

**Stanford University  
Graduate School of Education**

**Beyond Equity and Schooling, EDUC 299B  
Pre-Fall 2020**

Instructors:

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Course Meetings: accessed via Canvas

Office Hours: By appointment

**Course Description**

Discussions focused on equity in education are both profoundly important and highly limited. These discussions are profoundly important insofar as they push us to consider how mainstream schools are structured in ways that systematically (re)produce disparity; they are highly limited in that they often center on broadening access to existing institutions rather than seeking to fundamentally transform or dismantle those institutions and the broader societies in which they are situated. This course approaches issues of equity in teacher education by simultaneously cultivating conceptual and pedagogical tools for existing within and beyond current institutions. To do so, we will engage in the work of developing an *ethnographic* perspective on our personal experiences and on schooling that seeks to understand local educational contexts on their own terms, and in relation to wider cultural, political, economic, social, and historical power structures. The argument is that in order to ethically serve communities, educators must humbly learn to honor multiple perspectives, interrogate existing sense-making schema, and envision possible worlds. Practically, this work involves learning to perceive skills, wisdom, and educational opportunities in contexts that are often framed as problematic, pathological, and endemically deficient. Thus, we will use the notion of equity as a placeholder for the envisioning and enactment of radically alternative educational realities.

**Essential Course Questions**

The course is designed to support you as you engage with questions including the following:

1. How are your personal experiences positioned in relation to wider cultural, political, economic, social, and historical power structures? How does this shape your lenses for the purpose of schooling?
2. What kinds of “problems” are educators in the United States going to run into--and reproduce--when teaching in U.S. schools?
3. How are we conditioned to perceive students? What are the alternatives? (How *might* we perceive them? How *might* we be in community with them?)

4. What should school be and what are some strategies for enacting this vision in our own classrooms?
5. What does it mean to be a transformative force in schools and beyond?

### **Evaluation**

We expect you to receive an A in this class. This requires full participation and completion of all activities.

### **A note about reading and participation:**

This class depends on you preparing for text-based discussions in advance. It is essential for you to come to class prepared to share your thoughts on the texts for each day. Recognizing that this is a particularly busy year for all of you, we have limited the texts to one-two articles or chapters per class. Further, all other assignments will be completed in class with only minimal prep work done prior to coming to class in order to prioritize engaging with the texts in your out of class time. Finally, we recognize that these texts are challenging--both in form and content--and may warrant multiple readings.

### **A note about the work: An Ethnographic Project (Project as in career-long, critical undertaking)**

By the end of this class you will have the beginnings of an ethnographic sketch of your current student teaching placement. This is a uniquely personal understanding of a space and place, its cultural norms, and the implicit and explicit instantiations of power within it.

There are two key goals of this exercise:

- Build the skills of honoring multiple perspectives on education and the world: looking theoretically across assumptions about knowledge, learning, power, labor, violence, etc.
- Practice *imagining*: from this intellectual clay, what new visions of learning and solidarity might we mold? What infrastructural work is needed? With whom is solidarity built? What are the implications of understanding oneself as an ally or accomplice?

Historically, this class is based on interpreting theory and considering how it shapes your teaching practice. While the first outcome of this project relates to this goal, we are looking to design and enact new enterprises for learning with and through contexts that are not limited to normative frameworks of “school” or “equity.”

This project will be turned in piece-by-piece across the three weeks of class. This work is based on your observation, participation, and exploration of your current school placement. There are several parts to this project and they will be reviewed in detail in class:

- A positionality statement
- A fieldnote based on a short participant observation
- A historical analysis of your current school site
- An analysis of a cultural artifact

Each of these components make up parts of your successful completion of this class.

### **Accessibility & Respect for Diversity**

Students with Documented Disabilities: Students who may need an academic accommodation based on the impact of a disability must initiate the request with the Office of Accessible Education (OAE). Professional staff will evaluate the request with required documentation, recommend reasonable accommodations, and prepare an Accommodation Letter for faculty. Unless the student has a temporary disability, Accommodation letters are issued for the entire academic year. Students should contact the OAE as soon as possible since timely notice is needed to coordinate accommodations. The OAE is located at 563 Salvatierra Walk (phone: 723-1066, URL: <https://oae.stanford.edu/>). **We are also committed to working with students to address accessibility concerns that do not fit into the category of “documented disabilities”; please contact us as soon as possible to address any such concerns should they arise.**

Additionally, we understand that the legal names and gender designations on the class roster with which the University has provided us might not correspond to the name and gender pronouns you use. We are happy to use your chosen name and pronouns and we will be sure to provide space for you to share these preferences in our initial meetings. Please also let us know if any of this changes at any point during the course so that we can work together to share this information in a way that is safe and comfortable for you.

### **Course Schedule**

*Readings have been uploaded to the Canvas site for this course; students are expected to come to class having reviewed all of the required readings assigned for a given day. We have taken into account the profound demands on your time in selecting these readings in hopes that you will be able to meaningfully engage with each reading prior to class.*

Day 1 (8/24): Possible Worlds

What are some comparatively normative and radical visions of equity in education and what is your role in realizing these visions? What worlds are possible?

#### **Required Texts:**

Declaration of Independence

Combahee River Collective Statement

#### **Supplemental texts:**

Gay, Geneva, and Kipchoge Kirkland. 2013. Developing Cultural Critical Consciousness and Self-Reflection in Preservice Teacher Education. *Theory into Practice*, 42(3):181-187.

Day 2 (8/25): Ethnography

How is ethnography a tool for reinterpreting the world and interrogating institutional oppression associated with formations of power such as White supremacy, patriarchy, cis-heteronormativity, ableism, and classism?

**Required texts:**

Lorde, Audre. 2001[1984]. "The Transformation of Silence into Language and Action" and "Age, Race, Class, and Sex: Women Redefining Difference." In *Sister Outsider: Essays and speeches*. Crossing Press feminist series. (pp. 40-44, 114-123)

**Supplemental texts:**

Lipman, Pauline. 2008. "Education and the New Urban Workforce in a Global City," in *City Kids, City School: More Reports from the Front Row*. NY: The New Press. (pp. 273-286)

## Day 3 (8/27): Categories and Cultural Context

How do educational categories and classifications not simply reflect preexisting realities but instead play a powerful role in creating and reproducing those very realities?

**Required texts:**

Lee, Stacey. 2009. Unraveling the "Model Minority" Stereotype: Listening to Asian American Youth (2nd Edition). New York: Teachers College Press. (pp. 1-24)

Rosa, Jonathan. 2018. Community as a Campus: From "Problems" to Possibilities in Latinx Communities. In *Civic Engagement in Diverse Latinx Communities: Learning from Social Justice Partnerships in Action*, edited by Mari Castañeda and Joseph Krupczynski. New York: Peter Lang Publishing. (pp. 111-123)

**Supplemental texts:**

McDermott, Ray, and Hervé Varenne. 1998. "Adam, Adam, Adam, and Adam: The Cultural Construction of a Learning Disability." In *Successful Failure: The School America Builds*. New York: Routledge. (pp. 25-44)

## Day 4 (8/31): Critical Pedagogies

How have normative approaches to education taken for granted a range of assumptions about the fundamental nature of learning and knowing, and how have these approaches served to reproduce toxic schools and societies?

**Required texts:**

Freire, Paulo. 2003[1970]. "Chapter 2." In *Pedagogy of the oppressed*. Bloomsbury Publishing USA. (pp. 71-86)

Tuck, Eve, and K. Wayne Yang. 2018 "Introduction: Born Under the Rising Sign of Social Justice." In *Toward What Justice?: Describing Diverse Dreams of Justice in Education*, edited by Eve Tuck and K. Wayne Yang. New York: Routledge. (pp. 1-17)

**Supplemental texts:**

hooks, bell. 1994. Introduction and Chapter 1: Engaged Pedagogy, *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge. (pp. 1-22)

## Day 5 (9/1): Feminist Epistemologies

How can feminist perspectives inform stances of epistemic humility that encourage us to continually consider what is missing from our analyses and perceptions--for whose experiences have we failed to account and how do we imagine a better world for all when we think from the margins of the margins?

**Required texts:**

Anzaldúa, Gloria. 1999. "Movimientos de Rebeldía y las Culturas que Traicionan" and "La Conciencia de la Mestiza/Towards a New Consciousness." In *Borderlands/La Frontera: The New Mestiza* (Second Edition). San Francisco, CA: Aunt Lute Books. (pp. 37-45, 99-113)

**Supplemental texts:**

Villenas, Sofia. 2014[2010]. "Thinking Latina/o Education with and From Chicana/Latina Feminist Cultural Studies: Emerging Pathways." In *Latinos and Education: A Critical Reader* (2<sup>nd</sup> ed.), edited by A. Darder and R. Torres. (pp. 205-226)

Day 6 (9/3): Unsettling Pedagogies

What transformative pedagogical practices can contribute to the creation of alternative realities that challenge deeply entrenched educational and broader societal norms?

**Required texts:**

Keenan, Harper Benjamin. 2017. Unscripting Curriculum: Toward a Critical Trans Pedagogy. *Harvard Educational Review*, 87, 4, 538-556.

**Supplemental texts:**

Patel, Leigh. 2016. Pedagogies of Resistance and Survivance: Learning as Marronage. *Equity & Excellence in Education*, 49, 4, 397-401.

Day 7 (9/8): Against Deficits

How are particular populations and communities systematically presumed to be educationally deficient, in what ways do normative approaches to schooling reproduce these presumed deficiencies, and what alternative educational approaches are possible within these contexts?

**Required texts:**

Annamma, Subini, and Deb Morrison. 2018. DisCrit Classroom Ecology: Using Praxis to Dismantle Dysfunctional Education Ecologies. *Teaching and Teacher Education*, 73, 70-80.

Kokka, Kari & Theodore Chao. 2020. How I show up for Brown and Black students': Asian American Male Mathematics Teachers Seeking Solidarity. *Race Ethnicity and Education*, 23:3, 432-453.

**Supplemental texts:**

Bartolomé, Lilia. 1994. Beyond the Methods Fetish: Toward a Humanizing Pedagogy. *Harvard Educational Review*, 64, 2, 173-195.

Day 8 (9/9): Past Worlds/Present Worlds/Future Worlds

How can we understand historical and contemporary educational inequity and trauma as a reflection of the fundamental design of mainstream schooling, and what future worlds might we imagine and design to address these endemic educational dynamics?

**Required texts:**

Dumas, Michael. 2018. "Beginning and Ending with Black Suffering: A Meditation on and Against Racial Justice in Education." In *Toward What Justice?: Describing Diverse Dreams of Justice in Education*, edited by Eve Tuck and K. Wayne Yang. New York: Routledge. (pp. 29-45)

**Supplemental texts:**

Mayorga, Edwin, and Bree Picower. 2018. Active Solidarity: Centering the Demands and Vision of the Black Lives Matter Movement in Teacher Education. *Urban Education*, 53, 2, 212-230.

Day 9 (9/10): Ethnography as Solidarity

What forms of sustainability, solidarity, and fugitivity might characterize our work moving forward in search of realizing radical new educational visions?

**Required texts:**

Warren, Chezare A., and Justin A. Coles. 2020. Trading Spaces: Antiracism and Reflections on Black Education Futures. *Equity & Excellence in Education*, DOI: 10.1080/10665684.2020.1764882

**Supplemental texts:**

Garcia, Antero. 2019. "A Call for Healing Teachers: Loss, Ideological Unraveling, and the Healing Gap." *Schools*, 16, 1, 64-83.

## Assignment Schedule

Day	Topic/Reading	Assignments
1 Monday 8/24	<p><b>Possible Worlds</b> Declaration of Independence</p> <p>Combahee River Collective Statement</p>	<p>Norming Readings Introducing Ethnography</p>
2 Tuesday 8/25	<p><b>Ethnography</b> Lorde, Audre. 2001[1984]. “The Transformation of Silence into Language and Action”</p>	<p>Introduce: Positionality Statement</p>
3 Thursday 8/27	<p><b>Categories &amp; Cultural Contexts</b> Lee, Stacey. 2009. Unraveling the “Model Minority” Stereotype: Listening to Asian American Youth (2nd Edition). New York: Teachers College Press. (pp. 1-24)</p> <p>Rosa, Jonathan. 2018. Community as a Campus: From “Problems” to Possibilities in Latinx Communities.</p>	<p>Assign: Historical/Institutional Analysis Due 8/31</p>
4 Monday 8/31	<p><b>Critical Pedagogies</b> Freire, Paulo. 2003[1970]. “Chapter 2.” In <i>Pedagogy of the oppressed</i>. Bloomsbury Publishing USA. (pp. 71-86)</p> <p>Tuck, Eve, and K. Wayne Yang. 2018 “Introduction: Born Under the Rising Sign of Social Justice.” In <i>Toward What Justice?: Describing Diverse Dreams of Justice in Education</i>, edited by Eve Tuck and K. Wayne Yang. New York: Routledge. (pp. 1-17)</p>	<p>Due: Historical/Institutional Analysis</p> <p>Assign: Fieldnote task</p>
5 Tuesday 9/1	<p><b>Feminist Epistemologies</b> Anzaldúa, Gloria. 1999. “Movimientos de Rebeldía y las Culturas que Traicionan” and “La Conciencia de la Mestiza/Towards a New Consciousness.” In <i>Borderlands/La Frontera: The New Mestiza</i> (Second Edition). San Francisco, CA: Aunt Lute Books. (pp. 37-45, 99-113)</p>	

<p>6 Thursday <u>9/3</u></p>	<p><b>Unsettling Pedagogies</b> Keenan, Harper Benjamin. 2017. Unscripting Curriculum: Toward a Critical Trans Pedagogy. <i>Harvard Educational Review</i>, 87, 4, 538-556.</p>	<p>Due: Fieldnote</p>
<p>7 Tuesday 9/8</p>	<p><b>Against Deficits</b> Annamma, Subini, and Deb Morrison. 2018. DisCrit Classroom Ecology: Using Praxis to Dismantle Dysfunctional Education Ecologies.</p> <p>Kokka, Kari &amp; Theodore Chao. 2020. How I show up for Brown and Black students’: Asian American male mathematics teachers seeking solidarity. <i>Race Ethnicity and Education</i>, 23:3, 432-453.</p>	<p>Assign: Imagined Cultural Artifact Analysis</p>
<p>8 Wednesday 9/9</p>	<p><b>Present Worlds/Future Worlds -</b> Dumas, Michael. 2018. “Beginning and Ending with Black Suffering: A Meditation on and Against Racial Justice in Education.”</p>	<p>Due: Imagined Cultural Artifact Analysis</p>
<p>9 Thursday 9/10</p>	<p><b>Ethnography as Solidarity</b> Warren, Chezare A., and Justin A. Coles. 2020. Trading Spaces: Antiracism and Reflections on Black Education Futures. <i>Equity &amp; Excellence in Education</i>.</p>	
		<p><b>Positionality Statement Due 9/15</b></p>