black feminist epistemology: lived experience as a criterion of meaning, the use of dialogue in assessing knowledge claims, the ethics of caring, and the ethic of personal accountability (Hill Collins, 2000, p. 260-266)[xxxii]. I also agree with the fifth and final tent: black women as agents of knowledge. However, I would like to introduce and "messy" the gender assumptions of this tenet via Butler's (2006) articulations on "compulsory heterosexuality" (p. xiii).

Hill Collins (2000) asserts in this fifth tenet that black women's knowledges have come from their autobiographies, their stories. She notes of intellectuals such as Alice Walker's remarks of Zora Neale Hurston, Billie Holiday, and Bessie Smith: "They became Black feminist intellectuals both by doing intellectual work and by being validated as such by everyday Black women" (p. 267). Hill Collins (2000) goes on to say that Black feminist epistemologies are often halted in their progression, specifically in the academy, due to "racially segregated" (p. 267) environments. She goes on to suggest that Black women in academia or in social institutions often face a lonely penalty in resisting fragmenting themselves via assimilation:

> In an attempt to minimize the differences between the cultural context of African American communities and the expectations of mainstream social institutions, some women dichotomize their behavior and become two different people. Over time, the strain of doing this can be enormous.

> Others reject Black women's accumulated wisdom and work against their own best interests by enforcing the dominant group's specialized thought. Still others manage to inhabit both contexts but do so critically, using perspectives gained from their outsider-within social locations as a source of insights and ideas. But while such women can make substantial contributions as agents of knowledge, they rarely do so without substantial personal cost. (p. 268)

Thus, Hill Collins (2000) recognizes that Black feminist knowledges have historically been more pronounced in cultural activity rather than formal intellectual activity (or both), and the latter is rife with pitfalls of identity fragmentation. I concur with this tenet; however find the exclusion of why Black women seem to have broken more boundaries as "blues singers, poets, autobiographers, storytellers, and orators" (p. 267) interesting as well as the understandings as to what personal cost black women "as agents of knowledge" incur. What I feel is missing here is a discussion on the social constructions of gender and heteronormativity[xxxiii]. It is assumed in this tenet, and in the background of all previous tenets, that Black feminist knowledges can only be located by women. And further, it is implied that Black women who don't subscribe to heteronormativity somehow incur the same costs. I would offer that gender is a performed tool to maintain "binary gender systems" (Butler, 2006, p. 9) of sex and sexuality. This, in turn, continues to support the patriarchy. I believe women's access to knowledge production in cultural activity such as in singing, performance, and storytelling are often deeply wed to their aesthetic representation as appropriate to the male gaze (Mulvey, 1975; Berger, 1972). I would offer the same exists in intellectual activity via beauty privilege and straight privilege. This complicates the tenet of Black women being agents of knowledge. How Black women identity as women is inextricably linked to patriarchal and oppressive constructs of maleness, subjugation, and gender. Further, these collisions are cornerstones in how Black feminist epistemologies determine themselves via resistance or struggle

with pre-existing histories of subjugation of Black bodies and cultures. Thus, the tenet of Black women as agents of knowledge should also encapsulate the volatility of how the sex of *female* and the gender of *women* have come to be defined and disrupted. As Butler (2006) asserts:

> The presumption of a binary gender system implicitly retains the belief in a mimetic relation of gender to sex whereby gender mirrors sex or is otherwise restricted by it. When the constructed status of gender is theorized as radically independent of sex, gender itself becomes a free-floating artifice, with the consequence that man and masculine might just as easily signify a female body as a male one, and woman and feminine a male body as easily as a female one. (p. 9)

Therefore, the link between Black feminism and Black women should be untangled as not always mutually exclusive. This is not to dismiss or banish foremothers who have paved the way for women's liberation, however it is to disrupt the notion that all foremothers were straight, identified as women, or located their feminism in the resistance of their socially assigned gender[xxxiv]. It should also be noted that queering epistemological frames also contributes to the acceptance of the messy. Explicating the healthy discussions in critical scholarship regarding Black feminist epistemology rests outside of the intent of this analysis; however I want to be explicit in my belief that the intersections of sex, class, gender, dis/ability, language, religion and many other factors are ongoing struggles, existing as well within Black feminist epistemology discussions.[xxxv] I contend with Wright (2003) in "An Endarkened Feminist Epistemology?: Identity, Difference and the Politics of Representation in Educational Research," that "[t]acking back to epistemology and the identity of the Black researcher, bringing along the revised notion of the Black feminist researcher as postmodern subject could yield interesting results" (p. 207). In short, my aim is to take up to epistemological

position which is located from a prism (Romo-Carmona, 1987) of Blackness, third wave feminisms, and queerness with the hopes of explicating how epistemology, methodology, and cultural knowledge creation are all interwoven—a humble attempt of Gonzalez's (2001) construct of *trenzas y mestizaje*[xxxvi] from my identity location.

Hurry Up and Wait: Design Thinking & Feminist Epistemologies

> In the meantime: The period of time between two things; the period of time between now and when something is supposed to happen. (The Free Dictionary)

The work of theorizing on how feminist critique and feminist theory can intervene and demystify education reform policy decisions, strategies, and approaches is crucial and articulates the multi-hued philosophical structures quilted together to inform my Blackthirdwavequeer feminist theoretical framework. However, the shortcomings of my feminist theoretical lens are that years of history have informed me that theoretical lenses, although very important to the ongoing dialogue on education reform, are only a component of complex change as education and schools are both spaces of learning and businesses entrenched with political architecture. Thus, by introducing a more pronounced feminist theory to inform education reform discourse coupled with design research, the hope is to build a vision and also a strategy. To humbly offer a journey, not a map.

So how does feminist critique align with design thinking to propose new ways of enacting more holistic and ethical reforms that can be used across diverse and sometimes opposing populations, groups, and/or communities? As noted above, feminist critique is rooted in embodiment, explanations of the self, voice, transposing the personal as political, positionality, and intersectionality. Design research, or design thinking as it is

commonly referred to in its recent discourse prominence within technology and business (Dorst, 2011), is rooted in the problem first (Bernsen, 1986). The act of researching is located outside of theory as an initiate, but rather method. As a practitioner-heavy field, design is deeply embedded in understanding problems, analyzing why they exist, building momentum for multiple solutions, and locating the work with a significant grounding in people-centeredness (Rowe, 1987; Nelson & Stolterman, 2012). Designers approach problems "by searching for the central paradox, asking themselves what it is that makes the problem so hard to solve. They only start working toward a solution once the nature of the core paradox has been established…" (Dorst, 2011, p. 527). Thus, design research is an intense excavation which attempts to move beyond trappings of the self and instead engenders the designer as a multiply located asset.[xxxvii] Friedman (2011) notes:

> Design research discussions that label research as purely retrospective practice have been misleading. Statements that conflate research with positivism are equally misleading. So, too, are essays that proclaim systemic, rigorous research to be inflexible or uncreative…Many aspects of design involve search and research together. It is helpful to consider this issue in terms of a triad formed by the concepts of clinical research, basic research, and applied research. This shapes a dynamic milieu closer to the reality of professional practice than common dyadic division between basic research and applied research. While the dyadic division may suffice for the natural sciences, it is not adequate for understanding research in the technical and social sciences or the professions they support. (p. 9)

This allows design researchers to locate themselves both within and outside the problem they are attempting to address. Research questions, commonly referred to as—HMW or "How Might We…" statements also engenders another set of tenets in design research—collaboration and framing. Design research values and predicates itself upon group collaboration and dynamics. Designer purposes in design research thus are less about the

making of forms and "more [about being] a cultural intermediar[y] (Julier, 2008) or [serving] as the 'glue' in multi-disciplinary teams" (Kimbell, p. 286). This push is overwhelmingly rooted from both political pressure on policymakers to make public services more people centered (Parker & Heapy, 2006) and the "new spirit" (Boltanski & Chiapello, 2005) of capitalism which is focused on "captur[ing] some of the energy in the shift from hierarchies to networks and from bureaucratic discipline to team-work and multi-skilling…" (Kimbell, 2011, p. 286).

Framing, a tenet both produced from and as a result of collaboration, again aligns with feminist critique because of its sensitivity of and propensity toward positionality and empathy—or as Lorde (1984) would have it, examining "whose face it wears" (p. 113). Dorst (2011) succinctly states in "The Core of 'Design Thinking' and its Application:"

> 'Framing' is a term commonly used within design literature (since Schon, 1983) for the creation of a (novel) standpoint from which problematic situation can be tackled. Although frames are often paraphrased by a simple metaphor, they are in fact very complex sets of statements that include the specific perception of a problem situation, the (implicit) adoption of certain concepts to describe the situation, a 'working principle' that underpins a solution and the key thesis: IF we look at the problem situation from this viewpoint, and adopt the working principle associated with that position, THEN we will create the value we are striving for. (p. 525)

Therefore, putting oneself in another's shoes and walking in them for a while (Lee, 1960) is a common tenet in design research.

Design research also aligns with feminist critique in its value on the creative as a form of epistemological invention, of way to channel voice and build new knowledges (Kyser, 2010). Design research often utilizes making, prototyping, or play as a means to learn and/or unlearn. However, it also does not simply rest at the altar of creation for

creation's sake. Nelson & Stolterman (2012) place this beautifully in their argument for design as its own culture of inquiry in *The Design Way: Intentional Change in an Unpredictable World,* stating:

> Design is inclusive not only of creative thinking but innovative, productive, and compositional activities as well. Innovation and production differ from creativity in that they are oriented to taking action in the real world whereas creativity can be done for its own sake. Design is realized through the manifestation and integration of ideal, if not always creative, concepts into the real world. Design is a compound of rational, ideal, and pragmatic inquiry. Design is constituted of reflective and critical thinking, productive action, and responsible follow through. Therefore, a single concept, such as creativity, does not capture the full richness of the design tradition. (p. 5)

Thus, design is deeply rooted in analysis, production, and change as it pertains to the real, social world. As an inclusive practice, design research levels, or perhaps better said, neutralizes the politics of voice. As McKay (1990) reminds us in response to Alice Walker's attempt to find Black women art traditions in her essay, "In Search of Our Mothers' Garden"—"*creating* is necessary to those who work in kitchens and factories, nurture children and adorn homes, sweep streets or harvest crops, type in offices or manage them" (p. 44). So too, I contend, is it necessary for their creativity to foster innovation, production, and composition (Nelson & Stolterman, 2012) toward real world problems. For there is a place where the high and low meet, where the personal and political collide, where the public and private merge. I believe there is a vanishing point (Deleuze & Guattari, 1983). I believe there is a place of evenness, a place of messy, unpredictable possibility that is a part of an ongoing legacy of wholeness. Of bread and of water. Of adopting new knowledges and new approaches to inquiry.

Postmodern Epistemology, Theory, & Framing Wicked Problems: A Brief Foregrounding of Design Research Methodology

> Both traditional policy researchers and those who use the newer post positivist approaches assume that a social problem, for which a policy solution is needed, is like a disease…While these policy researchers may think that in the best of all possible worlds society would not produce such problems, they see nothing unnatural or socially constructed about what comes to be labeled or identified as a social problem. (Scheurich, 1997, p. 95)

> Wicked problems typically contain multiple ethical positions, multiple worldviews, and multiple ways of constructing knowledge—the three foundations of an open critical inquiry. (Brown, Harris, & Russell, 2010, p.63)

As noted in Scheurich' s (1997) *Research Method in the Postmodern* and Brown, Harris, & Russell's (2010) *Tackling Wicked Problems Through the Transdisciplinary Imagination,* social problems are rooted in a deeper grappling of both of self and system. Scheurich (1997) reminds us that the dominant assumption of inquiry moves from a place where social problems are "natural" phenomenon which are valid, and value-free in their diagnoses as a "social problem" (Scheurich, 1997, p. 95). Brown, Harris, & Russell (2010) discuss the wickedness[xxxviii], or complexity, of problems which are in line with the "traditional bounded research approach" (p. 64). These alignments, as the authors go on to unpack, compete against a more inclusive, open critical inquiry—one the authors deem possible through a transdisciplinary approach. This same inclusive ethos serves as a foundational artery within design leaning texts discussing methodology. Badke-Schaub and Buerscaper (2001) in their chapter, "Creativity and Complex Problem Solving in the Social Context," state, "Whereas for several decades it was common to discuss and investigate creativity as an individual prerequisite for successful problem solving, a new perspective sees the team as a source of enhancing creativity and thus innovation (Agrell

& Gustafson, 1996)" (p. 177). In addition, Gibbons et al's (1994) *The New Production of Knowledge: The Dynamics of Science and Research in Contemporary Societies* create a fascinating typology on how knowledge production is shifting. They assert that there are two modes of knowledge production which exist over a typology of knowledge producing phases. Mode 1 "refers to a form of knowledge production – a complex of ideas, methods, values, norms – that has grown up to control the diffusion of the Newtonian model to more and more fields of enquiry *[spelling original]* and ensure its compliance with what is considered sound scientific practice…" (p. 2). They go on to state that the terms science and scientist have begun to be subsumed in Mode 2 with knowledge and practitioners. Gibbons et al (1994) are clear that this substitution of terms does not negate a legacy of positivist beliefs in Mode 2, but they are clear to state that "there is sufficient empirical evidence to indicate that a distinct set of cognitive and social practices is beginning to emerge and these practices are different from those that govern Mode 1" (p. 3). Mode 2 is thus a more transient, socially accountable, contextual, collaborative, and reflexive pursuit of knowledge production (p. 3). This artery is again echoed in education reform discourse, as Tyack (1974) asserts:

> The search for the one best system has ill-served the pluralistic character of American society. Increasing bureaucratization of urban schools has often resulted in a displacement of goals and has often perpetuated positions and outworn practices rather than serving the clients, the children to be taught. Despite frequent good intentions and abundant rhetoric about "equal educational opportunity," school has rarely taught the children of the poor effectively—and this failure has been systematic, not idiosyncratic. (p. 11)

Therefore, it is important before approaching the emergent terrain of design research methodology, an understanding of the deeply entrenched legacy of power via science, as well as continued swells from the public for something else, is examined.

I turn to feminism's contribution to postmodernism in defining that something else. Lather's (1991) critique of modernity in *Getting Smart: Feminist Research and Pedagogy With/in the Postmodern* states:

> Not only positivisms, but also existentialisms, phenomenologies, critical theories: all seem exhausted, rife with subject-object dualisms, teleological utopianisms, totalizing abstractions, the lust for certainty, and impositional tendencies tainted with colonialism and/or vanguard politics. All seem no longer capable of giving meaning and direction to current conditions, the bewildering new world space of multinational capital, a kind of 'hypercapitalism' feeding and fed by an information explosion of global and frenzied proportions. Especially problematic is the search for a 'master narrative' (Lyotard, 1984), a fixed point of reference, an Archimedean standpoint outside of the flux of language and human interest, an innocent transcendental signified, a God's eye rationalist perspective, some non-contingent order of truth. The exhaustion of the paradigms of modernity creates and affective space where we feel that we cannot continue as we are (Grossberg, 1988). The modernist project of control through knowledge has imploded, collapsed inward, as the boundaries between ideology and science disintegrate. Political and social theory daily becomes less able to explain and offer useful solutions. (p. 88)

This explanation of truth collapsing in the social psyche in the frame of modernity, foregrounding an explanation of postmodernity, gives voice to the growing dissention discussed above. However, as also discussed above, nested legacies of domination are always at play[xxxix]. Thus, in looking towards feminist theory to do feminist research, I am explicit in what Lather (1991) states as putting "the social construction of gender at the center of one's inquiry" (p. 71). However, stopping at gender and patriarchy, for my theoretical frame would be problematic. My theoretical frame will also encapsulate domination as it plays through racism. As bell hooks (1990) states, "Postmodern theory that is not seeking to simply appropriate the experience of 'otherness' in order to enhance its discourse or to be radically chic should not separate the 'politics of difference' from the politics of racism [and vice versa]" (p. 8). Lastly, I take up the nested and interlocking

forms of oppression, via race, sex, and class, by not only being explicit in gender and race being at the center of inquiry, but also the performance or the "performativity" (Butler, 2006, p. xv) of gender as a means to locate and practice a Blackthirdwavequeer feminist theoretical framework, buoyed by what Scheurich (1997) refers to as a "postmodernist epistemology" (p. 33).

It should be made clear that in Scheurich's (1997) formulation of "postmodern epistemology" (p. 33) he states that feminism, among other approaches, such as positivism, realism, critical theory, constructivism, and interpretivism "are all competing within the Western social sciences" (p. 33). I agree with this, but do not see it as a negative. Social scientists cannot work from outside their own historical positionality (Foucault, 1977; Scheurich, 1997), thus it would be naive to think that in asking questions (research) and establishing an ethical way to ask questions (methodology) and utilizing certain tools or strategies (method) to find "answers" to those questions, one would somehow be absolved from the Western ideology they have been saturated in. Thus, I don't feel feminism is competing within the Western social sciences, rather it is warring with in it and the thick patriarchy which buoys it, which traps "the already 'encoded' eye" (qtd. In Scheurich, 1997, p. xxi). Said another way, I believe feminism is embodied—it is the abstraction, the causality, the collision with phenomenon. It is an evolution, like many theories, but it is also an embodied, exacting flesh. It is able to be birthed, to grow, to change, to mature. It is not or should not be halted as a fixed state, but an evolution, a "wave," of thoughts and ideas, correcting itself toward a path of solidarity, of shifting or vacillating foci from the self to the state. In short, it is a meditation of body to bodies to body.

Thus, I very much align with Scheurich (1997) in that critical theories' limitations or trappings are rooted in their Western frame—most often illuminated via racism. However, as Henry Anthony (2013) cautions: one must examine "the importance of sexism, patriarchy, domination, and power to any examination of racism" (p. 3). By taking up a Blackthirdwavequeer feminist theoretical framework, my hope is to enter into a methodology which honors the intersections of oppressions simultaneously as individual phenomenon and as interdependent, interlocking phenomenon. My hope is to heed Moraga's (1981) words in *This Bridge Called My Back: Writings by Radical Women of Color*, where she states: "The danger lies in ranking the oppressions. *The danger lies in failing to acknowledge the specificity of the oppression…*When the going gets rough, will we abandon our so-called comrades in a flurry of racist/heterosexist/what-have-you panic?*"* (p. 29).

Perhaps a way to "a decentered, interdependent, communal subjectivity" (Scheurich, 1997, p. 175) is through the pursuit of postmodern/poststructural ideals birthed from feminist foundations, animated by archaeological (Scheurich, 1997, p. 162) and curricular understandings, and employed through design research. Thus, I see my theoretical framework as a fluid growth dance. A humble mimesis of nature—seed to radicle, radicle to taproot, taproot to branch, branch to secondary branch, and so forth[xl]. This dance begins with feminism—located through tenets of positionality/intersectionality, embodiment, and the personal is political to understand the patriarchal oppression via class, race, and gender. This growth dance then introduces third wave feminism[xli]—locating the same tenets above with the addition of sexuality, language, culture, and nationality. It is at this point in the dance, where in which my

theoretical frame begins to branch. Rooting down toward postmodernism and poststructuralism for epistemological and theoretical moves, and branching into socio-cultural theories—curriculum, urban regime, postcolonial, critical race, critical legal, economic, and queer theory—located via the tenet of performativity—to a vanishing point of many, many paths of scholarship and foci.

For the purposes of building a methodology that is both birthed out of a Blackthirdwavequeer feminist theoretical framework and anchored in the real, human, and practical understandings of long touted barriers to education reform, I have explicated curriculum theory as a way to frame the rhizomed levels of interactions at play in theory, in policy, in behavior, and in the self. (I have unpacked my explications via curriculum theorizing in the unchapter section following chapter 5 of this study.) Thus, I seek to use curriculum theory and theorizing as a tool to perhaps capture the moving, swirling examinations of written history and lived history. Via this tool, I hope to begin to define and/or contribute to the emergent field of design research methodology. I see this as perhaps a way to intertwine how to both access the self and navigate the rough terrain of episte-onto haunting of our written history, our lived history from both above and below (Lefebvre, 1973; Gramsci, 1992; Louia, 2012). In short, a methodology which can both facilitate my ability to address both specific (portfolio management model) and conceptual (theoretical) dimensions of education reform.

Design Research Methodology

> "…wicked problems are part of a society that generates them…" (Brown, Harris, & Russell, 2010, p. 4).

In order to approach education reform we must start from a new place, in a familiar location. This location is very much in the self—both in reflection and examination. However, this familiar location must exist in as much of the aesthetic as it does in the ethical. Brown, Harris, & Russell (2010) assert in their opening chapter, "Towards a Just and Sustainable Future:"

> Since wicked problems are part of the society that generates them, any resolution brings with it a call for changes in that society. As well as different forms of governance and changes in ways of living, resolution of wicked problems requires a new approach to the conduct of research and to the decision-making based on that research. Rather than following the fixed trajectories of pre-existing research pathways, addressing wicked problems involves the inquirer[s] and decision-maker[s] in exploring the full range of investigative avenues. (p. 4)

Wicked[xlii], a term here not used to suggest a moral evil of problems, but their diabolical nature, "in that they resist all the usual attempts to [be] resolve[d] (Rittel and Webber, 1973)" (Brown, Harris, & Russell, 2010, p. 4) is not meant to situate design research methodology in panacea, but perhaps a practical frame with which to approach social science inquiry, reflexivity, and actionable, facilitative abilities outside the academy. Because we all work in a dominant ideological reality and this reality is then cloaked over a myriad of sub realities, and those sub realities present both a myriad of strands of possibilities and obstacles as fostered by the interconnected pull of dominant knowledges, perhaps design research methodology can assist in locating both the ethical and aesthetic self.

Harding (1991) in *Who's Science? Who's Knowledge? Thinking from Women's Lives* states, "There have to be standards for distinguishing between how I want the world to be and how in empirical fact, it is. Otherwise, might makes right in knowledge-seeking…" (p. 160). I would offer that "power-free truth-game[s]" (Scheurich, 1997, p. 35) do not exist, thus recognize the chasm that resides between realities and possibilities, as it is not clean. There are multiple mights with various concentrations of power, thus multiple rights—all under the complete domination of those with the most power, thus the most might. As Foucault (1977) succinctly states, "We never desire against our interests, because interest always follows and finds itself wherever desire has placed it" (p. 215). Thus, I attempt to locate my own workings with design research methodology as a connector between Blackthirdwavequeer feminism and the trappings of design research itself—the erotics of ideas, the seductive moments between "problem" and idea, between idea and reality, between what hooks (1990) refers to as the "yearn" and my inevitable pull back into the "old cloth" (Derrida, 1981, p. 24)—as Foucault respires, *Ars Erotica, Ars Theoretica, Ars Politico* (Deleuze & Guattari, 1983, p. xli).

Therefore, the design research methodology I humbly attempt to employ, anchored in Blackthirdwavequeer feminism, is rooted in tenets or what Youngbok Hong phrases as "natures" (personal communication, November 12, 2014) I've discovered both in design research discourse and in my own engagement as a design researcher. These tenets are: people-centeredness, malleability/iterativeness, and interdependence. My hope is to locate these tenets as tools to inform research design and design method selection, but to also actively engage my own "multiple axes of power" (Fraser, 1989, p. 10) as a researcher and interrogate the "growth dance" that is my theoretical framework.

Now that an enlightenment of Blackthirdwavequeer feminist theory has occurred and the requisite epistemological foundation tugged, situating education reform in a feminist frame is more plausible. Blackthirdwavequeer feminist tenets will be interspliced with sections entitled, "Data Vignette Findings," to represent the deep connection between my theoretical frame and real world or "[w]icked problems" (Brown, Harris, & Russell, 2010, p. 63) surfaced in the data.

By approaching my data analysis and findings in this way, my hope is to build both a rich schema in feminism's framing, intervening, and demystifying the policies, approaches, and strategies used within education reform that centers both theory and practice. The conceptual and the actual.

Chapter IV

A Growth Dance Approach, Bricolage as Exploration:

Data Analysis As Braiding

I position the point, the objective of this chapter as deeply rooted to the philosophical and theoretical claims I've made. Thus, to posit findings with frailties is important. Although, deep discussions of the "ontological turn" currently in the social sciences is beyond the scope of this project, I find myself wrestling with my academic lineage.[xliii] I simultaneously recognize my training from postmodern and poststructuralism philosophies, third wave, Black, and postcolonial feminisms, queer theory, curriculum theory, design thinking—and have positioned them in my articulations of Blackthirdwavequeer feminist theoretical framework. However, in approaching how to make meaning of data collected, I find myself often confronting the tension between centering emancipatory approaches to inquiry and the haunted, privileged history of inquiry itself. In short, I believe what discourse regarding post qualitative research[xliv] is discussing and pursuing has always been in the air, in the breadth, in the spirit. It was/is/will always be.

Moreover, discussions around ontological turning seem to have recently been given voice and traction by some or some scholar circles as if they have not already been surfaced or at least taken up by Bambara (1970), Moraga (1981), Moraga and Anzaldua (1981), Hull, Hooks, and Smith (1981), Lorde (1984, 1987), Romo-Carmona (1987), hooks (1989), Hill Collins, (2000), and Gonzalez (2001) to name a few. In some ways, I believe the project of inquiry, situated in human bodies and minds in human afflictions, was/is/will always be catching up, endorsing, critiquing, managing intersections of

power, privilege, and bias. Always subsuming liberalism with methodical and consistent reflexivity. Always detaching the womb from the moment of inception.

Data Analysis as Braiding

In beginning my thematic analysis, I initially presented all components of data in an "intertextual web" (Lather, 2004, p. 2) in front of me: 1) my journal entries (consisted of fifteen entries, n=15, containing personal motivations and details of implementing the research design, facilitation thoughts, observation of participant dynamics and relationships, and personal occurrences and reflections); 2) pertinent news articles (consisted of four, n=4, stories related to implementation of the PMM in the Midwestern city of study, critiques of the reform approach, and/or announcements or stories regarding community meetings/forums); 3) exploration content (consisted of exploration notes and one collaborative artifact, n=1, created by participants in the research explorations); 5) anonymous pre and post exploration questionnaires and journal entries from participants (consisting of six (n=6) pre-exploration questionnaires, four (n=4) journal 1 responses, four (n-4) journal 2 responses, three (n=3) journal 3 responses, two (n=2) journal 4-6 responses, and two (n=2) post exploration questionnaires).

Next, the web of data was sorted and themed via I as the researcher as well as checked and reviewed by research participants. The data presented three themes: Growth in Understanding Terms, subthemes: "Yeah, like Valas and Roosevelt," and "…..Tip of the Iceberg…," Self-Reflection and Examination, subthemes: "You Don't Know What Your Brain Remembers" and "Who Are the They?" and "…" [Silence]. These themes were then interspliced as data vignettes within a discussion and feminist critique of urban education reform approaches. What follows is an articulation of findings from the

research study that both make theoretical critiques of urban education reform as well as actual, real time factors that reinforce theoretical claims made regarding the analysis of feminist tenets: positionality, intersectionality; embodiment (or materiality) and disembodiment (or the need to transcend particular problems, issues, or bodies); and transformations of the personal into the political.

Positionality & Domination—Whiteness, Patriarchy (Maleness), Me

> If we accept education in this richer more dynamic sense of acquiring a critical capacity and intervention in reality, we immediately know that there is no such thing as neutral education. All education has an intention, a goal, which can only be political. Either it mystifies reality by rendering it impenetrable and obscure—which leads people to a blind march through incomprehensible labyrinths or it unmasks the economic and social structures which are determining the relationships of exploitation and oppression among persons, knocking down labyrinths and allowing people to walk their own road. So we find ourselves confronted with a clear option: to educate for liberation or to educate for domination. (Freire, 2000, p. 2)

As this schema's artery will consistently introduce the interlocking ways race, class, and gender oppression intervene in unsuccessful education reform, a brief foregrounding of the intersections of whiteness, patriarchy (maleness), domination, and how those forms of oppressions shape my and education reform's positionality should be understood. As hooks (1989) asserts:

> Feminism, as liberation struggle, must exist apart from and as a part of the larger struggle to eradicate domination in all its forms. We must understand that patriarchal domination shares an ideological foundation with racism and other forms of group oppression, that there is no hope that it can be eradicated while these systems remain intact. (p. 22)

Thus, feminist critique offers an inclusive paradox which can be transposed into the discourse of education reform, inevitably muddying the two choices Freire speaks of above. Feminist theory also constantly reframes education reform within an understood

symbiosis between whiteness, patriarchy (maleness), and domination—holding each both individually and collectively—both "apart from and as a part of" (hooks, 1998, p. 22). Or as Hill Collins (2000) states, "[B]lack feminist thought's identity as a 'critical' social theory lies in its commitment to justice, both for US Black women as a collectivity and for that of other similarly oppressed groups" (p. 9). Therefore, feminist critique exposes domination's usage of race, gender, and class oppressions as ubiquitous or what Feagin (2010) notes US colonizers termed "natural law" (p. 5), but also elucidates the paradox subsequent natural laws have established between the fluid exchange of the oppressor and oppressed. As Frederick Douglas (1881) notes in "The Color Line," deep racial domination in the US—systemic, institutional, societal–, "fills the air" (p. 568). However, as Henry Anthony (2013) notes, "One must always consider…the importance of sexism, patriarchy, domination, and power to any examination of racism" (p. 3). And lastly, Lorde (1987) notes "…racism, sexism, and homophobia are inseparable" (p. 110). Thus, the paradox of any oppressed individual simultaneously being an oppressor is demystified via feminist critique and reframed, via feminist theory, to the interlocking ways in which we are all captured, and the interlocking predications upon our liberation. Actors (Lipman, 2011) in education reform as well as education reform itself tend to dismiss their positions of power, not acknowledging the "veil"[xlv] (McKay, 1990, p. 229). Nor does education reform value history and the transcendence of the oppressed (DuBuois, 1994) for over a century in the US.

Foucault (1977) states that "humanity installs each of its violences in a system of rules and thus proceeds from domination to domination" (p. 151). Feminism aims to dive into the "subaltern," (Spivak, 1988; Gramsci,1992), the tender spaces of person and

patriarchy in order to examine, critique, and find a different way to approach those "system(s) of rules" (Foucault, 1977, p. 151). In short, examining the "master's house" (Lorde, 1987, p. 112) both in systems and in us. Feminist theory then offers a heightened scrutiny to both my positionality as a researcher as well as those integral to the research. The field of education is dominantly led by men (English, 2005; Oplatka & Beer-Sheeva, 2006; Banks, 2012), in majority White men (English, 2005; Banks, 2012, p. 757), and dominantly taught by White women (English, 2005, p. 153; Banks, 2012, p. 2000)[xlvi]. Feminist theory elucidates from both outside and in the field of education, how the intersections of race, class, and gender sans an understanding of one's power, privilege, or positionality can directly or indirectly perpetuate inequity. hooks (1989) succinctly makes the claim of feminisms' predication on positionality, stating:

> Education is a political issue for exploited and oppressed people. The history of slavery in the United States shows that black people regarded education—book learning, reading, and writing—as a political necessity. Struggles to resist white supremacy and racist attacks informed black attitudes toward education. Without the capacity to read and write, to think critically and analytically, the liberated slave would remain forever bound, dependent on the will of the oppressor. No aspect of black liberation [I would offer all liberations] struggle in the United States has been as charged with revolutionary fervor as the effort to gain access to education at all levels. (p. 98)

Therefore, feminism offers spaces for simultaneous theoretical and self-critique as well as reflexive recognition of the inevitable trappings of domination's influence over knowledge, order, and reality. Evidence of this and the possibilities of feminism can be seen in a new wave of feminism: Black male feminism. A nod to Neal's (2006) conception of the newblackman—"the words "new," "black," and "man," are literally scrunched together here to reinforce the idea that myriad identities exist in the same [B]lack male bodies…"(Henry Anthony, 2013, p. 29)—Black male feminism exemplifies

feminist critique of patriarchy by those who identify as Black men. It also provides "[a] way to reconceptualize Black manhood and identity by avoiding the 'use of violence to or at the expense of women, gay men, or black communities'" (Henry Anthony, 2013, p. 19). As Hurst (2011) states in "Why I am a Male Feminist:"

> Feminist writings about patriarchy, racism, capitalism and structural sexism resonated with me because I had witnessed firsthand the kind of male dominance they challenged. I saw it as a child in my home and perpetuated it as an adult. Their analysis of male culture and male behavior helped me put my father's patriarchy into a much larger social context, and also helped me understand myself better. I decided that I loved feminists and embraced feminism. Not only does feminism give woman a voice, but it also clears the way for men to free themselves from the stranglehold of traditional masculinity. When we hurt the women in our lives, we hurt ourselves, and we hurt our community, too. (p. 3)

The signal of black male feminism to critical social theory broadly is a rich subject beyond the intent of this analysis; however the unhinging of gender constructions as means for equity and disrupting patriarchy, and in turn, further oppressive systems of whiteness and domination, elicits a reconceptualization rooted in solidarity. hooks (1989) succinctly articulates this notion:

> One's gender is sometimes construed as the dominant lynch pin of binary and justification for domination. This is complicated as an inner co-opting occurs by those in privilege to limit intersectionalities of oppression…patriarchy and… one must tend to dismissing other oppressions under resisting patriarchy. (p. 19)

Thus, feminisms has a potential in mitigating one's identity location outside of oppressive constructs, and allows for a new way to reconceptualize the self as well as knowledge.

Intersectionality (Theory)

Data Vignette #1

"…Tip of the Iceberg…"

"[These] questions are just the tip of the iceberg in thinking about the many complexities of the PMM. As discussion continues for[ward] questions will come to the table." – Participant journal entry

"My understanding of the PMM Strategy has shifted or changed very little from my first readings of this strategy as prescribed by CRPE [Center for Reinventing Public Education]. What has changed are the many questions that are unanswered with regard to implementation of this strategy within Roosevelt." – Participant journal entry

As the research explorations continued, participants began to grow in their interrogations and probing of the PMM. At the conclusion of exploration one, participants co-created an Equity-Oriented Reform Strategies Indicator Matrix in an effort to describe what they felt policy implementation should sound, look, and feel like. Figure 8 articulates their completed product. In addition, participants were then given pre-work for exploration two. They were asked several prompts asking them to compare their generated matrix with current findings of the PMM being implemented in other US cities (see Appendix Q).

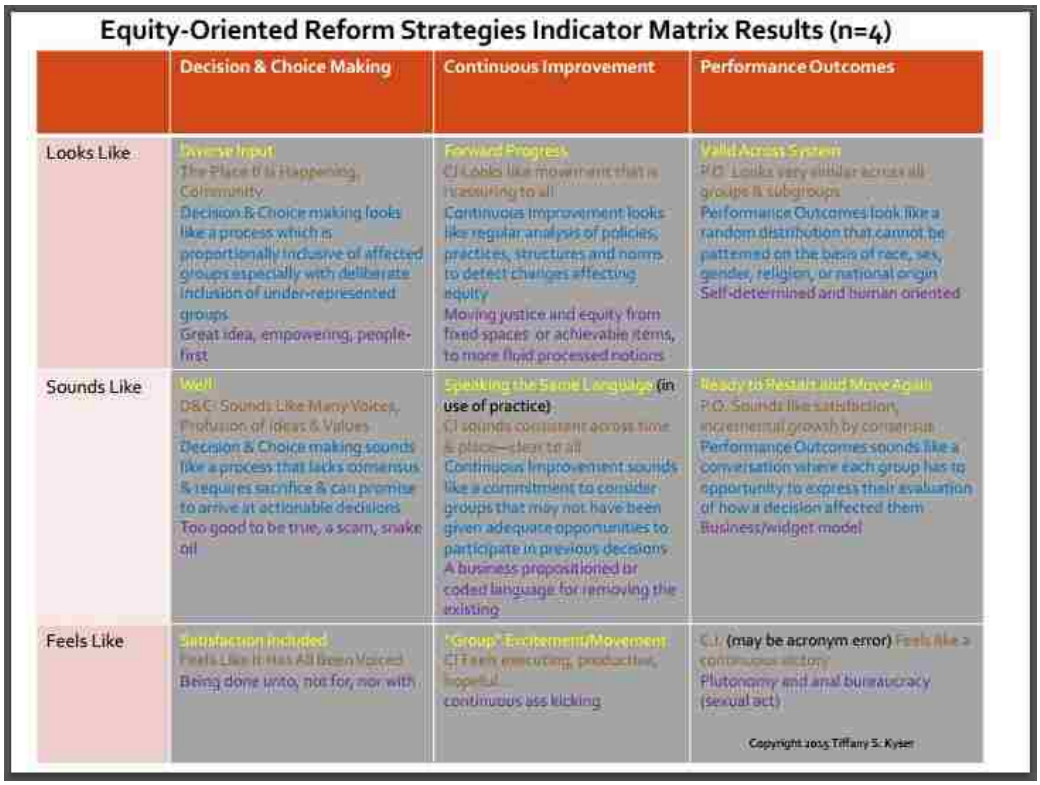


Figure 8. Equity Oriented Reform Strategies Indicator Matrix Results

Many questions were posed in journal entries following this activity. The journal entries focused on comparing and contrasting the Equity Oriented Reform Strategies Indicator Matrix above in figure 8 with the PMM Implementation Data Sheet (see Appendix Q). Following is a journal entry from one participant that concisely conveys questions and rigor of inquiry upon centering equity in PMM understandings and implementation that many participants asked:

Journal Entry #2… What questions or critiques surface for you about school structures, policies, and practices and the relationship to implementing the PMM framework? As in question 1[,] I will answer this question in relationship to the three categories: Decision/choice making, Continuous Improvement, and Performance Outcomes.: Who by title will be at the table in making the overarching decisions of the PMM for the district? How many people will be involved outside of surveys or town hall meetings? What does the org chart look like for implementation of the PMM? How will the "affective" component of the decision making process be incorporated to minimize a lack of trust? What will the overall communication plan look like for the implementation of the

PMM?...Continuous Improvement: How will continuous improvement be assessed for growth both through fact/assessment based data and "affective" improvements as it pertains to equity for our children?... During the improvement process what will be put in place to minimize a culture of negativity which could slow forward progress? …What policies, practices, and structures will be put i[n] place to support those who do good work which does not show immediate improvement but takes time to show results? What policies, practices, and structures will be put in place to assist those doing the work to minimize/alter personnel and/or practices that do not support equity for our children? Performance Outcomes: What outcomes will be assessed, how will they be communicated, to whom, and by whom? Once outcomes are assessed what plan will be put in place to continue moving improvement forward? What will this look like?...How will this look differently that it presently does from a district perspective, school perspective, and broader community perspective?

Although these probing questions are rooted much more in the technical and not pushing towards understanding in the contextual or critical (Kozleski & Artiles, 2012), they are posing prompts which foster deep considerations of the school community, efficacy of implementation, and transparency in decision making. However, moving more fervently past the tip of the iceberg, past just technical approaches, and moving towards technical, contextual, and critical approaches(Kozleski & Artiles, 2012) , towards the entirety of the iceberg, towards its very difficult foundation is necessary. This, I offer, is the pursuit of critical consciousness. I align with Radd & Macey (2014) who state in "Equity by Design: Developing Critical Consciousness through Professional Learning," that:

"[C]ritical consciousness - or awareness of the beliefs and language that obscure systemic inequities - is a necessary precursor to enacting meaningful systemic transformation. Critical consciousness allows stakeholders to identify how and why underlying personal and institutional beliefs, assumptions, norms, and practices contribute to inequality, and interrupts a tendency to place undue blame on individuals in the system, be they students, parents[/caregivers] or teachers." (p. 2)

> Thus, in order to make inequity seen instead of unseen (Apple, 1990; Brookfield, 2005; Kumashiro, 2012), to make the hidden (Brookfield, 2005) ways in which inequity is perpetuated visible, we must keep asking technical questions, but move toward more contextual and critical questions. We must begin to activate questions which challenge the status quo (Brookfield, 2012; Servage, 2008) and embrace the development of critical consciousness, fostering and inviting us "to examine that which we have previously not questioned" (Radd & Macey, 2014, p. 3). Tools on communities of practice, or groups of individuals engaged together in collective learning (Wenger, 2011), and reflective journaling (Smyth, 1989) or blogging (Yang, 2009), can help us call into question the origin and nature of our own understandings of educational equity. (See Radd & Macey, 2014).

Education reform's theoretical approaches deem success as highly correlated with academic skill mastery and often not holistic/cultural literacy. Further, education reform discourse rarely discusses the underpinnings of the achievement gap (Ladson Billings, 2006) but simply couches it in opportunities to improve. Feminist theory and critique can serve in illuminating intersectional tensions which prevail. In Shaull's intro to *Pedagogy of Oppressed*, he states:

> Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes "the practice of freedom," the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. (p. 34)

Although eliciting a frank interpretation of the state of education, Shaull's words in some ways presume that men and women have historically worked together equitably. It

also assumes that education's function as either an instrument of change or freedom can be wholly embraced—that the subaltern cannot only speak[xlvii] (Spivak, 1988), but speak freely without disruption. Feminist critique disrupts this. As I have mentioned above, this disruption is not always clean. However, feminist critique pushes for the espousing of liberation to be predicated on "critical self-examination" (hooks, 1998, 24) and self-reflection of one's own privilege and bias (Hill Collins, 2000; Moraga, 1981; hooks, 1989; Lorde, 1987; Bambara, 1970). The intersections of gender, race, and class sit squarely in feminism's, specifically, third wave feminism's push for intersectionality as a core concept to understand in order to eliminate all forms of oppression. McKay (1990) states:

> [F]eminist critics have been calling for a revision of the conventions that would dissolve the dichotomy, or at least not situate them [oppressions] in hierarchical opposition to each other. For one thing, we have to come to realize that the public/private, intellectual/emotional, rational/intuitive (spiritual), mind/body split that dominates much of the portrayal of experience in literature and history is intimately related to long-standing socially accepted notions of differences in gender roles, and elitist patriarchal biases toward what constitutes the important aspects of the individual life. (p. 227-8)

Thus, as McKay argues and Bambara (1970) echoes—"revolution begins with the self and in the self"—examinations of the self along with examinations of reforms outside of the self must be simultaneously located. By holding both the ability of one to be oppressed and to be the oppressor, intersectionality is evoked, allowing a critical reframing of issues. A posture sorely absent in educational reform discourse and policy. By embracing intersectionality, one is able to exist in the liminal, in the places that leak (Baker, 2007; Helfenbein, 2010; Fabricant & Fine, 2013). As Derrida (1981) urges:

> [T]o criticize…from within an inherited language, a discourse that will always have been worked over in advance by traditional concepts and

> categories. What is required is a kind of internal distancing, an effort of defamilarization which presents concepts from settling down into routine habit of thought. (p. 16)

Therefore, in addition to reframing issues in education reform, the use of intersectionality offers the convergence of ideals as corporate decision making and disrupts the often binary rhetoric—us versus them, those who are achieving versus those who are not—into a more realistic acquisition of education reform as an embedded social system and structure effecting everyone. hooks (1998) notes this via the third wave feminists definition of self:

> [T]he self-existed in relation, was dependent for its very being on the lives and experiences of everyone, the self not as signifier of one "I" but the coming together of many "I's," the self as embodying collective reality past and present, family and community. (p. 31)

Education reform broadly and policy specifically isolate education reform as one public issue devoid of its interdependence on other policy structures (economic, public, social, health policy, etc.)[xlviii]. Further, education reform theoretical frames absorb colorblind, non-systemic racist, sexist, and classist positions. Feminist critique demystifies this causality as rooted in our own embodied bias and propensity to oppress. Third wave feminisms offer reflexive critiques upon themselves. Reminding us that while working in institutional structures which "impose values, modes of thought, ways of being on our consciousness" (hooks, 1998, p. 37), we remain vulnerable to replicating the very issues we are trying to change. We are cautioned that the "the master's tools will never dismantle the master's house" (Lorde, 114, p. 110) and in order to truly engage in "visionary thinking" (hooks, 1998, p. 36) we must "transcend ways of knowing" (hooks, 1998, p. 36), seek an epistemological imagination (Spivak, 2012).

Data Vignette #2

"Who Are The They?"

Norman: …Policy should be written with flexibility attached. It should have a set goal…should be a written document. In the context, a bill or policy may look different…here is my pushback…there is this understood trial and error especially in the black community…the Tuskegee experiment…you want to try this out on us…why is it that we are being subject to being tested on? Why is it that we have [responses:] "we don't have this figured out," …for folks in the urban context, that is not what is needed…

Carol: We don't have time to experiment, but we know what works…Who are the they? Those that are asking for change and moving the change. The they is the top down. –Excerpt of dialogue in an exploration

This section illuminates some of the tensions that exist in the "policy ecology" (Weaver-Hightower, 2008), "networks," (Ball, 2012) and "arrangements" (Stone, 2008) discussed in chapter II. Throughout the course of the exploration, there was a lot of discussion around including all stakeholders and moving toward a "bottom up" approach, but recognition of deeply rooted issues of distrust or lack of safety posed a barrier. For example, in discussing PMM implementation in other US cities or in the Midwestern city of focus, participants stated:

Educational policy making appears to be highly influenced by groups possessing power and privilege - even when the decisions primarily affect groups who are disenfranchised or oppressed. The privileged or powerful groups may even reside in a different location or community outside of where the policies are implemented. I see a lot of influence coming from the business community.

Group thoughts wrapping around the affective portion of the PMM show lack of trust from a historical perspective by subgroup. This is just another example of something new being done to them and not feeling as if what they say matters in the formation of the plan.

Carol: I think for this PMM to work, you have to have the community…I think the school… is more you get parents to come. I don't know like in Roosevelt Public Schools, the local style has in spreading the message… How was the communication done with parents?...

Norman: I think what you said is important—it's the how…

Carol: And also, who is sending the message—in a lot of messages we are seeing folks who participants don't trust.

Norman: I wouldn't state they haven't asked the community [but there is not clear understanding]…I've heard parents say, "I don't even know what innovation is…."

The anonymous journal entry and conversation excerpt above clearly articulate a surfaced finding discussed in chapter II—rhetoric and distrust. That is to say PMM follows suit with waves of education reforms implemented before that have poorly centered community in access, meaningful participation, representation, and providing demonstrably different outcomes. Participants echo findings from PMM implementation around the US and surface the need for people-centeredness in policy creation and implementation. Sans a shift toward inclusive, decision-making, inclusive implementation, and transparent communication on outcomes, the tautological cycle of failed reform teeing up another promising reform, which subsequently mimics the inequitable implementation of the previous reform resulting in a failed reform, which tees up another promising reform, continues. Payne (2008) succinctly summarizes this phenomenon, framed through his notion of best practice:

> The discourse around Best Practices is problematic for just this reason. The basic idea is that we should identify those practices that seem to make the most difference for children and replicate them as widely as possible. As usually practiced, it can be a pretty decontextualized way to think about change. If you are in a school with a culture of faculty cooperation, inquiry-based learning, let us say, can look like a really good thing. Try to export that to a building where faculty don't help one another solve problems, and you may not recognize the result. . .That is, the Best Practices discourse lends itself to decontextualized thinking, reducing the problem of urban schooling to a cognitive one: if only our teachers and principals knew how they do it in the Big City. In fact, taking the idea of organizational irrationality seriously means that we have to be careful about all reforms that are essentially cognitive, that is, all reforms which take the form of saying that we just need to get some particular information into the heads of people in schools, and that will make a fundamental difference. (p. 63)

Pushing reform from the "bottom up" or "from the outside" is not alone productive, however working with practitioners to frame issues in order to work collaboratively toward a people-centered centered solution is. The neutralization of power structures and the disentanglement of sociopolitical, socioeconomic, and sociocultural webs becomes a very real possibility when taking the constructs of equity up seriously. One cannot assume that public education has endured over a century with entrenched inequality if it did not benefit what Goodwyn (1978) refers to in The Populist Moment as the "established order" (p. xviii). Thus, by engaging practitioners and citizens in framing issues around public education, authentic, contextually rooted solutions can surface; however, simultaneously power structures are challenged and folk are empowered and informed.

In addition, lack of trust and/or safety was also present within the exploration itself. During the three month period explorations occurred, the Midwestern city's major, urban school system, we'll call Roosevelt Public School District's superintendent, leadership, and board became deeply immersed in a contentious dispute with community members regarding the closure of a local school which the district had identified as a site for a growing magnet program. Community concerns resided over the pre-existing magnet programs in the district, which this new magnet would follow, residing in wealthier areas of the district and felt the pre-existing magnet schools disproportionally serve white students at greater rates than students with dis/abilities, students of color, and students who are emergent multilingual learners. The tension between Roosevelt Public School District and community members resulted in a series of impromptu evening community meetings and daily media

stories. By the end of the exploration timeframe, the Roosevelt Public School Board moved forward with school closing, but withheld certainly policies overtly calling for diversity and inclusion within enrollment processes.

Following the heightened demand and requisite evening community meetings, two particpants could not continue in the explorations and one participant opted not to join the study as originally intended due to their role in Roosevelt Public Schools. Furthermore, at the height of this situation, more complexity ensued as articulated in my journal entries during research:

> On October 14th a participant bowed out of the explorations. In a follow up phone call, the participant shared they have many obligations and weren't clear on the work expectations (was anticipating more of a focus group). Further, an article was published after the first session, of which one author is a participant and the other my chair, in which there were very strong critiques against participants who were also engaged in the study and/or shared or aligned to those who were critiqued. I cannot help but to think this made some participants feel unsafe in the explorations despite my precautions with communicating participant rights, ethical considerations, ensuring anonymity of data in the IRB Study Information Sheet, and consistently messaging the Office of Human Subject's (along with my chair as the Principal Investigator) phone number in data collection interfaces to ensure safety and transparency.
>
> On November 10th, my second research participant bowed out and Sara decided not to participate in the exploration sessions.

Although, I did not observe any unethical behaviors by research particpants or my chair, a lack of trust and/or safety may very well have been present. Thus, this question of who is the they posed by one participant was always at play. Furthermore, there were questions posed around the they perhaps not being so distanced from the I or the We, as seen in my journal entry as well as a participants':

> Overall, the community nominating process has been remarkable. It, in some ways, offers the participants an approach to navigate recruitment, builds more awareness on the research project, and makes the project much more collaborative. However, the number of responses lacking from organizations who have been pro or against PMM

is surprising. Perhaps, this forum is not of interest. Perhaps the capital simply is not present…

In say[ing] this I do look for language or verbiage in a meeting that comes back to our true mission of serving children. I do listen for distinct words in the conversation of which two are "child" and "children". I did hear these words but not at the level that I would expect with the high level of change being discussed that directly impacts the future of children.

These two journal entries deal with self-examination and reflection, but also group examination. I, as well as the research participant, are reacting to our realized expectations and/or cues to understanding motivations and interpretations around the PMM and its implementation in this Midwestern city. These entries provide further nuance to the statement shared at the beginning of this section—"Who are the they? Those that are asking for change and moving the change. The they is the top down." Perhaps the they is both decision-makers and decision-implementers. Perhaps there is a fluid exchange between the two in the myriad of "decision-making junctures" (Trainor, p. 245, 2010) which exist from federal and state policy creation and adoption to interpreted and applied contexts.

This questions of hybridity in the they being situated in the self provides opportunities to move beyond critical reflection and examination toward equitable practice via critical consciousness. Specifically, always centering the impact of implicit bias, power, and privilege in the work of education. Two participant entries articulate this approach:

To begin positive dialogue in a trusted setting can individual schools meet with parents in a location most convenient to parents such as at apartment complex meeting rooms or other local community settings close to the homes of families? This could immediately place the parents in a better position of power where they will be more comfortable in expressing their views and/or ideas. The more schools can go out to families rather than always expecting families coming to schools could bring more positive outcomes. As well, logistically setting the meeting space in a more

collaborative placement should help to increase engagement with parents. It is not necessary that those in power always maintain control of conversations with parents. Including parent leaders within small groups to lead group discussion shifts power back to parents. This also allows those from the school to move freely from group to group listening to the dialogue rather than lead the dialogue. Many times it takes several different forms of engagement to shift power to parents. Face to face meetings, hard copies of the discussion points parents can take with them to review, posting group ideas, various opportunities where they can give input anonymously, continual feedback on progress of the PMM Strategy are just a few ways to give power to parents. This is definitely a concept that you continually work on improvement yet never reach completion. You can never have too much communication with those most impacted when dealing with systemic change.

In my first year working within the urban setting I had no formal training on working with minority cultures or poverty. Coming from a middle class background one could say it was "Baptism by Fire". Always having to work very hard to learn new ways was actually a blessing in these early years. Being a questioner and always seeking guidance and understanding from our own community family was extremely helpful in helping me to be a more effective leader and most importantly finding ways to help our children become successful.

These two entries pull from concepts rooted in pursuing educational equity such as deeply and authentically engaging parents/caregivers and families (NEA, 2011; Ontario Schools, 2013; Kyser, Coomer, Moore, Cosby, Jackson, & Skelton, 2015), avoiding stereotypical assumptions (Harry et al, 2005) that lead to deficit views (Valencia, 2010), making the cultural and social capital of schools fluid with those of communities (Murtadha Watts and Stoughton 2004; Trainor 2010), re-shifting power away from educators to family via "cultural reciprocity" (Kalyanpur & Harr, 2012; Trainor, 2010), and valuing parents/caregivers and families' "funds of knowledge" (Moll, Amanti, Neff & Gonzalez, p. 133, 1992).

By participants sharing these shifts and/or approaches, they display the application of critical consciousness toward equitable practices in schooling and policy implementation in their local contexts. (See further: Harry & Hart, 2005; Scribner & Fernandez, 2013; Kyser, Coomer, Moore, Cosby, Jackson, & Skelton, 2015).

> Furthermore, participants began to think about ways to question differently and to reflect upon the cultural norms and values of schooling as not fixed, but fluid, and in turn, their reflections on their cultural norms and values became fluid as well. We can see this in statements, "Being a questioner and always seeking guidance and understanding from our own community family was extremely helpful in helping me to be a more effective leader and most importantly finding ways to help our children become successful," and "You can never have too much communication with those most impacted when dealing with systemic change." Thus, by growing in their critical consciousness, participants began "to identify how and why underlying personal and institutional beliefs, assumptions, norms, and practices contribute to inequality, and interrupts a tendency to place undue blame on individuals in the system, be they students, parents or teachers" (Radd & Macey, 2014, p. 2).

Feminist critique is explicit that "interlocking systems of domination" (hooks, 1998, p. 21) are animating our reality. Further, this reality has allowed deficit views (Valencia, 2010) from both education reformers who are more neoliberal[xlix] in their orientations as well as those more Keynesian/welfare state[l] in their reform philosophies. Feminist critique offers a theoretical framework for intervention regarding the policies, approaches, and strategies used within education reform because third wave feminist theory assumes no one is right, no one is clean, no one is value-neutral. As Lorde (1984) states, "Difference is the raw and powerful connection from which our personal power is forged…It is learning how to take our differences and make them strengths" (p. 112). Or as hooks (1989) advises:

> Pushing to learn how to struggle with one another, welcoming critical discourse and uncomfort/welcoming alternative perspectives…only when we confront the realities of sex, race, and class, the ways they divide us, make us different, stand us in opposition, and work to reconcile and resolve these issues will we be able to participate in the making of feminist revolution, in the transformation of the world. (p. 25)

Embodiment & Disembodiment (Policy)

Data Vignette #3

"Yeah, like Valas and Roosevelt."

The conflation and/or distancing of terms, "implicit bias," "power," "privilege," and "critical consciousness," was apparent early on in explorations via participants working with and growing in their understandings via comparison of the city of study's affluent suburb, we'll call Valas and the city of study's major, urban school system, Roosevelt Public School District. One of the first activities participants engaged in was being presented with a definition of the term educational equity[li] and then being asked to share a personal story or connection with one of the constructs[lii] used to enhance understanding of the term. My exploration notes captured the following dialogue:

> Norman: Meaningful participation—An equitable conversation in regards to education is where folks aren't vetted to be at the table. I think its concerning that some are scheduled for a certain level of expertise. I understand folks don't want to ask someone if they are going to critique. For me to be ousted or not involved is counter to discourse using equity.
>
> James: [Passed sharing]
>
> Melissa: Access—My experience meeting thousands of individuals where they are and realizing your always splitting hairs. It's something I struggle with in trying to represent people. Trying to always chase after that moment. You have to stop pointing…at some point of knowing when I've done enough.

Carol: Representation—When you have a group that comes from a specific site and they move to the next level. Access is there, but certain groups are placed as less important because of the site in which we're coming from. It was looked at as a line up and not inequitable. You do what you know…until you are given the opportunity to…

James: Access—Barriers both ways. A student from Valas and Roosevelt High is a barrier. You don't know the norm and expectations of two groups. A student can have breakfast every day, drive to school with a car…Another [student] may be picked up on a bus stop cause you don't have a car and its acceptable that you socialize with your friends instead of right to class….To go from one of those environments to another, expectations are very difficult.

In this dialogue participants began to name sites of tension each equity construct raised for them, however were still negotiating their understanding of terms introduced, and further how those terms have been legislated to be implemented to protect historically underserved people and groups of people as seen in figure 9 below. For example, cross cutting the equity construct focused on in their response, all the particpants above noted their personal stories surface group dynamics and binaries—i.e. some person or group has a perspective and another person or group has another perspective of education reform. Phrases such as, "An equitable conversation in regards to education is where folks aren't vetted to be at the table," "but certain groups are placed as less important because of the site in which we're coming from," "Trying to always chase after that moment," and "Barriers both ways," illustrate an acknowledgement of othering through one's personal experiences, but do not yet connect understanding the term equity through one's personal identities, and further in understanding civil rights legislation.

As figure 9 notes below, the majority of participants self-reportedly grew in their understanding of civil rights legislation. However, initially, it is clear that a

majority of participants, all who are involved stakeholders in PMM implementation in the Midwestern city of study, are only somewhat knowledgeable of core civil rights legislation mandated to redress long-standing disparities between White, middle class, abled students compared to their non-white, poor and working class, dis/abled peers. Thus, when James stated, in response to making a personal connection to the equity construct, access that, "You don't know the norm and expectations of two groups. A student can have breakfast every day, drive to school with a car…Another [student] may be picked up on a bus stop cause you don't have a car and its acceptable that you socialize with your friends instead of right to class….,"it was clear how the conflation of equality with equity, coupled with learning to understand equity through one's identities can create oversimplifications that dismiss longstanding practices resulting in the marginalization of students, practices which we know Title VI of the 1964 Civil Rights Act, Title IX of the Educational Amendments of 1972, Section 504 of the Rehabilitation Act of 1973, and Title II of the Americans with Disabilities Act of 1990/IDEA all overtly aim to redress.

Furthermore, the awareness that "education rests within a greater context of inequality in wealth (McKernan et al, 2015), housing (Bischoff, 2010), and health (Weir, 2013)" (Kyser, Whiteman, Bangert, Skelton & Thorius, 2015) did not initially arise in participant's personal connection to equity, particularly when comparing Valas with Roosevelt Public School District, but when introduced to the construct of critical consciousness via implicit bias and power & privilege, participant understandings seemed to expand. For example, as the comparison

between Valas and Roosevelt Public School District continued through all explorations and through collaborative dialogue and activity, the following dialogue occurred during a discussion of implicit bias and its potential impact on policy making and implementing:

> Carol: I'm gonna back to my comment—You do what you know. I think when you look at the children and the environment they grown up in. They tend to think that's who they are and that's good. It's the same for African American and White…The big concern is how to make these cross… I remember very clearly I was talking to a parent and they were concerned cause their child was going to drive to Valas [the child was attending a Roosevelt Public School]…the student was Black…someone told the mom the student will have to be careful…as I drove up, they shared, 9 out of 10 someone(s) pulled over would be Black…people do what they know…I think it's everywhere. My biggest comment is what's my implicit bias?...you know…What have I done which has hurt or harmed someone…that really bothers me …how far have we come?

Carol's comment shared in exploration two, began to situate her understanding of educational equity with her personal identity as well as personal stories. Carol as noted in chapter IV, is a white, seasoned administrator in the Midwestern city of study. Her reflections to the group continue a comparison between Valas and Roosevelt Public School District, but begins to layer in her interactions and personal reflections as it pertained to the safety concerns along racial discrimination and profiling for a Black/African American student. Carol, prefaces here share with the idea of implicit bias is rooted in socialization stating, "You do what you know. I think when you look at the children and the environment they grown up in. They tend to think that's who they are and that's good. It's the same for African American and White." However, it is interesting to note that Carol's share did not include a similar circumstance for a White student

living in Valas and deciding to attend a school in Roosevelt Public School District.

Overall, however, the above exchanges offers rich perspectives of participants engaging with equity constructs within their respective contexts. The majority of participants were diplomatic in their responses, but also working on a spectrum of understanding equity, civil rights legislation, and the forces at play causing the tensions surfaced. As communicated in chapter I, education reform broadly and policy specifically, at times, isolates education reform as one public issue devoid of its interdependence on other policy structures (economic, public, social, health policy, etc.)[liii]. Further, that the intersectionality of our identities, both privileged and oppressed, are constantly at play. The responses above surface barriers, but in ways that still are distant (disembodied) from their raced, sexed, classed, etc. identities (intersectionality).

Q3: Please indicate how knowledgeable you are of each of the following federal educational acts.		
Participant #1	Title VI of the 1964 Civil Rights Act	Somewhat Knowledgeable
	Title IX of the Educational Amendments of 1972	Knowledgeable
	Section 504 of the Rehabilitation Act of 1973	Knowledgeable
	Title II of the Americans with Disabilities Act of 1990/IDEA	Knowledgeable
Participant #2	Title VI of the 1964 Civil Rights Act	Somewhat Knowledgeable

	Title IX of the Educational Amendments of 1972	Somewhat Knowledgeable
	Section 504 of the Rehabilitation Act of 1973	Somewhat Knowledgeable
	Title II of the Americans with Disabilities Act of 1990/IDEA	Somewhat Knowledgeable
Participant #3	Title VI of the 1964 Civil Rights Act	Somewhat Knowledgeable
	Title IX of the Educational Amendments of 1972	Somewhat Knowledgeable
	Section 504 of the Rehabilitation Act of 1973	Somewhat Knowledgeable
	Title II of the Americans with Disabilities Act of 1990/IDEA	Somewhat Knowledgeable
Participant #4	Title VI of the 1964 Civil Rights Act	Somewhat Knowledgeable
	Title IX of the Educational Amendments of 1972	Somewhat Knowledgeable
	Section 504 of the Rehabilitation Act of 1973	Somewhat Knowledgeable

	Title II of the Americans with Disabilities Act of 1990/IDEA	Somewhat Knowledgeable
Participant #5	Title VI of the 1964 Civil Rights Act	Somewhat Knowledgeable
	Title IX of the Educational Amendments of 1972	Knowledgeable
	Section 504 of the Rehabilitation Act of 1973	Knowledgeable
	Title II of the Americans with Disabilities Act of 1990/IDEA	Knowledgeable
Participant #6	Title VI of the 1964 Civil Rights Act	Somewhat Knowledgeable
	Title IX of the Educational Amendments of 1972	Somewhat Knowledgeable
	Section 504 of the Rehabilitation Act of 1973	Somewhat Knowledgeable
	Title II of the Americans with Disabilities Act of 1990/IDEA	Somewhat Knowledgeable

Figure 9. Research Participant Self-Reported Knowledge of Civil Rights Legislation

As the explorations continued, conversations shifted and journal reflections and post exploration questionnaires began to yield a deeper understanding of critical

consciousness via implicit bias and power and privilege (see Appendix R) as three participant responses note in their journal entries:

> The basic framework for the PMM Strategy has remained consistent with my understanding throughout our discussions. Where I have grown in understanding is the meaning and understanding of equity and its four concepts: access, representation, meaningful participation, and high outcomes. More pointedly, my increased knowledge of looking at equity through the lens of implicit bias and power and privilege has given me those "aha" moments that have altered my views of how to approach equity when considering policy, practices, curricula, resources and school culture.
>
> In putting this all together, I have a very good understanding of the PMM Strategy. Now having a better understanding of implicit bias and power and privilege and how it impacts decisions regarding equity in making future decisions I will use these as a litmus test in making thoughtful decisions for the children and families I serve.
>
> Since our discussion I have now included into the meaning that power and privilege have additional implications. Power and privilege is usually controlled by those from a majority ethnic, cultural, gender, or socio-economic group to name a few. This has unintentional consequences which tend to give those of the majority group an assumed asset and those outside the majority group an assumed deficit. Again, this can be unintentional but I need to again continually reflect on how I impact decisions, either positive or negative, due to my place in the power and privilege. Being white, I come from a place of power and privilege and need to be cognizant of this. Being a woman, I come from a place of deficit regarding power and privilege when dealing with male dominated experiences.

These three responses surface participant's growth in understanding terms used within the explorations to talk about educational equity, but also allowed or fostered an approach to interpret the PMM framework and begin to think about implications for implementation of the framework in their respective settings. In addition, the use of "I" in all three responses demonstrates a recoupling or a re-integrating of the self and systems. Participants, via being introduced to artifacts and activities discussing critical consciousness, began to dig deeply in their educational context, and in doing so, kept their identities connected in their analysis. Thus, participants began to trouble their prior understandings of

implementation. Their focus began to shift from implementation of the PMM policy, but on the dynamics, both embodied and disembodied (listening to the voices of those PMM impacts versus speaking for), both personal and political (understanding one's identities as privileged and simultaneously oppressed), both rooted in the understandings of their own lived experiences as well as others, that are at play in the pursuit of implementation.

The responses later in the explorations are a stark contrast to one of my journal entries following the first exploration in which I observed all participants working through language, e.g. tone, word selection, and approach when discussing educational equity. My reflection journal entry at the conclusion of the first exploration noted:

> Participants would give anecdotal stories or comparisons without naming sites of difference—racial/ethnic, sex, gender, gender expression, gender identity, national origin, ability, dis/ability, faith tradition, etc.

Thus, shifts of participants' understanding of PMM implementation occurred when opportunities were provided to better understand and norm what critical consciousness meant, and further, how collaboratively learning developed new knowledges and approaches to policy implementation. Furthermore, figure 9 above clearly articulates growth in understanding both civil rights legislation and terms to better understanding and define educational equity. It also, however, reveals competing variables effecting the participants' decisions not to respond, despite the data collection being anonymous and also possibly deep concerns of safety. This, I theorize, is due to two factors. The first being contextual factors which may have caused participants to feel unsafe due to individuals involved in

the study's public espousal of PMM. The second being contextual tensions occurring in Roosevelt Public School District paralleling the research explorations.

During the conclusion of exploration one in the fall of 2015, the Roosevelt Public School District School Board began to move forward with closure of diverse magnet school. This closure was bundled with a proposition to relocate another diversely populated public school within the district, to accommodate the creation of replicated, popular International Baccalaureate (IB) K-8 program which serves white, middle-class students disproportionally compared to the district's student population. However, the diverse magnet school, spurring this move, has been underperforming, and further, the IB magnet program has a significant waiting list illustrating demand from parents/caregivers for access to the school's model. This decision spurred much public attention, media focus, and demand for particpants in their various roles to attend impromptu, evening meeting, newly schedule school board meetings, and energies toward preparing and/or receiving public comment before the board's vote. These factors certainly contributed to particpants' attendance and perhaps decisions to continue in the research explorations.

Education reform discourse tends to move as a monolith—projecting people as interchangeable with ideologies and agendas—You *belong* to *that camp,* We *belong* to *this camp.* Further, education reform tensions between civic agency and neoliberal leanings continues to foster binary camps. Feminist critique offers both a "calling out" of

interlocking philosophical structures of whiteness, maleness (patriarchy), and domination as well as their penetrations into human behavior and interaction—class, race, and gender. For example, hooks (1989) reminds us that advances for equality sans solidarity of all oppressions, inevitably will be engulfed by dominant ideologies stating, "In a white-supremacist, capitalist, patriarchal state where the mechanisms of co-optation are so advanced, much that is potentially radical is undermined, turned into a commodity…" (p. 14). She also contends that this same absorption of dominant ideologies is present in the use of equitable voice and decision making, or lack thereof. This is highly pronounced in education reform, as the communities often touted to need reform are often relegated to roles outside of decision making and their voices are often underrepresented (Imber, 1997; Buras, 2011; Lipman, 2011; Fabricant & Fine, 2013). Feminist critique and theory offers a simple yet difficult disruption. Concede to the veil, exact a spiritual empathy, develop a pathology of love (hooks, 1989; Freire, 2000), and a pathology of hope (Kershaw, 1999; Helfenbein, 2004), as Bunch (1987) encourages:

> A crucial point of the process is understanding that reality does not look the same from different people's perspectives. It is not surprising that one way feminists have come to understand about differences has been through the love of a person from another culture or race. It takes persistence and motivation—which love often engenders—to get beyond one's ethnocentric assumptions and really learn about other perspectives. In this process and while seeking to eliminate oppression, we also discover new possibilities and insights that come from the experience and survival of other peoples. (p. 114)

The feminist critique and its theoretical approach are simple in their identification of interlocking issues and leanings towards reconceptualization of the self, however difficult in execution for working towards reconceptualization of self requires a resistance of one's known reality, of one's known knowledge, of one's own tender rearing into

understanding their world. This is a difficult process which requires both imagination and will (Tyack, 1974; Spivak, 2012).

Is it ok that in education reform policy and rhetoric, solutions are defined by others (broadly speaking) who are not necessarily at the center? Where is the line between community leader (one appointed by the community to represent them) and community actor (one self-appointed or power-appointed to drive a pre-established agenda)? This tension is strikingly consistent in education reform discourse, policy, and strategy. Why have education reforms consistently devalued the voice of the communities, students, parents, teachers who are directly entrenched in the spaces in which reform is situated? Why are people disembodied from their experience in education reform? Feminist critique demystifies these questions and pushes for a candid discussion on "manifestation[s] of the politics of domination" (hooks, 1989, p. 43) where in which those in power begin to speak for marginalized groups, rendering themselves the "'authority' to consult if anyone wanted to understand the experiences of these powerless groups" (hooks, 1989, p. 43). Whether directly or indirectly, disembodiment of poor, working class, second language speaking, and communities of color has been consistent in education reform. This disembodiment, moving people from subject to object, from agency to projection, sits squarely in feminist critique. Feminist theory contends that:

> As subjects, people have the right to define their own reality, establish their own identities, name their history. As objects, one's reality is defined by others, one's identity created by others, one's history named only in ways that define one's relationship to those who are subject. (hooks, 1989, p. 43).

In the feminist project of equity, the healing of the subject stripped from its agency is constant.

Data Vignette #4

"You Don't Know What Your Brain Remembers."

> Carol: I think prior experiences you have influence…you never know what you remember and how you'll see it, hear it, feel it…you don't know what your brain remembers…you never know in what part in time you'll remember…You may not know or understand what impacts and affects you, but you do retain it. This will impact what you see or what you'll do.
>
> Norman: I had multiple thoughts. Generic, general infiltration into my thoughts…What are these small thoughts that are infiltrating myself and further has it influenced my thoughts and understandings? Is there such a thing as equity?

Exploration activities focused explicitly on implicit bias began in pre-readings and content within exploration two. Participants employed a range of perspectives that realized the impact of implicit bias on policy making implementing and conversely situated grasping the term through distancing initially. For example, one participant states in the post-exploration questionnaire:

> Looking at implicit bias, recognizing that this is embedded in each of us and is involuntary was an eye opener. Understanding that each of us possesses implicit bias from the environment and culture from which we come, experiences that we have had, and our gender to name a few was very unsettling to learn. The question I asked myself is "What have I done un-intentionally in my past that could have harmed others due to this implicit bias?"

In contrast, another participant's response to their understanding of implicit bias does not appear to shift or be expanded:

> It is difficult for me to view PMM from an implicit bias lens without assuming or projecting individuals who support or oppose the framework. If I were to haphazardly operate through these assumptions, I would infer that much of the implicit bias from those who support PMM would make gross assumptions about their ability to offer equity as much as there unquestioned assumption of "fixing" or improving these schools…Although this is merely an inference, I believe that much of their implicit bias is situated in some benevolence or "spiritual-communal" obligation to help, with little regard to their privilege and the larger systemic framework that they are operating in.

The first approach utilizes the concept of implicit bias to expand one's own understanding of critical consciousness and aid in critical self-examination and reflection. The second approach uses implicit bias as a tool to cautiously theorize motivations behind unrealized equity in PMM implementation.

All the statements above, however, reveal particpants revelation of how deeply bias is rooted, and further, how that bias, when unchecked or acknowledged, perpetuates practices that lead to the continued marginalization of people and groups of people. As Staats (2015) notes in *State of Science: Implicit Bias Review*,

> The implicit associations we harbor in our subconscious cause us to have feelings and attitudes about other people based on characteristics such as race, ethnicity, age, and appearance. These associations develop over the course of a lifetime beginning at a very early age through exposure to direct and indirect messages. In addition to early life experiences, the media and news programming are often-cited origins of implicit associations.

Thus, as Carol notes above, "you never know what you remember and how you'll see it, hear it, feel it…you don't know what your brain remembers;" Norman notes, "What are these small thoughts that are infiltrating myself and further has it influenced my thoughts and understandings?" and another participant notes in their post session questionnaire, "Looking at implicit bias, recognizing that this is embedded in each of us and is involuntary was an eye opener," they are recognizing and acknowledging how deeply entrenched biases regarding difference exists. In addition, by being confronted with videos explicitly addressing how bias plays out in social interactions within the explorations (see Appendix L), participants were beginning to think about how bias effects policy implementation. For example, another participant noted in their post session questionnaire, "I believe that much of their (those who support PMM) implicit

bias is situated in some benevolence or 'spiritual-communal' obligation to help, with little regard to their privilege and the larger systemic framework that they are operating in," This critique demonstrates particpants' reflection on how implicit bias is also deeply connected to privilege, specifically in recognizing that implicit bias can lead to policies and practices that privilege some and marginalize others—furthermore, reinscribing the status quo into perpetuity without deep approaches to debias.

Also, education reform policy remains structural and disembodied to solve complex issues which are significantly rooted in embodied experiences. Education reforms typically exist as a structural model or process which, in theory, will provide quality educational delivery for all students. However, reform models typically are presented as sterile ideas divorced from historical contexts—both on neoliberal leaning and Keynesian/welfare state leaning approaches. For example, Imber (1997) notes:

> Often forgotten amidst appeals for the reform or restructuring of the public schools is the fact that those the schools most commonly fail to serve are low-income and minority students. It is not surprising, then, that numerous educational theorists have claimed that schools are strongly influenced by the inequitable distribution of knowledge, power, and resources in society and that schools tend to reproduce these same inequities within their policies and practices (Apple, 1982; Carnoy and Levin, 1976 and 1986; Giroux, 1981; Oakes, 1986; Rodriguez, 1987). (p. 8)

Thus, without attention to the lived, embodied experiences of those the reforms are intended to impact, a long legacy of unsuccessful reforms have and will continue to reign (Gittell & Hevesi, 1969; Henig *et al,* 1999; Fabricant & Fine, 2012, 2013). Feminist critique offers again a pathology of love in the self—what Thich Nhat Hanh[liv] refers to as the practice and work of recovering the fragmented self. Feminist critique also

demystifies the short-comings of education reform policy, strategy, and approaches as not an enigma, and not a deficit (Valencia, 2010) centered reality, but a bounded, constricted series of spatial acts. Scheurich (1997) succinctly phrases this phenomenon:

> The very label' at-risk' tends to blame the students, their parents, and their cultures or, more rarely, the school, the teachers, and the administrators, but even blaming the latter three, which some critical theorists do, leaves invisible the workings of the implicate social order. Policy solutions which contradict or question that order do not emerge or, when they do emerge among the socially marginalized, do not achieve any credibility among the governmental and policy agents who serve as the legitimacy gatekeepers of the policy discourse. Consequently, that which can be construed as an appropriate policy solution is severely constrained by the social order and its complex workings through its constitution of the subjectivities, epistemologies, and ontologies of its members. (p. 110).

Thus, by locating the whole self, perhaps locating whole decision making can begin.

Transformations of the Personal into the Political[lv] (Rhetorical)

Data Vignette #5

Growth in Understanding Terms

Within the three research explorations, participants were provided facilitated discussions and prompts in an effort to use dialogue to communicate their understandings of the portfolio management model framework (PMM), educational equity[lvi], transformative leadership for equity[lvii], civil rights legislation, implicit bias[lviii], and power and privilege. Further, much focus of the explorations were under examining a precursor to realizing educational equity—critical consciousness. Critical consciousness[lix] was presented and defined by deeply understanding implicit bias and power and privilege. As participants articulated their understandings, it was clear a spectrum of thoughts and

definitions as articulated in figure 10 were at play. In this spectrum, ambiguity of how to articulate oneself or conflation of terms illuminates wide misunderstandings and/or lack of norming on these significant concepts and laws. For example, the articulation of equity in pre-exploration questionnaires in figure 10 illuminates a conflation between equity and equality for the majority of participants.

Q4: Based on your current understanding, please define each of the following terms to the best of your ability.		
Participant #1	Equity	Through various means as determined by the needs of the student each student can achieve expected outcomes.
	Implicit Bias	This would be showing definite favoritism toward a person or group.
	Power	The ability to think, act, or have strength over someone or something.
	Privilege	Having an added advantage to succeed over the ability of others to do the same.
Participant #2	Equity	Fairness in distribution of resources.
	Implicit Bias	Unconscious assumptions.
	Power	The ability to affect change, or maintain the status quo in the face of it.
	Privilege	An unearned advantage.
Participant #3	Equity	Same opportunities for each
	Implicit Bias	Institutionalized systems
	Power	The greatest influence
	Privilege	Inherent rights
Participant #4	Equity	Equity means the provision of the same opportunities to all participants in a system; it does not mean equality of inputs

		or outcomes, it only means an equal chance of a particular outcome for all participants.
	Implicit Bias	Implicit bias means the subconscious and or unstated beliefs and attitudes that shape opinions and actions. Generally, individuals will have an implicit bias to like individuals and like groups.
	Power	Power is the ability to directly affect the allocation of resources and influence the choices available to a person or group of people.
	Privilege	Privilege is power granted to an individual or class of individuals simply by random circumstances of race, class, location, gender or any other category which is not.
Participant #5	Equity	The process of accruing and providing tools, resources, assistance, and love to the human need.
	Implicit Bias	Unrecognized judgments.
	Power	A systemic, yet fluid form of control, self, and Identity.
	Privilege	Privilege Unearned benefit and power
Participant #6	Equity	Where differing communities receive what they need - knowing that each community's needs may be different, and not necessarily equal.
	Implicit Bias	An individual's propensity to view situations through a lens which includes bias toward other groups that they are not a member of.
	Power	Membership in certain groups affords individuals opportunities to exercise influence not available to other, perhaps disenfranchised or oppressed, groups.
	Privilege	Individuals with membership in certain groups have access or opportunities not presented to those of other, perhaps disenfranchised or oppressed, groups.

Figure 10. Research Participant Term Definitions.

Highlights of equity definitions in figure 10 articulate these definitions: “Equity means the provision of the same opportunities to all participants in a system; it does not mean equality of inputs or outcomes, it only means an equal chance of a particular outcome for all participants,” “same opportunities for each,” “Fairness in distribution of resources,” “The process of accruing and providing tools, resources, assistance, and love to the human need, “ and finally, “Through various means as determined by the needs of the student each student can achieve expected outcomes.” These definitions connect the construct of equity with fairness and sameness, as opposed to an attention to the denial of access, representation, meaningful participation, and high outcomes for historically marginalized and disenfranchised people and groups of people (Great Lakes Equity Center, 2012). Further, the participant’s definitions of equity, in majority, all mention or refer to the acts of distribution and access to opportunities, but without articulations or rationales behind existing structures or ideologies which cultivate inequalities (García & Guerra, 2004). However, one participant captured the complicated connection between recognizing the different needs between people and groups of people, but did not fully connect to redressing historic legacies of oppression stating equity is “Where differing communities receive what they need - knowing that each community's needs may be different, and not necessarily equal.”

The point of not fully understanding equity cannot be further underscored as implications for any reform approach, without a clear understanding of the term,

is sure to create lack of clarity in policy, missed opportunities in implementation, and a disjointed or limited awareness of the multiple perspectives and identities systemically neglected by public education systems, particularly historically marginalized communities. Furthermore, since the portfolio management model is a framework that seeks to engage "education and civic leaders in the development of a citywide system of high-quality, diverse, autonomous public schools" (Portfolio Strategy, n.d.), it is imperative that historic issues of inequity be centered and traditional approaches to decision making, overtly aim at redressing long-standing patterns, practices, and norms resulting in the failure to serve all, particularly in serving poor, racially, ethnically, and linguistically diverse communities (Tyack, 1974; Bell, 1992; Feagin, 2000; Carter, Welner, & Ladson-Billings, 2013). Moreover, by participants conflating equity with equality, there becomes a negation of the long legacy of oppression via limited access, participation, and authentic representation toward realizing high quality, safe, and inclusive learning environments for all. Students' and families ' lived experiences, home practices (Garcia, 2008) and funds of knowledge (Moll, Amanti, Neff, & Gonzalez, 2001) are eradicated in this conflation. In addition, beyond the moral imperative of ensuring communities that have been historically marginalized in school are centered in reform approaches, there are long standing legal imperatives (i.e. civil rights legislation), sans an understanding of equity, that ring hollow (Kranich, 2001) in implementation due to lack of knowledge.

In addition, participants also defined terms, implicit bias, power, and privilege. In figure 10 above, full participant articulations are provided. In majority, responses

situated implicit bias as an unconscious or subconscious way in which individuals interpret or decision make. Participants used the term "lens" and "other group" to describe the ways in which bias affects their decision-making. With regard to power, participants in majority articulated it as an "ability" act, do, and influence "over" people and groups of people. Privilege, in majority, was described as "unearned" membership and power that is exclusive. Minimal responses regarding these three terms illustrated similar confusion or conflation as did defining equity, however two definitions surfaced a distancing between self and systems:

Privilege: Privilege is power granted to an individual or class of individuals simply by random circumstances of race, class, location, gender or any other category which is not subject to individual actions and choices.

Implicit Bias: institutionalized systems

These two statements illuminate a distancing of self and systems, embodiment versus disembodiment and positionality discussed in this chapter. The definition above for privilege uses the term, "simply by random circumstances," and for implicit bias the definition is one term: "institutionalized systems." These two statements untangles deeply rooted forms of oppression which are very specific not only to systems, but to people and groups of people. As stated earlier in this chapter, actors (Lipman, 2011) in education reform as well as education reform itself tend to dismiss their positions of power, not acknowledging the "veil"[lx] (McKay, 1990, p. 229). Nor does education reform value history and the transcendence of the oppressed (DuBuois, 1994) for over a century in the US. This finding, also illuminated by a lack of full understanding by participants illuminates the disjointed nature of understanding that systemic change, an

admittedly complicated phenomenon, is deeply implicated by individual and group change. Chen et al (2014) expand this concept in "Engaging School Systems as Equity-Oriented Learning Organizations," stating:

> Unfortunately, educators have become inundated with multiple, seemingly "piled on" systems reform initiatives, and too few of these initiatives have demonstrated sustained improvements in student achievement. One suggested reason for this lack of success is that many school reform approaches have tended to over-emphasize technical interventions while failing to examine critical outcomes such as equity, access, and opportunities to learn (Kozleski & Artiles, 2012). Technical solutions are strategies applied to solve specific and direct programmatic issues or problems related to the operations of an organization (Mulligan & Kozleski, 2009)… While technical solutions are often necessary to improve practices, these interventions alone frequently are not sufficient to bring about long-lasting improvements… It is important that educators consciously consider the ethical implications and consequences of teaching practices, with self-reflection, deep examination of personal beliefs and assumptions about students and learning (Larrivee, 2000). (p. 2)

Thus, Chen et al (2014) identify[lxi] and propose a way toward understanding the connection between systemic shifts toward educational equity and critical examination and self-reflection of educators joined in the pursuit of that change.

As revealed in participant's initial understanding of terms, words and one's interpretation of them are critical. Therefore, when participants conflate equity with equality and/or divorce their simultaneous privileged and oppressed identities from the systems of public education, potential ways to better redress obstacles and challenges to realizing equitable implementation of PMM are surfaced.

Education reform policy, strategies, and approaches do not assume responsibility or knowledge of past reforms' failures and consistent marginalization of community

voice. Feminist cultural activity[lxii] intervenes by elucidating the connection between private lives and public structures. As Mari Evans (1970) states, "Speak the truth to the people," or the "Song of the Bald Eagle, Crow," pleads, "we want what is real/ we want what is real/don't deceive us!" (Namias, 1993, p.85), marginalized voices have communicated legacies of distrust from those in power. This distrust has fortified pre-existing value and belief sets into a calcified chasm of reality between those epistemologies rooted in colonization and those rooted in reaction to those epistemologies. As hooks (1998) asserts:

> The history of colonization, imperialism is a record of betrayal, of lies, and deceits. The demand for that which is real is a demand for reparation, for transformation. In resistance, the exploited, the oppressed work to expose the false reality—to reclaim and recover ourselves. We make the revolutionary history, telling the past as we have learned it mouth-to-mouth, telling the present as we see, know, and feel it in our hearts and with our words. (p. 3)

Therefore, the feminist project of making the personal political has forged new territories of knowledge making. Kyser (2010) notes, "The feminist refusal to split the political from the personal, the instrumental from the expressive, signaled a shift in how knowledge was conceived" (p. 8). This chasm also exists within the multidimensional ways marginalized and non-marginalized communities simultaneously intersect and disjoin. The intersections often rest in "the epistemic rather than merely epistemological, home as well as school" (Spivak, 2012, p. 132). Thus, blurring the spaces of private and public, foreground the predications on self-reflection third wave feminism espouses. By giving voice to this blurring, feminist cultural activity has forged a rich history of conscious-raising and poetry[lxiii], of collectively listening and speaking on various fragmented identities as a result of negotiating both the public and the private patriarchal

sphere[lxiv]. By speaking, by evoking agency, re-inscribing subjectivity, voice is used to legitimize and substantiate the lived experience as valid, as real (Roma-Carmona, 1987; hooks, 1989; Lorde, 1984; Kyser, 2010). This sentiment also moves within feminism itself. Lorde's (1984) essay, "The Master's Tools Will Never Dismantle the Master's House," is often quoted with the infamous line of the essay's title. However, the focus of the essay is rooted in working through the entrenched tenets of domination which are inescapable in order to fully realize the personal as the political:

> Racism and homophobia are real conditions of all our lives in this place and that time. *I urge each one of us here to reach down into that deep place of knowledge inside herself and touch that terror and loathing of any difference that lives there. See whose face it wears.* Then the personal as the political can begin to illuminate our choices. (p.113)

Data Vignette #6

Spectrum of Trust

"…." (Silence)

The third theme pulled from data is the presence of the unsaid—silence. This theme manifested itself in two ways in the data gathered. First, the silence of what is unsaid during explorations. The second is the ways in which participants made meaning and/or drew insights about the lack of equitable voice in policy initiatives broadly, including PMM, within their lived experiences (Genzuk, 1999). The silence of participant's lived experience as a tool to make meaning was more present at the beginning of the explorations and progressed further throughout the research. For example, following the first exploration I captured the below in my journal:

> Guardedness: Participants were asked to share a bit about themselves in relation to one construct of equity. Biographies were all vague, removed of content, and

stayed very conceptual and at a high level of emotion almost as if drifting away from their personal experience at times.

During the beginning of the final exploration, this exchange occurred between two participants who felt safe and comfortable sharing their personal experiences and how they've connected those experiences to better understanding critical consciousness. My exploration notes reveal the following exchange:

During set up of this session, one participant entered the room early. The participant and I have interfaced together previously in a former professional role.

Norman entered into the session and was asked about why he feels scared for his children. (This is referencing an email Carol sent me to inquire if it would be appropriate to ask Norman further on a comment he made in the last exploration around implicit bias. I encouraged Carol to ask any questions she felt would help her gain clarity on her question to the extent she feels that the question is respectful of Norman.)

Norman: Some of the research from the study (doll study) and the updated study, it is a continued fear I have for my children…how do they navigate their own identity in spaces like the one they're in now (rural schools) that me and my wife were not in.

Carol: Are they're a lot of African Americans in your community?

Norman: No.

Carol: Oh, so you're isolated in the community.

Norman: I would say there is consciousness…there are a substantial amount of interracial couples in the community…

Carol: Well, there is some presence…I probably have a concern about that too…they are growing up in a different culture…do they every question it?

Norman: The space?

Carol: Yeah, I mean that they're the only African Americans…

Norman: He (Norman's son) does, in his own 4-year-old way.

Carol: Oh, they (Norman's daughter and son) are not school-age?

Norman: He's (Norman's son) in preschool…He's very receptive of other people. He can tell kind of the "off seatedness"– He's conflating these with race and gender…He's coming with this tension of female students.

Carol: Is he really outgoing?

Norman: Very. He hasn't mastered personal space…He's dealing with the one day being treated one way, an in another day something else.

Carol: I have to tell you about my nephew, Calvin. He is a small person and he is dealing with other students treating him different because he's small…(According to Carol's brother, Calvin's father). He said my name is Calvin (motions her hand out in a handshake), what's your name? Then the boy walked away…it is a struggle.

Norman: Yearn, there are a lot of intersections to navigate.

The growth of these exchanges demonstrates an increased connection (Comer, Haynes, Joyner, & Ben-Avie, 1996) and relational trust (Payne, 2008) when specifically engaging in conversations about each other's lived experiences, and further, how those lived experiences are connected to and not divorced from an education reform approach such as PMM. The presence of critical consciousness fosters these types of exchanges, these types of asset-based approaches both in the translation of our personal stories and in the translation of both policy as written versus policy as practice (Sutton & Levinson, 2001), and in responsive and sustaining approaches of engaging school communities in policy (Macy, Thorius, & Skelton, 2012).

Although positive developments of safety occurred above, unsafety simultaneously occurred. As discussed above, two participants involved with Roosevelt Public Schools did not continue in the explorations, and one participant opted to not engage in the explorations at all, however did participate in questionnaire responses. The silence or removal of voice and presence from the exploration, as noted above, potentially signals an unsafe, non-trusting space and/or a shift in priorities potentially due to other pressing matters discussed above within Roosevelt Public Schools. Nevertheless, the result of silence within

the study presents a significant vignette of how safety is so very paramount to change. Radd and Macey (2014) underscore this in their discussions of transformative professional learning, stating:

> Transformative professional learning must have critical consciousness at its core. It must move beyond instrumental questions, such as "How do I achieve X?" and ask questions like, "Why do I think X is important?" and "Who benefits and who is disadvantaged by X?" Thus, our goal is to shift the dialogue, both within existing professional development structures as well as when creating new professional learning opportunities, to shine a spotlight on assumptions (Servage, 2008). This work can be "threatening, emotionally charged, and extremely difficult" (Mezirow, 1995), thus it is essential that we create ongoing and psychologically safe spaces in which to do it. (p. 4)

It is clear, however, that psychologically safe spaces were not achieved for all participants, resulting in a perpetuation of missed opportunities and/or fragmentation in experience towards engagement in critical dialogue, self-transformation, and movement towards authentic collaboration in this particular space.

Furthermore, the lack of inclusive voice—particularly those the PMM directly involves—seemed to be a common critique and simultaneous focus area for participants as they reflected. Three journal entries reflect leveraging the concepts of critical consciousness, stating:

> In reviewing the information that has been presented and discussed thus far I find that old ways of developing change are being used to implement PMM from a top down perspective. The deeper I read about the various cities that have begun this model this model needs to be implemented from a bottom up approach. Discussion and a basic understanding of what PMM involves needs to be understood by those most deeply impacted which are the families, children, school staffs, and communities involved. In looking at (Midwestern city), it is going to take time to acquire enough options for access to high quality placement for all families. Also, parents, children, and community members will be more comfortable having a dialogue about questions and concerns from a community based setting PRIOR to a decision to move forward.

When working with the PMM Strategy through the power & privilege lens it is important to be aware that being in a position of power or part of a majority culture that families may take to heart your words, views, or ideas more intently than those in less powerful positions or from a minority culture. Further, parents may refrain from participation or disengage from dialogue due to their sense of minimal power or position within a group. Those who come from a place of power or privilege need to actively look for these indicators and find ways to engage families, make it known that their input is vital to the success of the PMM Strategy, and actively address their concerns and/or ideas. Again, a plan for communication within the PMM Strategy should be from bottom up. Rather than having decisions being dictated to parents, it is important to work with parents in the development of the implementation of the PMM Strategy.

Communication is critical in any systemic change. Especially looking at it from an equity perspective, after dialoguing with education professionals knowledgeable with the Roosevelt Public School system, reviewing the Roosevelt Public School Board meeting summaries, and reading recent media excerpts on change within Roosevelt Public School I see repeated patterns of mistrust from past experiences, fear of losing control, or the thought that this is just another new idea that will not last. This is a major hurdle to overcome to start forward momentum. Are families yet aware of the broad picture of the PMM Strategy? What are the talking points, who has delivered this message, in what formats has the message been delivered, and has this message yet been imbedded into the discussions with parents? The same question can be asked in talking with principals, staffs, local community leaders, government officials, central office staff and the Roosevelt Public School Board. A broad understanding of the PMM Strategy needs to be understood by all stakeholders in the early stages of implementation with ongoing communication throughout the process. As I have written in past journal entries I believe a bottom up approach will gain more positive outcomes in this area.

All of the comments above, again demonstrate participant's growth in developing their critical consciousness, focusing on how their own implicit bias as well as my perception of their growing understandings of power and privilege affect PMM implementation. All entries seek ways to be responsive to communicating those impacted by PMM—"a basic understanding of what PMM involves needs to be understood by those most deeply impacted which are the families, children, school staffs, and communities involved," "broad understanding of the PMM

Strategy needs to be understood by all stakeholders in the early stages of implementation with ongoing communication throughout the process."

Further, there was one entry which explicitly addressed ways to redress the dynamics of power and privilege (Kalyanpur & Harr, 2012: Trainor, 2010), moving toward a more responsive approach of lived experiences (Genzuk, 1999)—"Those who come from a place of power or privilege need to actively look for these indicators and find ways to engage families, make it known that their input is vital to the success of the PMM strategy, and actively address their concerns and/or ideas." However, centering voice as an asset (Moll, Amanti, Neff & Gonzalez, 2001), allowing all to acquire cultural and social capital in ways that are not often made accessible to parents/caregivers (MurtadhaWatts and Stoughton 2004;Trainor 2010), and fully realizing "cultural reciprocity" (Kalyanpur & Harr, 2012: Trainor, 2010) are perhaps areas of future understanding and application.

In conclusion, themes: Growth in Understanding Terms, subthemes: "Yeah, like Valas and Roosevelt," and "…..Tip of the Iceberg…," Self-Reflection and Examination, subthemes: "You Don't Know What Your Brain Remembers" and "Who Are the They?" and Spectrum of Trust with subtheme, "…" [Silence] reveal findings which suggest that policy implementers in the Midwestern city of study are interpreting and/or implementing the PMM with a growing understanding of constructs and terms of educational equity, civil rights legislation federally mandated to ensure educational equity, and developing trust to authentically engage in collaborative junctures which will inevitably surface

perceived and/or real divisions in perspectives, lived experiences, home practices (Garcia, 2008) and funds of knowledge (Moll, Amanti, Neff, & Gonzalez, 2001). In addition, findings suggest that engaging in professional learning explorations that address equity have demonstrated shifts and/or changes to understanding PMM, as well as how stakeholders approach, interpret, and implement all are some of its framework.

Chapter V

Is Science Old Hat?: Reflexivity & Key Considerations on Becoming An Equity Oriented Policy Implementer

> "…science is not one thing, but a highly contested concept whose meaning and practices shift across philosophical approaches and historical and political moments" (St. Pierre, 2015, p. 614).

The narratives of six educators from a variety of backgrounds and identities coupled with a rich feminist critique to theorize new approaches to policy implementation provide rich responses to PMM implementation approaches within the urban, Midwestern city of study. When centering educational equity in the learning explorations facilitated as well as further reflections on tools and resources, participants demonstrated growth in their awareness of critical consciousness. To further understand these experiences and the subsequent critiques articulated in the chapters above, this chapter presents an analytical discussion of the research findings from my perspective and positionality as the researcher.

Black feminist thought, as articulated in the chapters above, employs my philosophical leanings as a researcher. Few's (2011) concise articulation is instructive here:

> Black feminist thought is a collection of ideas, writings, and art that articulates a standpoint of and for black women of the African diaspora. It describes black women as a unique group that exists in a "place" in US social relations where intersectional processes of race, ethnicity, gender, class, and sexual orientation, [faith, language, and ability] shape black women's individual and collective consciousness and actions. As a standpoint theory, black feminist thought conceptualizes identities as fluid and interdependent socially constructed "locations" within a historical context. It is grounded in black women's historical experience with enslavement, anti-lynching movements, Civil Rights and Black Power movements, sexual politics, capitalism, and patriarchy. Distinctive tenets of black feminist thought include: (1) the legitimization of partial,

> subjugated knowledges as a unsecure, diverse standpoint; (s) black women's multiple oppressions resulting in ideologies and challenges that are unique; (3) black feminist consciousness as a self-reflexive process toward black women's liberation through activism; and (4) the replacement of deleterious images of black womanhood (p. 34).

Furthermore, Blackthirdwavequeer feminist theory is the theoretical framework in which the research explorations and findings will be analyzed. This framework allows for a closer look into participants' racialized, sexed, gendered, and classed experiences with further implications for their dis/ablity and language experiences. Blackthirdwavequeer feminist theory is utilized as a simultaneity of lenses to understand and explore findings from the research explorations. This framework allows also for I, as the researcher, to be deeply implicated in the research theorizing, design, study, data collection, data findings, and data analysis. The tenet of Blackthirdwavequeer feminist theory, lived experience as a criterion of meaning, will be utilized in this chapter. The other tenets pulled from Hill Collins (2000) — the use of dialogue in assessing knowledge claims, the ethics of caring, and the ethic of personal accountability (Hill Collins, 2000, p. 260-266)[lxv], and black "women"[lxvi] as agents of knowledge, were referenced briefly. I organized this chapter through a series of reflexive questions I've asked myself as the researcher, applying my lived experience in the explorations to understand and explore research findings. The reflexive questions are: *What is my critique?, In what ways does the study redress (or attempt to redress) my critique(s)?, What do participants gain in relation to the research explorations?, Learning to what end? /What drove me here?*

A Brief Review of Data Collection & Analysis

The research study seeks to find answers the following exploration questions: To what extent do policymaker's examinations of educational equity create new knowledge about implementing the portfolio framework in the Midwestern city of study? My sub questions are: In response to the most consistent outcomes of the portfolio strategy to date in the US, how can the Midwestern city of study leverage said outcomes in equitable ways? How might these outcomes inform policymaker decisions in the Midwestern city of study?

As discussed in chapter I, data collection consisted of my own journaling, notetaking during the three research exploration, participant journaling, group activities, and in the final exploration when participants retrospectively engage in their reflections on becoming an equity-oriented educator and the implications of this journey on their previous and/or current thinkings on the PMM implementation in the Midwestern city of study. Participants experienced a facilitated session that connected current PMM implementation in the US to the concept of critical consciousness, via constructs: implicit bias, power, and privilege.

Data was then analyzed via an "intertextual web" (Lather, 2004, p. 2) for thematic analysis. Triangulation and transparency (Creswell & Miller, 2000) were employed in how thematized analysis occurred both for readers broadly and for research participants to review (Lincoln & Guba, 1985). From the analysis, three themes emerged: growth in understanding terms, self-reflection and examination, and spectrum of trust. The themes were interspliced within the feminist schema articulated in chapter 3 to both make

meaning of the data, but to also center the meaning making more explicitly through the Blackthirdwavequeer feminist theoretical frame.

What is My Critique?

In examining the three themes above, my critique of education policy is twofold. First, it does a poor job of anticipating and adapting to what Levinson and Sutton (2001) refer to as policy as practice (see also Heimans, 2012; Macy, Skelton, Thorius, 2012). Second, policy implementers ignore or do not fully realize cases of inequity that occurred in the past to inform new approaches in implementation in the present.

Policy as practice is distinctly different from policy as written—the written documents and "formal texts through which policymakers communicate their intent" (Macey, Skelton, Thorius, 2012, p. 2). Policy as practice refers to the "interpretive and decision making processes that take place daily in schools and classrooms and result in sets of standards or patterns at a particular site" (Macey, Skelton, Thorius, 2012, p. 2; Sutton & Levinson, 2001). I assert that we as practitioners approach policy with assumptions or lack of vigilance of the past—approaching policy "paradigms behind" (Patton, 2008, p. 269). Historically, a utopic embracement of plurality, of the realized project of democracy has not occurred, thus anticipation of what Medina (2012) calls the "Imperative of Epistemic Interaction" (p. 9)[lxvii] or the point Bunch (1987) encourages in negotiating difference— "A crucial point of the process is understanding that reality does not look the same from different people's perspectives" (p. 114)—is difficult for policy makers to operationalize.

For example, if we were to refer back to figure 8 which displays findings from the Equity Oriented Reform Strategies Indicator Matrix Results and compare this to

Appendix Q that displays findings from PMM implementation, to date, across the US, and then reflect upon the participants' responses, we see many, many questions posed, but no clear answers. Further, from my observation during the explorations, all participants were present with an active authenticity and sincerity to learn and to improve their school communities, however the process of negotiating their histories, their identities, their professional affiliations, etc in a collaborative space dealing with critical issues was difficult. How we collaborate, listen, and redress oppressive patterns are key in interpreting and implementing policy, but as seen in the study, safety is a difficult space to negotiate in the face of difference. This space, which I'll unpack further, is in dire need of centering equity—both in conceptual and spiritual understandings.

However, with regard to my critique, policy makers must concede to the fact that policy is never simply implemented (King Thorius, Maxcy, Macey, & Cox, 2014). Rather, it is interpreted, negotiated, and appropriated by multiple actors in educational environments (Brown, Maguire, & Ball, 2010; Levinson et al.,2009). This centers educators in policy as key actors in actively interpreting (Hodgson, Edward, & Gregerson, 2007) and passively receiving (Lipman, 2011) policy in local contexts. Thus, local policy actors create new versions of policy (Oakes, Welner, Yonezawa, & Allen, 2005) informed by their histories, contexts, and institutional and historical forces.

Therefore, each school community can be viewed as operating in what Welner (2001) refers to as a zone of mediation. This zone, Welner theorizes, is animated by four intersecting forces—inertial, technical, normative, and political. These domains span a spectrum of cultural practices of schooling, operational functions of schooling, engrained belief and value systems about people which impact schooling, and the function of power

in schooling. What is instructive in applying this theory, I believe, is in the pursuit of how interactions within each of these forces can be redressed with a deeper understanding of critical consciousness. For as we saw in the findings, participants' understanding of critical consciousness opened up new spaces for them to begin to recognize and value equity-oriented practice.

Second, policy implementers ignore or do not fully realize cases of inequity of the past to inform new approaches to implementation. As articulated in the first theme, participants fell on a range of understanding civil rights legislation and equity terms—critical consciousness, implicit bias, power, and privilege. A main finding was conflating equality with equity. This position in learning reflects a potential unrealized legacy of inequity in public education that is deeply wed to education policy reform approaches. This, in turn, further exacerbates empathetic postures toward difference in communication, collaboration, and critical reflection. As Dewey notes in "Creative Democracy: The Task Before Us:"

> Merely legal guarantees of the civil liberties of free belief, free expression, and free assembly are of little avail if in daily life freedom of communication, the give and take of ideas, facts, experiences, is choked by mutual suspicion, by abuse, by fear and hatred (Boydston & Sharp, 1988, p. 228).

Therefore, interventions, both in self and systems, have to occur. In the pursuit of educational equity, I have grown in my understandings, but also in my ability to critically self-reflect and examine my practice, my words, and my thoughts. I have had to always excavate, always search myself for the ways of being and doing I want to see reflected in others and, in turn, in school communities. Medina (2012) refers to this as epistemic resistance—

> ….the use of our epistemic resources and abilities to undermine and change oppressive normative structures and the complacent cognitive-affective functioning that sustains those structures. Epistemic injustices—and therefore the need for epistemic resistance—are pervasive not only in nondemocratic societies, but also in societies that have or aspire to have democratic structures and practices (p. 3).

Thus, without constantly attending to our own propensity to other, to be unaware of our own privilege, to be unconscious of our own bias in every minute, of every hour, of every day of our lives, we as policy makers and implementers will continue to conflate equality with equity, we will continue to be naive in our policy understandings and our hopes for implementation, we will continue to displace, to other, and to enable trauma in the lives of students and families, particularly those who have been historically on the margins—we will do this despite of our best intentions, despite our best work, and our best ideas—we will do this always without first tending to doing it with our best selves.

In What Ways Does the Study Redress My Critiques?

This study allows for self-examination and reflection as well as collaborative meaning making. This study centers the development of critical consciousness as key to realize educational equity. I believe this study creates opportunities for education stakeholders to begin to examine their underlying, requisite understandings of difference and reactions to it before realizing equity. In short, pursing the question: "…how is it that we become available to transformation who we are, a contestation which compels us to rethink ourselves, a reconfiguration of our 'place' and our 'ground…?'" (Butler, 1995, p. 132).

In addition, this study anticipates policy as practice as well as builds critical capacity of policy implementers by teaching and learning theory and practice together (Hurworth, 2008), in context. In some ways, this was successful in the study as rich

dialogue and reflection was present, however with the decision of three participants to opt out of participating in face to face explorations, safety was an ever present factor. Welner's (2001) zone of mediation is instructive here as well, as multiple forces were certainly at play which both attracted participants to the study, but simultaneously created discomfort and unsafety. I would argue that centering critical consciousness in interpreting and implementing equity-minded policy must be present "because such policies stimulate intensely rooted issues of power, privilege, status, and difference on the basis of race, language, [ethnicity, dis/ability, language, gender, sex, sexual orientation, gender, gender expression, gender non conformity], and class" (King Thorius, Maxcy, Macey, & Cox, 2014, p. 2).

What Do Participants Gain in Relation to Explorations?

All particpants, including myself, were able to gain an opportunity to talk, to interact, and to redress. For "Democracy is not only about voting but also about talking" (Medina, 2012, p. 3). Several policy theories can be applied here, but in short, people are on a spectrum of relational trust (Payne, 2008). There is formal communication, informal communication, and pre-existing connections and relationships/arrangements which create policy networks (Ball, 2012; Stone, 1989). How we talk to each other matters. How we listen to each other matters. How we feel about each other while interacting with each other matters. By having a working definition of equity, transformational change for equity, critical consciousness, implicit bias, power, and privilege, participants, including myself, were able to grow and/or enhance our understandings of words/construct to better realize educational equity.

In addition, participants were provided opportunities to interact. Although some participants opted out of all forms of interaction, participants interacted with ideas, with each other, and with themselves. They were able to be *in relation* (hooks, 1989). Medina refers to this as "relationality" (Medina, 2012, p. 3) in the pursuit of epistemic resistance. He states pursuing epistemic resistance "do[e]s not simply designate something of instrumental value or a transitional stage; it refers to a mode of relationality that is crucial for democratic sociability—in fact, the heart and soul, the epistemic centerpiece, of a democratic culture" (p. 4).

Lastly, participants had the opportunities to redress their own practices that perpetuated inequity. Participants were provided opportunities to reflect via journaling and retrospectively articulating their growth and development regarding the PMM framework and implementation in the Midwestern city of study. Furthermore, they were provided spaces to interrogate themselves as well as policy "junctures" (Trainor, 2012) and "ecologies" (Weaver Hightower, 2008, p. 153) that have established ways of being and doing that are counter to realizing educational equity. Participants via there questioning and articulations of solutions, were able to speak on ways to move toward more culturally responsive and sustaining (Ladson-Billings, 1995; Paris, 2012) policy environments.

Learning to What End? /What Drove Me Here?

Learning brought me here. To no end, for no purpose other than to learn. Career aspirations, credibility, training, growth were all interests of mine, but the root always was and is inquiry. Why it that my educational experience was different due, in part or whole, to my class, race/ethnicity, national origin, and gender (to name a few)? Why was

it that I saw the same patterns of inequity I had experienced as a child in my classroom as a teacher? Why was it that I saw the same patterns of inequity I experienced as a child and a teacher in schools as an administrator? What was it that I saw the same patterns of inequity I experienced as a child, as a teacher, and as an administrator as a policy implementer in my school community? Further, why were these same patterns pervasive everywhere I looked as a social scientist? Why?

As I'll expand further in the concluding/beginning unchapter, I have found that deep reflection of myself in relation to schooling has brought me to the journey of educational change, and thus, this research study. Some posit that pursuing inquiry and the ways in which we think about inquiry and draw conclusions to questions as science. Some posit that the long entrenched, heteronormative, patriarchal, White, Western paradigm has appropriated science, re-inscribing ideologies and systems which continue the fierce relationship between power and oppression. Some call this the turn (St. Pierre, 2015, p. 611)—linguistic, cultural, interpretive, narrative, historical, critical, reflexive, rhetorical, postmodern, etc. I am not sure. I am unclear.

What I know is that learning is important to me and has been in my life. Before leaving a previous professional position, my then supervisor intimated: *Why would you go back to school? Wouldn't you rather see change instead of being in a classroom thinking about it? I have a Bachelor's degree and it hasn't affected me.* What struck me during this conversation was not that this White, male, straight supervisor shared this, but that his words were sincere and caring, albeit paternalistic, but I believe from his vantage a legitimate and thoughtful concern. What struck me is how we, at almost the exact same age, could be pursuing the same journey of educational equity, but view it in different

ways. Further, how our life experience and identities fostered and/or suffocated our abilities to understand one another. To create a space to think of these dynamics in relation to our identities in education reform is what I am clear on. What I am sure I want to learn more about. Think more about. Talk more about. Reflect more about.

To surface the very complicated intersections between self and educational systems through scholarship has been difficult for me. I find myself leaning on my life experiences and the pursuit of contributing to Black feminist thought as a conduit that is much easier. In short, not scholarship, but spirituality. I find myself better understanding science, the intellectual and practical activity of study, through my body, my relationships, my life, my laughter, my quiet thoughts and prayers, my mediations, my kisses, my family, my gardening, my work, my classes, my writing, my being. In some ways I feel that inquiry in academe is indeed an "always already failed romance" (St. Pierre, 2015, p. 611), but in other ways it is refuge (hooks, 1989). It is both/and. It is and is.

In feminist theorizing/seeking a space in design research methodology and applying critical theories from a postmodern and post structural lineage, I am constantly refusing what I am (Foucault, 1982) and am always becoming (Slattery, 2006, p. 293; Diem & Helfenbein, 2008, p. xiii), always entangled[lxviii] (Barad, 2007, p. ix) and building the courage to go deep (hooks, 1989; 2003).

Thus, in line with my inquiry project as a whole—episteme, theory, method, data collection, data analysis, meaning making—the analysis is situated and implicated with me and not divorced from me. Thus, my approach in meaning-making is necessarily hybrid and "promiscuous" (Butler, 2006, p. x). My understandings and involvement with

the data, participants' generation of data, and participant's interaction with artifacts are all deeply up for interpretation and subsequent critique for further learning. Individually and together now and in the future (see Appendix G).

Chapter VI

Un/Chapter—The Ethical Self, The Opposable World:

A Brief Theorizing of the Self and Education Reform

In chapter I of this study, I posed the question: *What is left of education reform?* My hope is that the four chapters that followed helped to elucidate the desperate need for us as educators, parents/caregivers, students, community members, and policy makers to understand what is left, what is only left, is us. We must begin to go in to go forward. We have to excavate, reflect, and embrace the uncomfortable realizations that meet us on the other end of our excavations. However, attempting self-reflection is sometimes difficult without a rationale—without satisfying the always present need to be reminded in our minds, spirits, and psyches about how we are and what we've become as a society regarding realizing the democratic dream of equitable public education. Thus, how do we continue to answer the question posed above?

In the act of continuously reflecting and approaching this question, I look towards curriculum and curriculum theory. I believe tracing the field and how its scholarship has come to understand the role and function of curriculum and curriculum theorizing in analyzing "the lived experience of schools" (Pinar, 2004), and further, the lived experience of us, is instructive as we must go back to go forward, or said another way, I contend with McCullough (2003): "history is not about the past" (p. 1).

To build from the call in Bidwell's Epilogue in *The Politics of Urban Education in the United States*—we must place "urban educational politics and organization into an integrated framework…those few writers who earlier sought to breach the boundary between politics and organizations did so by asserting that organizations are themselves

politics (Blasé 1991, Perrow 1979)" (p. 197)—I assert that in order to breach the boundary between the politics of politics and the politics of organizations, we must revisit the politics of ourselves and our histories, our lived curriculum and its impact on our knowledges and identities. With this notion held, what then, viewing educational reform discourse, can be perhaps explicated in understanding or locating possible causalities? The point of friction that needs elucidation, I argue, rests in spatial, interlocking oppressions both of embodied--in place and body—and disembodied—in knowledge, culture, self. These dynamic exchanges will be unpacked with a brief explanation of curriculum as artifact, curriculum as policy history, and a more extensive articulation of curriculum as meditation[lxix].

Curriculum as Artifact

Curriculum as artifact as it pertain to US education reform is deeply rooted in what Feagin (2010) terms "the house," (p. 6) or the US's government as established by its founding policy, the US Constitution. It is important to note the policy was established with bias intent. Policy in the US has been haunted with racial and gender bias as Feagin (2010) states:

> While most Americans have thought of this document [US Constitution] and the sociopolitical structure it created as keeping the nation together, in fact this structure was created to maintain racial separation and oppression at the time and for the foreseeable future. The framers reinforced and legitimated a system of racial oppression that they thought would ensure that whites, especially men of means, would rule for centuries. (p. 6)

It should also be noted that Feagin (2010) notes that the "house" (p. 6) was explicit in its terminology of a US citizen as only recognized in the eyes of men as *men*. Not only were Black men or men of color cited as "three fifths" (Feagin, 2010, p. 3) in the US Constitution, but half of the population (women), as established by our country's

governing rules, were and have been deeply excluded and oppressed purely on the grounds of their gender—or to the exclusion of what was deemed a man. The court proceedings in *Minor v. Happersett (1875)*, the Supreme Court case that ruled women had no right to vote, stunningly states the symbioses between property of slaves and property of women, as the defense states, "it cannot for a moment be doubted that if it had been intended to make all citizens of the United States voters, the framers of the Constitution would not have left it to implication. So important a change in the condition of citizenship as it actually existed, if intended, would have been expressly declared" (Myer, p. 812). Feagin (2010) goes on to establish just how deeply racism, and I would argue misogyny, has haunted our country's history, our lived curriculum:

> Thomas Jefferson, George Washington, Alexander Hamilton, Patrick Henry, Benjamin Franklin, John Hancock, and Sam Houston enslaved black Americans. Ten U.S. presidents (Washington, Jefferson, James Madison, James Monroe, Andrew Jackson, John Tyler, James Polk, Zachary Taylor, Andrew Johnson, and Ulysses S. Grant) at some point enslaved African Americans. (p. 7)

In addition with slave holding or condoning slavery—the subjugation of women as property (Harris, 1995) extended into these presidencies as well. Women, during the time of the administrations above and well beyond the legal abolishment of slavery and reconstruction, were not allowed to vote, were considered the legal chattel property to their husbands (Women and the law), and currently exist in a country where it took eleven states over six decades to ratify the 19th amendment[lxx]—the last of which was Mississippi in 1984.

In addition, in 1964, in response to Section 402 of the Civil Rights Act, the US Commissioner of Education was charged with carrying out a survey that stated:

> '[C]oncerning the lack of availability of equal educational opportunities for individuals by reason of race, color, religion, or national origin in educational institutions'…the Equality of Educational Opportunity report, better known as the Coleman Report provided key information: 1. The most significant determinant of educational success (as measured by standardized tests of the mathematical and verbal performance) is the social and economic background of the individual student….2. That children from disadvantaged backgrounds (regardless of race) benefit from integration with advantaged kids (regardless of race)…(Gittell & Hevesi, p. 309-310)

Through this historical imbalance of power, curriculum, and curriculum theorizing has held a fascinating place between artifacts of the past and possible artifacts of the future via the written curriculum.

This written curriculum—standards, lessons, assessments, and supplemental materials— make up a dynamic process (Nieto, 1996; Ladson Billings, 2009) between the curriculum as artifact and the curriculum as instruction from a teacher's pedagogical stance (Banks, 2013; Gay, 2003; Nieto, 2010). Multicultural curriculum and theory, a site concentrated with curricular scholarly work aimed at addressing education reform inequity, initially leaned heavy on the curriculum as artifact. However, as the field evolved, it became apparent that lesson plans, texts, supplemental materials, and assessments were not enough in seeking educational equity. Therefore, with the growth of subsequent branches of multicultural education such as culturally relevant pedagogy (Ladson Billings, 2009; Jordan Irvine, 2003), culturally responsive teaching (Gay, 2003; Banks, 2013), and developing a pedagogy of confidence (Jackson, 2011), curriculum and curriculum theorizing began to pivot into the natures of pedagogy, and the assumptions held by the teacher developing it. Thus, the nightmare of the present (Pinar, 2006) was realized in two ways. First, in its inability to provide curriculum as an artifact that connects to students, particularly students who have been historically marginalized due to

race/ethnicity, gender, gender expression, class, sexual orientation, language, dis/ability, and religion. As Pinar (2010) succinctly summarizes in "Response to Robert J. Helfenbein: The Agency of Theory," "More than a few students see no exit, only the dead-end that a curriculum severed from real experience so often seems" (p. 318). Glatthorn et al (2012) also echo the sentiment of curriculum as artifact for engaging diverse students:

> In addition to recommendations for the core curriculum by the NGA [National Governor's Association Center] and CCSSO [Council of Chief State School Officers] and learned societies, there must be a focus on curriculum diversity in our schools. The authors perceive diversity education as a response to the changing demographics of the United States. This perception was supported early by Hanley (1999), who cites J. A. Banks and C. A. M. Banks (1996), who predicted that "by the year 2020, 46% of the students in public schools will be children of color and 20.1% of all children will live in poverty" (n.p.). Subsequently, the need to address the various learning needs of such a diverse student population and the subsequent pluralistic society for which those children will be responsible is an urgent task faced by American public [and private] schools" (n.p.). (p. 8-9)

Second, to the issue of Pinar's (2006) nightmare are the seemingly apathetic or ineffective understandings of the teachers to deeply merge tenets of multicultural education into their pedagogy (Sleeter, 2013). Thus, curriculum scholarship began to focus on *understanding* curriculum as opposed to *developing* it (Pinar *et al*, 2006)—to reconceptualize. This shift expounded the sophisticated interactions and deeply implanted barriers to having "complicated conversations" (Pinar, 2011, p. 49). This can be explicated via a discussion of curriculum as policy history.

Curriculum as Policy History

In viewing curriculum as policy history, I take on the premise that the decision making that exists outside of the classroom effects decisions in the classroom (and vice

versa). I also take up the belief that education reform is submerged within a web of competing interests and ideologies which are often schizophrenic in nature[lxxi]. Thus, policy as written and policy as discourse diverge as two separate phenomenon held within the construct (Ball, 1994). This division mirrors the chaotic ways in which regimes facilitate education reform. As Ball (1994) notes, "We do not speak discourse, it speaks us. *We are* the subject, the voices, the knowledge, the power relations that discourse constructs and allows. We do not 'know' what we say, we 'are' what we say and do" (p. 22). Sleeter (2012) notes in her article, "Confronting the Marginalization of Culturally Responsive Pedagogy:"

> Education reforms that have dominated U.S. schools since the 1990s have been deliberately context-blind. Although racial achievement gaps have been a focus of attention, solutions have emphasized offering all students the same curriculum, taught in the same way—based on the language, worldview, and experiences of White English-speakers (Gutiérrez, Asato, Santos, & Gotanda, 2002). (p.565)

This sentiment is consistent with the discourse noted above as well as the very real gap between marginalized school communities and non-marginalized school communities. What is it about policy and policy choices which facilitate this ongoing issue in education reform? What did Gittell & Hevesi (1969) mean when they said the failure of education reform is hiding "the deeper conflicts in American society, especially in American cities" (p.15)? Or when Henig, Hula, Orr, and Pedescleaux (1999) stated that the lack of successful education reform "masks a more pernicious problem" (p. 1)? In attempting to understand the complicated nature of policy as it pertains to people, power, places, and history, examining policy culture is necessary (Ball, 1994; Scheurich, 1997; Weaver Hightower, 2008).

I take on policy broadly under the assumption that school and schooling is nested within greater policy architecture, as Helfenbein (2010) asserts:

> Often in educational research there remains a tendency to think of schools as bounded systems—systems that begin and end with four walls and the sounding of school bells. Schools, in fact, are very complex social systems that are all bound up in a 'tangled web of practices' that include connections to government (local, state, and federal), community, historical context, economic structure and shift, and fluid notions of community, culture, and identity (Ellis, 2004; Nespor, 1997; Tyack & Cuban, 1995). Attempting to understand practices in educative spaces requires the embrace of multiple levels of analysis and inquiry, multiple scales. (p. 308)

Thus, developing a process by which to understand curriculum as history beyond the context of school is crucial. Scheurich's (1997) concept of policy archaeology offers four tenets. I have used these tenets to begin the complicated task of two activities: 1) reflexivity, 2) leveraging reflexivity while engaging in analyzing human policy activity. The second of the four tenets discusses the term, "the grid" (p. 50) to devise complicated intersections of how policy decisions are made.[lxxii] I believe that perhaps curriculum theorizing can be helpful in fleshing out more clear lines in "the grid" (p. 50) or what Weaver-Hightower (2008) refers to as "purposive interdependence" (p.158), what Harvey (2005) refers to as the "web of life" (p.86), what Fine & Ruglis (2008) refer to as "circuits" (p. 137), what Ball (1994) refers to as "localized complexity" (p. 14), or what Helfenbein (2010) refers to as "spatial interplays" (p. 308) within curriculum theorizing. My inclusion of terms here is to note the varied approaches to conceptualizing and framing the nexus of policy, but my intent is to welcome them all in an examination of policy curriculum.

Education policy is messy. It is not value-neutral. It is human, flawed, and vulnerable to varied coercions[lxxiii]. Weaver-Hightower (2008) summarizes this notion in "An Ecology Metaphor for Educational Policy Analysis: A Call to Complexity," stating:

> The policy process is assumed by many to function rationally, usually following a straightforward model: problem →research →solution →implementation (e.g., Lasswell, 1951). This rational model, often called the *stages heuristic*, was developed most intensively in the 1960s—although it is still used today—and was intended to help governments achieve technically sound policy formulation and resource allocation (see deLeon, 1999; Sabatier, 1999). In the traditional view, solving educational problems requires finding the one likely solution on which to base policy, then using the resulting policy as a lever for predictable and efficient changes. Such a view relies on an assumption of value-neutral decision making, ignores issues of power, and underestimates the highly contested nature of education. It also relies excessively on assumptions of rationality and the power of human beings to fully understand intricate actions and events. The traditional view, further, grossly misjudges the complexity and grittiness, the false starts, the unabashed greed, and the crashing failures of some policy formation and implementation. (p. 153)

Thus, the "traditional view" (Weaver Hightower, 2008, p. 153), a rational model of policy formation, does not bode well within the very irrational human interplays and power structures that engage in it. This reframing of policy production not as a model, but as an arena of interactions between people with various privileges, worldviews, and value-sets opens up an analysis about people and does not assume a model can totally encapsulate or guard from the messiness of race, class, gender, gender expression, language, sex, religion, dis/ability, etc, or in short differences between people— the "difference blind orientation[s]" (Brooks, Maxcy, & Nugyen, 2010, p. 4). In short, by looking at policy production as a collision of people instead of theoretical models, perhaps the "spaces that speak ...that leak, and those spaces of possibility" (Helfenbein, 2010, p. 309) can be better understood.

In the history of US public education, there have been different approaches to policy formation in local school contexts that include the functionalist approach, cultural approach, and critical approach. In theory, all of these approaches are recommended by community members, b voters. These voters have control over the school board via an election and transparent/open door meetings, and the school board, in turn, has oversight over their approach to school delivery for that community. We have learned that each approach presents more of a model of behaviors assumed that are circumvented inevitably due to imbalances of power (Apple, 1979; hooks, 1989; Imber, 1997; Weaver Hightower, 2008; Fabricant & Fine, 2013).

The functionalist approach[lxxiv] views administrators, consultants, academicians as technical experts who eventually rule the education reform. The superintendent has decision making authority (as provided by the board), and the community input is managed. In the functionalist approach, incentive to heed pressures from low income and/or minoritized parents/caregivers and students is limited in the face of larger corporate and community groups who can leverage more negative pressure against superintendents. As Imber (1997) states:

> For instance, a conflict between the superintendent and the owner of the local newspaper can mean continual bad press, potentially damaging to any effort requiring public support and thus to the superintendent's career. On the other hand, a conflict with one low-income [B]lack person, in all but the rarest cases, is likely to cause a small problem at worst. (p 12)

Thus, approaching the superintendent and her or his staff as content experts creates a structure where in which the communities that have been most significantly marginalized do not possess equitable power in neither decision making nor influence toward accountability.

The culturalist approach[lxxv] employs "pluralistic constituency committees" (Imber, 1997, p. 9) as representatives of the community who eventually have to be managed to always be in alignment with the school board or body of authority. In this approach participation of all constituents with diverse perspectives are welcomed as the approach takes on the ethos that "…any efforts to change the culture of the school must involve those who sustain that culture on an everyday basis" (Imber, 1997, p. 13). The approach, however, wrongfully assumes that participation alone gives voice. Apple (1979) notes this is problematic as pre-exiting power structures exist simultaneously. Power dynamics, no matter the diversity of constituency groups in a meeting, cannot be assumed to be equitable. Imber (1997) notes, "The more powerful will often dominate the agenda to such an extent that their choice appears to be the choice of the whole committee and community, while the less powerful may have difficulty in appropriately verbalizing their needs (Bachrach & Baratz, 1970; Lukes, 1974)" (p. 14).

The critical approach attempts to carry the tenets of the culturalist approach, however more explicitly brings into interactions and decision-making the deeply embedded racist, sexist, classist, linguist, ableist, gendered orientations to Western reality which infiltrates all (Imber, 1997). It takes on the assumption that schools, as organizations, reproduce within their reforms inequities which already exist in society (Imber, p. 15; Stanfield, 1985). However, this approach, without equity in power, is often relegated to the margins or not fully understood or adopted as reality[lxxvi]. It is also vulnerable to the power dynamics apparent within the functionalist and critical approaches: "Numerous reports from social scientists contend that 'influence of

community elites over local public policy (Schumaker, 1991; Stone, 1989)' consistently prevails" (Imber, 1997, p. 24).

Schumaker (1991) recommends a critical pluralism approach "to describe a shared decision making process in which power, not just the opportunity to participate, is equitably distributed." Imber (1997) agrees with the approach stating,

> If school reform is to become a truly democratic enterprise which affords equal opportunities that benefit all student groups and all community constituencies, the pluralism advocated by the culturalists must become a critical pluralism, one that is highly attentive to the significant differences in knowledge, power, and resources of various community constituencies and to the ways in which these differences affect school policy and decision-making. (p. 24).

This charge by Schumaker and Imber to foster a more democratic ethos in education reform provides a vision, a way forward. However, it also falls into the same trappings of projecting a model of policy onto complicated people instead of infiltrating the barriers between complicated people and "complicated conversations" (Pinar, 2011, p. 49). Perhaps a way toward critical pluralism would be through the basic fundamentals of collaboration and empathy. I believe design and design research can offer some salient alternatives to buttress from the current dissolutions which have nurtured the nightmare of the present (Pinar, 2006) toward the great democratic hope suggested above. However, a crucial key to collaboration and empathy, to any sort of resorting of power dynamics, is rooted not in politics, not in organizations, and not in policy. A prerequisite to educational equity, to decision making equity, to equity period, is the belief and acceptance that things are in fact inequitable. It requires deep reflection and reflexivity. In short, it requires continual maintenance to what's happening "backstage" (Weaver-Hightower, 2008, p. 162) in our beliefs, in our understandings, and in our value-sets.

Could it be that "the deeper conflicts" (Gittell & Hevesi, 1969, p. 15), the "pernicious problem" (Henig, Hula, Orr, Pedescleaux, 1999, p. 1), or the "sickness" (Gittell & Hevesi, 1969, p. 8) that inhibits the success of education reform is not education reform at all? Could the issues be located beyond reforms themselves, beyond the policies which present them, but are located in the constant in each, the constant—which is us? Helfenbein (2004) asserts, "[c]urriculum theorizing, as in a broader social theory, has indeed taken up a series of spatial metaphors to assist in thinking through subjectivity, identity, and transgression (Cary, 2006; Kincheloe & Pinar, 1991; Whitlock, 2007)" (p. 305). In addition, Pinar (2011) states:

> [P]ublic education is, by definition, a political, psycho-social, fundamentally intellectual reconstruction of self and society, a process in which educators occupy public and private spaces in-between the academic disciplines and the state (and problems) of mass culture, between intellectual development and social engagement, between erudition and everyday life. (p. 15)

Therefore, what is it about our history, our curriculum that both lived and written causes fragmentation, irresolution? And how does that same polarity effect policy development versus policy implementation? These questions can be attempted through discussions of curriculum as meditation.

Curriculum as Meditation

> One of the pitfalls plaguing American school reform has been the sharp disconnection between the abstract theories and models scholars and national leaders are debating and the pragmatic choices practitioners must make while facing particular and localized organizational, fiscal, and political contexts. (Bulkley, Henig, & Levin, 2010, p. 21)

As noted in *Between Public and Private: Politics, Governance, and the New Portfolio Models for Urban School Reform*, Bulkley, Henig, and Levin (2010) name a consistent thread which has plagued education in the U.S. for over a century—this

seemingly insurmountable divide between the policy developers and the policy implementers, between the theorists and the practitioners. By theorists, I refer to those who are in a position to create laws, metrics, and collective directions about public education. Theorists are not relegated to training in theory nor accountability toward implementing proven theories. They exist as actors (Lipman, 2011) who have the ability to influence and/or engineer agendas, policies, and rule-making as it relates to public schooling. Practitioners are those who are responsible for the implementation of the work. They do so within the spectrum of localized socio-political, socio-historical, and socio-cultural contexts. Practitioners are often the experts of localized nuance.

With this divide ever-present in education reform, critical questions arise. How is our society to progress if our democratic makeup is laced with oppression and marginalization? And further, how are we to captivate each other with the possibilities of democracy when we all too often see it circumvented? The answers, I believe, lay somewhere in the notion of self via spirituality, subjectivity, and currere.

Spirituality

The postmodern move of the "self in relation," (Slattery, 2013, p. 6) via ecology, hermeneutics, aesthetics, race, class, gender, and sexuality, as a way to heal the mind and body wound[lxxvii], troubles the ontological underpinnings of the rational and the controlled—a move in its very nature spiritual. As Slattery (2013) synthesizes views of Vaclav Havel, former president of the Czech Republic, he reveals how divisive the mind body split evolved, stating:

> Havel explains further that the modern era has been dominated by the belief that the world is a wholly knowable system governed by a finite number of universal laws that humans can comprehend by modern era, from the Renaissance to the Enlightenment to socialism, from positivism

> to scientism, from the Industrial Revolution to the information revolution, has been characterized by rational, structural thinking. Communism, for Havel, was the perverse extreme of this trend because it attempted to organize all life according to a single model and to subject people to central planning and control regardless of whether this was life affirming. (p. 25)

As postmodern curriculum development pushes for a reconceptualization in metaphysics, epistemology, and axiology (Slattery, 2013, p. 26), mending must occur. The mind and body must once again find each other. In the act of our global fumbling to achieve this, we must recognize the powerful predication of hope and faith. If the act of theorizing is an act of faith, (Macdonald, 1995) then the act of living is a violently willful prayer toward becoming. Troubling the rational and controlled fosters a space of self-troubling, reflection, and searching. The healing of this split forces one to move to the internal and confront the multiple histories of self in relation, society in relation, country in relation, spirituality in relation, sexuality in relation, religion in relation, and so forth (hooks, 1989; Slattery, 2012). In short, by connecting to oneself as a holistic entity, one performs a political act against the dominant philosophical structures of reality and beckons a new self/selves-view that must negotiate the spiritual.

This postmodern frame pushes for a more pronounced sensibility toward the interconnectivity of history, communities, resources (or lack thereof), and perspectives. It forces a laying bare of inconsistencies in truth, power, and liberty as it is idealized versus the troubling narrative of its lived pursuits. By seeking a spiritual orientation around education reform, one is forced to absorb just how deeply embedded oppression, power, distrust, and trauma are within the U.S. fabric, but also employ an energy of the spiritual which provides and reinforces a hope and faith in the human condition, and a universal

value of human experiences in relation to their respective contexts. Tyack (1974) asserts in the epilogue of *The One Best System*:

> To succeed in improving the schooling of the dispossessed, educators are increasingly realizing that they need to share power over educational decision-making with representatives of urban communities they serve. . . Substantial segments of this society no longer believe in centralism as an effective response to human needs, no longer accept the inevitability or justice of the distribution of power and wealth along existing class and racial lines. To create urban schools which really teach students, which reflect the pluralism of the society, which serve the quest for social justice—this is a task which will take persistent imagination, wisdom, and will. (p. 291)

Tyack's words speak to a need for spiritual reserve as a necessity to see equity lived within the public urban education system.

Pauline Lipman (2011), in *The New Political Economy of Urban Education: Neoliberalism, Race, and the Right to the City*, states a similar need in her conclusion declaring the shift in social and theoretical paradigm should consist of the spiritual. A guide that is both "concrete and metaphor" (p. 167), both ethical and systemic that will demand much change within ourselves in order to seek change in our society. Lipman refers to this notion as the social imaginary (p. 159)—the hope and faith of becoming something better. She reminds us that our country's public systems are products of an imperfect and unethical framework that houses deeply entrenched oppressions, asserting:

> This insight opens a space to rethink the struggle for democratic public education by reframing what we mean by 'public.' There is no point in romanticizing public schools or other public institutions. While they have provided free universal education and been spaces where one can make claims for justice and are sometimes empowering and liberating, they have historically been raced, gendered, classed, and sexed spaces complicit in the reproduction of social inequalities. (Apple, 2004, 2006; Fraser, 1997; Pedroni, 2007). Exclusionary, paternalistic, disrespectful, even brutal treatment of African American, Latin[a/o], and other people of color and women at the hands of public housing authorities, public hospitals, the police and the judicial system, public welfare agencies, elected officials,

> city agencies, and schools make public institutions deeply problematic places. (p. 145)

Lipman, is pushing intrinsically for a remembering of the histories of oppression in our lived curriculum and how by remembering, we can begin the process of mending. By engaging in the realm of the personal as a conduit into the realm of the public, Lipman questions the very ethics of our society, of us as citizens and encourages us to re-see, rethink, and re-shift our notions of progress, of consciousness, of solidarity. And from that raw and vulnerable place begin the process of constructing a purely humanistic, unconditional social imaginary (p. 159)—the prayerful act of becoming.

In addition, exclusion of spirituality and religious texts within curricula perpetuates a modernist sentimentality. By controlling a narrative and removing the critical exercise of deconstruction (problematizing, troubling, contextualizing, etc) (Slattery, 2013, p. 3), curricula bends our collective reality toward a Western orientation and subsequent ideologies about our relation to the known and unknown. In contrast, as Slattery (2013) states, a remedy to reconceptualize this curricular control would be supreme inclusivity of the spiritual:

> I propose that we need to include all creation stories in literature and theology classes, among them Native American Turtle Island myths; Middle Eastern creation narratives; the Chinese god Pan Gu, whose body parts formed the mountains and landscape, and the goddess Nu Wa, who wove the broken sky together; The Hindu goddess Saraswath; the two different stories of creation in the Book of Genesis; Hindu reincarnation theology; Vodun spirits; indigenous spiritualism; and Christian intelligent design mythology. We should provide cultural analysis of these creation myths from several literary perspectives, embracing the insights of believers, nonbelievers, pantheists, agnostics, Gnostics, and atheists. (p. 80)

By utilizing the postmodern move of curriculum writing, theory becomes applied and the mend of the mind and body is facilitated. This facilitation, however, must be met with subjectivity—one's own internalized mending in union with socio-mending.

Subjective

> Real change must be epistemic rather than merely epistemological, home as well as school. Therefore we are obliged to remember that all these efforts, however carefully undertaken by the engaged intellectual, might be able to bring to bear is offset by the development of ethical and epistemic semiosis in the subaltern household, cradled in an often traumatic childrearing which is so deeply involved in the lessons of millennial class apartheid and gender division that it continuously creates the problem that one is trying to solve. (Spivak, 2012, p. 132)

Pinar (2011) states in *What is Curriculum Theory?*, "[e]ducation requires subjectivity in order for it to speak, for it to become concrete, to become actual. Without the agency of subjectivity education evaporates. . ." (p. 43). Thus, the subjective is a way to ground the world or anchor the world with self. It is also a stance that disrupts due to legitimizing the autobiographical, the personal, and the lived as valid and necessary contributions to learning and consciousness. It also blows up traditional notions of voice by validating all voices, including those who have been marginalized and oppressed, thus eschewing assimilation and welcoming inclusivity[lxxviii]. Unfortunately, education reform often moves as a monolith—dissuading nuance and contextually localized narratives—instead painting voices of actors, stakeholders, and constituents into compartmentalized talking heads.

In Henig, Hula, Orr, and Pedescleaux's (1999) *The Color of School Reform: Race, Politics, and the Challenge of Urban Education*, a rich and telling discussion expounds on this consistent characteristic of education reform: illegitimatizing voice. In their rich

chapter, “The Elusiveness of Education Reform,” Henig, Hula, Orr, and Pedescleaux (1999) contend:

> Why, then has the record of school reform been so disappointing?. . . the challenge is more formidable than most school reform literature implies. Even after their introduction into the local environment, good reform ideas and practices prove to be neither self-replicating nor self-sustaining. Control over the local levers of formal authority is insufficient. Moving systemic school reform from ‘good idea’ to ‘established practice’ requires on-going support from actors outside both formal government and the education community as well as support from higher levels of government. Instituting and maintaining such broad coalitions are resource intensive and politically risky enterprises, and the pay-offs to key actors, we argue, are more amorphous and uncertain than in many other activities that compete for local attention. . . For these reasons . . . the ‘natural state’ tendency of cities is to fall back on less demanding and problematic modes of action such as patronage politics and downtown development. (p. 64-65)

Thus, in this modernist frame, Henig *et al* (1999) suggest that voice and autobiography are not valued. They assert when the intersections of voice and politics surface, the latter erodes momentum for continued reform, but builds longevity of a role complicit with the status quo.

In addition, the subjective is the tender and intimate space where one’s own consciousness around systemic failure in urban schools is interrogated. It is in that space, the social imaginary can be realized and what Goodwyn (1978) refers to in *The Populist Moment* as the “established order” (p. xviii) can be challenged. The personal is indeed the political, but can also be subservience. Curriculum can serve as a catalyst to collide one’s self into different ways of knowing and seeing, or can skew reality (Freire, 2000). For example, in “Preservice Teachers’ Learning About Cultural and Racial Diversity: Implications for Urban Education,” Milner (2006) discusses how a curriculum focused on “rationale reflection” (p. 357) of one’s colorblindness or “ignored discrimination” (p.

352), spurred by the subjective, the autobiographical (p. 358) can foster deep levels of empathy and change. Under Milner's preservice teaching courses, he describes a development typology to guide the curriculum consisting of objectives that raise "(a) cultural and racial awareness and insight, (b) critical reflection, and (c) the bridging of theory and practice" (p. 350). In seeking these objectives, the subjective becomes the core focus, uprooting biases[lxxix] which may or may not be understood, as Milner (2006) states:

> As for the course in this study, much time was spent convincing many of the preservice teachers that such discussion and focus were necessary. This interaction—cultural and racial awareness and insight—through readings, assignments, and discussions was central to the course. A goal of this interaction was to avoid sustained resistance that often results from such courses when mostly White students are introduced to such topics. As Brown (2004) explained, many preservice teachers do not make progress in stand-alone courses that focus on diversity because of their 'resentment and/or resistance to multicultural doctrine, instruction, application, and interaction' (p. 325-326). And Brown's explanation of the lack of growth and understanding among preservice teachers is consistent with the research of Banks (1995) and Irvine (1992). (p. 352-3)

By focusing on the subjective, the power of autobiography helps to establish and build an "empathetic disposition" (Milner, 2006, p. 362) and foster a legitimizing of voice and perspective (hooks, 1994).

Moreover, in *An Aesthetic Education in the Era of Globalization*, Spivak (2012) crafts a chapter, "Culture: Situating Feminism," where in which she pushes for a deeper understanding both globally and culturally of empathy. A level of empathy, I feel, which can only be employed through feminist consciousness, however with the understanding that feminist consciousnesses are not supplanted in place of modernist frames. Feminisms[lxxx] exist in the fluidity and linkage of what was into what will be—becoming. Thus, the subjective is always vulnerable as Spivak (2012) cautions:

> Therefore, autobiographically and confessionally, rather than in an instructive mode, let me say that, in the metropolis, encountering a sort of feminism that must itself fight with on-the-ground phallogocentrism, recently internalized postfeminism, mainstream gay movements reproducing the morphology of reproductive heteronormativity, continuing juridico-legal fights, and confronting the underlying unexamined gender-benevolence of international civil society allied with the feudality of the global South, I encounter upon subaltern ground a situation where involvement with women in pleasant—but their delighted reaction cannot be taken as evidence of the success of engagement—and therefore, giving time, skill, undermined by repeated mistakes because human equality as human sameness is too easily assumed, my feminist engagement goes into a pre-active moment, so that male and female children can learn simply to be the same and different, starting from nothing but having been born by phallus and vagina, with phallus and vagina, nourished by breast, by guile, protected and destroyed by physical violence and subservience. (p. 132)

This "pre-active moment" (p. 132), I believe, falls into the epistemic, the unfolding back to the personal and familial spaces of knowing and the quiet reinforcement of that knowing. By subscribing to the notion of the subjective, the curriculum of values is troubled. Socio-political, socioeconomic, and socio-historic stories are taken to the matt, and an inclusive reimagining of the subjective as a hinge to the socio-subjective, currere, is animated.

Currere

As a kind of expounded expression of spirituality and objectivity, currere embodies the subjective as a social experience. As Pinar (2011) states:

> Always academic, curriculum is also subjective and social. As a verb—currere—curriculum becomes a complicated, that is, multiply referenced, conversation in which interlocutors are speaking not only among themselves but to those not present, not only to historical figures and unnamed peoples and places they may be studying, but to politicians and parents alive and dead, not to mention to the selves they have been, are in the process of becoming, and someday may become. (p. 43)

The postmodern tool of the proleptic (Slattery, 2013) is employed here, allowing room for the multi-experience and multi-circumstantial, not eschewing any, but embracing the varied all, in the spirit of deference and learning. In short, embracing complicated conversations (Pinar, 2011) both subjectively and socially.

Utilizing the proleptic, a deeper understanding of the ghosting of histories, cities, and reforms can be more deeply understood and held simultaneously with the present and future. Lipman (2011), for example, reminds us that our country's public systems are products of an imperfect and unethical framework that houses deeply entrenched oppressions declaring:

> This insight opens a space to rethink the struggle for democratic public education by reframing what we mean by 'public.' There is no point in romanticizing public schools or other public institutions. While they have provided free universal education and been spaces where one can make claims for justice and are sometimes empowering and liberating, they have historically been raced, gendered, classed, and sexed spaces complicit in the reproduction of social inequalities. (Apple, 2004, 2006; Fraser, 1997; Pedroni, 2007). Exclusionary, paternalistic, disrespectful, event brutal treatment of African American, Latin[a/o], and other people of color and women at the hands of public housing authorities, public hospitals, the police and the judicial system, public welfare agencies, elected officials, city agencies, and schools make public institutions deeply problematic places. (p. 145)

This reminder, I assert, pushes us to interrogate the dynamic spaces of ecology, hermeneutics, aesthetics, race, class, gender, ableness, and sexuality to be better mindful of our reality which nurtures our thinking. Said another way, without interrogating these spaces via currere, attempts to alter the inequitable and divisive outcomes of education reform are moot, but also detrimental to the possibilities of "training the imagination for epistemological performance" (Spivak, 2012, p. 122). Thus, by subsuming the politics of race with the politics of reform (or vice versa), one misses the opportunity to

reconceptualize. For example, As Gittell and Hevesi (1994) state in *The Politics of Urban Education*:

> The accumulated evidence indicates a basic sickness in the school structure: The total environment of the system prevents progress and changes that would meet new situations and serve new populations. Studies analyzing all aspects of city school systems have identified as the fundamental malady an insensitive system unwilling to respond to the demands of the community. With this new understanding, the insulated centralized bureaucratic structure has come increasingly under attack, and school reform movements have replaced the efforts for integration. (p. 8)

They describe abhorrence, via bureaucratic structures, by public schools in their attempts to respond to the communities they serve—read: those on the margins/borders—and have noted reforms have subsumed the efforts of equity. However, reforms after Gittell and Hevesi's publication have demonstrated a mirrored sickness for two consecutive decades. What opportunity then exists toward what Spivak (2012) calls an "aesthetic education" (p. 122)? I believe this opportunity comes in a reconceptualizing of education reform as an ethical reform.

Conclusion: Implications for Policy & Practice

At the beginning of this chapter, I asserted that in order to breach the boundary between the politics of politics and the politics of organizations, we must revisit the politics of ourselves and our histories, our lived curriculum and its impact on our knowledges and identities. In my subsequent articulations in responding to this prompt, I have contended that a way around the theorist and the practitioner divide as it plays and plays in our efforts toward US urban public school reform is not to find a way around at all, but a way in so that we, as a society, can have complicated lines of thoughts, ideas, and beliefs (Pinar, 2011) that are held and negotiated simultaneously. As the global tensions of modernity become unraveled, we as humanity have signaled we can no longer

abide by the same reality (Lather, 1994; Scheurich, 1997). As theorizing on education reform has grown significantly acute in the context of urban—vacillations of foci have evolved from population patterns, moral and religious struggles, social and cultural theories, regime theories, and economics. These waves of urban education reform discourses have been necessary and crucial. They have presented a dynamic and kaleidoscope-like lineage of frames from which to approach notions of reform—in short, a curriculum.

However, in alignment with Grace (2007), I feel that "most recent examples of urban educational writing in [the US] do focus upon issues of power and resources, they are at the same time characterized by theoretical limitations in the scale of the analysis and by recommendations for action which are of a muted or general type" (p. 14). Thus, the theory and subsequent next steps are underdeveloped. Reconceptualization of urban education reform must locate the self as a reflexive necessity via spirituality, subjectivity, and currere. By using these frames to interrogate self, the very fabric of our reality can be questioned and new curricular spaces (Slattery, 2013) can begin to "construct a mode of thinking that works out of a different set of assumptions" (Scheurich, 1997) and imagines a new way of knowing (Spivak, 2012).

Slattery (2013) states that "the global community is entering into a radically new understanding of politics, art, science, theology, economics, psychology, culture, and education…postmodern writers call this change a paradigm shift, because humanity is moving towards a new zone of cognition with an expanded concept of the self-in-relation" (p. 19). I would offer that this postmodern move is not fully realized due to the modernist frames which we all cannot escape as well as the lineage of the pre-modern.

The academy, as discussed above, is not absolved of elitist, exclusionary practices and thinkings. Nor are we, as human beings who interact daily, housing our own deeply embedded beliefs, saved from our own aversion to becoming (Slattery, 2012). As we try to find ourselves, we must grapple with the language and the logic of dominance (hooks 1989), stew in incessant irony, and always lay vulnerable to succumbing to dominance—as Adrienne Rich writes, "This is the oppressor's language/ yet I need it to talk to you." This struggle is captured in the essay, "Postmodern Blackness," as hook (1990) states, "'Yearning' is the word that best describes a common psychological state shared by many of us, cutting across boundaries of race, class, gender, and sexual practice. Specifically in relation to the postmodernist deconstruction of 'master' narratives, the yearning that wells in the hearts and minds of those whom such narratives have silenced is the longing for critical voice" (p. 9). The yearning that hooks speaks of is critical. One of the struggles of becoming. One of the resistance, both outside and inside the academy, to equity and inclusion. One that resists the ethical selves that reside in each of us and the possibility of a world that gets that.

Therefore a new way of inquiry must operate in tandem with a new way of reconceptualizing urban education reform as a reconceptualization of the self via the spiritual, subjective, and currere. Design research presents a plausible starting point[lxxxi], an open yet brutish enough catchment area of theory, method, and emergent methodology, to both absorb and repel the socio-historic, socio-political, and socio-economic dynamics at play inhibiting successful, systemic public urban education reform.

I contend that in order to find the "maps of possibility" (Helfenbein, 2004), the "social imaginary" (Lipman, 2012), the "the next moment" (Malewsi, 2010, p. xi), the "routes yet unmarked" (Pinar, 2010, p. 318), "a mode of associated living, of conjoint communicated experience" (Dewey, 1996, p. 87), or "an archaeology that will support an equitable society…the multi-voiced, multi-hued, clamorous circus" (Scheurich, 1997, p. 175), we must begin to turn inward towards our spiritual selves, our academic selves, our gendered selves, our abled selves, our sexed selves, our raced selves, our social selves. We must begin to seek healing through re-examining, not reconceptualizing. We must *"reach down into that deep place of knowledge inside [ourselves] and touch that terror and loathing of any difference that lives there. See whose face it wears"* (Lorde, 1984, p. 113). We must look at that face, then look again. Then, look *again*. Perhaps then we will begin to see with new eyes. Perhaps we will begin to disregard interpretations of interpretations (Ball, 1994). Perhaps we will search for the source, the face it wears. Perhaps we will see in Spencer's (1861) often recited question: *what knowledge is of most worth?,* that he wasn't asking a question, he was making a point that men, read men, were not intentional about how learning occurred in the context of maintaining power, they were not considering "what things are really most worth learning" (p. 27). Perhaps in re-examining our curriculum, we will reframe the question and realize we have a different one to ask.

---

[i] Aligned with Annamma, Connor, and Ferri (2013) and Great Lakes Equity Center (2015), "Dis/ability is used throughout this dissertation intentionally to emphasis that dis/ability is socially constructed through the interactions, of language, space, place, human experience, and power within a particular context" (GLEC, 2015).

[ii] Economic Policy Institute. (2011). "Disturbing Racial Wealth Gap." http://www.epi.org/news/distrurbing-racial-wealth-gap/

[iii] Rogers (2012) notes: "In the introductory chapter of the *SAGE Handbook of Qualitative Research*, Norman Denzin and Yvonna Lincoln (1999) borrow Levi-Strauss's bricolage metaphor to describe trends emerging in qualitative research. Using the metaphor they describe how post-colonial (Smith, 1999) and

post positivist/post-modernist/post-structuralist paradigms (Butler, 1990; Giroux, 1981; Guba, 1990; Lather, 1991) have driven researchers to develop eclectic multi-theoretical and multi-methodological approaches to meaning-making in research" (p. 3).

[iv] The creative problem solving framework proposed represents a framework I, as a design researcher, currently ascribe to in framing of the dissertation research design as well as my theorizing on the emergent field of design research methodology. This framework can be drawn from Min Basadur's (1995) *Simplex: A Flight to Creativity.*

[v] Articulations of steps within the creative problem solving framework are taken directly from Simplexity Thinking (n.d.). How we do it: An 8 step process that asks "How might we" from problem finding to action. In *Basadur Applied Creativity Online*. Retrieved from: http://www.basadur.com/howwedoit/an8stepprocess/tabid/82/default.aspx

[vi] Articulations of steps within the creative problem solving framework are adopted from Simplexity Thinking (n.d.). How we do it: An 8 step process that asks "How might we" from problem finding to action. In *Basadur Applied Creativity Online*. Retrieved from: http://www.basadur.com/howwedoit/an8stepprocess/tabid/82/default.aspx

[vii] The term, *data*, is conceptualized here as many, many things, ideas, feelings, sounds, experiences, etc. but also as word and words, as static and fixed and already bound in particular ways. It is a paradox, confessionally so, frustratingly so. I echo St. Pierre's (2015) explanation, "I believe the understanding of data in conventional humanist qualitative methodology…is increasingly positivist because, first, it must be fixed and visible in words, and, second, because we increasingly treat words as brute, uninterpreted data rather than as already interpreted data we must explain" (p. 621).

[viii] http://www.crpe.org/about-us/mission According to CRPE's website, their mission is to "the most innovative, pragmatic, equitable, and successful ways to address the complex challenges in public education. Through our research and policy analysis, we offer evidence-based solutions that help educators and administrators do their best work so that every child can have access to an excellent education."

[ix] It is important to understand that my reference to Brown v. Board of Topeka is not only to anchor the future potential audience of my dissertation (for which this qualification exam is preparing me for) in an understanding of Brown beyond a sound bite or perhaps unconsciously missing its significant relevance to racial equity and civil rights due to ignorance, but also to set up an explication that Brown was not rooted in one city, but various signaling a pervasive pattern of racial equity in US education policy.

[x] In 1955, the US Supreme Court heard cases involving districts' concerns with the implementation of desegregation. This resulted in decade-long issues with racial integration in most urban cities and served as one of the factors catalyzing what is commonly lauded in educational discourse as "white flight" in US cities beginning in the 1960's through the 1980's. In 1978, the Kansas district court reopened *Brown* hearing cases pertaining to Topeka-specific admission criteria serving as a mechanism to re-segregate schools. Upon denial of appeal by the Supreme Court, Kansas' district court was tasked within ensuring the district met "racial standards" by the end date of 1998.

[xi] I concur with Lipman's (2011) articulation of the Keynesian/welfare state economic model being rooted in the post-WW II government and economical rebuilding that fostered "economic growth and social welfare and forestalled more radical social transformations. In the United States, the federal government promoted 'full' employment, and social welfare policies initiated during the New Deal (e.g., social security, unemployment insurance) provided a safety net for the working class, though people of color did not benefit to the same degree…" (p. 7).

[xii] I concur with Lipman's (2011) definition of neoliberalism as situated in education reform: "Neoliberalism is a particular, historically-generated state strategy to manage the structural crisis of capitalism and provide new opportunities for capital accumulation (Jones & Ward, 2002). Put simply, neoliberalism is an ensemble of economic and social policies, forms of governance, and discourses and ideologies that promote individual self-interest, unrestricted flows of capital, deep reductions in the cost of labor, and sharp retrenchment of the public sphere. Neoliberals champion privatization of social goods and withdrawal of government from provision for social welfare on the premise that competitive markets are more effective and efficient" (p. 6).

[xiii] According to the Center for Reinventing Public Education's website, states/cities which are pursuing and/or implementing PMM represent 20 states, 40 cities, and the District of Columbia: Alum Rock, Franklin-McKinley, Fullerton, Los Angeles, Oakland, Sacramento, CA; Philadelphia, PA; Austin, Houston, Spring Branch, TX; Boston, Lawrence, MA; Baltimore, MD; Bridgeport, Hartford, New London, Windham, CT; Central Falls, RI; New York City, NY; Chicago, IL; Washington DC; Cincinnati,

Columbus, Reynoldsburg, and Cleveland, OH; Clark County, NV; Denver, CO; New Orleans, Baton Rouge, Jefferson Parish, LA (Recovery School District), Nashville, Memphis/Shelby Country (Tennessee Achievement School District), TN; Fulton County, Henry County, GA; Minneapolis, MN; Spokane, WA; St. Louis, MO; Tulsa, OK; and A Midwestern city, IN

[xiv] More expansive articulations on Stone's regime theory can be found in contributions to the anthology: Orr, M., Johnson, V.C. (2008). *Power in the City: Clarence Stone and the Politics of Inequality*. Lawrence: University of Kansas Press.

[xv] Fabricant & Fine (2013) note that dispossession by categorical denial is based on denying educational access because of status. Such as unauthorized students denied federal aid via the Dream Act or incarcerated or formerly incarcerated university students denied Pell Grants.

[xvi] Fabricant & Fine (2013) note that dispossession by cumulative, cross-sector disinvestment is referring to the infiltration of city-wide policies of disinvestment coupled with surveillance.

[xvii] See Buras, K.L. (2012). Review of "The Louisiana recovery school district: Lessons for the buckeye state." Boulder: National Education Policy Center. Retrieved from http://nepc.colorado.edu/thinktank/review-louisiana-recovery-buckeye

[xviii] See Ball, S. (2012). *Global education inc.: New policy networks and the neo-liberal imaginary*. New York: Routledge for a thorough analysis.

[xix] Fine notes that her well known ethnographic study, *Framing Dropouts: Notes on the Politics of an Urban Public High School*, published in 1991, centered on research from Brandeis High School. She reveals in *The Changing Politics of Education* the name of the school in *Framing Dropouts* to emphasize her concerns around gentrification and neoliberal implementations neglecting poor and marginalized communities in New York City.

[xx] A statute in the United States which prohibits union security agreements, labor union agreements between employers including fees (dues) as a condition to employment. Provisions currently exist in 24 states. In 2012, Indiana and Michigan assumed the statute.

[xxi] In Chicago, Mayor Dailey, Paul Vallas (the first CEO under the restructured corporate management model) and later, CEO Arne Duncan promised via a myriad of marketing and community sessions for a new wave of reform—Renaissance 2010—which would improve education for all students. With a 100 new schools by 2010, which was accomplished, the Civic Committee of The Commercial Club of Chicago released a report, Left Behind, which provided "a stinging indictment of the district's performance" (Fabricant & Fine, 2010, p. 55).

[xxii] This is in regard to the contemporary reforms, more highly profiled in case studies and discourse around New York, Chicago, Philadelphia, and Washington DC, but a part of a legacy. Ren 10 in Chicago, Children First in New York, Imagine 2014 in Philadelphia, and DC School Reform Now in DC are part of a long legacy of initiatives. For example, preceding those reforms were those in the 80's and 90's: HOPE in Detroit, BUILD and site based management approach in Baltimore, the Chicago model (mayoral control of schools) in Chicago , later followed by Boston and Cleveland in the mid 90's (Henig & Rich, 2004).

[xxiii] Fine and Ruglis' (2008) study provides empirical evidence of the correlation between "diploma denial" and a number of physical health conditions (coronary heart disease, high blood pressure, diabetes), mental health conditions (depression and anxiety), pregnancy outcomes (young people without diplomas are more likely to be teen parents, and have a second child during adolescence than those who graduate), unemployment and underemployment, lack of health insurance, homelessness, involvement with violence, criminal justice involvement, and death…the leakage of troubles across sectors is common knowledge in low-income communities, and something of a surprise to people who live with resources" (F&F, 2013, p. 137). Thus, the continual lost "bodies" being disproportionally poor, non-English speaking and school communities of color calls into question whether a false promise exists toward free market approaches to urban public education reform.

[xxiv] During the time of Fine's fieldwork in the late 80's, she notes her struggles in understanding what was happening to black and brown "bodies" (Fabricant & Fine, 2013, p. 94). She notes that she later realized the bodies were going into prisons disproportionately—"State coffers were quietly realigning budgets, migrating monies, and bodies of color from schools to prisons. In 1973 the state's prison population was 10,000; by 1980 it doubled to 20,000. By 1992, it more than tripled to almost 62,000" (p. 94).

[xxv] Notable theorists which have influenced my feminist frame are the varied feminists (formally identified or my interpretations of their actions/choices) in my personal life, bell hooks, Audre Lorde, Angela Davis, Patricia Hill Collins, Gloria Ladson Billings, Ronda C. Henry Anthony, Ani Difranco, Alix Olson, Andrea

Gibson, Karen Kovacik, Missy Dehn Kubitschek, Barbara Christian, Gloria Anzaldua, Adrienne Rich, Cherrie Moraga, Barbara Smith, Gloria T. Hull, and Ronda C. Henry Anthony.

[xxvi] The intent in pushing the worlds together is to mimic Neal's (2006) *The New Black Man*, noted in his text as newblackman to visually and linguistically represent the interdependent identities of an individual.

[xxvii] I acknowledge the limitations of disability and nationality in education reform discourse, particularly from feminist scholars, however also recognize my limitations in my work focusing more so on queerness, sex, and gender queerness. Thus, my intent in including ability and nationality is not to appropriate the illusion of inclusivity, but to acknowledge deficits in education reform research while simultaneously being confessional about my own shortcomings in addressing all areas I recognize as a lacking.

[xxviii] Womanist versus feminist distinctions emerged with the advent of Alice Walker's (1979) essay, "Coming Apart." Walker first used the term in her essay, "In Search of our Mother's Gardens." Womanism emerged from the racist tensions within the first and second waves of feminism which relegated women of color, specifically black women, further to the margins.

[xxix] Third wave feminism is distinct in its move into more multiracial, multinational, and introductions of the queer. It can be marked for theoretical branches of queer theory, anti-racism, womanism, girl power, post-colonial theory, postmodernism, transnationalism, cyberfeminism, ecofeminism, individualist feminism, new feminist theory, transgender politics, and a rejection of the gender binary. Third wave began in response tensions from second wave feminists in the 1960's-1980's. Mainstream circles note Rebecca (Leventhal) Walker (1991) for first coining the term in the *Ms.* article titled, "Becoming the Third Wave." However, Moraga and Anzaldua' s anthology, *This Bridge Called My Back: Writings by Radical Women of Color* and *All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave: Black Women's Studies* edited by Gloria T. Hull, Patricia Bell Scott, and Barbara Smith were published a decade before.

[xxx] This can be seen in the recent publication in 2013 of *Education Feminism: Classic and Contemporary Readings* edited by Barbara J. Thayer-Bacon, Lynda Stone, and Katharine M. Sprecher where in the contemporary section of the anthology, gender performance and queerness is expressed as a still remaining deep struggle.

[xxxi] I intentionally identify with Hill Collins' (2000) discussion on black feminist epistemologies not at the expense of Dillard's (2000) endarkened feminist epistemologies, but in greater alignment with my current belief that black feminist research identities are not fixed, nor squarely located in black, in feminism, nor in research alone. Thus, I acknowledge Dillard's project, but subsequently respect it by not forcing it into a postmodern space of queering.

[xxxiixxxii] The five tenets of black feminist epistemology as defined in Patricia Hill Collins' *Black Feminist Thought* are: lived experience as a criterion for meaning, the use of dialogue in assessing knowledge claims, the ethics of caring, the ethic of personal accountability, and black women as agents of knowledge. (Hill Collins, 2000, p. 251-271).

[xxxiii] As Butler (1990) notes: "The view that gender is performative sought to show that what we take to be an internal essence of gender is manufactured through a sustained set of acts, posited through the gendered stylization of the body. In this way, it showed that what we take to be an 'internal' feature of ourselves is one that we anticipate and produce through certain bodily acts, at an extreme, an hallucinatory effect of naturalized gestures" (p. xv-xvi).

[xxxiv] As Butler (1990) contends: "There is thus a difference between sexist and feminist views on the relation between gender and sexuality: the sexist claims that a woman only exhibits her womanness in the act of heterosexual coitus in which her subordination becomes her pleasure (an essence emanates and is confirmed in the sexualized subordination of women); a feminist view argues that gender should be over thrown, eliminated, or rendered fatally ambiguous precisely because it is always a sign of subordination for women" (p. xiv).

[xxxv] This can be noted in healthy tensions between white antiracist scholars and critical white studies scholarship.

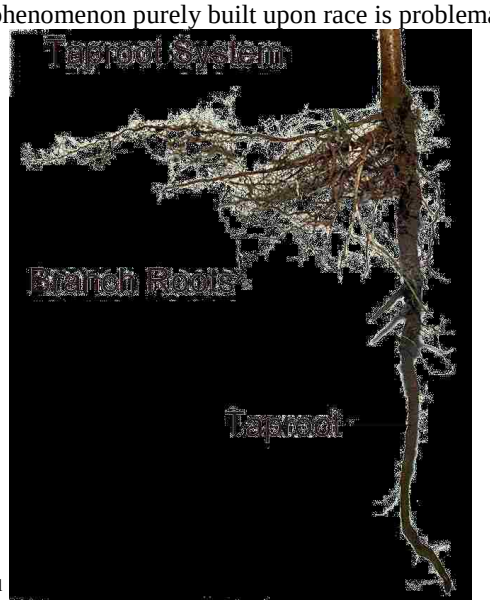
[xxxvi] F. Gonzalez (2001) notes, "how a braiding of ways of knowing, teaching, and learning brings cultural knowledge to the fore of discourses of human rights, social justice, and educational equity as well as to inform the formulations of holistic educational policies and practices" (p. 643). Delgado Bernal (1998) defines it in her article, "Using a Chicana Feminist Epistemology in Educational Research," as "the braiding of theory, qualitative research strategies, and a sociopolitical consciousness" (p. 399).

[xxxvii] Ken Friedman (2011) notes this succinctly in *Theory Construction in Design Research: Criteria, Approaches, and Methods,* when he states, "Designers work on several levels. The designer is an analyst who discovers problems. The designer is a synthesist who helps to solve problems and a generalist who

understands the range of talents that must be engaged to realize solutions. The designer is a leader who organizes teams when one range of talents is not enough. Moreover, the designer is a critic whose post-solution analysis ensures that the right problem has been solved. Each of these tasks may involve working with research questions. All of them involve interpreting or applying some aspect or element that research discloses" (p. 9).

[xxxviii] The term, "wickedness," in the field of design and creative problem solving derives from…

[xxxix] Critical theories are not absolved from compromised episteme. They are bound and born from a resistance in some ways to the dominant, supremacist, racist paradigm. When Scheurich (1997) states, "In addition, virtually all of the different critical approaches, including critical theory, feminism, lesbian/gay orientations and critical postmodernism, have been repeatedly cited for their racial biases (see, for example, Alarco'n, 1990; Bell, 1992; Frakenberg, 1993; hooks, 1990; Huggins, 1991; Minh-ha, 1989; Stanfield, 1994, pp. 179-81; Stevenson and Ellsworth, 1993; West, 1993) (p. 143), I do not disagree, but I also feel the same can be stated for the interlocking biases of gender, class, etc and by isolating on racism as a phenomenon purely built upon race is problematic.

[xl] 

Plant roots. Retrieved December 10, 2014, from: http://facweb.furman.edu/~lthompson/bgy34/plantanatomy/plant_root.htm

[xli] Third wave feminism is distinct in its move into more multiracial, multinational, and introductions of the queer. It can be marked for theoretical branches of queer theory, anti-racism, womanism, girl power, post-colonial theory, postmodernism, transnationalism, cyberfeminism, ecofeminism, individualist feminism, new feminist theory, transgender politics, and a rejection of the gender binary. Third wave began in response tensions from second wave feminists in the 1960's-1980's. Mainstream circles note Rebecca (Leventhal) Walker (1991) for first coining the term in the Ms. article titled, "Becoming the Third Wave." However, Moraga and Anzaldua' s anthology, This Bridge Called My Back: Writings by Radical Women of Color and All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave: Black Women's Studies edited by Gloria T. Hull, Patricia Bell Scott, and Barbara Smith were published a decade before.

[xlii] In recent years, the term, "super wicked" has been introduced by authors, Kelly Levin, Benjamin Cashore, Graeme Auld and Steven Bernstein in a 2012 *Policy Science* journal article to distinguish itself from "wicked" term on the grounds of having further characteristics of the problem: 1. Running out of time. 2. No central authority over the problem. 3. Those attempting to solve the problem are causing it. 4. Policies discount the future irrationally. I do not adopt this term as it falls into the modernist belief that people and environment are separate, distinguishable phenomenon.

[xliii] My academic lineage consists of anti-racist scholarship, black feminism, third wave feminism, and curriculum theory via my research committee: Major Chair, Dr. James Joseph Scheurich, Minor Chair, Dr. Ronda C. Henry Anthony, Dr. Robert J. Helfenbein Jr., Youngbok Hong, and their academic influencers, Dr. Patti Lather, Dr. George W. Noblit, and the Innovative Design Lab of Samsung.

[xliv] The term "ontological term" roots in social science, particularly the field of anthropology, with respective shifts to representation in making meaning in research. Focusing on not only method, but method in relation to the paradigm of researcher and research "subjects." (See Clifford, J. and G.E. Marcus (eds.) 1986 *Writing Culture: The Poetics and Politics of Ethnography*. Berkeley: University of California Press) and/or conversations stemming from the November 23, 2013 Annual Meetings of the American Anthropological Association in Chicago). Some recent movements in the humanities and social sciences related to this are "new empiricism" (e.g., Clough, 2009) and the "new materialism" (e.g., Alaimo & Hekman, 2008; Barad, 2007; Coole & Frost, 2010; Mol, 2002).

[xlv] I believe McKay was referencing John Rawls' (1971) *A Theory of Justice* where in which he discusses the concept of the veil of ignorance. He articulates that if individuals in decision making were to assume this veil, not knowing of their social status and privilege in a society, they would decision make with all in mind as those who are marginalized because, in theory, they don't know if the marginalized could be them.

[xlvi] Although my point here is to make clear that education is led by predominantly white men and taught predominantly by white women, it is also to expound that decision making in public education is a patriarchal process. As Banks (2012) notes in the *Encyclopedia of Diversity in Education*, "School superintendency in the United States has been described as the most male-dominated executive-level position in any profession in the country" (p. 757). In short, men dominate education administration (p. 757).

[xlvii] In reference to Spivak's, "Can the Subaltern Speak?" in which she concludes that it inevitably cannot.

[xlviii] Feminist scholars, Michelle Fine, with colleague Jessica Ruglis have located the intersections of oppression via their work regarding circuits of dispossession. See Fine, M., Ruglis, J. (2008). "Circuits of dispossession: The racialized and classed realignment of the public sphere for youth in the U.S." *Transforming Anthropology* 17: 20-33.

[xlix] I concur with Lipman's (2011) definition of neoliberalism as situated in education reform: "Neoliberalism is a particular, historically-generated state strategy to manage the structural crisis of capitalism and provide new opportunities for capital accumulation (Jones & Ward, 2002). Put simply, neoliberalism is an ensemble of economic and social policies, forms of governance, and discourses and ideologies that promote individual self-interest, unrestricted flows of capital, deep reductions in the cost of labor, and sharp retrenchment of the public sphere. Neoliberals champion privatization of social goods and withdrawal of government from provision for social welfare on the premise that competitive markets are more effective and efficient" (p. 6).

[l] I concur with Lipman's (2011) articulation of the Keynesian/welfare state economic model being rooted in the post-WW II government and economical rebuilding that fostered "economic growth and social welfare and forestalled more radical social transformations. In the United States, the federal government promoted 'full' employment, and social welfare policies initiated during the New Deal (e.g., social security, unemployment insurance) provided a safety net for the working class, though people of color did not benefit to the same degree…" (p. 7).

[li] The definition of educational equity within the explorations was pulled from the Great Lakes Equity Center, Region V Equity Assistance Center funded by the US Department of Education. The Center defines educational equity as "when educational policies, practices, interactions, and resources, are representative of, constructed by, and responsive to all people such that each individual has access to, can meaningfully participate, and make progress in high-quality learning experiences that empowers them towards self-determination and reduces disparities in outcomes regardless of individual characteristics and cultural identities" (Great Lakes Equity Center, 2012).

[lii] The constructs used to expand understanding of the term educational equity were pulled from the Great Lakes Equity Center. The constructs are access, representation, meaningful participation, and high outcomes. Access is when members of the educational community have entrance into, involvement with, and full participation of resources, conversations, initiatives, and choices which are attentive to heritage and community practices (Paris, 2012). Representation is providing and having adequate presence of all when decision and choice making occur as to examine the patterns of underlying beliefs, practices, policies, structures and norms that may marginalize specific groups and limit opportunity (Mulligan & Kozleski, 2009; Chen et al, 2014). Meaningful Participation is when agency and voice are afforded to all members of a community, by intentionally centering members who have been historically on the margins including, but not limited to people living in under-resourced communities, people with dis/abilities, as well as racially, ethnically, and linguistically diverse individuals. Multiple perspectives are pursued and valued. Finally,

high outcomes is efficacy of solutions that benefit all towards self-determination and the ability to act as contributing citizens in a democratic society and global community.

[liii] Feminist scholars, Michelle Fine, with colleague Jessica Ruglis have located the intersections of oppression via their work regarding circuits of dispossession. See Fine, M., Ruglis, J. (2008). "Circuits of dispossession: The racialized and classed realignment of the public sphere for youth in the U.S." *Transforming Anthropology* 17: 20-33.

[liv] I reference Hanh here as his influence in purporting Engaged Buddhism has allowed the West to apply the insights from meditation practice and dharma teachings to situations of social, political, environmental, and economic suffering and injustice. Although limited in its political impact, feminists have often referenced to Buddhism and the Afrocentric when describing the spiritual dimensions of knowledge and knowledge acquisition.

[lv] This term, although widely cited in feminist discourse, does not have a specific root nor is attributed to anyone person or persons. It is known to some from feminist writer, Carol Hanisch's essay "The Personal is the Political," which appeared in Notes From the Second Year: Women's Liberation and later association with editors, Shulamith Firestone and Anne Koedt of New York Radical Feminists, but again the phrase is shared, or better yet, shares people.

[lvi] Educational equity is enacted through inclusive and responsive practices, policies, curricula, resources, and school cultures. Concepts central to understanding and achieving educational equity and transformational leadership for equity are: access, representation, meaningful participation, and high outcomes. (Great Lakes Equity Center, 2012).

[lvii] Transformative leadership for equity is defined as a leadership approach that centers and supports change in individuals and social systems with the end goal of mobilizing efforts towards equity (adopted from Great Lakes Equity Center, 2012).

[lviii] The attitudes or stereotypes that affect our understandings, actions, and decisions in an unconscious manner. The biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individuals' awareness or intentional control (Blair, 2002; Rudman, 2004; Staats, 2014),

[lix] Critical consciousness is defined as the willingness and ability to see how power and privilege are at work to systematically advantage some while simultaneously disadvantaging others (Radd & Kramer, 2013, p. 7)

[lx] I believe McKay was referencing John Rawls' (1971) *A Theory of Justice* where in which he discusses the concept of the veil of ignorance. He articulates that if individuals in decision making were to assume this veil, not knowing of their social status and privilege in a society, they would decision make with all in mind as those who are marginalized because, in theory, they don't know if the marginalized could be them.

[lxi] Chen et al (2014) propose four core practices to help school systems become equity-oriented learning organizations in this brief. They are: 1) involve multiple stakeholders with diverse perspectives in collaborative inquiry cycles, 2) support staff in critical reflective practice and professional learning, 3) engage in data-based decision making, and 4) cultivate creativity in problem solving.

[lxii] By feminist cultural activity, I include zines, conscious raising, poetry, music, festivals, and festival culture.

[lxiii] Often intertwined in conscious raising meetings, poetry has been a consistent means by which feminist community and feminist theory have navigated feminist goals of wholeness and equity. I believe Reed's (2005) quote in "The Poetical is the Political: Feminist Poetry and the Poetics of Women's Rights" summarizes poetry's criticality in feminist cultural activity well stating, "If the goal is to change the world, there is reason to believe that publicly performed or privately read poems have been a force as powerful as any other" (p. 77).

[lxiv] hooks (1989) asserts this point well stating, "I have had time to think even more critically about this split between public and private; time to experience and time to examine what I have experienced. In reflection, I see how deeply connected that split is to ongoing practices of domination (especially thinking about intimate relationships, ways racism, sexism, and class exploitation work in our daily lives, in those private spaces—that is there that we are often most wounded, hurt, dehumanized; there that ourselves are most taken away, terrorized, and broken). The public reality and institutional structures of domination make the private space for oppression and exploitation concrete—real. That's why I think it crucial to talk about the points where the public and the private meet, to connect the two." (p. 2)

[lxvlxv] The five tenets of black feminist epistemology as defined in Patricia Hill Collins' *Black Feminist Thought* are: lived experience as a criterion for meaning, the use of dialogue in assessing knowledge

claims, the ethics of caring, the ethic of personal accountability, and black women as agents of knowledge. (Hill Collins, 2000, p. 251-271).

[lxvi] "Women" is in quotes here to denote "messying" the gender assumptions of this tenet via Butler's (2006) articulations on "compulsory heterosexuality" (p. xiii).

[lxvii] Medina (2012) states that the Imperative of Epistemic interactions "calls for the development of communicative and reactive habits that operationalize our responsiveness to diverse and multiple others (no matter how different from ourselves). It calls for the cultivation of sensibilities that open ourselves to diverse others cognitively, affectively, and communicatively and enable us to share spaces of responsibility and to engage in joint activities" (p. 9).

[lxviii] Barad (2007) notes: "Existence is not an individual affair. Individuals do not preexist their interactions; rather, individuals emerge through and as part of their entangled intra-relating" (p. ix)

[lxix] In future study, I would like to explore, "Curriculum as Geography," where the work of David Harvey's (2009) *Social Justice and the City*, Don Mitchell's (2003) *The Right to the City: Social Justice and the Fight for Public Space*, George Lipsitz's (2011) *How Racism Takes Place,* and Doreen Massey's (1994, 2005) *Space, Place, and Gender* as well as *For Space* will be used to push my thinking.

[lxx] The 19th amendment to the US Constitution was ratified on August 18, 1920. The amendment guaranteed all US women the right to vote. The amendment was first introduced to the US congress in 1878.

[lxxi] This is in reference to the seemingly incapable ways people and policy attempt to marry politics, democracy, and historical legacies of oppression. As Scheurich (1997) states: "Why, then, have the social sciences, including the policy sciences, and the professions failed so disastrously? Why do those who are not experiencing desperate lives so readily ignore those who are, even when that desperation can be seen daily on television? As Henry Louis Gates has said, 'That nearly half of African-American children [and women] live in poverty is one scandal: another is simply that this fact has become an acceptable feature of our social landscape, as unremarkable as crab grass' (p. A16). Why are the most vulnerable groups seen as a social problem and the most powerful groups not seen as a problem within dominant public and academic discourse? What has brought us to this circumstance? What is it about our society that has produced this monstrous result?" (p. 113).

[lxxii] Scheurich's (1997) term policy archaeology refers to examining the spatial interplays which occur before decisions are made in policy. As he states: "Social problems are social constructions, and it critically examines the social construction process – how the social problem was made…Consequently, the territory of policy archaeology, contrary to that of traditional and post positivist approaches, begins prior to the emergence and social identification of a 'problem' as a problem…Policy archaeology studies the numerous, complex strands and traces of social problems prior to their naming as social problems. It examines the naming process, the process by which problems enter the gaze of the state and policy researchers. It critically probes why and how these strands and traces congeal (become visible) into what is thereafter labeled as a particular social problem" (p. 97-8). The four arenas outlined as policy archaeology are: 1). The education/social problem arena, 2). The social regularities arena, 3). The policy solution arena, and 4). The policy studies arena.

[lxxiii] I note here that education policy is vulnerable and human in alignment with Ball's (1994) conceptualizing of policy as a larger dominant narrative, one that we obey and not the other way around: "We do not speak discourse, it speaks us. *We are* the subject, the voices, the knowledge, the power relations that discourse constructs and allows. We do not 'know' what we say, we 'are' what we say and do. In these terms we are spoken by policies, we take up positions constructed for us within policies" (p. 22).

[lxxiv] First introduced in Cunningham, W. (1982). *Systematic planning for educational change*. New York: Mayfield Publishing.

[lxxv] First introduced in Sarason, S.B. (1982). *Culture of the School and the Problem of Change.* Boston: Allyn & Bacon.

[lxxvi] Imber (1997) notes the critique of critical approach from school administrators rests in three areas. First, the language is inaccessible. Second, the critical approach presents a negative stance in the view of administrators. And finally, the analysis is based in majority on critique and not practice-based research.

[lxxvii] I reference not the mind body split or Cartesian dualism, but the mind body wound to denote a postmodern stance around philosophical orientations rooted in the holistic, non-binary, inclusive ethos of reality.

[lxxviii] hooks (1989) is instructive here regarding her distinction between pluralistic inclusivity and assimilation: "Assimilation is the strategy that has provided social legitimation for this shift in allegiance. It is a strategy deeply rooted in the ideology of [whiteness] and its advocates urge black people to negate blackness [or other ethnicities to negate their race/ethnicity], to imitate racist white people so as to better absorb their values, their way of life. Ironically, many changes in social policy and social attitudes that were once seen as ways to end racial domination have served to reinforce and perpetuate [whiteness]. This is especially true of social policy that has encouraged and promoted racial integration. Given the continued force of racism, racial integration translated into assimilation ultimately serves to reinforce and maintain [whiteness]" (p, 113-4).

[lxxix] Biases is referring to what Cose (1993) notes in *The Rage of a Privileged Class*, "…people do not have to be racist – or have any malicious intent – in order to make decisions that unfairly harm members of another race" (p. 4) or what Bonilla Silva (2010) illustrates with an enormous amount of data in *Racism Without Racists* summarizing, "…blacks and most minorities are, 'at the bottom of the well'" (p. 2). I would also go on to suggest that women and children take up a significant place within this frame beyond and as a part of race.

[lxxx] By Feminisms, I am inclusive of the first and second wave, but more directly focus on third wave feminisms. Third wave feminism is distinct in its move into more multiracial, multinational, and introductions of the queer. It can be marked for theoretical branches of queer theory, anti-racism, womanism, girl power, post-colonial theory, postmodernism, transnationalism, cyberfeminism, ecofeminism, individualist feminism, new feminist theory, transgender politics, and a rejection of the gender binary. Third wave began in response tensions from second wave feminists in the 1960's-1980's. Mainstream circles note Rebecca (Leventhal) Walker (1991) for first coining the term in the Ms. article titled, "Becoming the Third Wave." However, Moraga and Anzaldua' s anthology, This Bridge Called My Back: Writings by Radical Women of Color and All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave: Black Women's Studies edited by Gloria T. Hull, Patricia Bell Scott, and Barbara Smith were published a decade before.

Appendix A. IRB Protocol for Dissertation

IRB Protocol for Dissertation

Make Me a New Foundation, Make Me a New House:

How A Midwestern city Can Capitalize on Lessons Learned from the Portfolio Management Model

Principal Investigator, Jim Scheurich, PhD

Urban Education Studies

Indiana University Purdue University at A Midwestern city

902 West New York St. ES 3116

Indianapolis, IN 46202

Co-Investigator, Tiffany S. Kyser, MA, PhD Candidate

Urban Education Studies

Indiana University Purdue University at A Midwestern city

Table of Contents:

1.0 Background

The dissertation attempts to utilize the most current education reform strategy—the portfolio management model (PMM)—as a link to understanding a long chain of US education reforms that have resulted in disparate outcomes. The dissertation positions PMM as a school delivery model that has been growing and evolving over the last 50 years. The study is important because the portfolio approach to urban education, at present, is being implemented or considered by over one third of the US, directly impacting one third of school age children (16.6 million). [See Section A].

1.0 Rationale and Specific Aims

This study is important because it seeks to understand the deeply complicated phenomenon(s) in our society which have inequitably served students through the policy makers' and policy implementers' articulations and understandings of equity. The study

will consist of three explorations where 3 – 7 participants in management roles in A Midwestern city' education reform community will be lead through a facilitated experience and provided opportunities to journal on their understandings of what it means to be equity-oriented.

2.0 Inclusion/Exclusion Criteria

Open selection via community nomination (Foster, 1993; Ladson-Billings, 1994) of participants representing parent(s)/caregiver(s), student(s), alumni/previous student, teachers, educators, principals/school leaders, legislators, elected representative central office executive, board members, and community/not-for-profit leaders will be used. [See Section B].

3.0 Enrollment/Randomization

Participants will be contacted directly by the co-investigator and invited to participate in the exploration at a time and location convenient to them. [See Section C]. Should the invitation be accepted, participants will receive a summary of the research study design including ethical considerations, data collection and analysis approaches, and theoretical frames selected to interpret data. Participants will be asked to provide feedback, as well as receive a copy of the Indiana University Informed Consent Form to review and sign. [See Section D].

4.0 Study Procedures

One learning experience will occur in three segments to be sensitive to participant schedules and obligations. The three segments will occur, if participants are in agreement, in the fall. One segment per month (i.e. October, November, December 2015). The time frame of each segment will be 2 – 3 hours in a location convenient to all participant's schedules, resources, and needs.

Participants will experience a facilitated session which connects US education reform initiatives to imbalanced outcomes, will be exposed to the concepts of implicit bias, power, and privilege, and will have small group and paired activities with other participants to reflect and dialogue on their thinking. Participants will provide data through journaling, post session questionnaires, and through the artifacts they produce during group activities (i.e. thoughts listed on large Post Its).

Data will be collected using on-line surveys/journal entries maintained by SurveyMonkey. [See Section E]. Only the principal investigator and co-investigator will have access to the account. Signed consent forms, written notes, and any printed online survey notes will be kept locked in the home of the co-investigator, in a secure location where only the co-investigator will have access to the data in between exploration segments.

During the second and third segment of the exploration, the anonymous data will be coded or themed initially by the co-investigator, but potentially re-coded or re-themed by participants. All information which may identify a participant will be removed or replaced with a pseudonym to decrease risk of participant.

5.0 Reporting of Adverse Events or Unanticipated Problems involving Risk to Participants or Others

If an adverse event or unanticipated problem involving participants or others is experienced, the Co-Investigator and Principal Investigator will notify IRB within 5 days as articulated in the Indiana University Standard Operating Procedures for Research Involving Human Subjects on Unanticipated Problems and Noncompliance.

The Principal and Co-Investigator understand their responsible for reporting the event to the applicable regulatory or sponsor division— IU Human Subjects Office Directors, IRB Chairs—in accordance with their requirements.

6.0 Study Withdrawal/Discontinuation

Participants may withdraw themselves from the study at any time as outlined in the Indiana University informed consent form. Participants may withdrawal themselves at any time. Participants are asked to notify the Principal Investigator and Co-Investigator via their contact information listed in the Indiana University Study Information Sheet.

7.0 Statistical Considerations

This research study is qualitative. Statistical considerations will not be used.

8.0 Privacy/Confidentiality Issues

Participant journaling and post session questionnaires will remain anonymous. No questions will be asked which may identify participants. All protocol will be followed to abide by the confidentiality clause articulated in the Indiana University Study Information Sheet.

9.0 Follow-up and Record Retention

The duration of the study is three months.

Results will be disseminated through the IU Graduate Office's online publishing [See Appendix F] protocols. In addition, results may be used in academic papers, programs and presented in abbreviated forms during oral presentations at conferences. While the paper fulfills course requirements that are part of the research program, the co-investigator may use the data in subsequent research.

Dissertation publication, journal article, and potentially a book for a more general audience. Campus and national conference presentations are anticipated as one method of dissemination along with journal manuscripts.

The data file from the research study will be kept securely in the co-investigator's home. Original electronic data files will be retained for five years after the time of collection—no identifying keys will be used in the study. The data files will be deleted after five years.

Appendix B. PMM Consideration and/or Implementation in US

According to the Center for Reinventing Public Education's website, http://www.crpe.org/research/portfolio-strategy/network, states/cities which are pursuing and/or implementing PMM represent 20 states, 40 cities, and the District of Columbia: Alum Rock, Franklin-McKinley, Fullerton, Los Angeles, Oakland, Sacramento, CA; Philadelphia, PA; Austin, Houston, Spring Branch, TX; Boston, Lawrence, MA; Baltimore, MD; Bridgeport, Hartford, New London, Windham, CT; Central Falls, RI; New York City, NY; Chicago, IL; Washington DC; Cincinnati, Columbus, Reynoldsburg, and Cleveland, OH; Clark County, NV; Denver, CO; New Orleans, Baton Rouge, Jefferson Parish, LA (Recovery School District), Nashville, Memphis/Shelby Country (Tennessee Achievement School District), TN; Fulton County, Henry County, GA; Minneapolis, MN; Spokane, WA; St. Louis, MO; Tulsa, OK; and Indianapolis, IN.

Appendix C. Community Nomination Communication

Good Afternoon,

I hope this message finds you well.

My name is Tiffany Kyser and I am a PhD Candidate in the Urban Education Studies program at Indiana University School of Education, A Midwestern city.

I am writing to request your nomination of participants for my dissertation research study.

I will be conducting research this fall as part of my dissertation course work. My research focus is on education policy – particularly the portfolio management model (PMM) in A Midwestern city.

The research aims to explore in what ways, if any, developing a great understanding of equity, will enhance or change one's ability to need sense before engaging in education reform strategies.

The professional background of participants I am seeking will range from mangers, directors, and administrators involved in implementation of education reform strategies.

Participant activities are emergent, but most likely will consist of possible pre and post readings, journaling, pre and post questionnaires, and attending three 2 to 4 hour sessions in the fall.

My research design follows selection of participants outside of myself, but in deference to community nomination (Foster, 1993; Ladson-Billings, 1994) of participants representing those who are effected by the portfolio strategy.

Should you know of one or many individuals who would be interested in being a participant, please let me know.

Have a great day.

Respectfully,

Tiffany S. Kyser

Appendix D. Research Participant Recruitment Communication

Good Afternoon,

I hope this message finds you well.

My name is Tiffany Kyser and I am a PhD Candidate in the Urban Education Studies program at Indiana University School of Education, A Midwestern city.

I am writing to request your participation in research I will be conducting this fall as part of my dissertation course work. My research focus is on education policy – particularly the portfolio management model (PMM) in A Midwestern city.

The research aims to explore in what ways, if any, developing a great understanding of equity, will enhance or change one's ability to need sense before engaging in education reform strategies.

The professional background of participants will range from mangers, directors, and administrators involved in implementation of education reform strategies.

Participant activities are emergent, but most likely will consist of possible pre and post readings, journaling, pre and post questionnaires, and attending three 2 to 4 hour sessions in the fall.

Location, dates, and definite time frames of each session will be further solidified as participants are confirmed.

This participation will afford you:

- An expanded view of equity and a greater awareness of systemic inequities in US educational K-12 system.
- An increase in critical reflection practice regarding decision making, disposition, and bias.
- Develop an increased legal literacy and better understanding of statutory obligations toward serving all students.
- Develop an increased awareness of education reform history and its impact on marginalized communities.

I would be delighted to have you as a participant.

Should you have any questions or need further details, feel free to let me know.

Respectfully,

Tiffany S. Kyser

PhD Candidate

Urban Education Studies

Indiana University School of Education - A Midwestern city

Good Morning,

I want to thank you again for your willingness to participate in my dissertation research this fall! I am grateful that members of the community nominated you and am looking forward to rich dialogue, perspective, and thinking on a very important topic -- education reform in A Midwestern city.

My hope is to make this experience as complimentary to your schedules as possible. A majority of participants requested late afternoon/evening weekday hours, thus I have done my utmost to accommodate. In addition, I will be providing dinner for participants.

Please visit this link below to note which dates and times will work for you this fall.

Once selections are made, you will be sent Outlook invites for four dates. Three dates will denote the three learning explorations. An extra date will be added as a backup in case of inclement weather. You will also receive a copy of the Indiana University Informed Consent Statement Form which outlines my research study, purpose, procedure, and confidentiality and ethical guidelines.

Have a great day!

Tiffany S. Kyser

PhD Candidate

Urban Education Studies

Indiana University School of Education - A Midwestern city

Appendix E. Study Information Sheet

INDIANA UNIVERSITY STUDY INFORMATION SHEET

Make Me a New Foundation, Make Me a New House:

How A Midwestern city Can Capitalize on Lessons Learned from the Portfolio Management Model

You are invited to participate in a research study of understanding the impacts of developing critical consciousness and its impact on perspectives in implementing the portfolio management model (PMM) framework. You were selected as a possible participant through the process of community nomination where in which a myriad of community leaders representing the communities PMM impacts were asked to provide names of individuals who would benefit from, and be a benefit to the research study**.** Please read this form and ask any questions you may have before agreeing to be in the study.

The study is being conducted by two researchers: PhD Candidate and Co-Investigator, Tiffany S. Kyser, MA, and IU School of Education faculty member, Jim Scheurich, PhD. Dr. Scheurich will supervise the research study, thus serve as the Principal Investigator. The research study is not funded by a study sponsor, state, or university. However, tools and resources used in content development and data tool usage were modified from the Great Lakes Equity Center, a federally funded Equity Assistance Center (EAC) by the United States Department of Education (USDOE).

STUDY PURPOSE

The purpose of this study is to utilize the most current education reform approach—the portfolio management model (PMM)—as a link to understanding a long chain of US education reforms that have been conceived and implemented resulting in disparate outcomes. The dissertation positions PMM as a school delivery model that has been growing and evolving over the last 50 years. The study is important because the portfolio approach to urban education, at present, is being implemented or considered by over one third of the US, directly impacting one third of school age children (16.6 million) in the US as well as millions of parents/caregivers, and community members. The study does not involve an investigation of drug or device, thus no approval of the Food and Drug Administration (FDA) is required.

NUMBER OF PEOPLE TAKING PART IN THE STUDY

If you agree to participate, you will be one of three (3) to seven (7) participants who will be participating in this research.

PROCEDURES FOR THE STUDY

If you agree to be in the study, you will do the following things:

Participate in three (3) explorational learning experiences. (One (1) additional exploration will be schedule in case of inclement weather). The location and timeline will be conducive to participant's schedules during the fall of 2015. Each explorational learning experience will be 2 – 3 hours in length. The total duration of the study will be two (2) to three (3) months (One (1) exploration per month in the fall of 2015). Participants will engage in small group and whole group activities on equity concepts and reflecting on PMM's implementation in other US cities. The use of anonymous surveys, journaling, and collection of ideas on large poster paper will be used as sources of data. All participants' data will remain anonymous.

RISKS OF TAKING PART IN THE STUDY

While on the study, the risks are:

A risk of the study may be engaging in conversations about equity, power, privilege, and implicit bias. All though these concepts are not new to participants broadly speaking, the opportunity for rich dialogue and deep reflection may result in tensions or dissonance on one's perspective of these concepts.

Measures will be employed to minimize the risks listed above.

While engaging in explorations or completing anonymous journal entries and anonymous pre and post questionnaires, participants can tell the researcher that they feel uncomfortable or do not want to answer a particular question.

Raw data will capture participant's anonymous feedback, however once data is provided back to participants to individually or collectively code, any identification markers will be removed and replaced with pseudonyms.

BENEFITS OF TAKING PART IN THE STUDY

The benefits to participation that are reasonable to expect are:

Learning outcomes for the explorations are: Participants will gain an expanded view of equity and a greater awareness of systemic inequities in US educational K-12 system. Participants will increase critical reflection practice regarding their own decisions, dispositions, and biases. Participants will develop increased legal literacy and better understand their statutory obligations toward serving all students. Participants will have an increased awareness of education reform history and its impact on marginalized communities.

PAYMENT

Participants will not receive payment for taking part in this study. However, dinner will be provided for participants during evening explorations as a courtesy.

CONFIDENTIALITY

Efforts will be made to keep personal information confidential. We cannot guarantee absolute confidentiality. Your personal information may be disclosed if required by law. Your identity will be held in confidence in reports in which the study may be published

Organizations that may inspect and/or copy the research study records for quality assurance and data analysis include groups such as the study Investigator and his/her research associates, the Indiana University Institutional Review Board or its designees, the study sponsor and (as allowed by law) state or federal agencies, specifically the Office for Human Research Protections (OHRP).

CONTACTS FOR QUESTIONS OR PROBLEMS

For questions about the study or a research-related injury, contact the researcher, Tiffany S. Kyser, MA, tkyser@iupui.edu, or Jim Scheurich, PhD., jscheuri@iupui.edu, at 317-278-6830. If you cannot reach the researcher during regular business hours (i.e., 8 a.m. to 5 p.m.), please call the IU Human Subjects Office at 317-278-3458 or 800-696-2949.

For questions about your rights as a research participant, to discuss problems, complaints, or concerns about a research study, or to obtain information or offer input, contact the IU Human Subjects Office at 317-278-3458 or 800-696-2949.

VOLUNTARY NATURE OF STUDY

Taking part in this study is voluntary. You may choose not to take part or may leave the study at any time. Leaving the study will not result in any penalty or loss of benefits to which you are entitled. Your decision whether or not to participate in this study will not affect your current or future relations with Indiana University.

Appendix F. Pre and Post Questionnaire, Journal Entry, and Participant Website Links

Pre-Session Questionnaire Draft:

https://www.surveymonkey.com/r/76X58S5

Journal Entry #1:

https://www.surveymonkey.com/r/explorationonejournals

Journal Entry #2:

https://www.surveymonkey.com/r/explorationtwojournals

Journal Entry #3:

https://www.surveymonkey.com/r/explorationthreejournals

Post Session Questionnaire Draft:

https://www.surveymonkey.com/r/759QTMH

Equity-Oriented Policy Maker Home Page:

http://equity-oriented-policy-makers.spruz.com/

Appendix G. IUPUI Graduate Office, ProQuest Approval, and Scholar Works Requirements

The IUPUI Graduate Office requires a rigorous format check by the Graduate Recorder in the IUPUI Graduate Office upon changes to the final dissertation, post defense, by the doctoral student's Research Committee.

See the PhD checklist for full requirements of approval, submission, and publication: http://graduate.iupui.edu/theses-dissertations/deadlines.shtml

Appendix H. Great Lakes Equity Center, USDOE Equity Assistance Center, Region V

The Great Lakes Equity Center, USDOE Equity Assistance Center (EAC), Region V

Appendix I. Creative Problem Solving Plan in Dissertation Method(s)

How might I/we design a PhD dissertation method chapter using creative problem solving?

Tiffany Kyser + You

Initial definitions

PhD:

Dissertation:

Method Chapter:

Creative Problem Solving/Design Thinking:

Stakeholders

Primary: Problem Owner

Tiffany Kyser, Doctoral Student, IUPUI

Secondary

Graduate Students

Faculty Advisory Committee Members

Faculty Dissertation Committee Members

IU at Indpls Graduate Office

Who is accessible for interviews/brainstorming sessions and other methods?

Graduate students

Faculty

Methods

Step 0: Anchor

Inquiry Questions for Methods Chapter: What do you want to discuss? What do you need to know? How do you know the impact?

Step 1: Find Problem

Method(s): Publications on Qualitative Methodology / Initial “HMI”

Step 2: Find Facts

Method(s): Method Chapter Matrix, Collaborative Generation (Graduate Students, Faculty, Advisory Committee Members)

Step 3: Define Problem

Method(s): Redefine (“How Might I” statement)

Step 4: Find Ideas

Method(s): Ideation Session, Storyboarding

Step 5: Evaluate & Select

Method(s): Criteria Matrix or Paired Comparison Analysis

Step 6: Plan

Method(s): Prototype Outline

Step 7: Accept/Sell Idea

Method(s): Wireframe Research Designs

Step 8: Act/Produce

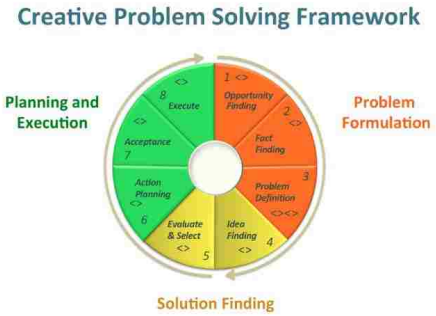
Method(s): Prototype Outline

Limitations

I, as the author of the dissertation, have taken several methodology courses which are critical and qualitative in nature, but have limited exposure to creative research designs, thus many understandings of what is possible, what is emergent are limited.

Tentative Schedule

October 2014

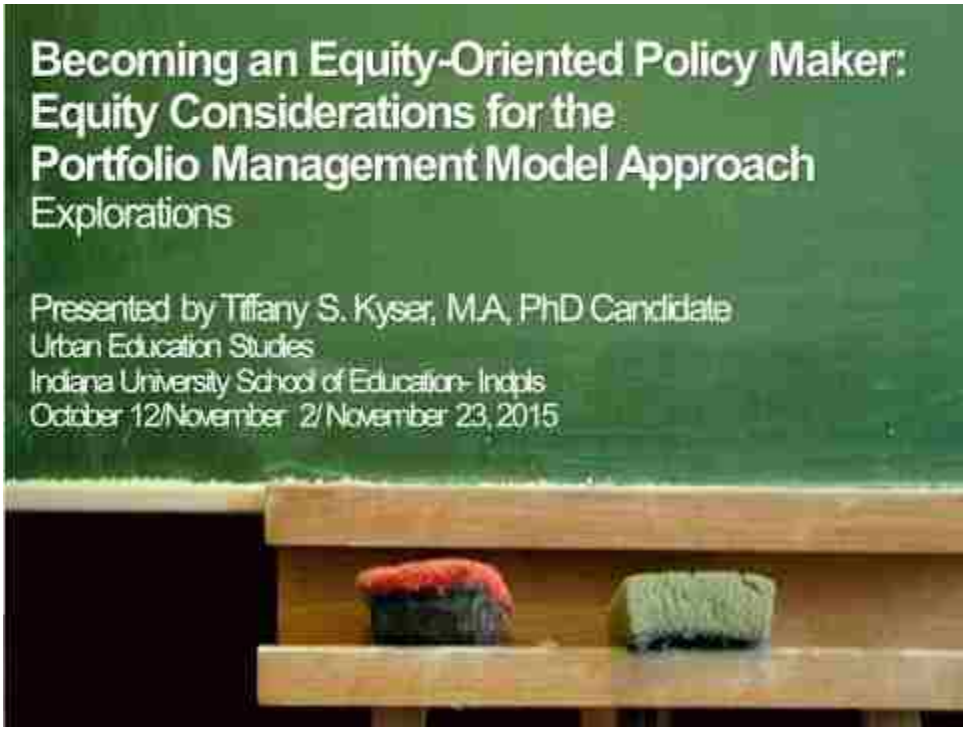


Mon	Tue	Wed	Thurs	Fri	Sat	Sun
20	21	22	23	24 **Action Plan Due**	25	26
27 Step 0 – Anchor	28 Step 0 – Anchor/Step 1 –Problem Finding	29 Step 1 – Problem Finding, Generate Definition Web	30 Step 1-Problem Finding, Complete Definition Web, Create House Visual of Method Chapter	31 Step 1 – Problem Finding, Obtain Texts, Books, Notes		

November 2014

Mon	Tue	Wed	Thurs	Fri	Sat	Sun
					1	2
3	4	5	6	7	8	9
10 Step 2 – Begin Method Matrix	Step 2 – Complete Method Matrix, Deploy Surveys/ Deploy Brainstorm Session Invites	12 Step 3, 4 – Conduct Brainstorm Session, Redefine HMW	13 Step 5, 6 – Evaluation Session, Integrate and Select	14	15	16
17 Step 6 – Begin Prototype Outline	18 Step 7 – Begin Rough Draft	19 Step 7 – Continue Rough Draft	20 **Final Prototype of Method Chapter Outline Due**	21		

Appendix J. Exploration Introduction Scroll



Before we begin, please:

1. Feel free to begin eating dinner.
2. Turn electronics to vibrate or silent.
3. Log into: http://equity-oriented-policy-makers.spruz.com

**Restrooms are located immediately next to the 3rd floor elevator/stairwell.*

**Parking validations will be provided at the end of each session.*

Special Thanks

INDIANA UNIVERSITY
PURDUE UNIVERSITY
INDIANAPOLIS

Special Thanks

SCHOOL OF EDUCATION
INDIANA UNIVERSITY
IUPUI

Special Thanks

Special Thanks

Special Thanks

Office of Research Compliance

IUPUI

Special Thanks

HERRON

HERRON SCHOOL OF ART AND DESIGN

Special Thanks

127 Individuals from 40 + organizations were asked to participate in the community nomination process for this study.

(Foster, 1993; Ladson-Billings, 1994)

Overarching Exploration Questions

To what extent do policymaker's examinations of educational equity create new knowledge about implementing the portfolio framework in Indianapolis?

What are the most consistent outcomes of the portfolio strategy to date in the US?

How might these outcomes inform policymaker decisions in Indianapolis?

Exploration Scope & Sequence

Exploration One

- Discussions about critical consciousness, difference and education

Exploration Scope & Sequence

Exploration Two

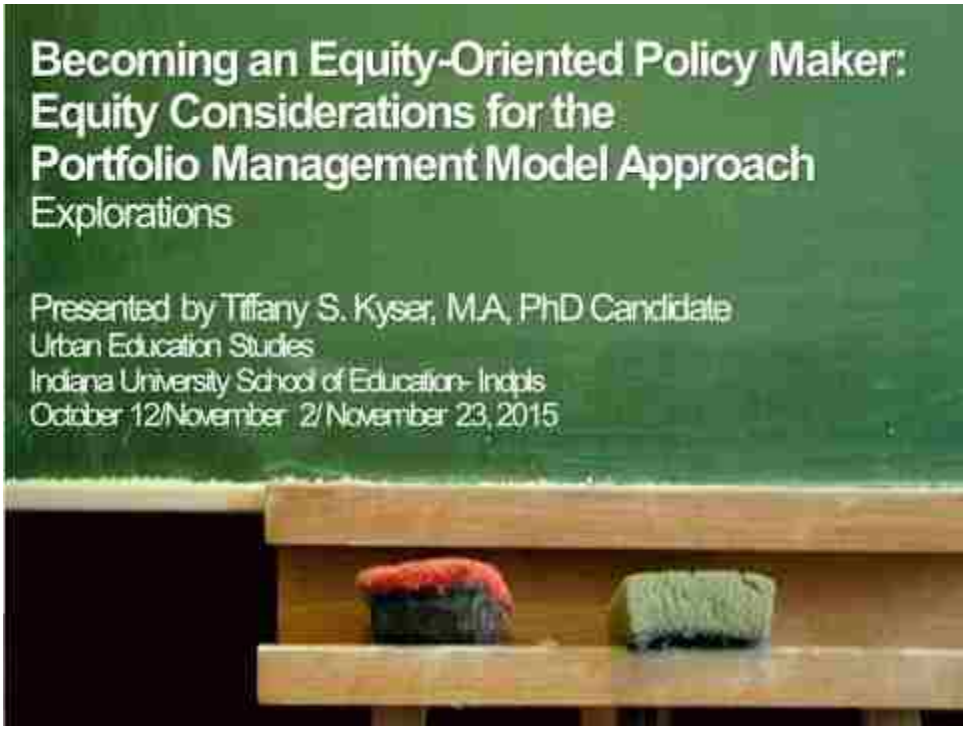
- Employing a framework for equity in a school reform process via the development of critical consciousness: Beginning with examining the impact of implicit bias in daily practice.

Exploration Scope & Sequence

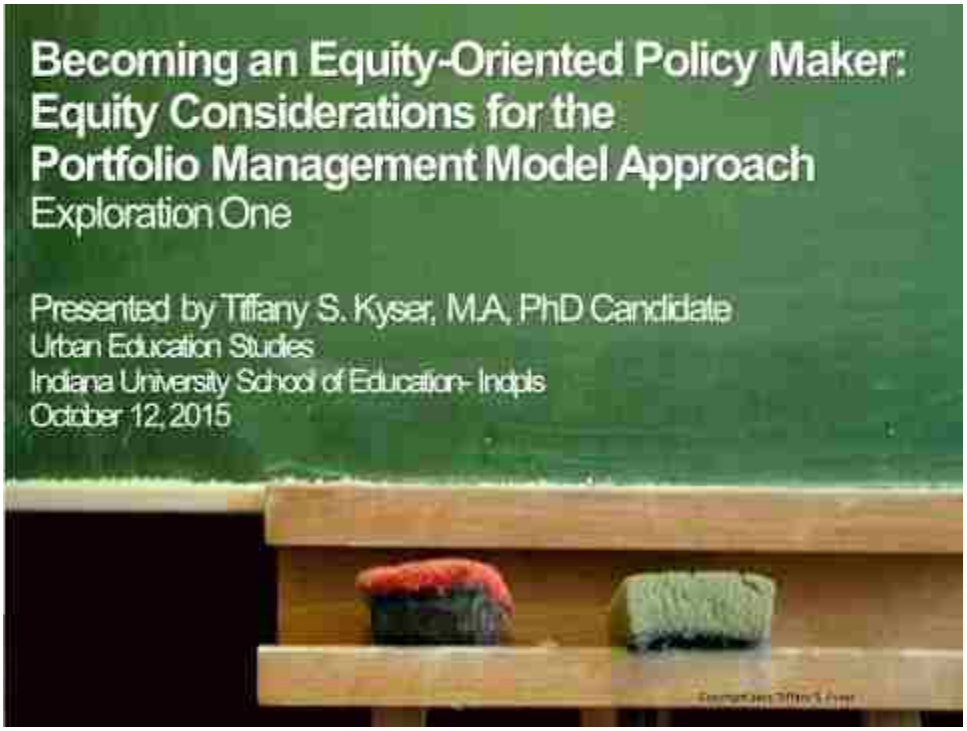
Exploration Three

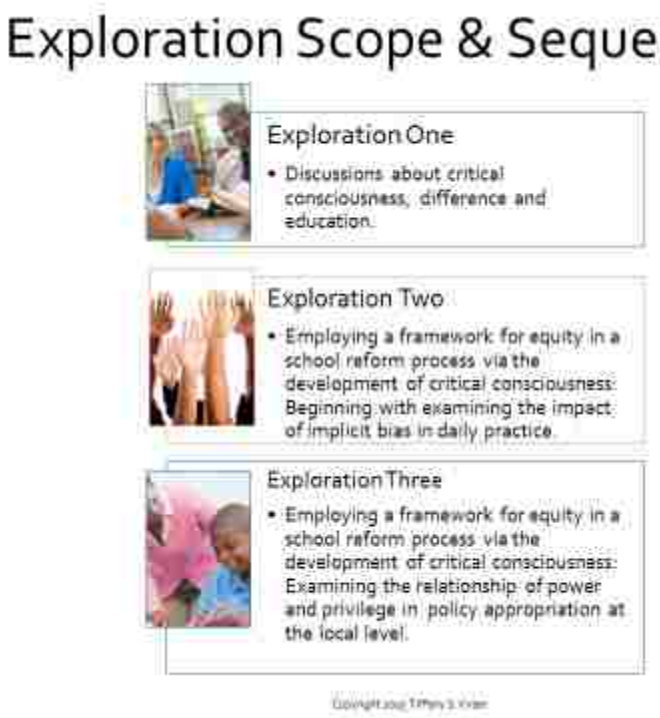
- Employing a framework for equity in a school reform process via the development of critical consciousness: Examining the relationship of power and privilege in policy appropriation at the local level

Access materials online
URL: http://equity-oriented-policy-makers.spruz.com



Appendix K. Exploration One Content





Access materials online
URL: http://equity-oriented-policy-makers.spruz.com

Session One Objectives

Participants will be able to:

- Describe the core civil rights legislation related to education (Title VI, Title IX, IDEA and ADA)
- Identify the 7 components of the portfolio strategy
- Define the four constructs of equity
- Discuss equitable practices in PMM implementation

Our commitments for engaging in courageous conversations

- Stay engaged
- Speak your truth
- Experience discomfort
- Expect and accept nonclosure

(Singleton & Linton, 2006)

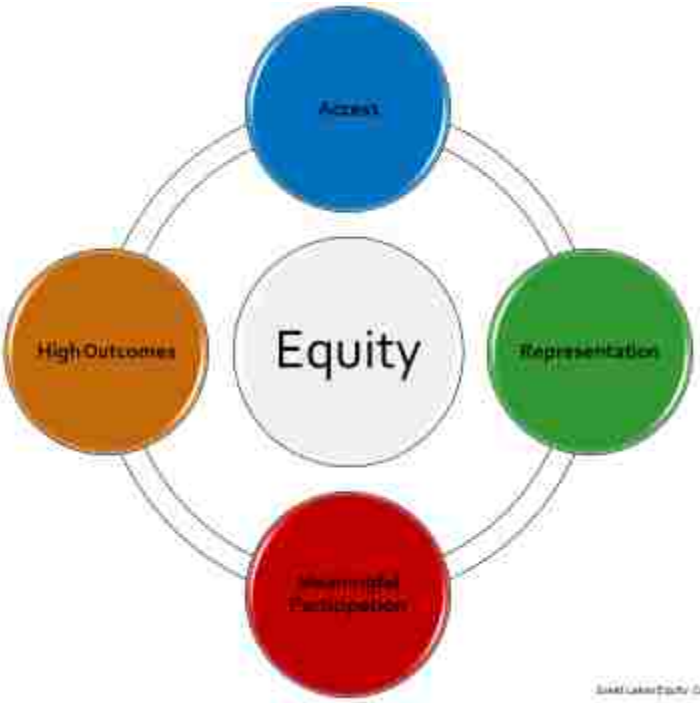
HAVING COURAGEOUS CONVERSATIONS

- Reflect on each commitment
- Choose one that would be the most challenging for you
- Turn to the person next to you, introduce yourself and share the commitment that you selected and why

Educational equity - when educational policies, practices, interactions, and resources, are **representative** of, constructed by, and responsive to all people such that each individual has **access** to, can **meaningfully participate**, and make progress in high-quality learning experiences that empowers them towards self-determination and reduces disparities in **outcomes** regardless of individual characteristics and cultural identities (Great Lakes Equity Center, 2011).

Transformative Leadership for Equity

Transformative leadership for equity is defined as a leadership approach that causes change in individuals and social systems. Transformative leadership creates valuable and positive change in the followers with the end goal of mobilizing efforts towards equity.



MAKING CONNECTIONS TO EQUITY CONSTRUCTS

Reflect on each construct

Choose one that connects to a personal story or an experience

Take two minutes to share

Five minute Journal Entry – Entry #1

Indicators of Equity-Oriented Reform Strategies

Whole Group – 15 mins

- Complete the Equity-Oriented Reform Strategies Indicator Matrix
  - Look like
  - Sound like
  - Feel like

Individually – 15 min

- Review data sheets
- Compare PMM Implementation Data Sheet with Equity Indicators Matrix
- In Journal Entry #2, note your responses to the following
  - What insights do you have in comparing the Equity-Oriented Reform Strategies Indicator Matrix completed by your group and the PMM Implementation Data Sheet ?
  - What questions or critiques surface for you about school structures, policies and practices and the relationship to implementing the PMM framework?

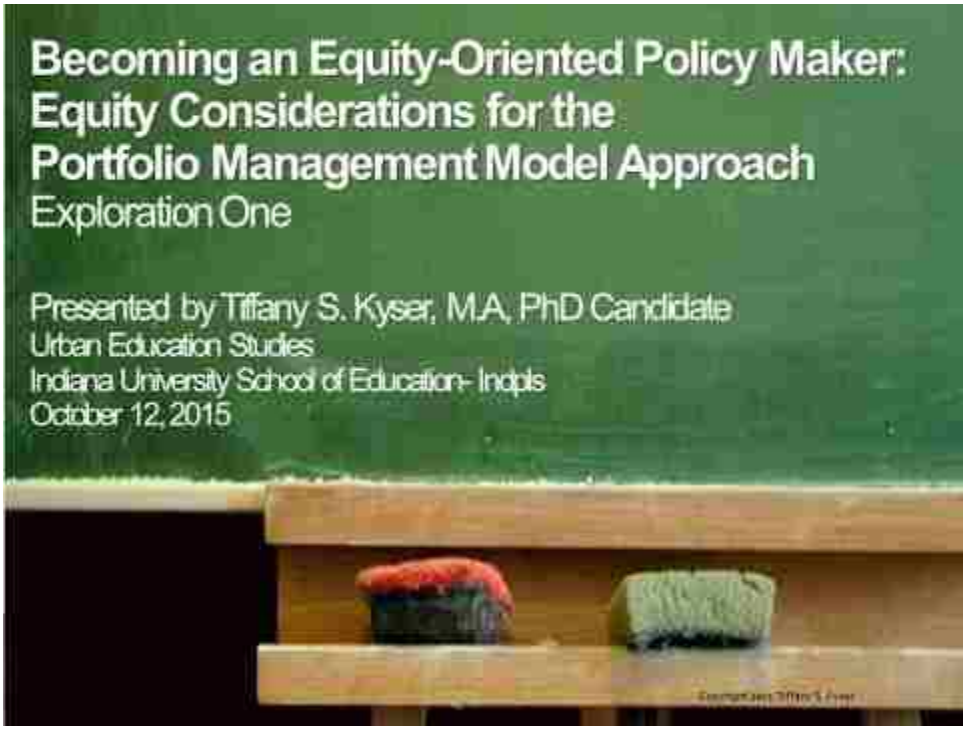
Whole Group Process – 15 min

- What conclusions might we draw about equitable practices in PMM implementation?

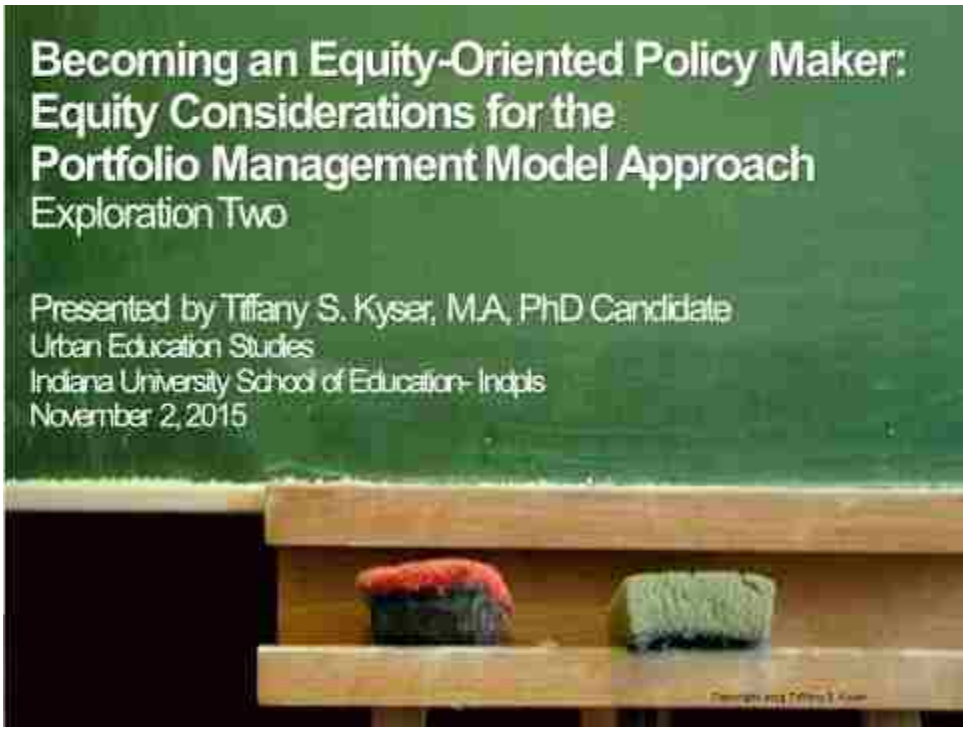
Ten minute Journal Entry – Entry #3

Wrap Up & Next Steps

- Examining the impact of implicit bias in policy implementation.
- Pre-reading assignment will be sent via website.
- Next Session: Monday, Nov. 2nd, 6pm-8pm


Becoming an Equity-Oriented Policy Maker:
Equity Considerations for the
Portfolio Management Model Approach
Exploration One
Presented by Tiffany S. Kyser, M.A, PhD Candidate
Urban Education Studies
Indiana University School of Education- Indpls
October 12, 2015

Appendix L. Exploration Two Content



Exploration Scope & Sequence

Exploration One

- Discussions about critical consciousness, difference and education.

Exploration Two

- Employing a framework for equity in a school reform process via the development of critical consciousness: Beginning with examining the impact of implicit bias in daily practice.

Exploration Three

- Employing a framework for equity in a school reform process via the development of critical consciousness: Examining the relationship of power and privilege in policy appropriation at the local level.

Access materials online

URL: http://equity-oriented-policy-makers.spruz.com

Exploration Two Objectives

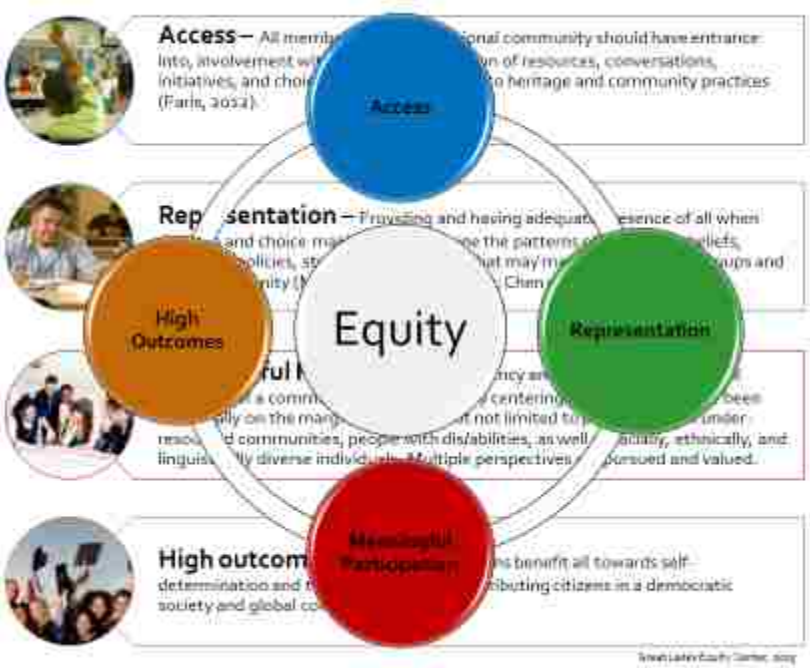
Participants will be able to:

- **Explain the four constructs of equity.**
- **Explain what it means to be critically conscious.**
- **Define implicit bias and articulate implications of the concept in education.**

Our commitments for engaging in courageous conversations

- Stay engaged
- Speak your truth
- Experience discomfort
- Expect and accept nonclosure

Singleton & Linton (2006)



Equity

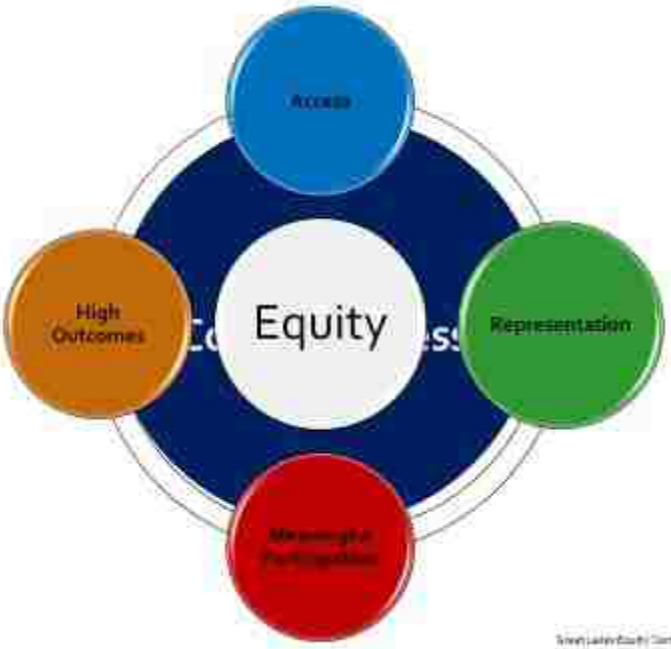
Educational equity is when educational practices, policies, curricula, resources, and school cultures are representative of all students, such that each student has access to, can meaningfully participate and make progress in, high quality learning experiences—resulting in positive outcomes regardless of race, class, gender, gender expression, ability, religious affiliation, sexual orientation, national origin, linguistic diversity, or other characteristics.

Transformative Leadership for Equity

Transformative leadership for equity is defined as a leadership approach that centers and supports change in individuals and social systems with the end goal of mobilizing efforts towards equity.

Five minute Journal Entry – Entry #4

With the framework of equity in mind, how have your interpretations and/or understandings of the portfolio management model framework changed or shifted?


Access
High Outcomes
Equity
Representation


Critical Consciousness

Defining Critical Consciousness

The willingness and ability to see how power and privilege are at work to systematically advantage some while simultaneously disadvantaging others (Radd & Kramer, under review, p. 7)

Implicit Bias is...

- The attitudes or stereotypes that affect our understandings, actions, and decisions in an unconscious manner. The biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individuals' awareness or intentional control.

(Blair, 2002; Rudman, 2004; in Staats, 2014)

Implicit Bias...

- ...Most influential in:
  - **Ambiguous judgments** (e.g., deciding between two job applicants who have roughly equivalent qualifications)
  - **Snap decisions** or those for which there is little time or motivation to gather and consider better information (e.g., which stranger should I sit next to on the bus?)
  - **Unconscious behaviors** in socially-sensitive situations (e.g., body language in inter-racial interviews)

McIntosh, K. (2014) PBIS Conference

We are bombarded everyday with messages that influence our thoughts and behaviors without our awareness.

MAKING CONNECTIONS TO IMPLICIT BIAS

Reflect on the video

Think of one idea or thought which stood out for you

Take two minutes to share

What messages do we receive about race, class, gender, gender expression, language, ability, sexuality, national origin and public schooling through media content, images, conversations with friends, families, co-workers, etc?

Doll Study

2-1-1 Video Debrief

- **Discuss**

2 **Thoughts** which resonated with you from the Doll Study video

1 **Question or Critique** that you have about information from the video.

1 **Connection** you've made from the video to your understanding of implicit bias

Implicit bias about differences contributes to policies and practices

that privilege some ….

and marginalize others

Implicit Bias Lens Activity

Researcher will:
-Note-take
-Keep Time

-Re-read NEPC and Fordham Comparison

-Note any junctures where implicit bias may have shaped implementation of the portfolio framework

Ten minute Journal Entry – Entry #5

How does interpreting prior implementation of the portfolio management framework through an implicit bias lens shift and/or enhance your understanding?

Wrap Up & Next Steps

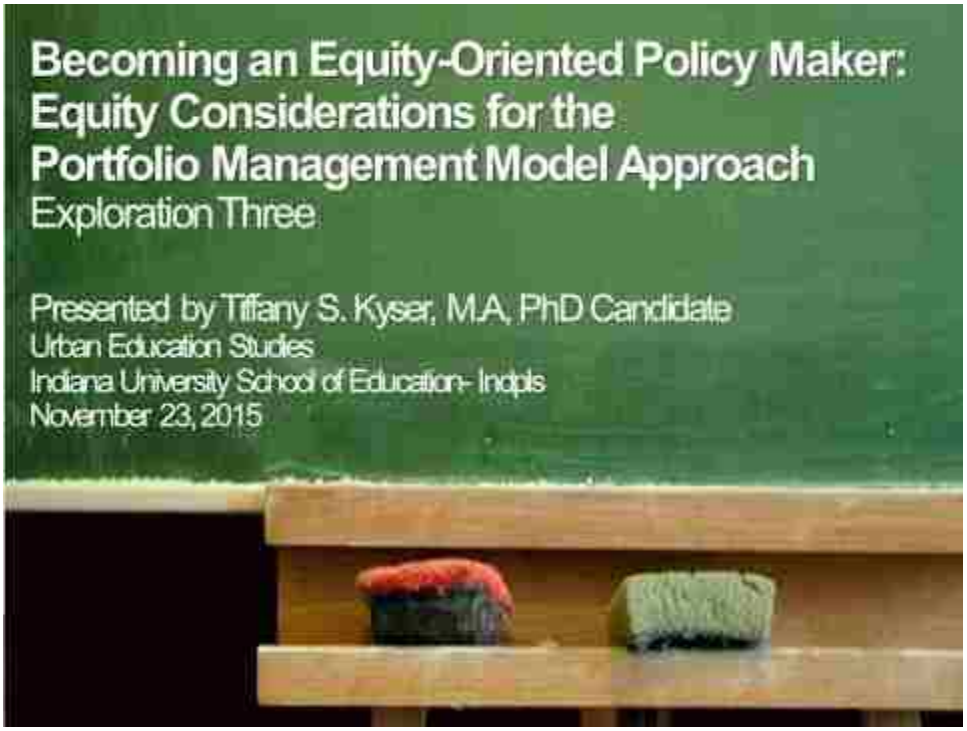
- **Preview of Next Session:** Extending framework to discuss power and privilege
- **Next Session (Participant Choice):** Nov. 9th & 23rd

Becoming an Equity-Oriented Policy Maker: Equity Considerations for the Portfolio Management Model Approach

Exploration Two

Presented by Tiffany S. Kyser, M.A, PhD Candidate
Urban Education Studies
Indiana University School of Education- Indpls
November 2, 2015

Appendix M. Exploration Three Content



Access materials online
URL: http://equity-oriented-policy-makers.spruz.com

Exploration Scope & Sequence

Exploration One

- Discussions about critical consciousness, difference and education.

Exploration Two

- Employing a framework for equity in a school reform process via the development of critical consciousness: Beginning with examining the impact of implicit bias in daily practice.

Exploration Three

- Employing a framework for equity in a school reform process via the development of critical consciousness: Examining the relationship of power and privilege in policy appropriation at the local level.

Exploration Three Objectives

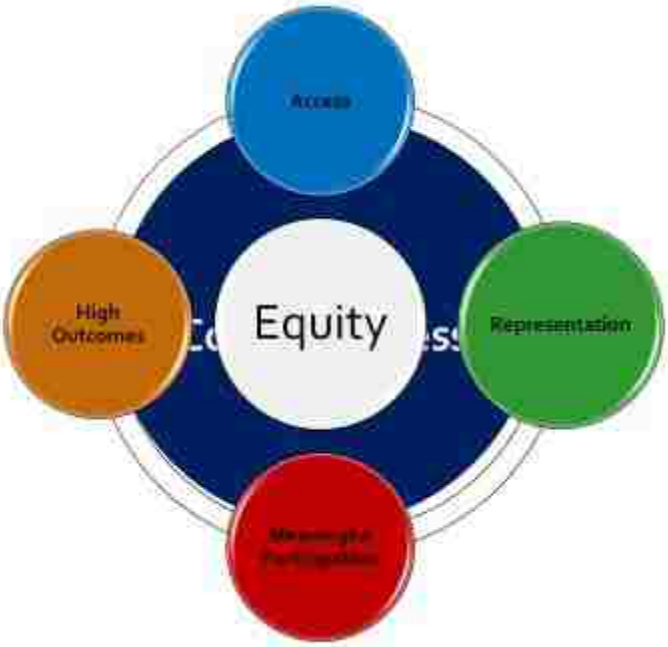
Participants will be able to:

- **Articulate the relationship between implicit bias and power & privilege.**
- **Describe the two components of critical consciousness and the role critical consciousness has in being an equity-oriented policy maker.**
- **Explain the importance of reflective practices in creating inclusive policy.**

Our commitments for engaging in courageous conversations

- Stay engaged
- Speak your truth
- Experience discomfort
- Expect and accept nonclosure

Singleton & Linton (2006)




Critical
Consciousness


Critical
Consciousness

Reading Jigsaw

The Trouble We're In: Privilege, Power and Difference by Allan Johnson

- **Everyone, Read:** The Trouble We're In
- **Group 1, Read:** The Social Construction of Difference
- **Group 2, Read:** What is Privilege?
- ***Together:*** Teach, Discuss, Reflect

A Tale of Two Schools

2-1-1 Video Debrief

- **Discuss**

2 **Thoughts** which resonated with you from the A Tale of Two Schools video.

1 **Question or Critique** that you have about information from the video.

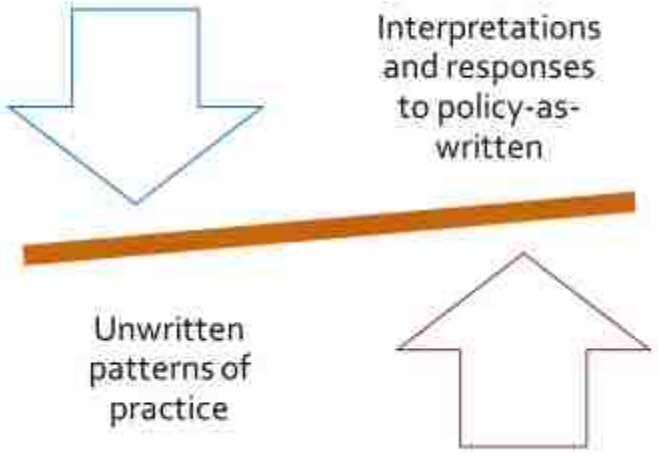
1 **Connection** you've made from the video to your understanding of power & privilege.

Why Equity-Oriented Policy Making?

Unencumbered by a historical track record, new reform ideas seem compelling and full of promise. When the neatness and coherence of idealized models hit the hard pavement of implementation, complexity ensures. But when each new idea is seen as *sui generis*, little learning accumulates. Naïve hopes spawn disillusionment that, unmediated by any strong sense of history, sets the stage for the next new enthusiasm.

(Bulkley, Henig, & Levin, 2010, p. 27)

Policy As Practice



(Sutton & Levinson, 2001)

Asserts that policy is never simply implemented. Rather, it is interpreted, negotiated, and appropriated by multiple actors in educational environments (Brown, Maguire, & Ball, 2010; Levinson et al., 2009).

This positions educators as key actors in the policy process, rather than implementers or recipients (Hodgson, Edward, & Gregerson, 2007).

Local policy actors create a new version informed by their histories, contextual circumstances, and institutional and historical forces (Oakes, Welner, Yonezawa, & Allen (2005).

King Thorius, K.A., Maxcy, B.D., Macey, E., & Cox, A. (2014)

Power & Privilege Lens Activity

Researcher will
Note-take
Keep Time

Re-read NCEP and Fordham Comparison

Note any junctures where power & privilege may have shaped implementation of the portfolio framework

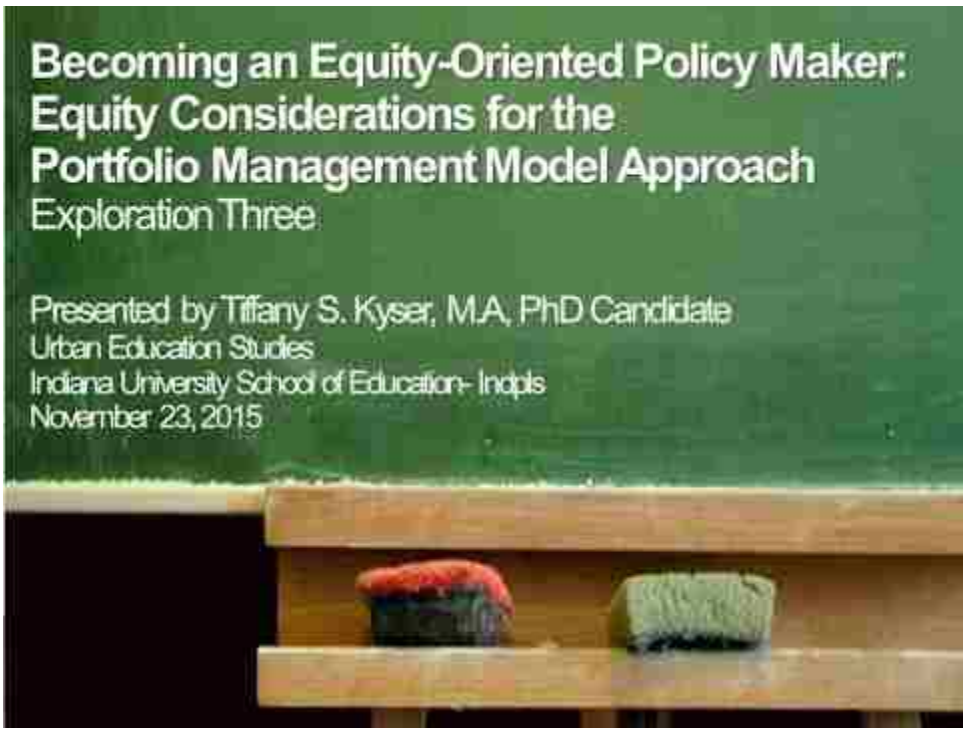
Ten minute Journal Entry – Entry #6

How does interpreting prior implementation of the portfolio management framework through a power & privilege lens shift and/or enhance your understanding?

Post Exploration Questionnaire

Directions:

- **Review your anonymous Pre-Exploration Questionnaire**
- **Reflect on your responses**
- **Complete the Post Exploration Questionnaire**



Appendix N. Pre-Exploration Questionnaire

Q1: The questions below will help in developing an anonymous identifier so that research participant responses can be coded, but the identity of the research participant remains undisclosed.

Number of siblings you have.

First two digits of your street address (if your street address is a single digit, put a zero in front of the number).

First two letters of your birth month.

Q2: Please explain what the portfolio management model (PMM) is, including key features of the model.

Q3: Please indicate how knowledgeable you are of each of the following federal educational acts. [Not Knowledgeable/Somewhat Knowledgeable/Knowledgeable]

Title VI of the 1964 Civil Rights Act

Title IX of the Educational Amendments of 1972

Section 504 of the Rehabilitation Act of 1973

Title II of the Americans with Disabilities Act of 1990/IDEA

Q4: Based on your current understanding, please define each of the following terms to the best of your ability.

Equity

Implicit Bias

Power

Privilege

Q5: In your opinion, what are the key factors that influence educational policy making and implementation?

Appendix O. Exploration Journal Prompts

Exploration One

Q1: The questions below will help in developing an anonymous identifier so that research participant responses can be coded, but the identity of the research participant remains undisclosed.

Number of siblings you have.

First two digits of your street address (if your street address is a single digit, put a zero in front of the number).

First two letters of your birth month.

Q2: Journal #1 (Prompt: How has our current discussions of equity refined, enhanced, troubled your understanding of the PMM framework and/or civil rights legislation?)

Q3: Journal #2: Please answer the following two questions in your entry.

1. What insights do you have in comparing the Equity-Oriented Reform Strategies Indicator Matrix completed by your group and the PMM Implementation Data Sheet?

2. What questions or critiques surface for you about school structures, policies and practices and the relationship to implementing the PMM framework?

Q4: Journal #3 (Prompt: Upon reviewing your responses to Journal #2, What conclusions might you draw about equitable practices in PMM implementation?)

Exploration Two

Q1: The questions below will help in developing an anonymous identifier so that research participant responses can be coded, but the identity of the research participant remains undisclosed.

Number of siblings you have.

First two digits of your street address (if your street address is a single digit, put a zero in front of the number).

First two letters of your birth month.

Q2: Journal #4 With the framework of equity in mind, how have your interpretations and/or understandings of the portfolio management model framework changed or shifted?

Q3: Journal #5 How does interpreting prior implementation of the portfolio management framework through an implicit bias lens shift and/or enhance your understanding?

Exploration Three

Q1: The questions below will help in developing an anonymous identifier so that research participant responses can be coded, but the identity of the research participant remains undisclosed.

Number of siblings you have.

First two digits of your street address (if your street address is a single digit, put a zero in front of the number).

First two letters of your birth month.

Q2: Journal #6 How does interpreting prior implementation of the portfolio management framework through a power & privilege lens shift and/or enhance your understanding?

Appendix P. Post-Exploration Questionnaire

Q1: The questions below will help in developing an anonymous identifier so that research participant responses can be coded, but the identity of the research participant remains undisclosed.

Number of siblings you have.

First two digits of your street address (if your street address is a single digit, put a zero in front of the number).

First two letters of your birth month.

Q2: Please explain what the portfolio management model (PMM) is, including key features of the model.

Q3: Please indicate how knowledgeable you are of each of the following federal educational acts. [Not Knowledgeable/Somewhat Knowledgeable/Knowledgeable]

Title VI of the 1964 Civil Rights Act

Title IX of the Educational Amendments of 1972

Section 504 of the Rehabilitation Act of 1973

Title II of the Americans with Disabilities Act of 1990/IDEA

Q4: Based on your current understanding, please define each of the following terms to the best of your ability.

Equity

Implicit Bias

Power

Privilege

Q5: In your opinion, what are the key factors that influence educational policy making and implementation?

Appendix Q. PMM Implementation Data Sheet

PMM Implementation Data Sheet

Becoming an Equity-Oriented Policy Maker: Equity Considerations for the Portfolio Management Model Approach

Presented by Tiffany S. Kyser, M.A, PhD Candidate
Urban Education Studies
Indiana University School of Education- Indpls

What is the portfolio management model framework (PMM)?

- In Lake & Hill's (2009) report, "Performance Management in Portfolio School Districts," the portfolio management model (PMM) is defined as the following:

- The essence of portfolio strategy is the provision of public education by multiple means. Districts pursuing a portfolio strategy (portfolio districts) sponsor some schools operated by district employees in the traditional way, and others operated by independent organizations and run under new rules. Though portfolio strategies differ depending on local circumstances, most share several, if not all, of the following characteristics: concentration of dollars and decision making at the school level; free movement of money, students, and educators from less to more productive schools and instructional programs; strategic use of educationally relevant community resources; rewards to educators for high performance; openness to promising ideas, people, and organizations, whether they belong to the school district or exist in independent organizations; and an environment of support for both new and existing schools. (p. 7-8)

Why is it important?

- The portfolio approach to urban education, at present, is being implemented or considered by over one third of the US. There are 20 states, 40 cities, and the District of Columbia that are pursuing and/or implementing some or all of the portfolio management model (PMM) framework components.

What can be learned from the PMM framework being applied in other cities?: A Data Review Summary

- The portfolio management model (PMM) is very much a theoretical framework. What resides in the data are implementation struggles that are deeply wed to racial, gender, dis/ability, and economic problemacies. From varied perspectives and belief sets of policy translation into practice, similar issues of negotiating racial, economic, and gender differences have presented themselves for over a century in the US (Tyack, 1974) are still present regarding interpreting policy frameworks. As the momentum clearly swells toward the portfolio strategy,

understanding its policy ecology (Harvey, 1973), its fabric (Scheurich, 1997), its leaks (Baker, 2007; Helfenbein, 2010) via case studies, provides a particular nuance to the sophisticated and complex ways in which the model's vision versus its enacted implementation is experienced by the communities it intends to serve. These problemacies are reviewed from case studies regarding a myriad of cities. More pronounced cities are New Orleans, Chicago, and New York City.

- The texts reviewed were diverse in their philosophical orientations—some texts were academic in nature and provided valuable historical and theoretical implications for urban education reform and its acute presence in urban cities. Some texts were critical of the portfolio management model (PMM) and some applauded and endorsed its vision and efforts. A sample of texts reviewed were: *The Politics of Urban Education* by Marilyn Gittell and Alan Hevesi, *The Color of School Reform: Race, Politics, and the Challenge of Urban Education* by Jeffrey Henig, Richard Hula, Marion Orr, and Desiree Pedescleaux, "Better Schools Through Better Politics: The Human Side of Portfolio" and "Portfolio Management in Portfolio School Districts," both by the Center for Reinventing Public Education (CRPE), *Strife and Progress: Portfolio Strategies for Managing Urban Schools* by CRPE founder, Paul Hill with co-authors Christine Campbell and Betheny Gross, *Mayors in the Middle: Politics, Race, and Mayoral Control of Urban Schools* edited by Jeffrey R. Henig and Wilbur C. Rich, *Between Public and Private: Politics, Governance, and the New Portfolio Models for Urban School Reform* edited by Katrina E. Bulkley, Jeffery R. Henig, and Henry M. Levin, "Race, Charter Schools, and Conscious Capitalism: On the Spatial Politics of Whiteness as Property (and the Unconscionable Assault on Black New Orleans)" by Kristen L. Buras, and *The Changing Politics of Education: Privatization and the Dispossessed Lives Left Behind* by Michael Fabricant and Michelle Fine.

- The literature reviewed, taken within a historically situated lens of racial and gender inequity, presented three main themes: 1). Accumulation by Dispossession, 2). Rhetoric & Distrust, and 3). Indistinguishable outcomes.

Accumulation by Dispossession

- The literature reviewed often makes direct connections of the portfolio management model (PMM) with urban development, disinvestment, and gentrification.

- Each city reviewed that has implemented the portfolio strategy has dealt with the tensions of the reform being directly related to city planning and development, often at the cost of community needs. In Chicago protests occurred "over the potential gentrification of the Near South Side where ten years ago huge public housing projects once stood" (Fabricant & Fine, 2010, p. 84).

- In New Orleans, New Orleans Public Schools (NOPS), Recovery School District (RSD), the School Facilities Master Plan (SFMP), and Bring New Orleans Back (BNOB) established a "blueprint for which schools would be rebuilt and where…" as well as the overall restructuring of the city (Buras, 2011, p. 298) with limited community buy in and assurances of a full plan of implementation for poorer wards.
- In Philadelphia, more than 150 schools had over 50% of their students performing at or below grade level on the state assessment resulting in closures paralleling city development (Gittell & Hevesi, 1969).
- Teacher unions in New York, New Orleans, Chicago, and Philadelphia have all enacted lawsuits against either the state or the city regarding what they have viewed as unilateral decision making in contracting with outside providers and/or disbanding or circumventing pre-existing labor contracts.
- Thus, in the readings reviewed, the implementation of the portfolio management model (PMM) is consistent with tensions presiding over the governmental pressures to create a strong city, economy, the private sector desiring urban amenities, like schools, to attract business and high skilled workers, and the community interests, often acute in poor communities, resisting reforms often designed and implemented without their input.

Rhetoric & Distrust

- Not unlike the decades of research and texts analyzing education reform implementation, consistent troubles loom with implementation of the portfolio management model (PMM). The literature reveals frequent tensions between reformers with a prescription or philosophy about the portfolio strategy versus troubled implementation where in which legacies of distrust are consistently activated. The same polarity can be seen in intention. Some stakeholders speak of educational choice, better quality education for all students via sustained performance, diverse learning opportunities, and new levels of accountability, however skeptics are critical of the often lopsided implementation negatively impacting poor and working class communities.
- Lake & Hill (2009) note, "Americans have learned to protest decisions made about schools and can be counted on to do so, whatever the merits of a proposed action" (p. 39).
- A March 2009 report by the Target Area Development Corporation suggests a deep disconnect between policy makers and families in Chicago Public Schools. There is strong distrust in many quarters about the district leadership's interest in poor children and particularly children of color, distrust easily visible in state legislation to limit school closings, or in public demonstrations about school safety during a year when dozens of CPS students have been murdered in the

neighborhoods that surround the schools, or in protests over the potential gentrification of the Near South Side where ten years ago huge public housing projects once stood. (Fabricant & Fine, 2010, p. 84).

- In New Orleans, the Bring New Orleans Back (BNOB)'s committee of community leaders made two notable recommendations: first, the district create a fair, rules-based system for placing students in their school of choice (p. 16); second, the district's design a comprehensive scorecard to assess school and network performance and make scorecard results publicly available (BNOB, 2006, p. 18). These recommendations [were] particularly significant because they have never been implemented. (Buras, 2011, p. 312).

- Mayor Bloomberg, in New York City, faced a similar rift with an announcement of a move from centralized schooling to 10 regional districts, an initiative named Children First. "Parent groups, backed by some state and local lawmakers, mobilized against the mayor's proposals; they argued that the ten-region 'corporate model' was 'ill-suited to a school system'" (Fabricant & Fine, 2010, p. 96).

- Sperry et al (2012) note that in Chicago, "Ren 10's top-down character left too many parents, teachers, and others feeling that the changes were being done to them. The end result was some modest improvements, but overall disappointment" (p. 18).

- Sperry et al (2012) caution that implementation of the portfolio strategy must regard the community as they state, "these are public matters in the best, democratic sense of the word. Reformers who ignore this obvious and elemental aspect do so at their political peril" (p. 9).

- The presence of these vignettes are consistent throughout the literature reviewed illustrating struggles with transparency in the implementation of the portfolio management model (PMM), and a re-calcification and reactivation of legacies of distrust between policy developers and the communities the policies are intended to benefit.

Indistinguishable Outcomes

- In Chicago, "Renaissance 2010 schools have not substantially improved student outcomes in the aggregate , and there has been significant political resistance to school closings and the undercutting of authority of the elected Local School Councils (LCSs) initiated by an earlier round of reform in the 1980s" (Fabricant & Fine,2010, p. 57).

- Sperry et al (2012) note that "Chicago's reform efforts, now decades old, have yet to generate anything but the most modest and sporadic results. Denver's reforms are paying off, albeit modestly" (p. 24).

- In Philadelphia, three reports were released noting that after 5 years of alternative provider approach, no change had substantially occurred in student outcomes. Three reports—one by RAND and Research for Action, one by the district itself, and one by the Accountability Review Council (which oversaw the state takeover)—found little evidence to suggest that students in schools managed by outside providers were performing better than their peers in other district schools… (Fabricant & Fine, 2010, p. 141)

- Hill et al (2013) note that although aggregate outcomes will be used to judge portfolio management model (PMM), they warn that "aggregate measure can also hide unequal improvement across a city's neighborhoods or groups of students" (p. 91). They note that the Cowen Institute at Tulane University released their fourth report in 2011, which showed the greatest gains for students in charters as well as a similar trend for A+ Denver, Stanford University's CREDO, and the Consortium on Chicago School Research, "despite very low rates of progress for African American students" (p. 97). Hill et al conclude by stating, "RAND, CREDO, and Chicago Consortium studies were extremely well done, in some cases the results of aggregate achievement trends can depend as much on what the analyst wants to prove, whether pro or con the portfolio strategy, as on the data" (p. 97).

- In New Orleans, it should be noted that there are some improvements in charters schools compared to RSD (Recovery School District) schools, however on the aggregate, significant improvements have not occurred. (Fabricant & Fine, 2010, p. 181).

- Hill et al (2013) state: It is ironic that a reform strategy that involves data on school assessment would not closely track its effects on the very students whose fortunes it most sought to improve. But this is not new….Alas, no reform is strong enough or consistently implemented enough to create unambiguous results in a short period of time. This is particularly true of a continuous improvement approach, like the portfolio strategy, which is built on the expectation of at least a moderate incidence of failure (p. 94).

Reports Referenced

The 2011 State of Public Education in Louisiana Report: Public School Performance, Cowen Institute for Public Education Initiatives: http://www.coweninstitute.com/library/

Central Indiana Education Alliance Community Online Report Card: http://edalliance.iupui.edu/home

Target Area Development Corporation http://targetarea.org/chicago/research/

RAND: http://www.rand.org/pubs/monographs/MG533.html

Research for Action: http://www.researchforaction.org/projects/?id=42

Accountability Review Council: http://webgui.phila.k12.pa.us/uploads/Kg/9D/Kg9Dbb_--eUpvmruVgfzTQ/ARC-2010-Report.pdf

A+ Denver: http://www.aplusdenver.org/work/reports

Stanford University's Center for Research on Education Outcome (CREDO): http://credo.stanford.edu/research-reports.html

Consortium on Chicago School Research: https://ccsr.uchicago.edu/publications/turning-around-low-performing-schools-chicago-full-report

References

Baker, B. (2007). Normalizing foucault? A rhizomatic approach to plateaus in Anglophone educational research. Foucault Studies, 4(Feb), 78-119.

BNOB Education Committee. (2006). Rebuilding and transforming: A plan for improving public education in New Orleans. In NOLA online. Retrieved from http://www.nola.com/katrina/pdf/bnob_edu_report.pdf

Bulkley, K., Henig, J.R., & Levin, H. (2010). Between public and private: Politics, governance, and the new portfolio models for urban school reform. Cambridge: Harvard University Press.

Buras, K. L. (2011). Race, charter schools, and conscious capitalism: On the spatial politics of whiteness as property (and the unconscionable assault on black New Orleans). Harvard Educational Review, 81: 296-330. Retrieved from http://her.hepg.org/content/6l42343qqw360j03/fulltext.pdf

Brown vs. Board of Education (1954), Supreme court history: Expanding civil rights. In PBS online. Retrieved from http://www.pbs.org/wnet/supremecourt/rights/landmark_brown.html

Fabricant, M., & Fine, M. (2012). Charter schools and the corporate makeover of public education: What's at stake? New York: Teachers College Press.

Fabricant, M., & Fine, M. (2013). The changing politics of education: Privatization and the dispossessed lives left behind. Boulder: Paradigm Publishers.

Fine, M., Ruglis, J. (2008). "Circuits of dispossession: The racialized and classed realignment of the public sphere for youth in the U.S." Transforming Anthropology 17: 20-33.

Gittell, M. & Hevesi, A. (1969). The Politics of Urban Education. New York: F.A. Praeger.

Harvey, D. (1973). Social justice and the city. Oxford: Blackwell Publishers.

Helfenbein, R. (2010). Thinking through scale: Critical Geography and curriculum spaces. In E. Malewski (Ed.) Curriculum studies handbook: The next moment (304-317). New York: Routledge.

Henig, J.R., & Wilbur, R.C. (2004). Mayors in the middle: Politics, race, and mayoral control of urban schools. Princeton: Princeton University Press.

Henig, J.R., Hula, R.C., Orr, M.. & Pedescleaux, D.S. (1999). The color of school reform: Race, politics, and the challenge of urban education. Princeton: Princeton University Press.

Henig, J. R. (1994). Rethinking school choice: Limits of the market metaphor. Princeton: Princeton University Press.

Hill, P.T., Hannaway, J. (2006). After Katrina: Rebuilding opportunity and equity into the new New Orleans. In the Urban Institute online. Retrieved from http://www.urban.org/UploadedPDF/900913_public_education.pdf

Hill, P. T., Campbell, C., Gross, B. (2012). Strife and progress: Portfolio strategies for managing urban schools. Washington DC: Bookings Institution Press.

Kowan, J., Hassel, B. (2008). Closing troubled schools. In Center for Reinventing Public Education online. Retrieved from http://www.crpe.org/sites/default/files/wp_ncsrp8_closingtrouble_apr08_0.pdf

Ladson-Billings, G. (2006). From the achievement gap to the education debt: Understanding achievement in U.S. schools. Educational Researcher, 35: 3-12. Retrieved from http://edt2.educ.msu.edu/DWong/TE150/CourseReader/Ladson-Billings-EducationDebt.PDF

Lake, R., Hill, P.T. (2009). Performance management in portfolio school districts. In Center for Reinventing Public Education online. Retrieved from http://www.crpe.org/publications/performance-management-portfolio-school-districts

Portfolio Strategy. In Center for reinventing public education online. Retrieved from http://www.crpe.org/research/portfolio-strategy/network

Scheurich, J. (1997). Research method in the postmodern. London: Falmer Press.

Sperry, S., Vital, K., Sepe, C. (2012). Better schools through better politics: The human side of portfolio school district reform. In Center for Reinventing Public Education online. Retrieved from http://www.crpe.org/publications/better-schools-through-better-politics-human-side-portfolio-school-district-reform

Stone, C. N. (1989). Regime politics: Governing Atlanta, 1946-1988. Lawrence: University of Kansas Press.

Tyack, R. (1974). The one best system: A history of American urban education. Cambridge: Harvard University Press.

Weaver-Hightower, M. (2008). An ecology metaphor for educational policy analysis: A call to complexity. Educational Researcher, 37: 153-167.

Appendix R. Participant #1 Extended Response in Post Exploration Questionnaire

Please explain what the portfolio management model (PMM) is, including key features of the model. Please note if you feel your understanding of the model and/or its key features have shifted or changed.

The PMM Strategy is a reform effort for public school districts that offer options for parents and children with a foundation of striving toward equity for all through seven components. These components include good school options and choices for families, school autonomy, pupil-based funding for schools, talent-seeking strategies, varied sources of support for schools, performance based accountability, and extensive public engagement.

The basic framework for the PMM Strategy has remained consistent with my understanding throughout our discussions. Where I have grown in understanding is the meaning and understanding of equity and its four concepts: access, representation, meaningful participation, and high outcomes. More pointedly, my increased knowledge of looking at equity through the lens of implicit bias and power and privilege has given me those "aha" moments that have altered my views of how to approach equity when considering policy, practices, curricula, resources and school culture.

Looking at implicit bias, recognizing that this is embedded in each of us and is involuntary was an eye opener. Understanding that each of us possesses implicit bias from the environment and culture from which we come, experiences that we have had, and our gender to name a few was very unsettling to learn. The question I asked myself is "What have I done un-intentually *(spelling as listed)* in my past that could have harmed others due to this implicit bias?" In my first year working within the urban setting I had no formal training on working with minority cultures or poverty. Coming from a middle class background one could say it was "Baptism by Fire". Always having to work very hard to learn new ways was actually a blessing in these early years. Being a questioner and always seeking guidance and understanding from our own community family was extremely helpful in helping me to be a more effective leader and most importantly finding ways to help our children become successful. With a better understanding of what implicit bias is, I did do more research to find that one's implicit biases can change with new experiences. I do believe who I am today has changed in many ways from who I was prior to being part of our urban education community due to the wealth of experiences and lives I have interacted with throughout the past 20 years. I also know that it is good to consciously reflect on how I impact choices for others from the lens of implicit bias.

The meaning of power and privilege has greatly shifted for me through our study of this concept. Prior to our discussions my understanding was power and privilege include those from the upper socio-economic class who have money to make change. This could be good or bad depending on the intent of those making change for others. Since our

discussion I have now included into the meaning that power and privilege have additional implications. Power and privilege is usually controlled by those from a majority ethnic, cultural, gender, or socio-economic group to name a few. This has unintentional consequences which tend to give those of the majority group an assumed asset and those outside the majority group an assumed deficit. Again, this can be unintentional but I need to again continually reflect on how I impact decisions, either positive or negative, due to my place in the power and privilege. Being white, I come from a place of power and privilege and need to be cognizant of this. Being a woman, I come from a place of deficit regarding power and privilege when dealing with male dominated experiences.

In putting this all together, I have a very good understanding of the PMM Strategy. Now having a better understanding of implicit bias and power and privilege and how it impacts decisions regarding equity in making future decisions I will use these as a litmus test in making thoughtful decisions for the children and families I serve.

REFERENCES

Alaimo, S. & Hekman, S. (Eds.). (2008). *Material feminisms.* Bloomington, IN: Indiana University Press.

Alemán Jr., E. (2009). Latcrit educational leadership and advocacy: Struggling over whiteness as property in Texas school finance. *Equity & Excellent in Education*, 42(2), 183-201.

Andrews, C. (2006). *Slow is beautiful: New visions of community, leisure and joie de vivre*. Gabriola Island: New Society.

Annamma, S. A., Connor, D., & Ferri, B. (2013). Dis/ability critical race studies (DisCrit): Theorizing at the intersections of race and dis/ability. *Race Ethnicity and Education*, *16*(1), 1-31.

Apple, M. (1979). *Ideology and curriculum*. London: Routledge, Kegan Paul.

Apple, M. W. (1990). Ideology and curriculum. Second edition. New York, NY: Routledge.

Badke-Schaub, P., Buerschaper, C. (2001). In Allwood, C. M., Selart, M. (Eds.) *Decision making: Social and creative dimensions. 177-196*. Dordrecht: Kluwer Academic Publishers.

Baker, B. (2007). Normalizing foucault? A rhizomatic approach to plateaus in Anglophone educational research. *Foucault Studies*, 4(Feb), 78-119.

Ball, S. J. (1994). *Education reform: A critical and post structural approach*. Buckingham: Open University Press.

Ball, S. J. (2012). *Global education inc.: New policy networks and the neoliberal imaginary.* New York: Routledge.

Bambara, T. C. (1970). *The black woman*. New York: New American Library.

Banks, J. (2012). Educational leadership and gender. In *Encyclopedia of Diversity in Education Online*. Thousand Oaks, CA: SAGE. doi: http://dx.doi.org/10.4135/9781452218533.n237

Banks, J. (2013). *An Introduction to multicultural education*. (5th edition). New Jersey: Pearson.

Barad, K. (2007). *Meeting the universe halfway: Quantum physics and the entanglement of matter and meaning*. Durham, NC: Duke University Press.

Bell, D. A. (1992). *Aces at the bottom of the well: The permanence of racism.* New York: Basic Books.

Berger, J. (1972). *Ways of seeing*. London: Penguin Books. Retrieved from http://engl101f12lombardy.wikispaces.umb.edu/file/view/BergerWaysOfSeeing.pdf

Bernsen, J. (1986). *Design. The problems come first*. Danish Design Council.

Berry, K. S. (2011). Embracing radical research: A commentary on 'To the next level: Continuing the conceptualization of the bricolage'. In J. L. Kincheloe, k. hayes, S. Steinberg, & K. Tobin (Eds.), *Key works in critical pedagogy* (pp. 279-284). Rotterdam, The Netherlands: Sense Publishers.

Besley, T. (A.C.), & Peters, M.A. (2007). *Subjectivity and truth: Foucault, education, and the culture of self.* New York: Peter Lang Publishing.

Blair, I. V. (2002). The malleability of automatic stereotypes and prejudice. *Personality and Social Psychology Review*, 6(3), 242-261.

BNOB Education Committee. (2006). Rebuilding and transforming: A plan for improving public education in New Orleans. In *NOLA Online*. Retrieved from http://www.nola.com/katrina/pdf/bnob_edu_report.pdf

Bonilla-Silva, E. (2010). *Racism without racists: Color-blind racism & racial inequality in contemporary America.* New York: Rowman & Littlefield.

Boydston, J., & Sharpe, A. (Eds). *(1988). John Dewey: The later works, 1926-1953.* Carbondale: Southern Illinois University Press.

Brandt, R. (1994). On educating for diversity: A conversation with James A. Banks. In *ASCD Online*. Retrieved from http://www.ascd.org/publications/educational-leadership/may94/vol51/num08/On-Educating-for-Diversity@-A-Conversation-withJames-A.-Banks.aspx

Brookfield, S. M. (2005). *The power of critical theory: Liberating adult learning and teaching*. San Francisco, CA: Jossey-Bass.

Brookfield, S. M. (2012). *Teaching for critical thinking: Tools and techniques to help students question their assumptions.* San Francisco, CA: Jossey-Bass.

Brooks, J.S., Maxcy, B.D. & Nguyen, T.S.T. (2010). International perspectives on the politics of education: Leadership & identity in multiple contexts: An introduction to the politics of education special issue. *Educational Policy*, 24: 1-263.

Brown vs. Board of Education (1954), Supreme Court history: Expanding civil rights. In *PBS Online*. Retrieved from http://www.pbs.org/wnet/supremecourt/rights/landmark_brown.html

Brown, A., Maguire, M., & Ball, S. J. (2010). Policy enactments in the UK secondary school: Examining policy, practice and school positioning. *Journal of Education Policy*, 25, 547–560. doi: 10.1080/02680931003698544

Brown, T. (2008). Design thinking. *Harvard Business Review.* June, 85-92.

Brown, V.A., Harris, J. A., & Russell, J. Y. (2010). *Tackling wicked problems: Through the transdisciplinary imagination*. London: Earthscan.

Bulkley, K., Henig, J.R., & Levin, H. (2010). *Between public and private: Politics, governance, and the new portfolio models for urban school reform*. Cambridge: Harvard University Press.

Bunch, C. (1987). *Passionate politics: Essays, 1968–1986: Feminist theory in action*. New York: St. Martin's Press.

Buras, K. L. (2011). Race, charter schools, and conscious capitalism: On the spatial politics of whiteness as property (and the unconscionable assault on black New Orleans). *Harvard Educational Review,* 81: 296-330. Retrieved from http://her.hepg.org/content/6l42343qqw360j03/fulltext.pdf

Butler, J. (1995). For a careful reading. In S. Benhabib, J. Butler, D. Cornell, & N. Fraser (Eds), *Feminist contentions: A philosophical exchange* (pp. 127-143). New York: Routledge.

Butler, J. (2006). *Gender trouble: Feminism and the subversion of identity*. New York: Routledge.

Campbell, T. (2004). You're ex-lover is dead [Recorded by Stars]. On set yourself on fire [CD]. Toronto, Canada: Arts & Crafts Productions.

Carpenter, T. (2014). Supreme Court: Kansas funding unconstitutional on 'equity' grounds. In *the Topeka-Capital-Journal Online*. Retrieved from http://cjonline.com/news/state/201403-07/supreme-court-kansas-funding-unconstitutionalequity-grounds

Carspecken, P. F. (1996). *Critical ethnography in educational research: A theoretical and practical guide.* New York: Routledge.

Carter, P. L., Welner, K. G., & Ladson-Billings, G. (2013). *Closing the opportunity gap: What American must do to give every child an even chance*. New York: Oxford University Press.

Chen, K, Macey, E, Rogers, J, Simon, M., & Skelton, S.M. (2014). Engaging School Systems as Equity-Oriented Learning Organizations. *Equity Dispatch.* The Great Lakes Equity Center, Indianapolis: IN.

Christian, B. (1990). The highs and lows of black feminist criticism. In H. Louis Gates, Jr (Ed.) *Reading black, reading feminist: A critical anthology* (44-51). New York: Penguin Group.

Christian, C.G. (2000). Ethics and politics in qualitative research. In N.K., Denzin, Y.S. Lincoln. (Eds) *Handbook of qualitative research* (p.133-155). Thousand Oaks, CA: SAGE.

Click, C., Hinshaw, D. (2014). SC Supreme Court finds for poor districts in 20-year-old school equity suit. In *The State Online*. Retrieved from http://www.thestate.com/2014/11/12/3807370/breaking-sc-supreme-court-finds.html

Clifford, J., and Marcus, G.E. (1986). Writing culture: The poetics and politics of ethnography. Berkeley: University of California Press.

Clough, P.T. (2009). The new empiricism: Affect and sociological method. *European Journal of Social Theory, 12*(1),: 43-61.

Comer, J. P., Haynes, N. M., Joyner, E. T., & Ben-Avie, M. (1996). *Rallying the whole village: The comer process for reforming education*. New York: Teachers College Press.

Conscientisation and liberation: A conversation with Paulo Freire. In *Institute of Cultural Action Online*. Retrieved from http://www.arvindguptatoys.com/arvindgupta/idac1.pdf

Coole, D. & Frost, S. (Eds.). (2010). *New materialisms: Ontology, agency, and politics*. Durham, NC: Duke University Press.

Cook, K. E., (2008). Critical ethnography. In Given, L.M. (Ed) *The SAGE encyclopedia of qualitative research methods* (p. 148-151). Thousand Oaks, CA: SAGE.

Corak, M. (2006). Do poor children become poor adults? Lessons from a cross country comparison of generational earnings mobility. In *Institute for the Study of Labor Online*. Retrieved from http://ftp.iza.org/dp1993.pdf

Creswell, J. (2007). *Qualitative inquiry & research design: Choosing among five approaches* (2nd ed.). Thousand Oaks: Sage Publications.

Creswell, J., & Miller, D. L. (2000). Determining validity in qualitative inquiry. *Theory into Practice*, 39, 124-130.

Creswell, J.W. (2013). *Qualitative inquiry and research design: Choosing among five traditions* (3rd ed.). Thousand Oaks, CA: SAGE.

Davis, A. Y. (1983). *Women, race, & class*. New York: Vintage Books.

Deleuze, G. (1995). *Negotiations* (M. Joughin, Trans.) New York: Columbia University Press.

Deleuze, G., & Guattari, F. (1983). *Anti-Oedipus: Capitalism and schizophrenia.* Minneapolis: University of Minnesota Press. Retrieved from http://cnqzu.com/library/Philosophy/Deleuze,%20Gilles%20and%20Felix%20Guattari-AntiOedipus.pdf

Delgado Bernal, D., Calderon, D., Perez Huber, L., Malagon, M.C., Neley Velez, V. A Chicana feminist epistemology revisited: Cultivating ideas a generation later. *Harvard Educational Review*, 82:513-540.

Denzin, N. K., & Lincoln, Y. S. (Eds.). (1999). *The SAGE handbook of qualitative research* (3rd ed.). Thousand Oaks, CA: Sage Publications.

Denzin, N.K., Lincoln, Y.S., & Smith, L.T. (2008). *Handbook of critical and indigenous methodologies*. Los Angeles, CA: SAGE.

Derrida, J. (1981). Semiology and grammatology: An interview with Julia Kristeva'. *Positions*. Chicago: Chicago University Press. Retrieved from http://www.jstor.org/stable/2906243?seq=1

Dewey, J. (1966). *Democracy and education*. New York: The Free Press.

Diem, J., & Helfenbein, R. J. (Eds). (2008). *Unsettling beliefs: Teaching theory to teachers.* Charlotte: Information Age Publishing.

Dillard, C. B. (2000). The substance of things hoped for, the evidence of things not seen: examining an endarkened feminist epistemology in educational research and leadership. *Qualitative Studies in Education*, 13:661-681. Retrieved from https://www.sunypress.edu/pdf/61299.pdf

Dorst, K. (2011). The core of 'design thinking' and its application. *Design Studies*, 32: 521-532.

Douglas, F. (1881). The color line. *The North American Review*, 32. Retrieved from http://www.jstor.org/stable/10.2307/25100970

Du Bois, W.E.B. (1994). *The souls of black folk.* Mineola: Dover Publications.

Duncan, A. (2014). Rethinking school discipline. In *U.S. Department of Education Online.* Retrieved from http://www.ed.gov/news/speeches/rethinking-school-discipline

Duncan-Andrade, J.M., & Morrell, E. (2008). *The art of critical pedagogy: Possibilities for moving theory to practice in urban schools*. New York: Peter Lang.

Eagleton, T. (1987). Awakening form modernity. *Times Literary Supplement*, 20, 6-9.

Ed Reform Network. (2011). *Turnaround leadership: How to identify successful school leaders*. Retrieved from http://www2.ed.gov/about/inits/ed/implementation-support- unit/tech-assist/turnaround-leadership.pdf

Eisner, E. (1988). The primacy of experience and the politics of method. *Educational Researcher*, 17: 15-20.

Ellsworth, E. (2004). *Places of learning: Media, architecture, pedagogy*. New York: Routledge.

English, F.W. (2005). The superintendency: A masculine position. In *The SAGE handbook of educational leadership: Advances in theory, research, and practice*. Thousand Oaks, CA: SAGE. doi: http://dx.doi.org/10.4135/9781412976091.n14

Evans, M. (1970). *I am a black woman: Poems.* New York: William Morow and Company, Inc.

Fabricant, M., & Fine, M. (2012). *Charter schools and the corporate makeover of public education: What's at stake?* New York: Teachers College Press.

Fabricant, M., & Fine, M. (2013). *The changing politics of education: Privatization and the dispossessed lives left behind*. Boulder: Paradigm Publishers.

Fay, B. (1987). *Critical social science: Liberation and its limits*. Ithaca, NY: Cornell University Press.

Feagin, J. (2010). *Racist America: Roots, current realities and future reparations.* New York: Routledge.

Febey, K., & Louis, K. S. (2008). Political cultures in education at the state and local level: Views from three states. In Cooper, B. S., Cibulka, J. G., & Fusarelli, L. (Ed.), *Handbook of Education Politics and Policy* (pp.52-72). New York, NY: Routledge.

Few, A. (2011). Black feminist thought. In Ritzer, G., Michael Ryan, J. (Eds). *The Concise Encyclopedia of Sociology* (pp. 34). Massachusetts: John Wiley & Sons.

Fine, M. (1992). *Disruptive voices: The possibilities of feminist research.* Ann Arbor: University of Michigan Press.

Fine, M., Ruglis, J. (2008). "Circuits of dispossession: The racialized and classed realignment of the public sphere for youth in the U.S." *Transforming Anthropology*, 17: 20-33,

Foucault, M. (1977). *Language, counter-memory, practice* (D.F. Bouchard, trans.). New York: Cornell University Press.

Fraser, N. (2008). *Scales of justice: Reimagining political space in a globalizing world*. Malden, MA: Polity.

Fraser, Nancy. (1995). From Redistribution to Recognition? Dilemmas of Justice in a "Post-Socialist" Age. *New Left Review* 212(6/7): 68-93.

Fraser, S. (1989). *Unruly practices: Power, discourse, and gender in contemporary social theory.* Minneapolis: University of Minnesota Press.

Freeman, E. (2010). The shifting geography of urban education. *Education and Urban Society,* 42(6), 674-704. Retrieved from https://oncourse.iu.edu/

Freire, P. (2000). *Pedagogy of the oppressed*. London: Bloomsbury Academic.

Friedman, K. (2002). *Theory construction in design research: Criteria, approaches, and methods.* Common ground: Proceedings of the 2002 design research society international conference, Staffordshire University Press: 388-414. Retrieved from http://www.antle.iat.sfu.ca/courses/iat834/resources/Friedman_03_TheoryConstruction.p df

Garcia, E.E. (2008). Valuing student's home worlds. In Pollock, M. (Ed.), *Everyday antiracism: Getting real about race in school.* (pp. 294-297). New York: The New Press

Garcia & Guerra. (2014). Deconstructing deficit thinking working with educators to create more equitable learning environments. *Education and Urban Society,* (36)2: 150-168.

Gay, G. (2003). Curriculum theory and multicultural education. In Banks, J., McGee Banks, C. A. (Eds.) *Handbook of Research on Multicultural Education*. (30-49). San Francisco: John Wiley & Sons.

Gibbons, M., Limoges, C., Nowotny, H., Schwartzman, S., Scott, P., & Trow, M. (1994). *The new production of knowledge: The dynamics of science and research in contemporary societies*. London: SAGE.

Ginwright, S., & Commarota, J. (2007) Youth activism in the urban community Learning critical civic praxis within community organizations." *International Journal of Qualitative Studies in Education*, 20 (2007): 682-710. Retrieved from http://issuu.com/programa_bric/docs/783038291_content-1-julio-and-shawn article

Gittell, M. & Hevesi, A. (1969). *The politics of urban education.* New York: F.A. Praeger.

Given, L.M. (2008). *The SAGE encyclopedia of qualitative research methods*. Thousand Oaks, CA: SAGE

Glatthorn, A.A., Boschee, F., Whitehead, B. M., Boschee, B. F. (2012). *Curriculum leadership: Strategies for development and implementation*. Thousand Oaks: SAGE Publications, Inc.

González, F. (2001). Haciendo que hacer: Cultivating a mestiza worldview and academic achievement: Braiding cultural knowledge into educational research, policy, practice. *International Journal of Qualitative Studies in Education* 14: 641-656.

Goodman, D. (2013). *Cultural competency for social justice*. In Wordpress Online. Retrieved from: https://acpacsje.wordpress.com/2013/02/05/cultural-competency-for-social-justiceby-diane-jgoodman-ed-d/

Goodwyn, L. (1978). *The populist moment: A short history of the agrarian revolt in America.* Oxford: Oxford University Press,

Gordon, E. (2010). Urban education. *Teacher's College Record,* 105(2), 189-201.

Grace, G. (2007). *Education and the city*. New York: Routledge.

Gramsci, A. (1992). *Prison notebooks.* (J. Buttigieg ed).Columbia: Columbia University Press.

Grant, G. (2009). *Hope and despair in the American city: Why there are no bad schools in Raleigh*. Cambridge: Harvard University Press.

Great Lakes Equity Center. (2012). *Educational Equity. Equity Dispatch*. Indianapolis, IN.

Guba, E.G., & Y.S., Lincoln. (1994). Competing paradigms in qualitative research. In N.K., Denzin, Y.S. Lincoln. (Ed) *Handbook of qualitative research* (p. 105-115). Thousand Oaks, CA: SAGE.

Hardcastle, M.A., Usher, K., & Holmes, C. (2006). *Carspecken's five-stage critical qualitative research method: An application to nursing research*. Retrieved from www.researchgate.net

Harding, S. (1991). *Whose science? Whose knowledge?: Thinking from women's lives*. New York: Cornell University Press.

Harris, C. (1995). Whiteness as property. In K. Crenshaw, G. Gotanda, G. Peller, & K. Thomas (Eds.) *Critical race theory: The key writings that formed the movement* (276-291). New York: the New Press.

Harry, B., Klingner, J. K., & Hart, J. (2005). African American Families Under Fire Ethnographic Views of Family Strengths. *Remedial and Special Education*, 26(2), 101--112

Harvey, D. (1973). *Social justice and the city*. Oxford: Blackwell Publishers.

Harvey, D. (2005). *Spaces of neoliberalization: Towards a theory of uneven geographical development*. New York: Verso.

Helfenbein, R. (2010). Thinking through scale: Critical geography and curriculum spaces. In E. Malewski (Ed.) *Curriculum studies handbook: The next moment* (304-317). New York: Routledge.

Helfenbein, R. (2011) The urbanization of everything: Thoughts on globalization and education. In A. Tozer, S.E. et al. *Handbook of research in the social foundations of education* (pp. 319-326). Retrieved from https://oncourse.iu.edu/

Helfenbein, R. J. (2004). A radical geography: Curriculum theory, performance, and landscape. *Journal on Curriculum Theorizing*, 20: 67-75.

Heimans, S. (2012). Education policy, practice, and power. *Educational Policy*, 26, 369-393.

Henig, J. R. (1994). *Rethinking school choice: Limits of the market metaphor*. Princeton: Princeton University Press.

Henig, J.R., & Wilbur, R.C. (2004). *Mayors in the middle: Politics, race, and mayoral control of urban schools*. Princeton: Princeton University Press.

Henig, J.R., Hula, R.C., Orr, M.. & Pedescleaux, D.S. (1999). *The color of school reform: Race, politics, and the challenge of urban education*. Princeton: Princeton University Press.

Henry Anthony, R.C. (2013). *Searching for the new black man: Black masculinity and women's bodies*. Jackson: University of Mississippi Press.

Heskett, J. (2002). *Toothpicks and logos: Design in everyday life*. New York: Oxford University Press.

Hill Collins, P. (2000). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment.* New York: Routledge.

Hill, P. T., Campbell, C., Gross, B. (2012). *Strife and progress: Portfolio strategies for managing urban schools.* Washington DC: Bookings Institution Press.

Hill, P.T., Hannaway, J. (2006). After Katrina: Rebuilding opportunity and equity into the new New Orleans. In *the Urban Institute Online*. Retrieved from http://www.urban.org/UploadedPDF/900913_public_education.pdf

Hinojosa, M. S. (2008). Black-white differences in school suspension: Effect of student beliefs about teachers. *Sociological Spectrum*, 28(2), 175-193.

Hodgson, A., Edward, S., & Gregerson, M. (2007). Riding the waves of policy? The case of basic skills in adult and community learning in England. *Journal of Vocational Education & Training*, 59, 213–229. doi:10.1080/13636820701342913

Honig, M. I. & Hatch, T. C. (2004). Crafting coherence: How schools strategically mange multiple, external demands. *Educational Researcher*, 33(8), 16-30.

hooks, b. (1989). *Talking back: Thinking feminist, thinking black*. Boston, MA: South End Press.

hooks, b. (1990). Postmodern blackness. Postmodern Culture, 1 (1), 9. Retrieved from http://www.africa.upenn.edu/Articles_Gen/Postmodern_Blackness_18270.html

hooks, b. (2003). *Teaching community: A pedagogy of hope*. New York: Routledge.

Hurt, B. (2011). Why I am a male feminist. In *The Root Online*. Retrieved from http://www.theroot.com/articles/culture/2011/03/why_i_am_a_black_male_feminist.3.ht ml

Hurworth, R.E. (2008). *Teaching qualitative research: Cases and issues*. Rotterdam, The Netherlands: Sense Publishers.

Imber, M. "Educational reforms can reproduce societal inequities." In *Research method in the postmodern.* J. Scheurich, (Ed.) (Falmer Press, 1997), pp. 8-28

In the meantime [Def.1]. (n.d.). In *The free dictionary online*. Retrieved from http://idioms.thefreedictionary.com/in+the+meantime

Indiana Charter School Board. (2011). Facilities. Retrieved from http://www.in.gov/icsb/2432.htm

Indiana Department of Education. (2011). Office of charter schools. Retrieved from http://www.doe.in.gov/grantsmgt/charter-schools

Indiana Department of Education. (2013). Indiana choice scholarships. Retrieved from http://www.doe.in.gov/choice

Indiana Department of Education. (2015). Choice scholarship program annual report: Participation and payment data. Retrieved from http://www.doe.in.gov/sites/default/files/choice/2014-2015-choice-scholarship-program-report.pdf

Indiana General Assembly. (2012). PL 221 consequences. Retrieved from http://www.in.gov/legislative/ic/code/title20/ar31/ch9.html

Indiana Public Media. (2014). Pence pushes to expand charter schools, voucher programs. Retrieved from http://indianapublicmedia.org/news/pence-pushes-expand-charter-schools-voucher-programs-75465

Institute of Education Sciences, U.S. Department of Education. (2008). *Rigor and relevance redux: Director's biennial report to Congress* (IES 2009-6010). Washington, DC.

Institute on Education Law and Policy. (2002). 50-state report on accountability, state interventions, and takeover. Retrieved from http://ielp.rutgers.edu/docs/developing_plan_app_b.pdf

Jackson, Y. (2011). *The pedagogy of confidence: Inspiring high intellectual performance in urban schools*. New York: Teachers College Press.

Jordan Irvine, J. (2003). *Educating teachers for diversity: Seeing with a cultural eye*. New York: Teachers College Press.

Kalyanpur, M., & Harry, B. (2012). *Cultural reciprocity in special education: Building family-professional relationships*. Paul H. Brookes Publishing Company

Karen, C., Bernstein, L., Dempsey, T., Burns, C., Parish, E., Hudson, J., RTI International. (2012). Early implementation of state differentiated accountability plans under the No Child Left Behind Act. In *US department of education online*. Retrieved from http://www2.ed.gov/rschstat/eval/title-i/early-implementation-accountability-plans/report.pdf

Kashope Wright, H. (2003). An endarkened feminist epistemology? Identity, difference and the politics of representation in educational research. *Qualitative Studies in Education*, 2: 197-214.

Kershaw, B. (1999). *The radical in performance: Between Brecht and Baudrillard.* New York: Routledge.

Kimbell, L. (2011). Rethinking Design Thinking: Part 1. *Design and Culture*, 3: 285-306. Retrieved from http://www.lucykimbell.com/LucyKimbell/Writing.html

Kincheloe, J.L. (2001). Describing the bricolage: Conceptualizing a new rigor in qualitative research. *Qualitative Inquiry*, 7(6), 679-692.

Kincheloe, J.L., & McLaren, P. (2003). Rethinking critical theory and qualitative research. In N. Denzin & Y. Lincoln (Eds.), *Handbook of qualitative research: Theories and issues* (2nd ed., pp. 279-314). Thousand Oaks, CA: SAGE.

Kincheloe, J. L., McLaren, P., & Steinberg, S. (2011). Critical pedagogy and qualitative research: Moving to the bricolage. In N. K. Denzin & Y. S. Lincoln (Eds.), The SAGE handbook of qualitative research (4th ed., pp. 163-178). Thousand Oaks, CA: Sage Publications.

King Thorius, K., & Stephenson, J. (2012). Racial and ethnic disproportionality in special education. In A. L. Noltemeyer & C. S. McLoughlin (eds.), *Disproportionality in education and special education* (pp. 25-44). Springfield, IL: Charles C. Thomas Publisher.

King Thorius, K.KA, Maxcy, B.D., Macey, E., & Cox, A. (2014). Critical Practice Analysis of Response to Intervention Appropriation in an Urban School. *Remedial and Special Education*, 0, 1-13. doi: 10.1177/0741932514522100

Kranich, N. (2001). Equality and equity of access: What's the difference? In *American Library Association online*. Retrieved from http://www.ala.org/offices/oif/iftoolkits/toolkitrelatedlinks/equalityequity

Kowan, J., Hassel, B. (2008). Closing troubled schools. In *Center for Reinventing Public Education online.* Retrieved from http://www.crpe.org/sites/default/files/wp_ncsrp8_closingtrouble_apr08_0.pdf

Kyser, T. (2010). *Folked, funked, punked: How feminist performance poetry creates ahvens for activism and change*. (Masters Theses). Retrieved from IUPUI ScholarWorks *https://scholarworks.iupui.edu/handle/1805/2192*

Kyser, T. Whiteman, R.S., Bangert, S.M.., Skelton, S., Thorius, K.K. (2015). *Constructing Social Justice in Education: The Current Context. Equity Dispatch.* Indianapolis, IN: Great Lakes Equity Center.

Kyser, T., Coomer, M., Moore, T., Cosby, G., Jackson, R., Skelton, S.M. (2015). *Parents/Caregivers as Authentic Partners in Education. Equity Dispatch*. Indianapolis, IN: Great Lakes Equity Center.

Kyser, T., Warren, C., Skelton, S.M., Jackson, R., Whiteman, R.S., Thorius, K.K. (2015). *Appreciating Difference: Getting To Know Your Students and Families. Equity Dispatch*. Indianapolis, IN: Great Lakes Equity Center.

Ladson Billings, G. (2009). *The dreamkeepers: Successful teachers of African American children.* San Francisco: John Wiley & Sons.

Ladson-Billings, G. (1998). Just what is critical race theory and what's it doing in a nice field like education? *Qualitative Studies in Education*, 11: 7-24. Retrieved from https://resources.oncourse.iu.edu/access/content/group/SU13-IN-EDUC-T750-15914/Monday_May_20/Ladson%20Billings.pdf

Ladson-Billings, G. (2006). From the achievement gap to the education debt: Understanding achievement in U.S. schools. *Educational Researcher*, 35: 3-12. Retrieved from http://edt2.educ.msu.edu/DWong/TE150/CourseReader/Ladson-Billings-EducationDebt.PDF

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, 32(3), 465–491. http://doi.org/10.2307/1163320

Lake, R., Hill, P.T. (2009). Performance management in portfolio school districts. In *Center for Reinventing Public Education online*. Retrieved from http://www.crpe.org/publications/performance-management-portfolio-school-districts Lather, P. (1991). *Getting smart: Feminist research and pedagogy with/in the postmodern.* New York: Routledge.

Lather, P. (2004). *Getting Lost: Feminist Efforts Toward a Double(d) Science:* Paper presented at AERA, San Diego, April 12-16, 2004.

Lee, H. (1960). *To kill a mockingbird.* New York: MacIntosh and Otis.

Lefebvre, L. (1973). *A new kind of history from the writings of Lucien Febvre.* New York: Harper & Row.

Levin, H. (2000). *The public private nexus in education.* Retrieved from http://ncspe.org/publications_files/31_OP01.pdf

Levinson, B., & Sutton, M. (2001). Introduction: Policy as/in practice—A sociocultural approach to the study of educational policy. In M. Sutton & B. Levinson (Eds.), *Policy as practice: Towards a comparative sociocultural analysis of educational policy* (pp. 1–22). Westport. CT: Ablex Publishing.

Levinson, B., Sutton, M., & Winstead, T. (2009). Education policy as a practice of power: Theoretical tools, ethnographic methods, democratic options. *Educational Policy*, 23, 767–795. doi:10.1177/0895904808320676

Lindseth, A., Hanushek, E.A. (2009). The Supreme Court gets school funding right. In *Education Next online*. Retrieved from http://educationnext.org/the-supreme-court-gets-school-funding-right/

Lipman, P. (2011). *The new political economy of urban education: Neoliberalism, race, and the right to the city*. New York: Routledge.

Lorde, A. (1984). *Sister outsider: Essays and speeches.* New York: Crossing Press.

Louia, E. H. (2012). Retracing the concept of the subaltern from Gramsci to Spivak: Historical developments and new applications. *African Journal of History and Culture*, 4: 4-8. Retrieved from http://www.academicjournals.org/journal/AJHC/edition/January_2012

Macey, E., Skelton, S. M., Thorius, K.K. (2012). *Equity by Design: Engaging School Communities in Critical Reflection on Policy.* Indianapolis, IN: Great Lakes Equity Center.

Macdonald, J. (1995). *Theory as a prayerful act: The collected essays of James. B. Macdonald.* New York: Peter Lang Publishing.

Malen, B., &Cochran, M. V. (2008). Beyond pluralistic patterns of power: Research on themicropolitics of schools. In Cooper, B. S., Cibulka, J. G., & Fusarelli, L. (Ed.), *Handbook of Education Politics and Policy* (pp.52-72). New York, NY: Routledge

Martin, R. (2007). How successful leaders think. *Harvard Business Review*. June, 60-67.

McCullough, D. (2003). The course of human events. In *National Endowment for the Humanities online.* Retrieved from http://www.neh.gov/about/awards/jefferson-lecture/david-mccullough-lecture

McIntosh, P. (1990). *White privilege: Unpacking the invisible knapsack*. Independent School, 49(2), 31.

McKay, N.Y. (1990). The souls of black women folk in the writings of W.E.B. Du Bois. In H. Louis Gates, Jr. (Ed.) *Reading black, reading feminist: A critical anthology* (227-243). New York: Penguin Group.

Medina, J. (2012). *The epistemology of resistance: Gender and racial Oppression, epistemic injustice, and the social imagination*. Oxford: Oxford University Press.

Mezirow, J. (1995). Transformation theory of adult learning. In M. R. Welton (Ed.) *In defense of the lifeworld*. Albany, NY: SUNY Press.

Milner, H. R. (2006). Preservice teachers' learning about cultural and racial diversity: Implications for urban education. *Urban Education*, 41: 343-375.

Miron, G. (2008). Shifting notion of 'publicness' in public education. In Cooper, B. S., Cibulka, J. G., & Fusarelli, L. (Ed.), *Handbook of Education Politics and Policy* (pp.338-349). New York, NY: Routledge

Mitchell, T. (2015). *Identity and social action: The role of self-examination in systemic change*. In Association of American Colleges & Universities Online. Retrieved from:https://www.aacu.org/diversitydemocracy/2015/fall/mitchell

Mol, A. (2002). *The body multiple: Ontology in medical practice.* Durham, NC: Duke University Press.

Moll, L.C., Amanti, C. Neff, D., & Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms author(s). *Qualitative Issues in Educational Research,* 31(2), pp. 132-14.

Moore, L. J., Henfield, S.J., & Owens, D. (2013). African American males in special education: Their attitudes and perceptions toward high school counselors and school counseling services. *American Behavioral Scientist*, 51: 907-927.

Moraga, C. (1981). La Guera. In Moraga, C., Anzaldua, G. (Eds.) *This bridge called my back: Writings by radical women of color*. (24-34). New York: Kitchen Table, Women of Color Press. Retrieved from http://curadicalreading.files.wordpress.com/2013/11/cherrc3ade-moraga-gloria-anzaldc3baa-this-bridge-called-my-back-writings-by-radical-women-of-color.pdf

Moving on Up: Why Do Some Americans Leave the Bottom of the Economic Ladder, but Not Others? (2013). In *The Pew Charitable Trusts online.* Retrieved from http://www.pewtrusts.org/en/research-and-analysis/reports/0001/01/01/moving-on-up Mulvey, L. (1975). Visual pleasure and narrative cinema. In Braudy, L., Cohen, M. (Eds.) Film *Theory and Criticism: Introductory Readings.* (833-844). New York: Oxford University Press. Retrieved from http://terpconnect.umd.edu/~mquillig/20050131mulvey.pdf

Murray, C. (2008). *Real education: Four simple truths for bringing America's schools back to reality*. New York: Crown Forum.

Murtadha--Watts, K., & Stoughton, E. (2004). Critical cultural knowledge in special education: Reshaping the responsiveness of school leaders. *Focus on Exceptional Children*, 37(2), Myer, W.G. (1885). *Federal decisions: Cases argued and determined in the Supreme, circuit, and district courts of the United States*. Washington D.C.: The Gilbert Book Company. Retrieved from http://books.google.com/books?id=P2U2AQAAMAAJ&printsec=frontcover&source=gb s_ge_summary_r&cad=0#v=onepage&q&f=false

Namias, J. (1993). *White captives: Gender and ethnicity on the American frontier.* North Carolina: The University of North Carolina Press.

National Alliance for Public Charter Schools. (2012). *Measuring up to the model: A tool for comparing state charter school laws*. Retrieved from http://www.publiccharters.org/law/ViewComponent.aspx?comp=3

National Center for Educational Statistics, Institute of Educational Sciences, US Department of Education. (2012). *Fast facts: Charter schools.* Retrieved from http://nces.ed.gov/fastfacts/display.asp?id=30

National Conference of State Legislatures. (2006). *Developing leaders for successful schools.* Retrieved from http://www.ncsl.org/portals/1/documents/educ/DevelopingLeadersforSuccessfulSchoolspdf

National Education Association. (2011). *Priority schools campaign. The power of family school community partnerships: A training resource manual.* In *National Education Association Online*. Retrieved from http://url.ie/z4ne

Neal, M.A. (2006). *New black male*. New York: Routledge.

Nelson, H.G., Stolterman, E. (2012). *The design way: Intentional change in an unpredictable world*. Cambridge: MIT Press.

Nieto, S. (1996). "I like making my mind work": Language minority students and the curriculum. In Catherine E. Walsh (Ed.*), Education reform and social change: Multicultural voices, struggles, and visions* (pp. 147-163). Mahwah, NJ: Lawrence Erlbaum Associates.

Nieto, S. (2010). *Language, culture, and teaching: Critical perspectives*. (2nd edition). New York: Routledge.

No child left behind (NCLB) act executive summary. (2001). In *US department of education online*. Retrieved from http://www2.ed.gov/nclb/overview/intro/execsumm.html

Noblit, G, & Pink W. (2007) Urban education in the globalizing world. In Foster, M. *International Handbook of Urban Education* (pp. xv-xxxvi).

Noltemeyer, A., & Mcloughlin, C. S. (2010). Patterns of exclusionary discipline by school typology, ethnicity, and their interaction. *Penn GSE Perspectives on Urban Education*, 7(1), 27-40.

North Carolina Alliance for Public Charter Schools. (2013). FAQ: No such thing as a dumb question. Retrieved from http://www.ncpubliccharters.net/resources/faq/

Oakes, J., Welner, K., Yonezawa, S., & Allen, R. L. (2005). Norms and politics of equity- minded change: Researching the "zone of mediation." In M. Fullan (Ed.), *Fundamental change: International handbook of educational change* (pp. 282–305). Dordrecht, The Netherlands: Springer.

Oldfather, P., & West, J. (1994). Qualitative research as jazz. *Educational Researcher*, 23: 22-26.

Olson, L. S. (2003). The great divide. *Education Week, Quality Counts* 2003, 22, 9-16.

Onion, R. (2014). Where to find historical "redlining" maps of your city. In *Slate online*. Retrieved from http://www.slate.com/blogs/the_vault/2014/05/30/where_to_find_historical_redlining_maps_of_your_city.html

Ontario Schools, Ontario Human Rights Commission. (2013). Culturally responsive pedagogy: Towards equity and inclusivity in Ontario schools. In Ontario Schools Online. Retrieved from: http://url.ie/z4nf

Oplatka, I., & Beer-Sheeva, (2006). Women in education administration with in developing countries: Towards a new international research agenda. *Journal of Educational Administration*. 44: 604 – 624.

Patton, C. (2008). Finding "fields" in the field: Normalcy, risk, and ethnographic inquiry. *International Review of Qualitative Research*, 1(2), 255-274.

Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher*, 41(3), 93–97. http://doi.org/10.3102/0013189X12441244

Payne, C. (2008). *So much reform, so little change: The persistence of failure in urban schools.* Cambridge: Harvard University Press.

Penuel, W.R., Fishmab, B., Cheng, B.H., & Sabelli, N.H. (2011) Organizing research and development at the intersection of learning, implementation, and design. *American Educational Research Association*, 40 (7), 331- 337.

Peske, H. G., & Haycock, K. (2006). *Teaching inequality: How poor and minority students are shortchanged on teacher quality*. Washington, DC: The Education Trust.

Pickles, J. (2004). A history of spaces: Cartographic reason, mapping and the geo-coded world. (*frontiers of human geography).* Routledge: London.

Pinar, W. (2010). Response to Robert J. Helfenbein: The agency of theory. In E. Malewski (Ed.) *Curriculum studies handbook: The next moment* (318-321). New York: Routledge.

Pinar, W. (2011). *What is curriculum theory?* New York: Routledge.

Pinar, W., Reynolds, W.M., Slatter, P., & Taubman, P.M. (2006). *Understanding curriculum: An introduction to the study of historical and contemporary curriculum discourses* New York: Peter Lang International Academic Publishers.

Plant roots. Retrieved December 10, 2014, from: http://facweb.furman.edu/~lthompson/bgy34/plantanatomy/plant_root.htm

Portfolio Strategy. In *Center for reinventing public education online*. Retrieved from http://www.crpe.org/research/portfolio-strategy/network

Public Impact. (2008). *School turnaround leaders: Competencies for success.* Retrieved October 27, 2013, from http://publicimpact.com/teachers-leaders/competencies-of- high-performers/

Public Law 107-110, No child left behind act. In *US department of education online*. Retrieved from http://www2.ed.gov/policy/elsec/leg/esea02/107-110.pdf

Putnam, R. (2009). *Bowling alone: The collapse and revival of American Community.* New York: Simon & Schuster.

Radd, S. & Kramer, B. (2013, April). *Using the Emerging Concept of Dis Ease to Promote Critical Consciousness and Social Justice in the Practice of Educational Leadership*. Paper presented at the annual meeting of the American Educational Research Association. San Francisco, CA.

Radd, S., & Macey, E. (2014). *Developing Critical Consciousness through Professional Learning. Equity Dispatch.*. Indianapolis, IN: Great Lakes Equity Center.

Rich, A. (1971). "The Burning of Paper Instead of Children." In Diving into the wreck. New York: W.W. Norton & Co.

Rogers, M. (2012). Contextualizing theories and practices of bricolage research. *The qualitative report, 17*(48), 1-17.

Romo-Carmona, M. (1987). Introduction. In J. Ramos (Ed.). *Companeras: Latina lesbians*. (p. 1-4). New York: Routledge.

Rowe, P. G. (1987). *Design thinking.* Cambridge: MIT Press.

Rudman, L. A. (2004). Social Justice in Our Minds, Homes, and Society: The Nature, Causes, and Consequences of Implicit Bias. *Social Justice Research*, 17(2), 129-142.

Rushin, D.K. "The bridge poem." (1981). In T*his bridge called my back: Writings by radical women of color.* C. Morraga, G. Anzaldua, (Eds). pp. xxi-xxii. Kitchen Table: Women of Color Press.

Scheurich, J. (1997). *Research method in the postmodern.* London: Falmer Press.

School Desegregation and Equal Educational Opportunity. In the Leadership Conference online. Retrieved from http://www.civilrights.org/resources/civilrights101/desegregation.html

Schumaker, P. (1991). *Critical pluralism, democratic performance, and community power.* Lawrence: University of Kansas Press.

Scribner, S.M.P. & Fernández, E. (2013). Leading with Latin@ Immigrant Parents. UCEA Review, 54(3), 20-22. In *UCEA Review Online*. Retrieved from: http://url.ie/z4ni

Servage, L. (2007). Making space for critical reflection in professional learning communities. *Education Canada*, 47, 14-17.

Skiba, R. J., Michael, R. S., Nardo, A. C., & Peterson, R. (2002). The color of discipline: Sources of racial and gender disproportionality in school punishment. *Urban Review*, 34, 317–342.

Skiba, R., Shure, L.A., Middelberg, L.V., & Baker, T.L. (2011). Reforming school discipline and reducing disproportionality in suspension and expulsion. In S.R. Jimerson, A.B. Nickerson, M.J. Mayer & M.J. Furlong (Eds.), *The handbook of school violence and school safety: International research and practice* (2nd Ed.)(pp. 515-528). New York: Routledge.

Slattery, P. (1997). *Curriculum development in the postmodern era: Teaching and learning in an age of accountability*. New York: Routledge.

Sleeter, C. E. (2013). *Power, teaching, and teacher Education: Confronting injustice with critical research and action*. New York: Peter Lang.

Smyth, J. (1989). Developing and sustaining critical reflection in teacher education. *Journal of Teacher Education*, 40(2), 2-9.

Spatig-Amerikaner, A. Center for American Progress, (2012). Unequal education: Federal loophole enables lowers spending on students of color. Retrieved from Center for American Progress website: http://files.eric.ed.gov/fulltext/ED535549.pdf

Spencer, H. (1861). *Education: Intellectual, moral, physical.* New York: D. Appleton and Co. Retrieved from https://archive.org/details/spencereducation00spen

Sperry, S., Vital, K., Sepe, C. (2012). Better schools through better politics: The human side of portfolio school district reform. In *Center for Reinventing Public Education online*. Retrieved from http://www.crpe.org/publications/better-schools-through-better-politics-human-side-portfolio-school-district-reform

Spivak, G. (2012). *An aesthetic education in the era of globalization.* Cambridge: Harvard University Press.

Spivak, G.C. (1988). Can the subaltern speak?. In C. Nelson & L. Grossberg. (Ed.) *Marxism and the interpretation of culture* (271-313). Urbana: University of Illinois Press.

Spivak, G.C. (1999). *A critique of postcolonial reason*. Cambridge: Harvard University Press.

St .Pierre, E.A. (2011) Post qualitative research: The critique and the coming after. In N.K. Denzin & Y.S. Lincoln (Eds.). Sage handbook of qualitative inquiry (4th ed.) (611 -635). Los Angeles, CA: Sage.

St. Pierre, E. A. (2014). A brief and personal history of post qualitative research: Toward "post inquiry." *Journal of Curriculum Theorizing*, 30(2), 2-19.

Staats, C. (2014). Implicit racial bias and school discipline disparities: Exploring the connection. *Kirwan Institute Special Report*. Columbus: OH. Kirwan Institute.

Stake, R. E. (1978). The case study method in social inquiry. *Educational Researcher*, 7: 5-8. Retrieved from http://links.jstor.org/sici?sici=0013189X%28197802%297%3A2%3C5%3ATCSMIS%3E2.0.CO%3B2-I

Stanfield, J. (1985). The ethnocentric basis of social science knowledge production. *Review of Research in in Education*, 12: 387-415.

Stone, C. N. (1989). *Regime politics: Governing Atlanta, 1946-1988*. Lawrence: University of Kansas Press.

Stone, C. N. (2008). Urban regimes and the capacity to govern: A political economy approach. In Orr, M. & Johnson, V.C. (Eds.) *Power in the city: Clarence Stone and the politics of inequality (76-107).* Lawrence: University of Kansas Press.

Stone, C. S. (1989). *Regime politics: Governing Atlanta, 1946-1988*. Topeka: University of Kansas Press.

Stovall, G. (2010, October). Lecture. Indiana University, A Midwestern city.

Strauss, V. (2012). Why the 'market theory' of education reform doesn't work. In *The Washington Post online*. Retrieved from http://www.washingtonpost.com/blogs/answer-sheet/wp/2012/10/12/why-the-market-theory-of-education-reform-doesnt-work/

Strauss, V. (2013). Does school reform perpetuate inequity? In *The Washington Post online*. Retrieved from http://www.washingtonpost.com/blogs/answer-sheet/wp/2013/02/24/does-school-reform-perpetuate-inequity/

Sunderman, G. L., & Kim, G. (2005). *Teacher quality: Equalizing educational 0pportunities and outcomes.* Cambridge, MA: Harvard University Civil Rights Project.

Sutton, M., & Levinson, B. (Eds.). (2001). *Policy as practice: Toward a comparative sociocultural analysis of educational policy.* Westport, CT: Ablex Press.

Supovitz, J. Beyond high-stakes testing, the real work of education reform is still waiting. (n.d.) In *GSE UPenn online*. Retrieved from http://www.gse.upenn.edu/commentary/beyond-testing

The great divide: Global income inequality and its cost. (2013). In *GlobalPost online*. Retrieved from http://www.globalpost.com/special-reports/global-income-inequality-great-divide-globalpost

The Times of Northwest Indiana. (2013, March 15). Indiana forgives charter school loans. Retrieved from http://www.nwitimes.com/news/local/lake/gary/indiana-forgives-charter-school-loans/article_a9673510-3cdd-55d0-a1aa-756d458490d2.html

Tillman, L. C. (2008). Culturally Sensitive Research Approaches: An African-American Perspective. *Educational Researcher*, 31: 3-12. Retrieved from http://www.sagepub.com/scarlettstudy/articles/Tillman.pdf

Trainor, A.A. (2010). Reexamining the promise of parent participation in special education: An analysis of cultural and social capital. *Anthropology & Education Quarterly*, (41)3. (245–263).

Tyack, D. B. (1974). *The one best system: A history of urban education*. Cambridge: Harvard University Press.

US Department of Education. (2011, September 15). School improvement grants: Remarks by the President at Miami central high school in Miami, Florida. Retrieved from http://www2.ed.gov/programs/sif/index.html

US Department of Education. (2011, September 15).Turnaround leadership: How to identify successful school leaders. Retrieved from http://www2.ed.gov/about/inits/ed/implementation-support- unit/tech-assist/turnaround-leadership.pdf

Valencia, R.R. (2010). *Dismantling contemporary deficit thinking: Educational thought and practice*. New York: Routledge

Valencia, R. R. (2008). *Chicano students and the courts: The Mexican American legal struggle for educational equality*. New York: New York University Press.

Visocky O'Grady, J., & K. (2006). *A designer's research manual: Succeed in design by knowing your clients and what they really need*. Massachusetts: Rockport.

Waitoller, F. R., Artiles, A. J., & Cheney, D. A. (2009). The miner's canary: A review of overrepresentation research and explanations. *The Journal of Special Education*, 44(1), 29-49.

Wallace, J. M., Jr., Goodkind, S. G., Wallace, C. M., & Bachman, J. (2008). Racial/ethnic and gender differences in school discipline among American high school students: 1991–2005. *Negro Educational Review*, 59:47–62.

Warren, M. (2005). Communities and schools: A new view of urban education reform. Harvard Educational Review. 75(2), 133-139. Retrieved from https://oncourse.iu.edu/

Weaver-Hightower, M. (2008). An ecology metaphor for educational policy analysis: A call to complexity. *Educational Researcher*, 37: 153-167.

Welner, K. G. (2001). *Legal rights, local wrongs: When community control collides with educational equity*. Albany, NY: State University of New York Press.

Whiteman, R., Kyser, T., Bangert, S., Skelton, S.M., King Thorius, K. (2015). *Co-curricular & extra-curricular activities*. Equity Dispatch. Great Lakes Equity Center: Indianapolis, IN.

Women and the law. (2014, October 15) In *Harvard Business School online*. Retrieved from http://www.library.hbs.edu/hc/wes/collections/women_law/

Wong, K. (2008). Federalism, equity, and accountability in education. In Cooper, B. S., Cibulka, J. G., & Fusarelli, L. (Ed.), *Handbook of Education Politics and Policy* (pp.19-29). New York, NY: Routledge.

Yang, S-H (2009). Using blogs to enhance critical reflection and community of practice. *Educational Technology & Society*, 12(2), 11-21.

CURRICULUM VITAE

Tiffany S. Kyser

EDUCATION:

2016 Ph.D., Urban Education Studies, Minor: Feminist Epistemologies, Indiana University

2010 M.A., English, Additional Concentration, Visual Communication with a focus in Design Thinking, Indiana University, Indianapolis

2003 B.S. Secondary Education, English, Minor in Creative Writing, Indiana University, Indianapolis

EXECUTIVE EDUCATION:

Harvard University, School of Education/ School of Business—Women in Educational Leadership, 2014

Stanford University, School of Design/d.school—Design Thinking/Creative Problem Solving for Organizations, 2014

LICENSE:

Teacher's License, Rules 46-47, Grade: 5-12, Department of Education, State of Indiana

PROFESSIONAL EXPERIENCE:

Great Lakes Equity Center
Assistant Director of Technical Assistance
Region V: Equity Assistance Center
January 2015 – Present

Tindley Accelerated Schools
Chief of Staff
Charter for Accelerated Learning
July 2012 – November 2014

Office of Mayor the Mayor, City of Indianapolis
Performance Analyst, Governance & Leadership
Office of Education Innovation
February 2012 – June 2012

Office of the Mayor, City of Indianapolis
Accountability Manager
Office of Education Innovation
May 2010 – February 2012

Norman Brown Diversity and Leadership Scholars Program Graduate Fellow, Program Director Olaniyan Undergraduate Research Scholars Program
IUPUI Office of Diversity Access & Achievement
IU School of Liberal Arts, Indianapolis
August 2007 – July 2010

The Frank and Katrina Basile Center for Art, Design, and Public Life
Center Assistant
Herron School of Art & Design
January – May, 2009

Metropolitan School District of Wayne Township
Language Arts Teacher
Lynhurst 7th and 8th Grade Center
August 2005 – July 2007

Girls Incorporated of Indianapolis
Program Specialist
Outreach Education
Girls Incorporated
April 2004 - July 2005

Springfield Spirit
Professional Basketball Player
Panserraikos MGS Red Lions
National Women's Basketball League (NWBL)
Hellenic League, Division I
Federal International Basketball Association (FIBA)
September 2003 – April 2004

HONORS AND AWARDS:

William Plater Civic Engagement Award, 2016.
Indiana University Graduate School Elite 50 Award, 2015, 2016.
Indiana University Graduate School Best in School, IU School of Ed., Indpls., 2015.
Indianapolis' Best & Brightest Award, Division: Education & Not for Profit, 2013.
Culver Academies' Athletic Hall of Fame, 2013.
Distinguished Achievement Award, Center for Leadership Development, 2012.
Nominee, Inspire Awards, College Mentors for Kids, 2011.
Women's National History Month, IUPUI Outstanding Female Student Leader, 2009.
MSD Wayne Township Classroom Teacher Evaluation, Distinguished Level, 2006, 2007.
Peter Bassett Barlow Award for best Graduate English Paper for thesis chapter, "Feminist Performance Poets: The Context," 2010.

Anne Dochin Graduate Essay Award for best Graduate English Paper, Women‟s Studies Dept. for the essay, "Cubism as Confession, Black Woman as Mother Whore: An Analysis of Jean Toomer‟s Narrator in Part One of Cane," 2008.
IUPUI Department of English, Student Spotlight, Spring 2008
Inductee, IUPUI Athletics Hall of Fame, 2008.
Selected Athlete - Indiana, NCAA Hall of Champions Exhibit: "Some of Us Go Pro In Something Other Than Sports," 2008.
Girls Incorporated National Program Honorable Mention, Program Facilitator of *P.E.T.A.L.S. (Personal Empowerment Toward Acquiring Life Skills). 2005
IUPUI Women's Basketball Jersey Retired, 2004.
Indiana University Magazine "Top 30 Under 30," 2004.
NCAA Indiana Woman of the Year, 2003.
IU School of Education at IUPUI Outstanding Future Educator Award, 2003.
Creamland Dairies National Student Athlete of the Year, 2003.
Verizon First Team Academic All-American, 2003.
NACDA Athletic Director's Association National Scholar Athlete Award, 2003.
Outstanding Female Student Leader Silver Award, 2003.
YWCA Salute to Women of Achievement Award, 2003.
Mid Continent Conference Player of the Year, Defensive Player of the Year, Scholar Athlete of the Year, 2003.
IUPUI Top Female Student, Highest Undergraduate Award, 2002, 2003.
NACDA Division I-AAA Athletic Directors Association National Scholar-Athlete, 2003.
IUPUI Outstanding Female Student Leader Silver Award Winner, 2003.
Named to the IUPUI Academic Advisor's List, 2002.
Verizon Academic All-District V (First Team), 2002.
Verizon First Team Academic All-American (First Team), 2002
IU School of Education at IUPUI Outstanding Student Award, 2002.
NCAA National Sportsmanship Award, 2001.
National Consortium for Academics in Sport Recognition Award, 2001.

GRANTS:
School Improvement Grant, Indiana Department of Education Part of executive team to provide support to Arlington High School, Indianapolis, Indiana, 2012-2014. Amount: $1,402,000.00 (Assisted in writing and implementing the grant).
Implementation Grant, National Association of Charter School Authorizers (NACSA) to improve accountability and oversight practices within the Office of Education Innovation, Office of the Mayor, City of Indianapolis, Indiana, 2010. Amount: $125,000 (Assisted in implementing the grant).
Travel Grant, IU School of Liberal Arts Travel Grant to present and attend the 7th Feminisms and Rhetorics Conference, Michigan State University, East Lansing, Michigan, 2009. Amount: $500
Educational Enhancement Grant, IU Graduate Studies/IU School of Liberal Arts Travel Grant to research women's spaces at Michigan Womyn's Festival, Walhalla, Michigan, 2009. Amount: $500

Norman Brown Diversity and Leadership Scholars Program Travel Grant to attend and present at the Louisville Conference on Literature and Culture since 1900, Louisville, Kentucky, 2008. Amount: $500
IUPUI Summer Research Opportunity Project Travel Grant to attend Undergraduate Research Symposium at the University of Michigan, Ann Arbor, 2001. Amount: $2,000

SCHOLARSHIPS:
Urban Education Studies Conference Travel Scholarships. 2013-2014.
Norman Brown Diversity and Leadership Graduate Fellowship. 2007-2010.
Olaniyan Scholars Program Graduate Assistantship. 2007-2010.
Miriam Shelden Graduate Scholarship, Alpha Lambda Delta National Honor Society. 2006-2007.
Emily Seiler Memorial Scholarship Award, 2001.
Michael A. Carroll Scholarship Award, 2001.
IUPUI Women's Basketball Athletic Scholarship. 1999-2003.
21ST Century Scholars Program. 1999-2003.

TEACHING:
Co-Instructor with Dr. Jim Scheurich, IUPUI Urban Education Studies Doctoral Program, T750 32467, Spring 2014
Language Arts Teacher, 7th and 8th Grade, Inclusion 2005-2007
Girls Incorporated Outreach Educator 2004-2005

TRANSLATIONAL RESEARCH:
Kyser, T. (March 30, 2015). "LGBTQ Gender and Sexuality." Panelist at the IUPUI Student Alliance for GBTLQ Students Meeting. Indianapolis, Indiana.
Kyser, T. (February, 2013). "Charter Schools 101." Panelist at the Indianapolis Charter School Association (IPCSA). Indianapolis, Indiana.
Kyser, T. (October, 2011). "How To Achieve Maximum Success as an Undergraduate." Guest Speaker, Norman Brown Diversity and Leadership Scholars Program, IUPUI Office of Diversity Access and Achievement, Indianapolis, IN.
Kyser, T. (February, 2010). "Holla If Ya Hear Me: Language and Performance." Moderator. Joseph Taylor Symposium: "Voices in the City: Language, Literacy, and Urban Life." Indianapolis, Indiana.
Introduction of nationally renowned poet, Patricia Smith, Joseph Taylor Symposium: "Voices, in the City: Language, Literacy, and Urban Life." (February 2010).
Kyser, T. (2009). "Feminist Performance Poets Stare Down Misogyny." A presentation and performance to undergraduates at IUPUI to promote post baccalaureate study. Classes presented for: L205 Introduction to Poetry-Dr. Karen Kovacik; H400 Art History/P367 Philosophy of Art/W701 Topics in Women's Studies-Dr. Peg Brand and Dr. Jean Robertson., Indianapolis, Indiana.
Kyser, T. (August, 8, 2001). "Racial Discrimination in Television: A Causal Analysis." Presented at the IUPUI Summer Research Opportunity Project Capstone. Indianapolis, Indiana.

Kyser, T., Elfreich, A.M., Bhathena, C.D., Williams, N.A. (April 4, 2013). School choice fieldguide. Presented at the Center for Urban and Multicultural Education (CUME), Indiana University Purdue University at Indianapolis, Indianapolis, IN.
Kyser, T., Elfreich, A.M., Bhathena, C.D., Phelps, J., Williams, N.A. (October 4, 2013). The New Jim Crow. Lectured at the KI Echo Center. Indianapolis, IN.
Kyser, T., Bonds, V., Phelps, J., Williams, N. (August 14, 2013). Understanding the PhD experience. Indiana University School of Education – Indianapolis, Indianapolis, IN.
Kyser, T., Berry, T., Mitchell, R. (October 10, 2014). Panel: Provoking Dialogues: Fasching-Varner, K. J, Albert, K., Mitchell, R & Allen, C. (forthcoming, 2015). Racial battle fatigue: Difference and division in higher education. Lanham, MD: Rowman & Littlefield Publishers. Presentation occurred at Bergamo Center, Bergamo, OH.

LECTURES:
Kyser, T. (January, 23, 2015). "Why Playing Professional Sports Is Not About Sports." Presented for 7^{th}-12^{th} grade students. Christel House Academy, Indianapolis, IN.
Kyser, T. (September, 2014). "How To Prepare for an English M.A.: Thesis or Not to Thesis." Presented for incoming graduate students. IU School of Liberal Arts, Indianapolis, IN.

POSTER AND PAPER PRESENTATIONS:
***Indicates peer-reviewed**
*Kyser, T. (October 7-10, 2009). "Performance Poetry as a Rhetorical Urban Tool." Presented at the Feminisms & Rhetorics Conference. East Lansing, Michigan.
*Kyser, T. (February 21-23, 2008). "The Lynching Tree in the Poetry of Angelina Weld Grimke." Presented at the Louisville Conference on Literature and Culture since 1900. Louisville, Kentucky.
*Kyser, T. (October, 2011). "The Big Goal." Presented at the Coalition of Urban and Metropolitan Universities (CUMU) Conference. Indianapolis, Indiana. October 2011.
*Kyser, T. (September 26, 2013). Performance poetry and epistemologies. Feminisms & Rhetorics. Presentation conducted at Stanford University, Palo Alto, CA.
*Kyser, T. (June 18, 2014). A design thinker's brief multimodal approach to urban education. Indiana Urban Schools Association Conference. Presentation occurred at Chapel Hill 7th & 8th Grade Center, Indpls, IN.
*Kyser, T. (July 27, 2014). Design think/do: Creating spaces for mission alignment and culture at the Tindley accelerated schools. Design-Ed. Poster presented at University of the Arts, Philadelphia, PA.
*Kyser, T., Elfreich, A., Robbins, K. (October 10, 2014). Bergamo Conference on Curriculum Theory and Classroom Practice. Panel: Currere in the urban context. Presented at Bergamo Center, Bergamo, OH.
* Kyser, T. (October 14, 2014). Positionality, theoretical frameworks, & feminist epistemologies: Embracing and understanding the radical potential of scholar identity. Critical Questions in Education Conference. Presentation of paper occurred at Brown Hotel, Louisville, KY.
* Kyser, T. (November 7, 2014). Training shift, system shift: Improving charter school and turnaround school leader training in Indiana. International Conference on Urban Education. Paper presented at Half Moon Hotel, Montego Bay, Jamaica.

PUBLICATIONS:

*Scheurich, J., Bonds, V., Phelps, J., Currie, B., Crayton, T.A., Elfreich, A.M., Bhathena, C.D., Kyser, T.S., Williams, N.A. (in press). A new definitional framework for educational equity with explicated exemplars. In M. Khalifa, C. Grant, & N. Witherspoon Arnold (Eds.), *Handbook for Urban Educational Leadership.* Lanham, MD: Rowman & Littlefield.

POEMS:

*"Les Irises." Genesis, IU Literary Magazine at IUPUI 30.2 (Spring 2001): 26.
*"Paper Doll"; "A Tribute to „Red Cana‟ by Georgia O‟Keefe." Genesis, IU Literary Magazine at IUPUI 28.2 (Spring 2000): 2 and 33.

ACCEPTED PAPERS (Could Not Attend Due to Not Having Enough Travel Funds):

Kyser, T. (September 3, 2014). A design thinker's brief multimodal approach to urban education. *DMI International Design Research Conference.* Presentation would have occurred at the London College of Fashion, London, England.
Kyser, T. (September 19, 2014). Training shift, system shift: Improving charter school and turnaround school leader training in Indiana. *CSLEE Values and Leadership Conference.* Presentation would have occurred at Nipissing University, Ontario, Canada.

UNIVERSITY COMMITTEE/VOLUNTEER SERVICE:

Central Indiana Education Alliance (IUPUI). 2009-2012; 2014 – present.
IU School of Education, Indianapolis, New Website End User Tester, Graduate Representative, 2014.
IU School of Liberal Arts Alumni Council, 2011 – 2014.
IU School of Education – Indianapolis, Executive Associate Dean Review Committee, Graduate Representative, 2013.
IUPUI Alumni Council, 2010-2014.
IUPUI Alumni Council Holiday Committee Chair Appointment, 2012-2014.
Marketing Volunteer for Alumni Generation Y, IU Alumni Association Promotional Materials, 2012.
Guest Speaker, Thesis Writing 101, IUPUI Dept. of English, 2011.
IUPUI Alumni Council, Graduate Representative. 2007-2010.
Hiring Review and Recommendation Committee Member: IUPUI Head Women's Basketball Coach, 2011.
Norman Brown Diversity and Leadership Scholarship Program Mentor, 2010-2011.
Norman Brown Diversity and Leadership Scholars Program Advisory Committee, Graduate Representative, 2007-2010.
Olaniyan Scholars Program Advisory Committee, Graduate Representative, 2007- 2010.
IUPUI Jag Jaunt, Keynote Speaker, IUPUI's Jag Jaunt is a fundraiser for women's athletics at IUPUI, 2008.
IUPUI Admissions Student Focus Group, 2008.

International Women's Day, IUPUI, 2007.
Selection Judge, IUPUI Top 100 Students Award Committee, 2006.
Co-Host, IUPUI Top 100 Students Award, 2005.
IUPUI Undergraduate Student Assembly (Student Government), Secretary, 2002.
IUPUI Black Student Union, 1999-2003.
IUPUI English Club, 1999-2001.
IUPUI Orientation Student Leader, 2000.
IUPUI Student Athlete Advisory Council, 1999-2000.
Former member and secretary of the Student-Athlete Advisory Committee, 1999-2001
Participated in the NCAA Hall of Champions Grand Opening Parade, IUPUI Student Rep, 2000

COMMUNITY SERVICE:
Springfield Neighborhood Association, 2009-Present
Read Up Tutor-United Way of Central Indiana, 2010-2011
Volunteer, La Plaza/Writer's Center of Indiana, 2010
Mosel Sanders Thanksgiving Day Volunteer, 2010
Neal-Marshall Alumni Association, Indianapolis Chapter, 2010-2012
Near East Side Area Renewal (NEAR) Board Member, 2010 – present.
Keep Indianapolis Beautiful Block Leader, 2009 – present.
Harrison Center for the Arts Volunteer, 2005 – 2008.
Circle City Multisport Member, 2006-2008.
Culver Academies Black Alumni Union, 2008-2009.
Culver Academies Legion Alumni, 1999 – present.

PROFESSIONAL ORGANIZATIONS:
American Education Research Association (AERA) Membership, 2016.
American Educational Studies Association (AESA) Membership, 2012 – present.
Coalition for Women Scholars in the History of Composition and Rhetoric (CWSHCR) Membership, 2012 – present.
American Anthropological Association (AAA) – Council on Anthropology & Education Membership, 2012 – present.
National Council for Teachers of English (NCTE), 2013 – present.
Culver Club of Indianapolis Member, 1999 – present.
Modern Language Association, 2008 – present.
Wayne Township Classroom Teachers Association, 2005-2007.
Writer's Center of Indiana, 2008-2010.
National Association of Charter School Authorizers (NACSA), 2010-2012.
Academy of American Poets, 2012 – present.