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ABSTRACT

Our contemporary apprenticeship model of teacher education often places preservice teachers in learning environments where they never witness the types of dynamic and engaged practice they desire to emulate. Either there are structural limits within the classroom placed by school or district leadership or there are preselected veteran mentor teachers who do not value the same kinds of critical practice. These challenges necessitate a radical rethinking of how and where preservice teachers learn their craft. We pose an anticolonial model of teacher development, one that situates teachers and students in collaborative networks where they work powerfully together via Youth Participatory Action Research on projects that have significant social, cultural, and digital relevance. The purposes of this article are (a) to propose the essentiality of anticolonial approaches to reimagine the preparation of preservice teachers and (b) to demonstrate how these approaches are enacted in our own practice within critical, project-based clinical experiences with preservice educators toward the development of an anticolonial model for urban teacher preparation.

"Where you at? Who you reppin'?" marks the opening of almost every Cyphers for Justice (CFJ) session. Each week an intergenerational circle of youth, preservice educators, community-based practitioners, and academics come together to delve into critical social inquiry and action using Youth Participatory Action Research (YPAR)[1] (Caraballo, Lozenski, Lyiscott, & Morrell, 2017; Fine, Roberts, & Torre, 2004; McIntyre, 2000; Morrell, 2004, 2008) and culturally sustaining pedagogies (Paris, 2012; Paris & Alim, 2017). To encourage principles of collective ownership of space, each question—"Where you at? Who you reppin'?"—is answered by every member in the room. In answering the question, "Where you at?" each person is invited to open his or her world of emotional or material well-being and to understand the importance of this in connection to the curricular objectives of the session. In answering the question, "Who you reppin'?" each person

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is invited to name the physical/symbolic people/places he or she wishes to invoke and to understand the importance of this naming in connection to the curricular objectives of the session.

During one session, after making it halfway around the room, the moment came for long-time youth member, Tanya,[2] to check in. After sharing her "Where you at?" story—details about a challenging day at school upon receiving an IEP[3] that she felt was wildly inaccurate—Tanya straightened herself and answered the second check-in question boldly, "Today, I'm reppin' the underestimated!" The room erupted into cheers of affirmation. Because Tanya's self-awareness, self-reflection, and self-direction were invited into our collective space, her proclamation served as a tangible segue into the day's objectives: understanding how theoretical framing shapes arguments within the qualitative research process. That is, in pushing back against her school's *framing* of her academic identity, Tanya encouraged both the youth and adult allies[4] in CFJ to think more readily about connections between our unit and our everyday struggles against social forces. Rarely do new educators witness such democratic classroom dynamics, in which the material realities of students are not peripheral to classroom goals but instead play a crucial role in our cocreated space of teaching and learning. It is within such contexts that we have invited preservice educators into our critical, project-based clinical experiences—out-of-school apprenticeship opportunities in which they bear witness to the kinds of engaged critical practices we envision them implementing into their classrooms.

A generation of research in critical youth studies and new literacy sudies has shown us that young people are engaged in powerful social inquiry and language and literacy practices outside of school (Gee, 2000; Kinloch, 2010; Kirkland, 2013; Morrell et al., 2013; New London Group, 1996; Street, 2003), many of which mirror or even surpass the types of skills we want them to develop inside class. At the same time, sociocritical theories of learning (Gutierrez, 2008) remind us that both children and adults learn most powerfully when they are able to participate meaningfully in communities of practice, and when they are able to wrestle with real problems that have meaning to them. By apprenticing preservice educators within such spaces, they gain first-hand experience in engaging the practices of youth in new ways to shape pedagogy for their own classrooms.

However, the increasingly standardized context that informs our contemporary apprenticeship model of teacher education often places preservice teachers in learning environments in which they are not exposed to the types of dynamic and engaged practice they desire to emulate. Either there are structural limits within the classroom placed by school or district leadership or there are preselected veteran mentor teachers who do not value the same kinds of critical practice. These challenges necessitate a radical rethinking of how and where preservice teachers learn their craft. We argue that

without immersive experiences that arm early career educators with tools for critical practice that support the actualization of students as adept and active participants of our world, we risk complicity in the reproduction of colonizing practices in education, such as perpetuating deficit perspectives about youth of color (Paris, 2012) and perpetuating "banking" educational models (Freire, 1992). Thus, the purposes of this article are (a) to propose the essentiality of anticolonial approaches to reimagine the preparation of preservice teachers and (b) to demonstrate how these approaches are enacted in our own practice within critical, project-based clinical experiences with preservice educators toward the development of an anticolonial model for urban teacher preparation.

The need for anticolonial teacher education

Teacher preparation and performance have been the subject of intense national and local debates for decades (Cochran-Smith, 2013; Johnson, Johnson, Farenga, & Ness, 2005; Kohn, 2000; Strauss, 2012). More than 20 years ago, according to the National Commission on Teaching and America's Future (NCTAF, 1996), the urgent premise of *What Matters Most: Teaching for America's Future* was that "America's future depends … as never before, on our ability to teach" (p. 3). Given the prominence of issues related to teacher performance in recent decades, reform efforts in teacher education have largely focused on improving and standardizing the preparation and evaluation of teachers (Darling-Hammond, 2010), with little-to-no preparation for the social realities that saturate the lives of teachers and students. Mainstream views about teacher education, which parallel autonomous models of literacy (Street, 1984), are grounded in technicist paradigms of teacher learning (Cannella, 1999) and perpetuate teaching models that rely on decontextualized best practices for teaching (e.g., Zemelman et al, 2005; see also Gurl, Caraballo, Gunn, Gerwin, & Bembenutty, 2016).

For example, a recent CNN story tells of a history assignment in South Mountain Elementary School (Holcombe, 2017), which asked students to create slave auction posters that were subsequently hung around the school. "Students also had created wanted posters, apparently for runaway slaves, that depicted brown-skinned men and women with dollar rewards attached" (Holcombe, 2017). The story broke when the assignment was challenged by some outraged parents after they saw the posters. That such a culturally insensitive, violent assignment made it to the point of being featured around the school, and was not admonished until parents complained, highlights an alarming disregard for the ongoing, heinous impact of slavery, and present issues of racial identity and power. Rather than view this as an isolated incident, it is crucial to note that issues on the micro-level of everyday

classrooms cannot be divorced from the macro-level sociopolitics and structural power of society (Lyiscott, 2017; Noguera & Akom, 2000), especially in the turbulent sociopolitical climate of the Trump era—an era of national discourses that promote xenophobic and racist policies and practices (McDaniel, Nooruddin, & Shortle, 2016)

Anticolonial discourse "contests what would seem to be the attendant political paralysis and the inability of postcolonial discourse to name, track, isolate, and resist *ongoing* colonial relations" (Howard, 2006, p. 46). Grounded in critical theory, we posit an anticolonial theoretical framework for teacher education that seeks to name, track, isolate, and resist ongoing colonial relations as they play out across spaces of learning in today's society, paying particular attention to how teachers are prepared to engage in and transform such spaces. Whereas critical theories conceptualize and critique social order and power across society broadly, we explore their utility for informing the social transformation of schools, pedagogies, and practices with the conviction that systems of education are complicit in the reproduction of social inequity (Bordieu, 1977).

Rethinking teacher preparation and development from an anticolonial ontological and epistemological perspective challenges the field to consider how students and teachers learn and how we all construct identities in the broader context of academic environments, as well as in particular cultural learning worlds. This conceptualization of identities draws from readings in critical theory, poststructuralisms, and sociocultural identity theory, in ways that frame the multiple identities of the teacher and student as situated in the cultural worlds in which they are constructed (Caraballo, 2011). Therefore, contexts in which teachers have the opportunity to construct themselves as agents of change (Mirra & Morrell, 2011) will support teacher development as a project of educational justice. In recognizing the implicit colonial and marginalizing ideologies that govern traditional classrooms, we invite new educators to interrogate their own subjectivity within dialogic spaces of intergenerational practice.

Collective critical theories toward an anticolonial framework

Critical theory is documented as finding its roots in the Frankfurt school, "a term applied to a collaborative of social theorists, philosophers, economists, sociologists, and literary theorists associated with Frankfurt University's Institute for Social Research from the mid-1920s through the late 1960s" (Morrell, 2008, p. 43). Critical theory views individuals as agents of social change with the capacity to challenge and reshape ideology. A theory that is "critical" is dedicated to liberation and to the creation of a world that works to actively decrease oppression and increase freedom. Horkheimer's definition of critical theory consists of three functions: The theory explains the

current ills of social reality, determines who should change the reality, and provides goals for social transformation that are pragmatic and attainable (Bohman, 2005). Stemming from this work in the Frankfurt school, however, is a long lineage of related philosophies. Bohman wrote,

> While Critical Theory is often thought of narrowly as referring to the Frankfurt School that begins with Horkheimer and Adorno and stretches to Marcuse and Habermas, any philosophical approach with similar practical aims could be called a "critical theory," including feminism, critical race theory, and some forms of postcolonial criticism. (2005)

In line with Bohman's claim that critical theory is often thought of narrowly, Ladson-Billings (2000) problematized the credit given to the Frankfurt school for spearheading critical theory in a time when their black contemporaries, Du Bois and Woodson, were engaged in work that was equally as critical. She wrote,

> Du Bois and Woodson remain invisible in the scholarly canon except as "Negro" intellectuals concerned with the "Negro" problem. Their forthright and insightful critique of Euro-American scholarship was every bit as "critical" as that of the members of the Frankfurt school, but they would never be mentioned in the same breath as Horkheimer, Weber, Adorno, and Marcuse. (p. 260)

With the acknowledgment that it is important to remain critical of the histories and trajectories of the many critical theories that have developed over time, we have drawn on several strands—prepostcolonial work, critical race theory, intersectional theories, and radical feminisms—as their tenets show up readily throughout existing teacher education models of practice and within our own work of preparing preservice teachers for classrooms. Arguing for the capacity of such theories to powerfully shape liberatory practice, Morrell asserted that critical theory orientations serve as "a model for praxis that promotes a free and self-determining individual and, therefore, a free and self-determining society" (2008, pp. 43–44). We take up this call and draw on these orientations to assist in our development of an anticolonial praxis for the preparation of educators in today's world.

Frantz Fanon's *A Dying Colonialism* (1967) offers a glimpse into prepostcolonial theory. Functioning within the traditions of critical theory, Fanon's nuanced critique of social realities during the decline of French colonialism in Algeria during the 1950s and 1960s invites us to consider how the struggle against oppressive forces transforms the oppressed. One major strategy of the French was to accuse Algerian society of being oppressive to women because of the veils women wore. The removal of the veil eventually became a political symbol signalling to the French that the local population was embracing their modern French colonial culture. With knowledge of this, Algerian women engaged in veil removal to appear compliant and fly under the radar as they carried weapons for the revolution. After the revolution,

women held a new status of agency and power, and gender politics within Algerian culture were deeply transformed. With this example, Fanon pushed back against the binary of a static colonized culture versus a static colonial force. For the critical educator, this principle speaks to the power of agency in the face of educational inequity, and challenges agents of change within educational spaces to consider how the processes of becoming agentive transforms them.

Within the present-day US context, the need for resistance and agency is increasingly urgent around matters of race and racism. Therefore, critical race theory (CRT) is another theory that informs our anticolonial framework. CRT as a theoretical orientation exposes the lasting significance of race in the United States. CRT asserts that US society is based on property rights rather than human rights with a longstanding history of dehumanizing and commodifying people of color. Ladson-Billings and Tate (1995) put forth that racial inequities are logical/predictable in a racialized society in which race and racism are rarely discussed or addressed explicitly. When applied to understanding school inequality, the authors pointed out that, although gender and class have long been topics of ongoing theorization, they are not powerful enough to explain differences in school experience and performance (Ladson-Billings & Tate, 1995, p. 51). Encouraging us to recognize the essentiality of race in any analysis or critique of social order in America, they insisted that educators take up this consideration in their practice.

Pushing back against frameworks that analyze social identity issues solely through racial oppression, class struggle, or gender oppression, intersectionality is a critical framework that views social identities with an acknowledgment that they exist within intersecting systems of oppression. Such a focus "highlights the need to account for multiple grounds of identity when considering how the social world is constructed" (Crenshaw, 1991, p. 1245). In *Women, Race, and Class*, for example, Angela Davis (2011) explicated the relationship between the rise of private property and sexual inequality. Whereas in preindustrial America women were essential actors within the home-based economy, under industrialization and the rise of capitalism, jobs moved away from home toward the economic production of factory-produced commodities. As men went to these jobs, women were left in domestic-based occupations that did not generate immediate capital, and were therefore undervalued. Davis invited us to interrogate the intersections of how gender oppression and capitalism are constructed and interact, adding critical nuance to how we critique power and oppression in society.

We draw also on the radical feminist theories of scholars such as Gayatri Chakravorty Spivak to add critical nuance to our perspectives. In her work, Spivak invited feminists to highlight and then read beyond the limitations of canonized theorists, such as Marx and Freud, who fail to incorporate feminist perspectives (Spivak, 1996). For example, she posited that Marx's theory of

alienation—the notion that within capitalist societies the laborer becomes alienated from the product of labor—is incomplete when it comes to women and the work of the womb. Such work informs our framework by putting forth the need for the ongoing revaluation of any critical theory—and, by extension, any critical pedagogy—through various lenses to continue the work of refining and strengthening practice.

We bring these critical theories together to consider how they can shape the preparation of teachers for the classroom across the field of teacher education. Four critical orientations emerge from the strands above to shape our lens of analysis:

(1) The binary of a static colonized culture versus a static colonial force is a false one. Thus, we recognize the dynamism and agency of culture and power so that youth are never positioned as passive victims of the modern-day colonial practices that sustain educational inequity. Rather, the intersubjectivity of teachers and students is reshaped, reconstituted, and reimagined in the process of resistance

(2) Racial identity has lasting significance in the United States—and thus in our communities, schools, and classrooms—and any true antic-olonial effort cannot cower from this reality

(3) The identities of students and teachers must be understood through an intersectional lens that acknowledges and addresses the multilayered systems that shape learning environments

(4) We are committed to the ongoing reevaluation and extension of any theory, practice, or pedagogy for reflecting on, refining, and strengthening our practice

Methodology: Critical ethnography and counterstorytelling in teacher education research

Recognizing the need for a radical rethinking of preservice experiences in the field of teacher education, we used critical race methodologies (CRM) to analyze our professional and personal experiences alongside literature (Solórzano & Yosso, 2002). As scholars of color, our study examined antic-olonial practices as they currently play out in our own critical, project-based clinical experiences with preservice educators—two YPAR/teacher preparation collectives, one in New York City and one in Los Angeles, in which youth and preservice teachers collaborate on research and coconstruct literacies alongside the design and implementation of YPAR inquiries. Solorzano and Yosso (2002) argued that CRM provides a tool to counter the deficit storytelling often present in educational scholarship. Specifically, CRM offers a space to conduct and present research grounded in the experiences of

people of color (Solórzano & Yosso, 2002, p. 23). In this article, we draw on the work of Solorzano and Yosso to also engage in a critical ethnographic tradition (Morrell, Duenas, Garcia, & Lopez, 2013) that seeks to provide thick descriptions of cultural practice, but in ways that exemplify challenges to existing power relations and that honor local perspectives. Toward this end, we have chosen to share results in the form of several critical ethnographic vignettes of life inside of two projects in which we existed as participant-observers, Cyphers for Justice (CFJ) and the Council of Youth Research (CYR). Within these projects, preservice and practicing teachers were apprenticed in YPAR communities of practice. Data sources included audio recordings, field observation, and personal reflection as participants in the space. To analyze our data, we turned to various critical theories, which served as a lens for examining anticolonial practices across these spaces. Taken together, the critical theoretical orientations and the practices that emerged from our findings in these two sites support our anticolonial model for urban teacher preparation.

Preservice educators in out-of-school YPAR spaces

Our critical, project-based clinical experiences with preservice educators took place across two spaces: Cyphers for Justice (CFJ), in which two of us (Jamila and Limarys) were participant-observers and program leaders; and the Council for Youth Research (CYR), in which one of us (Ernest) was a participant observer and leader in the program.

CFJ is a youth and educator development program housed in a local institute within a private university, and in collaboration with a public college, in the Northeastern United States. CFJ apprentices inner-city youth and preservice teachers as critical researchers through the use of hip hop, spoken word, digital literacy, and critical social research methods. Founded within the traditions of YPAR and hip hop culture, CFJ youth work alongside graduate students, professors, and community-based teaching artists. Each semester, a new cohort of youth and preservice educators work collaboratively to explore issues of social justice, conduct critical qualitative research, and present their findings to the community using multiple rhetorical modes grounded in youth culture.

The CYR is a program run in partnership between a local university institute and a large West-Coast city school system. For 12 years, students and teachers from various neighborhoods around the city have come to the university for an intensive 5-week seminar focused on YPAR. Over the years CYR began to employ the preservice and early career teachers who were graduating from the Teacher Education Program at West Coast University. These teachers often found themselves in the same schools from which the CYR drew, and they expressed a desire to remain connected to the university

as they embarked on their careers as classroom teachers. In the structure of the seminar, local teachers worked with a group of five or six students as research advisors on their projects. Other participants in the summer seminar included university faculty, graduate students, parents, undergraduate students, artists, and filmmakers.

Result 1: Working toward authentic collaborations with youth

Supplied with plenty of snacks, a whiteboard, and dry erase markers, seven youth and eight adult allies sat together around a conference table on a Friday afternoon. The youth present had already completed a semester of CFJ and wanted to take on more leadership responsibilities in the program. In their desire to deepen their involvement with CFJ, Jamila and Limarys saw an opportunity to delve deeper into an issue that had emerged several times before: how to collaborate with youth on the program development side as opposed to only within CFJ settings. As codirectors, we often reflected on the roles of youth and adult allies in CFJ. As part of our ongoing reflective practice (Glass & Wong, 2003), we learned from the youth about their perspectives on what justice is, and what they gained and/or would like to gain from their participation in CFJ. The idea of having a youth board to collaborate around program development presented a new opportunity to grow, so we designated the fall of 2016 as the first CFJ "think tank," in which a newly created youth board joined us in a series of exercises and conversations designed to articulate and affirm the purposes and principles of CFJ as well as prepare them to cofacilitate future semesters of the program. During these 10 weekly meetings, we also examined the various roles, identities, and experiences afforded by the program and the relationships that we developed in relation to our engagement in CFJ.

Although our main objectives for the think tank were to revise the CFJ curriculum with direct youth input and to invite youth to facilitate with us, a significant element of the process involved figuring out our various roles and responsibilities within the CFJ space. As Jamila explained at the beginning of our meetings,

> Cyphers for Justice is a youth-centered space. It's for youth voice, youth agency, and youth action. ... As adult allies we have limits, so what we are trying to do now is create CFJ curriculum that is based on what youth think is socially just, and have opportunities for you to act it out. We ... need to make sure that your voice is involved—what you want it to look like, the purposes and principles that you want to see, what kind of curriculum you think we need in our schools.

As we sought youth input into the purposes and principles of the program, we also grappled with our own roles as adult allies, given the power relations that are inherent in adult–youth interactions. For example, James, a youth

board member, challenged us to think about how such a collaboration might be structured and supported given these inherent power relations. He posed a direct and insightful question about leadership that prompted Limarys and Joe (one of the teaching artists) to respond with an affirmation of CFJ as a collaboration between youth and educators.

> **James**: In preparing to lead next semester, what are the expectations you have for us as leaders?
>
> **Limarys**: If I were to answer your question directly … how would that impact what we've done so far in working to create a youth-centered space? I would like to collaborate with you as we determine … what kind of leadership other youth would need.
>
> **Joe**: It is not so much an expectation, but more like an invitation to work, grow, and learn with us.

Long after this conversation, we were still reflecting on James's insightful question and the complexities of authentic collaborations with youth weeks after the think tank sessions ended, as we developed curriculum for our upcoming semester of CFJ. Rather than coming up with a single answer or best practice regarding authentic collaboration, we argue that it is an awareness of, and sensitivity to, the epistemological and pedagogical implications of the power dynamics between students and teachers that supports efficacious practice (Caraballo & Lyiscott, 2018). Our critical orientations recognize how teachers and students are mutually reconstituted in these everyday negotiations with power. Naturally, educators' experiences in CFJ differ greatly from traditional classrooms spaces, and that is one limitation of this analysis (Morrell et al, 2011). However, it is the participatory nature of this particular embodiment of an inquiry stance (Cochran-Smith & Lytle, 1992) that can disrupt colonialist practices and perspectives in teacher education.

Result 2: Youth preparing presentations for a local teacher education conference

Six veteran CFJ youth members eagerly shared their ideas for an upcoming presentation of their research on a Friday in the summer of 2016. It was the month of June and the CFJ spring season had already come to a close, but not without an invitation for the six CFJ youth in the room to present their research for over 200 preservice and in-service teachers at an upcoming local conference. This had been a surprisingly huge selling point for the youth. When we announced that their presentations would be shared with an audience of teachers, they expressed audible excitement. By the end of our four summer planning and practice sessions for the conference, the youth titled their presentation, "Put Our Voices in Your Pedagogy."

During the previous fall semester, 30 CFJ youth explored relevant social issues alongside the cultivation of multiple literacies. Over the course of the semester, breakout groups worked closely with adult allies to design research projects using qualitative methods; to analyze their social issues through the lens of hip-hop, critical media literacy, and spoken word; and to prepare for a culminating youth summit at which they would present and discuss their social issues and research designs with the public.

It was within this immersive inquiry process—alongside preservice teachers, graduate students, professors, and community educators—that CFJ youth completed the research projects to be presented at the upcoming local conference. The youth had continuously expressed how important and rare it felt for them to exist within a space with so many adult educators and still feel heard, but they emphatically shared that this opportunity to speak with an audience of educators felt priceless. The presence of preservice educators within such a space created it as a site of democratic participation —a nontraditional space for witnessing, engaging in, and documenting new practices for centering student voice. Here, they witnessed the planning session at which the youth of CFJ wrestled with what the findings from their research would mean for a room full of teachers. Two youth from the group who spent the year studying what they termed "cultural denial in the classroom" shared that teachers should be willing to bring up difficult topics about race and culture in the classroom.

Another group, who spent their year studying the need for civic education in school, expressed that their research could help teachers reflect on the power dynamics of the classroom. Tamera explained to us, "When we try to correct teachers, they almost always shut us down. There's no room for me to have my own ideas in the classroom without feeling shut down." The group then argued that working toward civic education in their schools could create more democratic space within their classrooms.

One student, who completed a research project on the use of excessive force on black men by police officers, contributed ideas for teachers to create classroom contexts as spaces of expression rather than control. The findings from his project, in which he sought to gain an emic understanding of black men's experiences during the moments they are apprehended by police, helped him to consider how such dynamics play out with authority figures in school. Engrossed in his own reflection of what teachers need to know he shared, "when we feel like we are being controlled, it's hard to learn."

Throughout the discussion, the adult allies in the space listened intently to the concerns of the students and at times expressed how insightful and rare it was to hear youth perspectives on what classrooms should look and feel like.

Following the conference at which the CFJ youth presented their research multimodally, more than 200 teacher attendees offered a standing ovation, followed by a series of rich questions and praises for the value of youth

perspectives for their own respective classroom spaces. "How can I better connect with my students?" one teacher asked. When the CFJ youth member eloquently shared suggestions for taking advantage of informal opportunities to ask students about current events or popular culture interests, the teacher in the audience responded with deep, emotional gratitude. For the youth of CFJ, the space to offer insight from their immediate classroom experiences was affirming and pushed them to extend their thinking to consider the implications of their research for various audiences. For the preservice educators and the teachers who attended the local conference, the opportunity to engage directly with students around questions of pedagogy and practice challenged the traditional dynamic between student and teacher, in which the teacher is positioned as the authority over knowledge and the student is viewed as the receptacle of that knowledge.

Result 3: CYR apprenticing early career teachers in a HS summer research program

The CYR students and teachers were in their final day of preparations. In 24 hours these 15- and 16-year-olds would be well dressed in front of an audience of 300 that would include the mayor of a major U.S. city, the school superintendent, elected public officials, teachers, parents, principals, and community leaders. There would be cameras with flashbulbs popping, flowers, smiles, and probably tears of joy and celebration. But 24 hours prior there was only sweat, half-eaten bagels, and orange juice containers littered among the stacks of surveys, transcriptions, photographs, sticky notes, and data analysis charts on the tables in the West Coast University Law School at which the students and their group leaders, early career teachers, had been holding court for the past five weeks in a space of democratic practice.

On the final day of preparation, however, huddled in the classrooms of the law school were the teachers and their groups. Over the weeks, they had formed a strong bond, and the intensity of the research, the pressure of the formal presentations, and the friendly competition with the other groups made the final 24 hours a spectacle of chaos. In his role as director, Ernest's responsibility was to visit each of the groups in a rotating format throughout the day. Whereas a normal day was 9 a.m. to 4 p.m., during the last week students stayed until the late evening. On the final day, Ernest spoke with groups about the format of the presentations, looked over slides, watched mock presentations, and asked the teachers and the students about any questions they might have. By this time the groups had usually formed names like The Fantastic Four, The Avengers, or Team C.R.I.S.I.S (Critical Researchers Investigating Solutions in Society), and their mantras were written on dry erase boards and in composition notebooks.

Over the years, Ernest became increasingly interested in the seminar experience of the teachers, and how they carried back their experiences into their "regular" classrooms come fall. In late July, during their final preparations, Mr. Tan, a fifth-grade teacher, was giving a pep talk to the group while his undergraduate assistant (and former CYR student) edited the final cut of the group's documentary. "We've got to bring it!" Mr. Tan exhorted the group as they ran through a final presentation. Ms. Briggs, a high school English teacher, paced among students in her group, who had divided up PowerPoint slides for their presentation.

Mr. Tan, Miss Briggs, and countless other preservice and practicing teachers who participated in the CYR summer seminar spoke to the opportunity it provides for them to see and work with students in a different environment, one not governed by grades and test scores but by collective action for social change. Collaborating with young people in the seminar provided them with an opportunity to know students more intimately (with a ratio of 1 to 5 over several hours a day in classroom and community settings). Finally, knowing that the final projects would be shared with teachers, parents, and community members in a public forum demanded the absolute best from them and their students. They knew their work would be taken seriously, and that provided a context for them to take the production of the work just as seriously.

Result 4: CYR students visit a social foundations class for future teachers

We left Pacific Beach High School in the late afternoon on the 30-minute drive to West Coast University. There were a handful of students, Mr. C. (their teacher), and Ernest. Ernest had been working with Mr. C. and the Pacific Beach students on a project that engaged high school students in YPAR as a strategy to develop academic and critical literacies and facilitate college access at a bimodal school divided sharply along lines of class and race. Now in their senior year, these students had a great deal of experience preparing research projects and sharing them multimodally with administrators, teachers, policymakers, parents, and community leaders. One of the outcomes of the preceding summer was that the high school students wanted to have more direct engagement with preservice and practicing teachers, so that they could share their insights gained from their research and from 12 years attending the very schools the preservice teachers in the West Coast University teacher education program were preparing to teach.

Two summers prior, after their sophomore year of high school, Professor S. at West Coast University had challenged these students to see themselves as sociologists of education. Professor S. later invited the students to attend one of his doctoral seminars, at which the students shared their research and recommendations. It was clear that these high school students had as much

knowledge about critical social theory and the sociology of education as the incoming doctoral candidates, if not more. Ernest was a faculty member in the teacher education program, and several of his students were familiar with the work of the CYR. He mentioned the idea to his preservice teachers of having an unstructured conversation with the CYR youth about teaching, learning, and social justice, and the preservice teachers agreed enthusiastically. It became obvious to them how nonsensical it was to have a teacher preparation program in which preservice teachers had no opportunity to engage in meaningful conversations with young people.

In the social foundations class, which consisted of 30 future math and science teachers, the CYR scholars shared their research and their gratitude for being invited to dialogue with future teachers, a profession for which they held a great amount of respect. Ernest's preservice teachers then asked questions about what the students liked most in the teachers they admired and what they liked least about the teachers they did not admire. The CYR students responded that they liked when teachers showed an interest in them and when teachers were hard on them, holding high expectations. They spoke about their joy of research and connecting the learning inside of the classroom to real-world issues. Students did not like teachers who were unprepared, who held low expectations of them, who did not respect their families and communities, and who only spoke "to" kids and not "with" them. One of the preservice teachers asked, "If you could give one piece of advice to a beginning teacher, what would it be?" Students responded with, "Don't give up on your students," "Ask us about what matters to us," "Make the work interesting and meaningful," and "Smile."

In separate debriefings, both CYR students and the preservice teachers found the encounter meaningful. The high school students truly felt as if they were playing a role in shaping the future of the educational profession, and they were happy to be heard. The preservice teachers were happy for this site that opened up opportunities to talk with high school students in an open and honest way and in which they were allowed to share their vulnerability and seek feedback from students who are experts on schools.

Discussion and implications: Examining anticolonial practices in teacher education

Each of the results above reflects themes related to pedagogy, collaboration, identities, and engagement that emerged from our iterative analysis of recordings, observations, and our reflections on practice. Our analysis of these themes is grounded in the reality that a majority of US teachers are white, female, and middle-class, and schooling tends to privilege middle-class values and conceptions of knowledge and literacy. All of these factors lead to

classroom environments that replicate power structures in society (Banks, 1993; Delpit, 2006). As a counternarrative to these often-hierarchical learning contexts, we constructed these vignettes to demonstrate how *dynamic pedagogies, dialogic intersubjectivities*, and *democratic practices* mark the communities of practice in which preservice educators are apprenticed in our own work. We therefore propose an anticolonial model of teacher development that builds on these practices to situate teachers and students in collaborative networks in which they work powerfully together via YPAR on projects that have significant social, cultural, and digital relevance.

In the following section, we discuss these three anticolonial practices as part of an anticolonial stance in teacher education: dynamic pedagogies (e.g., culturally sustaining pedagogy; CSP), dialogical intersubjectivities (i.e., conceptualizations of the learner and learning in context, such as sociocultural theories of identities and communities of practice), and democratic participation (i.e., efficacious practice and ideas/models about participation, collaboration, and engagement in a democracy). We discuss these practices in the context of existing critical scholarship in teacher education and situate each practice within our four critical orientations in order to offer a model with tangible entry points for teacher educators to reimagine the preparation of preservice educators (see Figure 1).
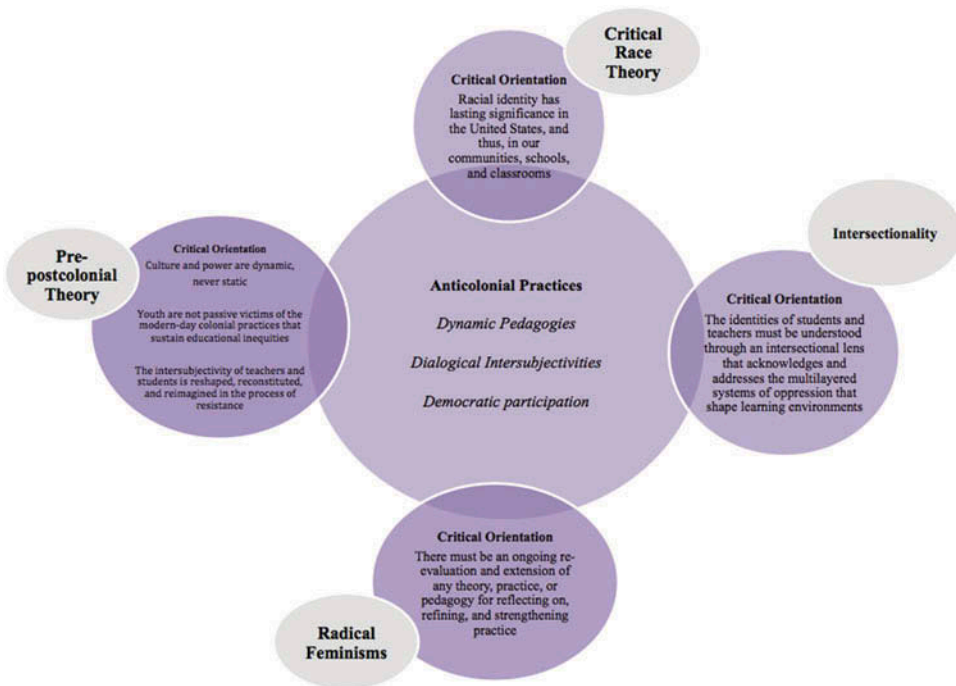

Figure 1. Anticolonial model for preservice educators. Each anticolonial practice is informed by all four critical orientations.

Situated in the critical orientations outlined earlier, dynamic pedagogy is marked by explicit acknowledgment of agency that leads to empowerment rather than paralysis in the face of injustice, at the same time as it centers on social realities and identities of students as dynamic. One powerful example of this is culturally sustaining pedagogy (CSP), which calls on scholars, researchers, and pedagogues to find ways to *sustain*—not just recognize and make relevant—the use of nondominant communities' cultural resources in educational environments. Since the publication of Paris's (2012) seminal essay, scholars have responded to the CSP challenge in varying ways. Some conceive CSP to be a *refinement* of culturally relevant pedagogy that allows "students to express their linguistic competence in ways resonant with both home and school literacy practices" (Behizadeh, 2014, p. 127), as demonstrated in our engagement with youth's multimodal literacies in CFJ. In teacher education, CSP has initiated a generative dialogue about the role of pedagogy in raising students' as well as educators' accountability for the cultural and linguistic rights and resources of minoritized communities.

The second practice, dialogical intersubjectivity, encompasses how educators conceptualize the learner and the learning process, including their own learning. Rather than conceptualizing learning as an individualistic intellectual process in which students make meaning strictly from content, texts and images, sociocultural theories cast learning as a social process. Practice theories coalesce around "the premise that identities are lived in and through activity and so must be conceptualized as they develop in social practice" (Holland, Lachicotte, Skinner, & Cain, 1998, p. 5), as exemplified in the researcher identities constructed by students and teachers in CFJ and CYR. That is, within a dynamic, socially engaged community of practice, the continuous work of understanding how the subjectivities of students and teachers are constituted and constructed is crucial for the integrity of an anticolonial stance.

The third practice, democratic participation, focuses on the documentation and implementation of decolonizing practices in teacher education as a way to infuse justice and promote change throughout the educational spectrum. In the current context of standardization and value-added measures in teacher education, it is crucial to keep in mind that in-depth studies of teachers who have been successful with their students indicate that a teacher's ability to understand his or her students' context and individual needs (Ladson-Billings, 1994), as well as to critique the systems that are antithetical to student learning, arguably produce more meaningful results (Au, 2013).[5] In their theory of urban teacher development, Mirra and colleagues (2011) envisioned high-quality teachers as public intellectuals who embody civic agency and democratic participation, and construct individual and collective identities in relation to these responsibilities and commitments. These

democratic principles, in turn, have positive impacts on teaching practice and student learning. As Feiman-Nemser (2001) argued, rather than a discrete set of courses and competencies, or an assigned set of experiences, teacher learning is a continuum. Thus, documenting decolonizing teaching practices in and out of the classroom, particularly those that take place in nontraditional or out-of-school spaces, is instrumental to broadening the scope of what contexts "count" in preservice teacher preparation. Alongside documentation, democratic participation involves drawing on this broader scope through active involvement within such out-of-school spaces. Engaging in project-based experiences in nontraditional spaces such a CFJ and CYR invite youth and preservice/inservice teachers to work together toward continuously innovating and implementing decolonizing practices in the classroom.

Toward an anticolonial model of urban teacher preparation

According to Howard (2006),

> Once one recognizes and is willing to point out the enduring colonial dynamics in our neo-colonial or global colonial (but hardly postcolonial) times, the appropriateness of applying anticolonial thought in this historical juncture becomes clear (p. 48).

An anticolonial approach to the preparation of urban teachers acknowledges the colonial dynamics that saturate schooling, and thus opens up possibilities for preservice educators to access learning contexts imbued with critical praxes and experiences that exist beyond the traditional structure of schooling. To house this anticolonial apprenticeship within reimagined learning environments marked by dynamic pedagogy, dialogic intersubjectivity, and democratic practice pedagogy is to resist the reproduction of colonial practices that sustain inequity and marginalization for millions of students by arming their educators with tangible experiential knowledge for their classrooms.

For decades, research on the role of field experiences in the preparation of preservice teachers to work in racially and socioeconomically diverse contexts has suggested that supportive experiences can have a positive impact on teachers' critical awareness and beliefs (Akiba, 2011; Mason, 1999; Olmedo, 1997). Our results, examined through the lens of critical orientations, build on and expand this scholarship by emphasizing how preservice teachers can engage with students and communities in out-of-classroom spaces, ideally in collaborative and meaningful work that draws on the expertise and lived experiences of teachers and students. For the teacher educator who seeks to promote an anticolonial approach to the preparation of new educators, new spaces must be sought, created, and critically inhabited.

Notes

1. According to Caraballo and colleagues (2017, p. 2), "PAR with youth (YPAR) engages in rigorous research inquiries and represents a radical effort in educational research to take inquiry-based knowledge production out of the sole hands of academic institutions and include the youth who directly experience the educational contexts that scholars endeavor to understand."
2. Pseudonym.
3. Individualized Education Plan. As conveyed by the YPAR collective that created *Echoes of Brown* (Fine et al., 2004), students of color are disproportionately diagnosed with learning disabilities.
4. All adults within Cyphers For Justice (e.g., preservice educators and teaching artists) are referred to as "adult allies" in effort to sustain the tenet of youth-led praxis within the collective.
5. For example, Sanford and colleagues' (2012) application of indigenous principles of community, inclusivity, community building, recognition, and celebration of individual uniqueness demonstrates the desire to honor the ways of knowing and relating of the communities in which the future teachers in their program would eventually teach.

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