2015 Lynton Award for the Scholarship of Engagement for Early Career Faculty

4. Section One: Nominee's Contact Information

Please provide the following information about the nominee:

First Name
  Sarah

Last Name
  Michaels

Department
  Education Department

Institution
  Clark University

Title

Street Address

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City

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5. Section One: Nominee's Community Engagement
1. Describe and give examples of the nominee’s innovative teaching, research/creative activity, and service tied to community engagement. (Word limit: 500)

Eric DeMeulenaere is the epitome of an engaged scholar and public intellectual. Since coming to Clark in 2007, he has demonstrated that it is possible to link one’s teaching, research and program development efforts, as well as service to inform and engage community members (youth, residents, and policy makers) in producing knowledge and enabling productive change.

Two examples of Eric’s engaged scholarship and community engagement help make these lofty abstractions concrete.

ROOTS AND ROUTES AT CLAREMONT ACADEMY – SUPPORTING CHANGE AT A SCHOOL FROM THE INSIDE OUT

In 2008-9, Eric launched an effort with an English teacher, Chad Malone, and an art teacher, Timmary Leary, to create a year-long course of study (called “Roots and Routes”) for seniors at Claremont Academy (see attached letters). Claremont Academy, located close to Clark, had been designated by the state as a failed secondary school. The year before only 7 students went on to post-secondary education. From reading memoirs of silenced and marginalized people, the students wrote their own memoirs (now published in a remarkable book), did community mapping projects, read sociological critiques of society (from Gramsci to Foucault) and engaged in social transformation, designing projects to affect real change in their community. All 27 members of the class applied to college and all but two were accepted and attended. The course was also linked to Eric’s university-based teaching. The Roots and Routes seniors and teachers linked up with a First-Year Seminar at Clark, and together the undergraduates and seniors worked together all semester and produced a high-end art exhibit of their work. Several of the undergraduates, guided by Eric in courses and directed studies, continued to document the research, leading to conference presentations (with both youth and undergraduate researchers presenting alongside teachers and university-based academics), several articles, and a book in progress.

N-CITE: ENGAGING YOUTH IN CRITICAL MEDIA LITERACY AND MEDIA PRODUCTION

More recently, Eric has continued his engagement with youth in Worcester through a new program and organization he founded: N-CITE Community Media. N-CITE engages youth and audiences in disrupting dominant media narratives by offering youth counter-stories. In this program and through Eric’s direct guidance, high school aged youth develop their critical media literacy skills and learn how to conceive, pitch, direct, shoot and produce critical documentary films. Last year the N-CITE youth produced a powerful film on youth immigration that has been used as a tool for community organizing. It has been screened for over a thousand people throughout Massachusetts and around the country, including a screening at the Massachusetts’ Statehouse. This year a new cohort of youth are developing a film on Colorism—they are in the final stages of production and have just begun editing the film. After the premiere screening of this new film in Worcester, the youth have been invited to present the film and entire workshops led by the youth film-makers at the Allied Media Conference in Detroit, the Free Minds, Free People Conference in Oakland and at the Digital Storytelling Conference at UMass Amherst.
2. Describe how the nominee’s teaching, research/creative activity, and service overlap and are mutually reinforcing. (Word limit: 500)

The design of the projects and accomplishments described above are hugely time-consuming, and involve the organizing and coordination of a multi-generational and multi-role team of participants. Eric has strategically linked his brand of engaged scholarship to his teaching (through the design of innovative courses such as “Ethnography at School,” “Critical Pedagogies” and “Complexities of Urban Schooling,” which incorporate “praxis” projects (see examples in the syllabi in the supplementary documents). Eric’s courses nurture a generation of students to think about themselves as engaged scholars and agents of change. His courses link to community projects (some designed by Eric, others supported by Eric) and simultaneously serve the community in supporting transformative change for youth.

For example, as mentioned above, out of Eric’s N-CITE work during the Spring 2014 semester, a remarkable documentary (“A Place Called Home”) about undocumented youth and adults in the Main South Community was produced. Through a well-designed deliberative and dialogue process (well-documented by Eric so others can “think with” this process), students are selected, guided to identify a social-justice oriented challenge/problem, and apprenticed to the tools and processes of documentary film production. Community members and policy makers are interviewed, the film is scripted, shot, and edited (all done by N-CITE students, mentored by a filmmaker and Eric). This film has been screened in community and school settings, at national conferences, and submitted to a number of national and international film festivals. But the film also became a tool for bringing politicians and policy makers and educators together – in a legislative breakfast where they put faces behind the immigration debate and connected the stories depicted in the film with pending legislation at the local, state and federal level. Is this teaching, scholarship or service? I view this as the transformative nexus of all three. This integrates transformative service, creative activity, and university-based teaching – supporting the voices and agency of youth, while instantiating engaged scholarship for university students and faculty, and encouraging participation of undergraduate students to apprentice to a multi-generational team of designers and “makers” — demonstrating what is possible in engaged scholarship and social justice work during and beyond college – for both Main South youth and Clark University undergraduates.

In the Roots & Routes project, Eric collaborated with local high school teachers, high school youth, college professors, undergraduate students in a first year intensive, and students in a Master of Arts in Teaching (MAT). His MAT students not only learned about teaching from the courses he taught at Clark; they were able to see him enact his pedagogical ideals in real time in the classroom. He presented at several conferences with all of these various constituents and has written articles and books with several of the collaborators. This and much of Eric’s work blurs the lines between research, teaching, and service/activism. Fortunately, his forthcoming book, The Activist Academic, will be out soon, exploring the challenges and potential of these complex interactions among teaching, research, service and activism.
3. Over the period of time that you have known the nominee, how have you seen his or her community-engaged teaching, research/creative activity, and service evolve? (Word limit: 500)

When Eric came to Clark, he was already an engaged scholar with a track record of putting powerful ideas into the world. He had founded and became the principal of a public school focused on social justice in Oakland. He had created a blueprint for a community that won an international award – and is the most visionary document on community and school planning I’ve ever read.

At Clark, Eric put his energy into linking his university teaching (with both undergraduates and practicing teachers), his own research, and community engagement. Eric has made significant changes on the ground by leveraging and integrating his teaching, research, and service. Early on, Eric focused on in-school transformation – through the Roots and Routes course of study, among others – which had ripples through an entire school, and impacted a generation of Claremont students and undergraduates at Clark whose studies and future direction were significantly influenced by this work. One of the undergrads went on to participate with Eric in documenting and writing about the Roots and Routes work, began a new college access program with Eric at Clark, then went to graduate school at Brown in Educational Policy, and now is employed as a grant writer and researcher by the Worcester Public Schools.

In addition to programs in the schools, Eric also became the co-director of the Citywide Parent Planning and Advisory Council and started a coalition to mobilize for change in the Worcester Public Schools, the Coalition to Revitalize Education in Worcester. Eric continues to work with schools and teachers, helping to recently start a Worcester Teacher Activist Group (TAG), and supporting teachers in Action Research Projects. More recently, Eric began focusing on working with youth in out-of-school spaces, also linked to his teaching and scholarship. This provides a different set of affordances for students and community members, and creates documentary films that reach thousands, and has supported conference presentations involving the youth that are groundbreaking. I was fortunate to attend the N-CITE symposium at AERA, and the response from the audience to seeing the film and hearing from the youth filmmakers – was truly amazing. I’ve attended AERA for 30 years, and have never seen a more inspiring symposium.

Eric has the reputation at Clark as one of those professors who will open your eyes and change your world. His students get involved in community praxis projects, and are guided to develop the tools and self-awareness to do transformative work. This has been so powerful that Eric and a set of colleagues from several different departments are now working to develop a new major at Clark – “Community, Youth, and Education Studies” that puts engaged scholarship and praxis at its center. In short, I’ve seen Eric develop as someone who works tirelessly to find the institutional spaces and levers to promote lasting change in both the university and the community. He’s a visionary organizer who thinks strategically about putting important ideas into the world with youth, educators, and community partners.
What is most remarkable for me (as a colleague) is to experience the way that Eric lives his commitments to social change. In a variety of in-school, campus-based, and community-based projects, he has worked with linguistically, culturally and economically diverse youth -- and the adults who work with them -- to help them develop their own voices, critical awareness, and courage to engage with oppressive forces in society. I have been able to see first hand the consequences of his energy and efforts actually playing out in the lives of individuals in the Main South community (where much of this work takes place), and see the way Eric inspires others (youth, educators, and community members) to follow in his footsteps as an engaged scholar. At the core of all of Eric’s work – from in-school projects, to university courses, to community-based programs such as N-CITE – is the commitment to youth voices in the production of counter-narratives, and to design new dialogic and multi-generational spaces for making change possible. The values of social justice he promotes are giving voice, a critical stance, and powerful tools to youth -- so that they can ask and answer their own questions and engage in making their communities and social futures more equitable and just. In the process, often by encouraging youth to expose their vulnerabilities and develop powerful listening skills in working with others (peers or those in positions of power), he has succeeded in promoting a kind of radical healing and courage on the part of youth in response to social toxins and trauma confronting our urban communities. He’s has also – to his credit – found a variety of ways to share his work and his approaches with others so that his efforts serve as models of community engagement for both academics and community-based youth workers interested in engaged scholarship and praxis.

Over the past 5 years, Eric has led a series of projects and programs that promote youth voices in the production of counter-narratives, working to design new dialogic and multi-generational spaces for making change possible, and he has succeeded (in both his research and service) in promoting what I think of as radical healing in response to endemic social toxins in our urban communities. This might sound like a set of clichés, but in Eric’s case, the work is grounded, well theorized, designed for scalability and wide dissemination -- anything but cliché.

6. Section One: Impacts and Change
1. Describe any impacts that the nominee’s community engagement has had. Your response should consider the following, where relevant: (Word limit: 600)

   **Intellectual contributions (i.e., impact on knowledge, theory, and practice)**
   **Institutionalization of community engagement (i.e., deepening and increasing community-engaged practice; involvement of undergraduate/graduation students)**

   **Department**
   **College/School**
   **Colleagues**
   **External community**

   (For examples of the types of impacts listed above, visit the Lynton Award FAQs web page.)

   **Intellectual Contributions:** Eric is a critical scholar linked to cultural studies and the sociology of education. He has inspired the faculty in the Education Department at Clark to focus attention much more squarely on critical theories and theorists that were new to many of us. Indeed, Eric has helped shape a shared epistemological framework for the Hiatt Center for Urban Education, emphasizing participatory and collaborative research -- research with, not on, youth and teachers. He has also pushed the epistemological boundaries of academia with his work on collective autoethnography.

   **Institutionalization of Community Engagement:** Eric’s epistemological stance is rooted in community dialogue and action based on an ethic of care for the community. This has helped us shape an epistemological framework that unifies the work we do in the Hiatt Center. As a diverse group of scholars from the learning sciences, sociolinguistics, new literacy studies, psychology, and community development, we don’t share a unified theoretical framework nor are we unified by a methodological practice. Eric has pushed us toward a shared epistemological framework that centers around a commitment to community justice and social equity.

   **Department:** Eric sets an example for us with regard to intellectual honesty and self-critique. He pushes us to examine how far we are from an achievable ideal and has helped promote a culture in the department of self-reflection, examination of our own positions as researchers, and openness to difficult dialogues about changing oppressive educational practices.

   **College/School:** I have personally been heavily involved in Clark’s development of the Liberal Education and Effective Practice (LEEP) initiative. Although I try to safeguard Eric’s time in his pre-tenure space, I have nonetheless drawn his insights and expertise into the conceptualization and development of the LEEP initiative. I have fronted his courses as examples of "LEEP in action" to other colleagues. Indeed, Eric’s work is a wonderful example of the integrated teaching, scholarship and service that we are striving to develop throughout the campus—a remarkable feat for a junior level faculty member. Moreover, Eric has been a campus-wide leader in the Difficult Dialogues program, and now serves as one of the two core leaders of the project, pushing for engaged scholarship in our co-curricular speakers forums, conferences, and Difficult Dialogue series.

   **Colleagues:** Over the last 5 years, Eric has gotten to know and communicate with an extended group of senior and well respected activist colleagues in education and the Learning Sciences, including Hillary Janks, Hugh Mehan, Shirley Brice Heath, Courtney Cazden, Kris Gutierrez, Luis Gomez, Mary Kalantzis and several others. I have seen that not only does Eric hold his own in these collaborative meetings, he has had an impact on many. Eric’s powerful presence combined with his strong scholarship have catapulted him into the status of a rising star in the field of education for social change. His work on a pedagogy of trust, his methodological contributions (on autoethnography), and his recent work with N-CITE are gaining status and visibility. He also works with a diverse group of colleagues in teacher education (see Collette Cann’s letter) committed to working to transform the status quo in teacher education, and the kind of research knowledge we produce to impact this work.

   **External Community:** Despite all the impacts Eric has within the academy, I think his impact outside the academy is even more powerful. His work in the San Francisco Bay Area and in Worcester is well known beyond those communities. He is a respected community organizer and activist throughout Worcester. He is a sought after speaker, locally and around the country. He has reshaped community organizing, parent organizing and youth organizing in Worcester.

**7. Supporting Documentation**
9. Section Two: Foundational Questions

1. Describe your commitment to connecting teaching, research/creative activity, and service to community engagement. (Word Limit: 500)

At the end of my first year as a principal of a new school for social justice that I founded in East Oakland, DeShawn and the other students presented their portfolios. That evening, after making a powerful presentation on his own integration of Buddhist ideas into his life, DeShawn was murdered. DeShawn is one of several youth I have worked with whose lives were cut short by urban violence. And I have worked with so many other youth who, though alive, have had their dreams and hopes dashed in a myriad of ways.

My work as a scholar is born from pain. I, in the words of bell hooks (1994), “came to theory because I was hurting. … I came to theory desperate, wanting to comprehend—to grasp what was happening around and within me. Most importantly, I wanted to make the hurt go away” (p. 59). My scholarship is born from rage—rage against a world that allows DeShawns to be murdered.

I never sought to be an academic. Even after earning my Ph.D. in Education, I worked to open a school. I wanted to be involved in the creation of radical social change. But the deeper I entered into such activist work, the more I was compelled to theorize and explore the complexities and contradictions of this work. The reality of urban America compels me to research, theorize, and write. I cannot remain silent. In the words of Albert Camus, “Today, everything is changed and even silence has dangerous implications…. To create today is to create dangerously.” I, like Camus, am compelled by our current social reality to create dangerously.

In her book entitled Create Dangerously, after the title of Camus’ speech from which I quoted, Edwidge Danticat writes that the artist (and I include with this, scholars) possesses “the desire to interpret and possibly remake his or her own world. So though we may not be creating as dangerously as our forbears—though we are not risking torture, beatings, executions, though exile does not threaten us into perpetual silence—still while we are at work bodies are littering the streets somewhere” (p. 18). When I look at the state of education in this country and the realities facing urban youth of color, when I follow the events in Ferguson and Baltimore and right where I live in Worcester, these are indeed dangerous times. As a scholar, educator and activist, therefore, I seek to create dangerously.

To create dangerously, my work must not only examine and ponder the realities of urban violence, poverty and racial oppression, but also seek to address these realities and forge a different world. These realities pose many questions: Why do our urban youth live lives filled with so much violence, poverty and oppression? How do these social toxins shape young people’s social, cultural and educational development? How can we change schools to confront and address these social realities? What does effective teaching and youth development look like in urban communities?
2. Is your community-engaged teaching, research/creative activity, service grounded in any theoretical/conceptual frameworks? If so, what are they? (Word Limit: 500)

Antonio Gramsci, one of my intellectual forbears whose writings landed him in jail and who still found ways to create dangerously, discusses the role of intellectuals in society. He argues that most public intellectuals view themselves as distinct from the structures that create and maintain social inequities, but are instead complicit. Gramsci called for the rise of new counter-hegemonic intellectuals who would work to transform the ideological and material conditions that maintain inequality. These new counter-hegemonic intellectuals, Gramsci asserted, “can no longer consist in eloquence … but in active participation in practical life, as constructor, organizer, ‘permanent persuader’ and not just a simple orator.” (Gramsci, 1971, p. 10) In other words, these new transformative intellectuals cannot simply offer revolutionary ideas removed from concrete participation in the lives of the people they seek to liberate.

To engage in this work I look to critical theorists and critical pedagogues, like Paulo Freire and Patricia Hill Collins. Epistemologically, I borrow from Patricia Hill Collins’ Afrocentric Feminist Epistemological framework in three ways. First, I believe that any understanding of social realities must be based in the concrete and grounded experience of the individuals involved in the social realities. As Collins writes, “Those individuals who have lived through the experiences about which they claim to be experts are more believable and credible than those who have merely read or thought about such experience.” (Collins, 1991, pp. 208-9). This directly connects to the second epistemological stance, that this research model is a “dialogic” rather than a “monologic” approach to knowledge development and dissemination. As bell hooks elucidates, “To engage in dialogue is one of the simplest ways we can begin as teachers, scholars, and critical thinkers to cross boundaries, the barriers that may or may not be erected by race, gender, class, professional standing, and a host of other differences” (hooks, 1994, p. 130). Third, this research model is built on an ethic of care. By this I mean that my scholarship in design, implementation and knowledge construction/dissemination must work to “positively impact the material conditions of those involved with the study” (Duncan-Andrade, 2006, p. 455).

To engage in this work, I embrace Freire’s definition of praxis—the on-going cycle of reflection and action in the world. Intellectual critique and reflection are important aspects of this praxis, but it cannot be decoupled, as Freire argues, from action with people. All of my work is situated in this space of praxis. For me, this means that I seek to make my work 1) contextualized—grounded in the local reality in which I am situated; 2) collaborative—developed along with others through dialogue; and 3) activist—directly impacting the social and material conditions of those with whom I am engaged.
3. How does your relationship with community partners characterize reciprocity? (Word Limit: 500)

My community engaged work is about reciprocity. I seek to support the youth and families in the community in their own work to improve their lives. But I also know that my work with the community is about building a just and sustainable world not only for myself, but for my children. As the acclaimed theologian, Carter Heyword, captures this sentiment in her writing about compassion:

“Compassion = Passion with others. The passion you might feel if you were with your loved ones in a burning house. It is one thing to stand outside a house that is burning and know that your family is inside and you must do what you can to get them out. That is passion, and that is good. But it is another thing altogether to be in the house with your loved ones and to know that while you yourself want out, there are others whose safety is as important to you as your own.... To be involved, sharing the same world, the same dilemma, realizing that each person’s destiny is bound up with one’s own.”

I feel in so many ways that I am with the community and the house is on fire. My work with the community is not something extra or special that I do. It is who I am. I cannot do or be otherwise. There is too much at stake for me and for the folks I am working with, and for society as a whole. While I deeply want to move forward my career and achieve tenure, it is not for my own recognition or security, but rather how those elements give me greater power and voice to be an advocate, ally, and servant with my community. In my work alongside people in the struggle for social justice, I have learned that I must use my position and knowledge to become, as Carter G. Woodson eloquently asserts, a servant of the people:

“You cannot serve people by giving them orders as to what to do. The real servant of the people must live among them, think with them, feel for them, and die for them...The servant of the people, unlike the leader, is not on a high horse trying to carry the people to some designated point to which he would like to go for his own advantage. The servant of the people is down among them, living as they live, doing what they do and enjoying what they enjoy. He may be a little better informed than some of the other members of the group; it may be that he has had some experience that they have not had, but in spite of this advantage he should have more humility than those whom he serves” (Woodson, 1933, p. 131)

All of my work, therefore, is situated in this space of community praxis built on the idea of reciprocity. Anything I achieve must be returned to the community.

10. Section Two: Faculty Roles -- Teaching and Learning

a. Describe and provide examples of innovative practices in your community-engaged teaching and learning.

My efforts as a college teacher is to provide students with grounded community and school-based work that informs the theoretically dense material we examine in class. I teach my students a critical praxis inquiry process in which students identify challenges in the community, theorize them, develop a theory of change and action plan and then implement and collect data on the impact of the plan. While student projects are not always successful endeavors in terms of impact, they can all, through reflection, be powerful learning experiences.
b. If applicable, provide examples of courses in which students have been or are collaborators in community-engaged teaching and learning.

A few examples will illustrate. First, I teach a course called Ethnography at School. In addition to critically examining our own autoethnographies of our schooling experiences and other book-length ethnographies of schools, students in the course work as co-researchers with urban school teachers to provide ethnographic data to address teacher research questions. We work with activist teachers committed to improving their practice to support the highest learning for all their students in the classroom. I ask the teacher researchers to examine questions that can be answered with ethnographic data to address greater equity in the urban classroom. The students in the course then use their ethnographic training to help teachers increase their equity and advocacy for all their students. In my Complexities of Urban Education course, I engage students in community needs and asset mapping and close observations in classrooms. Out of this fieldwork, they engage in critical inquiry praxis to identify one challenge confronting urban youth. They then develop a theory of change and an action plan to implement. For instance, one group this past semester attempted to address the lack of creative writing offered to students in the era of the Common Core and created a creative writing and slam poetry workshops for elementary and high school students. In a teaching methods course for secondary MAT History students, I arranged to co-teach with my eight students a high school history class together. Since I struggled to find strong mentor teachers with which to place them, I turned to my former professor’s, Jean Lave’s, idea of situated learning which has been a guiding model in my teaching. We used class time to develop lessons together and reflect on our pedagogy. I taught in the beginning and then gradually gave them more responsibility. But we designed and debriefed each class to better understand how history teachers can incorporate critical pedagogy. A few years back I created a special seminar on Participatory Action Research (PAR). The goals of the course were to teach the students about community action research by having them collaborate with me on an action research project in a nearby high school. The nearby high school was one of the lowest performing in the state. We worked to collaborate with two teachers to co-teach a heterogeneously grouped senior class using critical pedagogy. Together we learned how to shift the academic expectations for students and transform the college-going culture. We proved to the students, teachers and entire school that all students could achieve high expectations with the right classroom culture and a pedagogy of trust. The students in the college PAR course worked with the students and teachers involved in the project to document their experience and shifts in thinking and performance. At the end of the year, several of the students from the college course and the high school course, and one of the teachers traveled with me to Ohio to present at an academic conference on the impact of the course.

More recently, I have worked with several youth programs in which I bring the youth from the community to teach my college students. I have brought high school age youth from Youth Empowerment and Activism and N-CITE to present their youth produced films and workshops to address immigration issues, culturally relevant teaching, racism, critical media literacy and more. Next week, I have youth from the Main South neighborhood in Worcester leading the incoming MAT students in walking tours on the history and culture of the Main South Neighborhood where they will begin student teaching in the fall.

Also, I am the faculty coordinator for the Collegiate Success Institute at Clark University. In this program, I coordinate a small team of college interns who provide regular after school programing for juniors and seniors to help them better understand the college experience and prepare for the college application process. In the past couple of years, we have created a series of interchanges between my MAT students preparing to become teachers and the high school juniors and seniors working to enter college. I break them all into mixed groups and ask the high school students to explain what makes for strong urban teachers. I ask the MAT students to explain to the high school students all that they wished they knew before they entered college. This exchange is powerful for both groups of students.

c. If applicable, provide examples of courses in which community members have been or are collaborators in community-engaged teaching and learning.

More recently, I have worked with several youth programs in which I bring the youth from the community to teach my college students. I have brought high school age youth from Youth Empowerment and Activism and N-CITE to present their youth produced films and workshops to address immigration issues, culturally relevant teaching, racism, critical media literacy and more. Next week, I have youth from the Main South neighborhood in Worcester leading the incoming MAT students in walking tours on the history and culture of the Main South Neighborhood where they will begin student teaching in the fall.

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Upload Syllabus #1. (Maximum file size: 25 MB. Be sure to click "Upload" after choosing your file.)


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EDUC 255 syllabus.pdf

Upload Syllabus #3. (Maximum file size: 25 MB. Be sure to click "Upload" after choosing your file.)

11. Section Two: Faculty Roles -- Research/Creative Activity

a. Describe and provide examples of innovation in your community-engaged research/creative activity. (Word Limit: 400)

In an article in Qualitative Inquiry, I examine the notion of impact. Most literature on activist research focuses on the research process and the decolonization of researcher-researched relationship. While this is of critical importance, the concept of impact from such work is under-conceptualized. This article suggests that an important component of praxis is the reflection on action, not only on the process, but on the impact. We explore three themes in relation to impact: ideological, material, and scale. The article models this reflective component of praxis through the use of a critical co-constructed autoethnographic methodology. This enabled a careful examination of action research to explore impact. This vulnerable methodology (described in another article) reveals my personal growth through praxis. I believe that such transparency will inspire similar reflection in colleagues.

In a recent article in the Urban Review, I describe an activist research project on whole school change. In addition to describing the activist social change work I was apart of, I also make a case for a process of engaging in institutional social change by systematically addressing issues of institutional culture. There is a lot of writing that indicates how institutional cultures in schools can prevent change and innovation, but we rarely look at how we shape and reshape school culture.

In a piece under review at the Anthropology and Education Quarterly, I explore such shifts in culture by theoretically looking at how cultures shape our roles and performances in spaces. Integrating the theories of Goffman and Foucault I explore the power rituals of interaction have over classroom cultures and relationships and how those rituals can be disrupted to afford new counterspaces for liberatory education. It is important to ground my activist work in theory and ideology, which I strive to do in this piece as well as in my forthcoming book, The Activist Academic, where my activist work is linked to critical theory.

My recent research explores the role of film-making as a component of youth participatory action research (YPAR). YPAR projects too often engage youth in social change work, without recognizing the trauma incurred by the social toxins of racism, poverty and violence. By engaging youth in counter-storytelling in film we foster both radical healing and social change. Through this work we forge counterspaces of trust and healing that in turn gives them voice and agency to change their individual trajectory and their social and civic realities.

b. If applicable, provide examples of research/creative activity in which students are or have been collaborators. (Word Limit: 300)

As can be viewed on my CV, I frequently present at conferences with college students, high school students, high school teachers and colleagues. These presentations develop out of collaborations. A few examples will showcase how this plays out. I met Thu when she was in high school. She was a student in the Roots & Routes course. She was brilliant, iconoclastic and full of rage. I brought her to present at the end of her junior year at an academic conference and she and the other high school students not only stole our show, they became the superstars at the conference. After a detour or two, Thu ended up a student in all my classes at Clark, including being a PLA in my Complexities of Urban Education course. She engaged in research with teachers at Claremont and went from being a student there to being a researcher there. She remembers some of my undergraduate students interviewing her and then became the person conducting the interviews. I later had her write about that experience of shifting positions and she presented that paper at a symposium in San Francisco for the American Anthropology Association Conference. That same year she helped me co-found N-CITE Community Media and became and teacher and youth worker in that program. We have again presented together at conferences on the work of N-CITE. (See Thu's letter in the supplementary documents.)

While Thu is unique in that she has written and presented with me from multiple positions (high school student, college student, colleague and teacher), I am regularly engaged in research involving people from all these roles. I have presented with high school and college students throughout the country at various academic and other types of conferences.
I was involved in a Promise Neighborhood Planning Grant for the Main South neighborhood in Worcester. To develop the implementation plan, a colleague and I formed a Youth Action Research Council (YARC) that engaged in Youth Participatory Action Research (YPAR). We trained 15 diverse youth in the YARC along with several college students to engage in life history and social network interviews with over fifty diverse youth to capture the reality of growing up in the neighborhood. The youth were teamed with college students to conduct the interviews. The college students transcribed the interviews. Then we had large data analysis meetings where we collectively coded and analyzed thousands of pages of interview transcripts. This collective research process involving over fifty neighborhood youth and many college students resulted in a powerful framework for the development of our implementation grant. Not only did the work impact the policy plan, but it had a huge impact on both the neighborhood youth and college students some of whom gave presentations to politicians and organizational leaders in the community. These types of collaborative projects are messy and complex, but I believe that they have impacts through the design and process as well as the outcomes.

I am currently in the process of working with high school youth to create a film, “On the Making of… N-CITE,” which is examining the process and impact of my work with high school youth in the N-CITE program. The youth researchers/film-makers are former members of the program who are helping me conduct the interviews, define the research questions and more. We will produce a film and more conventional articles from this project. It is a completely YPAR project that offers more diverse forms of the knowledge dissemination than are typically employed in academia.
d. Please provide citations of your community-engaged scholarship. (Word Limit: 300)


Conference Presentations

DeMeulenaere, E. (2013). Uncomfortable Collaborations: The complications of college student ethnographers supporting teacher action research. Symposium entitled College Students researching with K-12 Teachers: The promises and challenges of activist ethnographic research collaborations across the Town-gown border. Ethnography and Qualitative Research Conference. Cedarville, OH. (Other panelists were my students Elizabeth Harris and Lilian Wu, and 3rd grade teacher, Joshua Torchia).


12. Section Two: Faculty Roles -- Service

a. Describe and provide examples of innovative practice in your community-engaged service. (Word Limit: 300)

In the end, all my work, whether teaching, scholarship or community activism is defined by my commitment to be a servant in my community, particularly to urban youth. My work developing teachers in an MAT program is mirrored in my volunteer work with schools to coordinate critical inquiry groups for teachers to collectively and critically examine their practice. All this work is about confronting and challenging the inequities faced by urban youth. I also work with youth directly—co-teaching in urban classrooms and coordinating the citywide Youth Empowerment and Activism program. This involves formal meeting and teaching time, but it is also deeply about relationships. I have found it to be true that “youth care little about what I know until they know that I care.” Developing caring relationships means that I get to know my students outside of the formal settings. I bring young people to conferences, they are guest speakers in my college classes, and eventually become part of my extended family, hanging out in my office or visiting my family and me in our home. Caring means, I help them move to their new college campus when they have no one in their family with a car. I help them with their papers. It is therefore hard to write about service as if it is something formal. It includes organizing conferences as head of the city-wide parent group in Worcester, but I think it importantly includes making dinner for students back from college or getting a ride for Anthony to take the SAT. But it is also hard to write this as service, because doing so denies the benefit I receive. I am probably more enriched by my relationships with families and youth than they are by me.

13. Section Two: Integration and Impact
1. What is/are the public issue(s) that your community engagement addresses and how is/are the issue(s) identified? (Word Limit: 400)

I am committed to participatory action research. This means that I don’t set the agenda for research, teaching or activism. Instead, I help youth and the other community members I work with employ a set of strategies to address the issues they care most about. In my work with N-CITE, the youth choose the issue(s) they want to research and affect change on. This year we are developing a film on colorism and its impact on youth of color. We have an elaborate process where the youth develop pitches on what issues they want to address in the film. This year it came down to three final pitches related to 1) school violence, 2) neighborhood prostitution and 3) colorism. We all had a say in determining that we would go with colorism. Last year we focused on youth immigration. The year before we looked at youth homelessness and body image. When I worked with teachers, we focused on the problems they were struggling with. That eventually turned to implementing critical pedagogy in the urban classroom and we learned about it by doing it and documenting it—hence the Roots & Routes project formed. When I worked with the Youth Action Research Council, the youth helped to develop the interview questions. The youth also analyzed the data as part of a large dialogue where we eventually developed a framework that shaped the entire policy initiative. The issues, are my issues, only as my connection with the community brings me into solidarity with them and their needs. The issues that matter most to the youth are the issues that I take up. Of course, my commitment is to the youth in the Main South neighborhood. Whether I work with teachers, college students, or families, my commitment remains focused on the youth. Sometimes this leads to difficult conversations when adults put their needs before children. My commitment to the needs of the youth does not mean that I have no part in the process of choosing the projects I work on. I am a believer in dialogue. All my research, social justice activism, community organizing and more is created out of dialogue in which I bring my knowledge and the youth or other community members bring their knowledge to design and implementation of the work in an on-going and iterative process.

2. If there are results from your community-engaged teaching, research/creative activity, and service, how are they shared? (Word Limit: 400)

First and foremost, any community-based work must be shared with the community. This is part of the reason why I have shifted to working in media. I work with youth to develop films that they conceive of, direct shoot and produce. I help them learn how to tell stories that connect with people and affect audiences. These become tools for community organizing. But I am now using video as a tool for my own research to examine the power of counter-storytelling for radical healing and social change and for creating counterspaces where young people encounter trust solidarity and learn to embrace their voice and brilliance. I use this work to not only in the community, but to present at conferences and universities. My college students, MATs, and colleagues in academia also appreciate this form of dissemination because they can see, and hear from the youth themselves. It gives a fuller picture of the youth and my relationship with them. What is also beneficial from using films, is that every screening leads to additional screenings. Our film on youth immigration from last year has just been invited for a screening at the Massachusetts Statehouse, because the majority whip, Harriet Chandler, believes having legislative delegations see the film will help promote support for several bills being offered this term, including an in-state tuition bill for undocumented youth. I still produce writings for publication and presentation at conferences. Yet even in this work, I strive to continually embrace new tools to, as Audre Lorde advises, “dismantle the master’s house.” I have long sought to bring the voice and stories of community members to the fore. Hence, in writing “Reflections from the Field,” I included the stories of teachers written by teachers. Every other chapter is a narrative voice. Also, the use of the critical co-constructed autoethnography, is another new tool I have developed to bring narrative to the fore and offer a model where the processes and messiness of engaging in praxis work can be presented rather than the sterilization of research that is presented separate from the process in which it was developed. My dissemination of my community engaged scholarship, activism and teaching are similarly reflective of my commitment to dialogue. I write with others and engage others in the process of constructing knowledge. This is reflected in my efforts to write and present with others as seen on my CV.
3. Describe how the three dimensions of your faculty role overlap in ways that are mutually reinforcing. (Word Limit: 400)

One of the purposes of developing my manuscript, The Activist Academic, is to figure out how to make my activism, teaching, scholarship, mentoring and service sustainable. While a graduate student at U.C. Berkeley, I was trained in more traditional research methods and taught to believe that activism and scholarship were separate and incompatible. Because of that dichotomy, after getting my Ph.D. I avoided academia and went on to found a school for social justice in East Oakland modeled after the Black Panther’s former school. When I finally chose to return to the academy, I did so because mentors like Margo Okazawa-Rey and Bill Ayers indicated that the academy is a space where I would have the freedom to choose the communities and issues I wanted to work on. I also discovered through critical research methods including action research, that my community-based activism could and should be the space for my scholarship. As a student of Jean Lave and a strong advocate for situated learning, I quickly realized that the most powerful learning involves doing alongside others. I found that my most profound teaching occurred not simply when I was lecturing to a group of students, but rather when I was engaged with community-based research and organizing with my students alongside me. They became participants in the work, rather than merely hearers about the work. When my students use ethnographic observations and interviews to help a dedicated teacher get better, my students learn a lot more about effective teaching then when I pontificate about pedagogy. With community-engaged students, our class time turns into a space for reflection on our community engaged work. My students then learn a lot about thinking and acting like social scientists in addition to learning a lot about the complexities of effective urban teaching or community social change. Perhaps, just as significant, my students began to think about their own agency in education and community work, hopefully inspiring new generations of activist educators and scholars.

4. As your community-engaged scholarship develops, what impact is it currently having and do you anticipate it having on any or all of the following: (Word Limit: 1,800)

- Intellectual contributions (i.e., impact on knowledge, theory and practice)
- Institutionalization of community engagement (i.e., deepening and increasing community-engaged practice; involvement of undergraduate/graduate students)
- Department (e.g., workshops, formal and informal mentoring)
- College/School
- Colleagues
- External community

(For examples of the types of impacts listed above, visit the Lynton Award FAQs web page.)

Intellectual Contributions: I think my work thus far is making important theoretical contributions towards community engaged scholarship. For instance, the idea of a pedagogy of trust (DeMeulenaere, 2012) provides powerful insights about not only how to engage in critical pedagogy, but how to do so in communities marked by the social toxins of poverty, racism and violence which foster a deep distrust. Scholars and educators have for too long not accounted sufficiently for the level of distrust in the community and thus greater success in urban education will require adopting this pedagogy of trust. This has been followed by another piece that examines the role of rituals in both forging distrust and how disruptive rituals can afford new relationships in schools that enable a more liberatory pedagogy to develop. In another article, I argue for the forging of discordant communities (DeMeulenaere & Cann, 2010) in which people gain deep insight by forming relationships with people from very different social backgrounds. In this piece I explore with my co-author the importance of conflict as a tool for personal growth and community insight. In the urban schools and communities I work, conflict is too frequently viewed as a negative. My work has sought to embrace conflict as a space of radical insight. Additionally, I have been working recently on scholarship tied to methodology. The development of a new research/writing tool in critical co-constructed autoethnography (Cann & DeMeulenaere, 2012) offers a powerful tool for community engaged scholars to communicate their praxis. Additionally, other work has provided activist researchers with a new framework for reflecting on the impact of their work (DeMeulenaere & Cann, 2013). I have pulled these ideas and more together into a book on what it means to be an Activist Academic. I have also considered cultural change at the school level (DeMeulenaere, 2015). Finally, my recent research looks at the powerful role that counter-storytelling plays in fostering social change (DeMeulenaere & Ross, forthcoming) and radical healing. I am also looking at the methodological advantages and challenges of using film to engage youth in YPAR.

Institutionalization of Community Engagement: If community actions do not address structural realities, then they have limited impacts. My effort in all of my work is to address the structural conditions that create and maintain inequities. The work I began at a nearby high school in the Roots and Routes project has continued in the work of my partner teachers—both who have moved on to other spaces. The model for community revitalization and educational reform that I established in my work with the Main South Promise Neighborhood is being developed in nearby urban
schools. The N-CITE work has become institutionalized. N-CITE just became a non-profit corporation and is working to expand their work into the public schools. Indeed, our hope is to have more spaces of critical media literacy and youth film production throughout the Worcester high schools. The goal of most of my work is to work myself out of a job. When I was a principal and teacher in urban schools, my greatest dream was to build up the indigenous leadership in the community so that they can come and take over my position. I continue to work to the realization of this dream in all my work spaces. I have had the high school students I work with attend college with me. And I work with a lot of former college students as they go into grad school or into work in the community.

Department: My work has helped to reshape Clark’s Education Department. We are currently in the process of creating a new major (the Education Department currently only offers a minor) called Community, Youth and Education Studies with an emphasis on social justice and community-based work. The design of the new major is unconventional in that it is more about engaging in the process of praxis rather than covering a set of content. The Complexities of Urban Education course is being used as a model for this entire major. Additionally, we are in the process of revitalizing the Hiatt Center for Urban Education at Clark University, which is directly connected to the Education Department. As a result of my work with others in the department, the unifying principle of this revitalization is to engage in research with rather than research on. This stance represents a radical departure from the current practices.

College/School: My community based education compliments and exemplifies Clark University’s new Liberal Education and Effective Practice (LEEP) initiative. The LEEP initiative at Clark builds on the situated learning literature to promote conditions for learning in which knowledge is developed through practice. Students engage in doing rather than hearing about ideas and research. My own work with schools has been used as an exemplar in this type of work as the college works to shift other departments into this paradigm. My own framing of this praxis work is more critical and I am continually in dialogue with leadership about how to engage in this LEEP initiative. If the focus is on practice to create usable knowledge, I continually must ask the critical theorist’s question—usable knowledge for and on behalf of whom? So while I am excited by the way my university is moving in the LEEP initiative, I am also working to push Clark to truly live out its motto to “challenge convention and change the world.” Further, I have become a leader in Clark’s Difficult Dialogue program working to restore the “difficult” in the program and engaging the campus conversations on the future of higher education and how we address race and racism at Clark. As part of this work, I have just been invited to be a part of the newly created Committee on Diversity and Inclusion.

Colleagues: Well after I arrived at Clark, one of my closest colleagues and friends stated that after I interviewed and everyone was excited about bringing me to Clark, he also mentioned, “Eric’s going to make us change.” I would like to think I have had such an impact in the department among my colleagues. I have several wonderful colleagues who have taught me a lot. But I also believe that I have taught them as well. I have worked in close collaboration with colleagues. I have formed writing and reading groups on campus. I have guided my colleagues to learn community organizing skills for creating change in the community as well as in the university. I have guided other colleagues through the process of Youth Participatory Action Research. I have similarly helped other colleagues develop their own theoretical perspectives using Gramsci and Jean Lave and others. My work with students has pushed some of my colleagues to rethink their own pedagogical practices.

External Community: I believe I have had an impact in Worcester. If an impact is measured by how many times you are in the local paper, than my impact is wide and diverse. I have a stack of papers in my office that contains articles that I’ve written about educational funding and other practices as well as articles about events I have held or interviews with me. I am regularly interviewed on issues related to education, racial justice and youth work. But I believe my legacy working as volunteer teacher, leader of Critical Inquiry Groups for teachers, youth workers and principals, leading the Citywide Parent Planning Advisory Council, founding the Coalition to Revitalize Worcester, coordinating the Youth Empowerment and Activism Team, developing Innovation School Plans with schools, founding and running N-CITE Community Media, coordinating Community Cinema Worcester, and organizing rallies for racial justice and immigration reform has had an impact on many youth, parents and community members in Worcester and beyond. As a result of my work, I have seen citywide support for better school funding increase. I have seen the police force begin to have open dialogues about race and racial profiling in the city. I have seen students attend college who thought they never would and teachers transform their pedagogical practices. I have witnessed an educational policy shift in which the policy-makers actually listened to the demands of young people. I have seen strong efforts by central administration to reform a school that did not want to work with me. I have seen socially just measures win at the statehouse and the city council. I was not the sole catalyst for all of these impacts, but I am certain that my work has played a part. But more importantly, I think the relationships with the youth and students I have worked closely with will be my greatest and most lasting legacy. I see my students moving into work related to social justice and we now openly talk about how we continue to inspire each other.
5. How do you contextualize your community-engaged teaching, research/creative activity, and service within a framework of social justice in a diverse democracy? (Word Limit: 500)

All of my work is about social justice. I define social justice as a more equitable world where everyone’s humanity and dignity is honored. I stand against the free-market definition of democracy that claims democracy is merely heightened individual choice. I argue that choice can be socially constructed. As such, I am committed to counter-storytelling that disrupts the dominant narratives and inspires individuals, all individuals, to embrace the power of their own agency. I tell the youth I work with that my job is to situate them as organic intellectuals (Gramsci) to lead the counter hegemonic struggle. They must equip themselves with knowledge so that they can confront the dominant narratives that lead so many in this country to even vote against their own self interest. But we cannot only remain in the ideological struggle. Ideas shape reality which serves to privilege some and oppress others. I work to shift the material reality, which further disrupts ideology. When I show a teacher at a school that a child viewed as uneducable can actually achieve amazing results and showcase her own brilliance, this impacts the child’s material reality, even as it also disrupts the dominant narrative that wrote her off as uneducable. It disrupts people’s ideologies about what can and cannot be achieved in schools. This requires hard community work. The youth keep me inspired.

Last year, we developed a film on youth immigration. We were inspired by one of our young people who had never told anyone before about his undocumented status. But as a result of the counterspace we had created, this youth shared his story with us, stimulated two other youth to share their immigrations stories and inspired all of us to take up this cause in our film. From being completely silenced, this youth is now a leader in the Student Immigration Movement, speaks about being “undocumented and unafraid,” and is a community speaker and political advocate for causes beyond immigration. Counter-storytelling fosters voice and civic engagement in the most marginalized in our communities.

6. To what extent have you had to overcome obstacles to your community-engaged scholarly work in any of the following areas? (Word Limit: 300)
   - In graduate school
   - In the disciplines
   - In your department
   - At your institution

The obstacles I had to overcome for the most part were in my own mind. I thought academia would require me to be holed up in an ivory tower where I contemplated and wrote about social change, but never lived it. I see now I was mistaken. I have since come to see that not only can I engage in activism and grassroots organizing as an academic, I can engage my college students in the work in powerful ways as well. Moreover, the academy affords me a broader audience for this work beyond the community so that my local work can inform the work of others around the globe. I have found that engaging in theory and research alongside and with youth and other community members is not only socially transformative, it can provide healing—indeed, it has been healing for me as I sought to make sense of the meaning of the students I have lost or failed to reach. As we use theory to make meaning of the events that shape our lives and action research to affect change, we come to understand our position as historical agents who have been acted upon, but who can act back.

My internal struggle in this way has also manifested in my fear that my work will not be publishable in a more traditional academia. But this has not been proven to be the case. I have found spaces in journals and book presses that value this type of work. That is not to say that everyone is open to activist scholarship. But I know that many have gone before me to pave the way to make community-engaged scholarship a viable and promising option in the academy, not the least of which is Earnest A. Lynton and the award he inspired.

7. Please upload your curriculum vitae (CV) or resume. (Maximum file size: 25 MB. Be sure to click "Upload" after choosing your file.)

Microsoft Word - DeMeulenaere—CV 2015.docx.pdf

14. Section Three: Contact Information for Nominee and Nominator

III. A. NOMINEE’S Complete Contact Information

Please complete all of the fields below.

First Name

Eric
Last Name
DeMeulenaere

Title
Assistant Professor of Urban Schooling

Department
Education Department

Discipline or Field
Sociology of Education

Institution
Clark University

Institution’s Address 1
950 Main Street

City
Worcester

State
MA

Zip Code
01610

Email Address
edemeulenaere@clarku.edu

Phone Number
508-873-6859

Fax Number

Mobile Phone

III. B. NOMINATOR’S Complete Contact Information

Please complete all of the fields below. Please note: If there is more than one nominator, please designate only one individual’s contact information below. In the field labeled “Additional Nominators” list only the name, title, and institutional affiliation of each additional nominator.

First Name
Sarah

Last Name
Michaels

Title
Professor of Education
15. Application Checklist

The Nominator is responsible for insuring that the application is complete. Please confirm that the following information is included:

Section One: Nominator
Supporting documentation (for example, letters of support from community partners or students, press releases, faculty web sites, abstracts from grant proposals). Supporting documents should not exceed 10 pages and must be uploaded in a single file (compressed files are acceptable), which cannot exceed 25 MB. We do not accept links to websites. Instead, nominators should copy and paste materials from websites and include that information as part of the Supporting Documentation file.

Section Two: Nominee
At least one but no more than three syllabi. Please note: each file cannot exceed 25 MB. Nominee’s c.v. or resume. Please note: your file cannot exceed 25 MB.

Section Three: Contact Information for Nominee and Nominator
Letter from Dr. Collette Cann, colleague and collaborator:

Vassar

Monday, May 11, 2015

Colette Cann  
Assistant Professor of Education, Vassar College  
124 Raymond Avenue, 389  
Poughkeepsie, NY 12064  
cocann@vassar.edu

New England Resource Center for Higher Education (NERCHE)  
Center for Engaged Democracy at Merrimack College (CED)  
Ernest A. Lynton Award for the Scholarship of Engagement for  
Early Career Faculty

Re: Dr. Eric DeMeulenaere

Dear Award Committee:

It is my great privilege to support the nomination of Dr. DeMeulenaere for the prestigious Lynton Award. I have worked with Dr. DeMeulenaere for over ten years; we attended U.C. Berkeley together and, most recently co-edited and co-authored several manuscripts. As colleagues, I have had the opportunity to observe his teaching, research and service. As well, I worked closely with the small school in Oakland that he co-founded (East Oakland Community High School) to develop their mathematics curriculum. In this capacity, I observed him as a school leader (instructional coach, community organizer and disciplinarian – to mention a few of the hats that he wore as a school leader). Without doubt, Dr. DeMeulenaere is a stellar academic and pedagogue in the field of Education. His focus and dedication to the revolutionary roots of critical urban education, radical social justice, activist research and empowering youth voice define him in a field splintered by multiple and competing visions for a reformed educational system.

In 2006, the Carnegie Foundation for the Advancement of Teaching added a category to its “Classification of Institutions of Higher Education” that recognizes colleges and universities who meet the criteria of “community engaged” institutions. This classification highlights growing interest in the work that colleges/universities do within and beyond its walls. The Lynton Award, itself, celebrates the work of faculty who choose to take on this challenging and often unrecognized work. Community engaged scholarship has yet to find a comfortable home in service, teaching or research; it has been often a last thought in academia. Its increased prominence with the focus of the Carnegie Foundation and awards such as the Lynton Award speaks to the power that such scholarship has in social justice efforts (particularly in education).

Dr. DeMeulenaere’s courses are interactive, engaging, group- and problem-based, scaffolded and meaningful. He is a pedagogue and facilitator first. His courses often require students to engage with the larger community beyond the ivy/ivory towered campus. He has designed assessments that require students to conduct asset maps of the community prior to entering their student-teaching placement. At U.C. Berkeley, he required students to work with youth-based community organizations thus allowing students to engage sociological and educational theory and reflect on that theory while working closely with youth. At Clark University, he has worked alongside students in their fieldwork and service-learning projects, exploring both the challenges and revolutionary potential of partnering with community organizations.

As a researcher, Dr. DeMeulenaere engages both youth and adults in work that creates radical outcomes for schools. Often termed activist research, his most recent work on a pedagogy of trust in schools involved actually teaching a social studies course with two other high school teachers while simultaneously teaching in a teacher credential program at Clark University. This work also resulted in a recent piece under review at Anthropology Education Quarterly, a leading journal in Anthropology and Education, in which he recounts his work with youth to think differently about disciplinary practices in school. Few scholars in the field of Education concurrently teach in local high schools while working as academics; recognizing themselves as resources because they hold necessary teaching credentials and experience, this
small group of scholars engage actively in the important work of schools – teaching. From this work comes a different type of research that has the potential to inform practice and policy in important ways.

Dr. DeMeulenaere’s dissertation was an exemplary examination of how urban youth define themselves, frame their identities and find academic success. Placing youth at the center broadened the area over which to cast his net in thinking about support networks for youth in and out of school. He considered how youth are educated and mentored outside of schools in ways that affect their performance in schools. His training in Social and Cultural Studies in the Graduate School of Education at U.C. Berkeley prepared him in qualitative methods as seen in his dissertation – work requiring the trust of families, coaches, teachers, mentors, tutors and students. He is currently working to turn this work into a book, *Flipping the Script*.

Together, we are finishing our second collaborative book manuscript, *The Activist Academic*, which traces our trajectories as new academics striving to become what Giroux and Aronowitz call “Transformative Intellectuals.” Using critical co-constructed autoethnography, we examine how our commitment to activism and social justice shapes our work as teachers in higher education, our research and our university and community service.

Most recently, Dr. DeMeulenaere founded a critical media studies program with local Worcester youth that engages them in Youth Participatory Action Research to explore issues that are salient in their lives. They research causes and possible solutions and share their research in the community. This work was recently presented at the leading Education conference, American Educational Research Association (AERA); Dr. DeMeulenaere acquired funding to take the youth to the conference so that they could present their work themselves. This requires hours of preparation as well as significant coordination while also teaching a full load at Clark University and tending to the other responsibilities of the professoriate. This is only one example of the work that Dr. DeMeulenaere has done through this media program with local youth.

Best regards,

Colette Cann
Assistant Professor, Education
Vassar College

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**Letter from Chad Malone, teacher-partner in Roots and Routes course:**

May 10, 2015

To Whom It May Concern:

I am writing in support of Eric DeMeulenaere’s nomination for the 2015 Lynton Award.

I can attest to the transformative affect his influence has had upon lives of people from Worcester’s Main South neighborhood and Clark University. Eric’s work as an educator, community organizer, and youth advocate is defined by his passion for others, his dogged belief in the possibility of positive change, and his relentless work ethic.

Like he has done for thousands of his students and colleagues, he offered his help, time, and knowledge, when I needed it the most. At the time, one of his responsibilities at Clark was to serve as a liaison between the teachers of Claremont Academy and the Jacob Hiatt Center for Urban Education at Clark.
When we met, I was enormously frustrated with the school culture and my ability as a teacher to combat it. Like many of my co-workers, I was disillusioned and struggled to find ways serve the needs of the students in my classroom. As a first step, Eric helped form a critical inquiry group amongst willing teachers who shared a similar desire to transform the school culture by improving our practice as teachers. Rather than remotely theorizing about school change or teaching, Eric worked hand in hand with us to push towards the creation of an education that transforms students’ worldviews, and subsequently, their lives.

The final product of our critical inquiry group was the creation of a course, entitled, “Roots and Routes,” that was designed specifically for grade 12 students at Claremont Academy. The course was anchored by the students’ critical study and creation of visual arts and literature as a means to bring about positive change within their lives, school and community. At the student level, the idea was that if students understood their own “roots” within the world, then they would determine their own “route” through life.

As part of the course, we met President Barack Obama, self-published a book of memoirs, hosted a gallery opening within the community exhibiting student work and performances, climbed a mountain, and visited countless university campuses. Most importantly, we forged a community of people that cared and helped each other. Six years removed from the course, the members of this course feel a deep sense of connection to one another and Eric is the hub of communication and continued support for each of us.

Sincerely,

Chad Malone
Vice Principal, Everest Academy
Teacher, Claremont Academy, 2006-2009
Teacher of the Year, Claremont Academy, 2008
BA Middlebury College, MAT Clark University

Letter from Timmary Leary, teacher-partner in Roots and Routes course:

To Whom it May Concern:

I talk about heroes with my students: Joseph Campbell, Dr. Cornell West, and Jimmy Bacca. My Art II class has just finished watching the Matrix, and we are drawing connections to Plato’s Allegory of the Cave and the symbolism behind the hero’s journey. All of these discussions will filter down into their creation of a self-portrait that is reflective of our discussions. Ten years ago, after graduate school from Rhode Island School of Design, I assigned self-portraits rendered in pencil from staring at a mirror and studying proportion. After 15 years of teaching in the urban school system, I have a new hero and mentor: Eric DeMeulenaere.

Before meeting Eric, I remained in a “comfortable” place at Claremont Academy for eight years. I worked on leadership teams, signed kids up for the right art competitions, and attended professional development conferences. I was numb to the system’s apathy and ability to silence the mavericks of our profession. I was not familiar with the terms urgency, trust, and love when talking about students. I was liked by my students, but could see there was something deeply lacking in my practice.
The first time I met Eric DeMeulenaere, I was invited to his home for dinner to meet his wife and two children. He had joined several teachers together from Claremont Academy in an effort to form a “Critical Inquiry Group.” I was immediately struck by the intimacy and kindness of this gesture. At that moment, Claremont had just appointed its sixth principal in 14 years. Our students were losing interest and were trapped in a haze of mediocre teaching efforts. Our teachers were a mixed bag of waiting to retire or waiting to hear back from the union. Our scores, graduation rate, and toxic culture revealed this truth. I had yet to hear any of our school administrators talk about urgency, mastery, trust, and culture. For the next two years, Eric led this small group to make a systematic and pervasive change in the school, from the students’ transformative experience. For the first time, I had hope.

I read, wrote, discussed, and evaluated my teaching with an extremely close lens during these two years. He asked us to take immense risks with our teaching and our students. My relationships with my students and the neighborhood drastically changed. I was trusted and for once I cherished this relationship with more delicacy than I had ever imagined.

As our “Critical Inquiry Group” came to an end, Eric suggested a more radical approach to invigorating our course offerings; three of us would design a sociology class to be taught to seniors called “Roots and Routes.” It was the melding of our three areas of expertise: art, literature, and sociology. In class, Eric was demanding, provocative, organized, intense, modest, and intelligent. He systematically addressed their multiple layers of oppression and doubt. He introduced the students to bell hooks, Paulo Freire, and Foucault. He brought in professors from Clark University and the University of Chicago. He organized critiques from photography professors for our collaboration with Clark University undergraduate students. All of his resources were available to these high school students; computer labs, gallery spaces, college professors, technology, and the entire staff of the education department. He planned and orchestrated extraordinary lessons that included much of what our students had been desperately missing: the power of their voice. But in all of his planning and execution, his message was clear; all of this and more was deserving of every student at that school. And he continues to advocate and support these students on levels that most people in his professional career will never be privy to.

Eric’s presence in the classroom is transformative. Simply stated, he puts the needs of his students above himself, sacrificing his own time for their growth and well-being. He believes in his students and they are never in doubt of his support. He refuses to buy into the pervasive ideology that blames kid for their shortcomings. He inspires them to move beyond their circumstances systematically by exposing them to the inadequacies of our social system and arming them with the knowledge and confidence to become agents of change.

Eric is my mentor, role model, and dear friend. When I speak about my hero, I use his name often and with conviction. Please contact me with any questions regarding his candidacy for this award.

Sincerely,

[Signature]
Timmary Leary
Curriculum Liaison for Visual Arts
Worcester Public Schools
Letter from Caleb Encarnación-Rivera, youth participant in N-CITE and current undergraduate student at Clark University:

April 10, 2015

Dear whomever it may concern,

When it comes to racial and social justice work, Eric is one of the few people I know that just simply gets it. Throughout the years that I have known him as one of my mentors and my teacher, he has worked passionately to hear the voices of young people in this community.

I first met Eric Back in 2008, when we were both apart of the formation of the Youth Empowerment and Activism Team. This was a coalition youth that focused on empowering young people to address racial justice issues, affecting their communities. When I first met him, I was young and immature, and my initial thought was "who's this white guy, and what is he doing here." But over time, I came to know who this white guy was, and why it mattered that he was a part of our group.

So many times as young person in this city, I have felt tokenized. I have felt that my experience have been used as an object of enrichment for people's beneficial learning. Moreover, at first given the fact that Eric was an outsider to this community, I would have thought that, he would done the same, but that was not the case. Eric didn't try to understand and analyze our experiences as inner city youth of color, but gave us the chance to be heard, to speak, and use our voices. For him it was not about being the white man, helping the poor students of color, but how to empower us to create change ourselves.

Eric is more than what some would call a white ally in racial justice work, he is a friend, a role model, and a person who genuinely cared about the youth. Eric taught us youth to take pride in who we are, and where come from, allowing us to rise above the stigmatization that has plagued inner city youth like us. It was Eric's passion for letting young people like us share are experiences, and stories that lead him to help co-found the Non-Profit organization called N-Cite in 2013. This organization educated youth on media literacy, and film making, helping young people make films on topics they wanted to share with the world.

I was one of the first young people to enter the program when it started. Eric guided us to share our stories not in the way the world wanted them to hear, but in the way that the world needed them to hear. He constantly was throwing out the term "disrupting the dominant narrative" and many of us would ponder upon what that really meant? As time went on throughout the program Eric helped us understand how the media acts as a catalyst and foundation for the oppression, stigmatization, and discrimination that youth like us face. It was when this became real to us, that I began to understand why "disrupting the dominant narrative" was so important. Through this program Eric helped pull me outside my comfort zone in using media as act of activism, something I had never done before.

The following year I came back to N-Cite, but this time as a mentor to the new youth in the program. Eric pushed me to now serve in a leadership role, but at the same time challenged me that as leader, I had to know when to step up and when to step back. Eric has inspired me in so many ways throughout the years, and I know that I am not the only young person that he has worked with that feel like that. Eric has seen my growth and progress since I was about 12 years old, and he played a part in why I am the person I am today.

This past semester Eric went from being one of my mentors in high school and middle school, to being my professor in college. To be honest it was a bit weird at first. But yet again as always Eric challenged me. This time he helped me learn and see the experiences I had in my years of urban schools were valid. His
class and teachings put not only validity to what I experienced, but put words, terms, and theories to things I went through in high school, that I never thought of before. Eric now as my teacher pushed me to make what I found to be familiar unfamiliar and what I found unfamiliar to become familiar.

Through being with him in YEA and N-cite, I learned what it meant to be a youth of color who was an activist, fighting to have our voices heard. Now as my teacher, I learned through his class what it meant to be an educator of color, and how it shapes the learning experience of other students of color. I learned about the responsibility, I feel, have to students of color like me, who are trying to succeed in a system that was not designed to have students like them succeed. Eric taught me all of this by constantly challenging me to leave my comfort zone, and what I knew to what I didn't know. Eric has served me in so many capacities over the years, from being my mentor, my role model, my teacher but what I am most glad about is that I can call him my friend. He has so much passion, and drive to serve the young people who have been marginalized, stigmatized, stereotyped, and discriminated against. This is why he most deserving of this award. Eric will keep on fighting and never stop, because he has never given up on the young people of this community.

Sincerely,

Caleb Encarnación-Rivera

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**Letter from Thu Nguyen, student in Roots and Routes course (2009), and undergraduate at Clark University, class of 2014, and co-founder of N-CITE:**

May 12, 2015
To Whom It May Concern:

I am a queer woman of color who has been dedicated to youth work, bridging the socio-economic and education gap for urban youth of color, and social justice activism for the past four years and will continue on for most of my life. My trajectory in life has been tremendously influenced by Eric. Eric has been a dear mentor and an inspiration to me. I met Eric my junior year of high school. Though it is tragic to say this, it is often a reality for many youth of color, Eric was the first teacher to validate my reality and the nihilism compiled inside me from all the oppression I experienced. It took me until I was seventeen to feel human. Growing up in Main South, Worcester was a difficult journey for me, as I’ve seen many of my friends, family, and myself being affected by our environment shaping our self perceptions—striping us of our humanity and ability to understand and grasp the power of our voices and ideas. Eric’s existence in my life reminds me of the hope and human potential that exists in everyone and specifically the Main South community.

Eric comes in with the desire to understand those he works and interacts with; although that sounds amazingly simple, it is actually rare to find someone who truly does this to the extent that Eric does. As he listens and often challenges my friends and classmates to critically examine their lives, the ways in which they are affected by their environment and their own sense of agency, he legitimizes and empowers them and validates their knowledge and experience. I have seen Eric work with the students
who are labeled as “trouble makers” and “gangsters.” Instead of using those labels to categorize them and exclude them from the top “successful” students as is usually done in the educational system, Eric embraces them and proves that they are a source of insight and inspiration—as real life examples of Tupac’s concept of “the rose that grew from concrete.” It is through Eric that I’ve learned and understood how often people are alienated from their own genius. Eric’s dedication and devotion to teaching is not only philosophical but also personal through his interaction with his students. While doing my undergraduate at Clark University and taking courses like Complexities of Urban Schooling and Critical Pedagogies, I was able to see the extent of Eric’s aim to create personal relationships with students individually that fosters to break down the sense of authority a teacher has over their students by creating a give and take relationship where students are not simply containers and knowledge is being poured into them but also as the providers of knowledge, critical examiners of our world, and the ones with the ability to challenge and the power to improve our society. Eric has taught me how to radically analyze my world to not just experience hopelessness but to learn my history and see the strands of systems that functions to oppress us— we cannot not choose stop there. He encourages and provides spaces for visioning of a realistic alternative and opportunities to concretely create ways to meaningfully impact on society.

I have been fortunate to not only be a student of Eric’s but also to work with him as a colleague. In August 2012, we co-founded N-CITE together with a freelance filmmaker and community organizer, Angelique, to work towards Disrupting the Dominant Narrative, to teach youth critical media literacy and how to be producers of knowledge and social documentaries. Being part of N-CITE and having Eric’s guidance has shaped me into the youth worker that I am now. I have grown to understand the logistical realities of work while balancing the needs of the youth and how to strategically work to stretch their ways of thinking about the world and how to navigate it. Eric has shown me how to be compassionate and understanding while also holding one another accountable for our individual growth and collective growth. As a youth worker, I strive to love my youth the way Eric loves me and the other youth he mentors, in the way he believed so deeply in my potential, embraced me where I was at in terms of my emotional, mental, and philosophical capacity, and provided opportunities for me to become the person I am today.

It is rare for a queer, urban, Vietnamese, immigrant woman, at the age of 24, to stand as tall as I do in front of a room of 80 youth and speak to them about identity, resiliency, and healing. I am able to do this today because of Eric’s presence in my life and witnessing his ability to open hearts like mine. To say that Eric inspires me is an understatement, he is the prime example I look to as I walk my path towards being a critical thinker, youth worker and social justice activist. I fully support Eric for the 2015 Lynton Award. I hope through this award, he receives recognition for not only his work but also for his ability to empower and inspire.

Sincerely,

Thu Nguyen
Clark University Class of 2014
Claremont Academy Class of 2009
Disrupting the Dominant Narrative

Worcester is home to a number of youth groups and community organizations. I am always eager to learn more about these inspiring collectives. N-CITE is a fresh new addition to Worcester and I foresee a stirring future for the group's work and the events they organize. Their current work can be followed at www.n-cite.org. Thanks and appreciation to the founding members Thu Nguyen (TN), Eric DeMeulenaere (ED), and Angelique Webster (AW) for letting me pick their brains and share their insights.

STIR: I only know a little bit about the group, can you tell me what N-CITE is all about?
TN: Well N-CITE stands for New Counter-Stories for Ideological Transformation and Education.

STIR: So what does that mean?
ED: Essentially it's a media collective of artists and activists in Worcester, just a few of us, who are interested in using media to disrupt the dominant narratives that happen in mainstream media and try to present counter narratives or counter stories that affirm folks who are typically marginalized in mainstream media.

STIR: Cool... and I know there are three different collaborations within it, can you describe those separately?
TN: Yeah, we have three projects. One of them is SPIT-IT, which is an after school program where we work with urban youth in Worcester to basically get them involved in documentary film making about local issues, issues they are passionate about and stories they believe would be beneficial for the community to hear.
ED: And they learn not only about critical media literacy by examining how the media plays out on certain stories and things that are dear to them but also they are learning a lot of technical skills around filmmaking - camera work, direction, production. They become cultural producers, and so we're trying to unpack this notion of not only being a critical consumer of media but actually to produce your own media and create a new narrative.

STIR: Then there's a whole film series part of it, right?
AW: Yeah, Community Cinema is just a way for us to get independent media out into the community for free. Basically it's a program through PBS that is held all over the United States, in about 100 cities, and what they do is premiere a new documentary by what they call "a fresh voice." So we show these films each month here at Clark for free and have a discussion panel afterwards. The films are basically there to provoke discussion and get folks thinking about things they might not necessarily think about, or things they think about that they don't see in mainstream media. So PBS is the media sponsor and it's here in Worcester.
TN: Yeah one of the things that I find crucial about Community Cinema is it also brings in the local perspectives, because for the panel we always aim to get the Worcester activists or just Worcester people. So there's this national documentary that's being shown and then we bring it into Worcester's view. Which is important because you know sometimes you see movies but you don't understand how it actually relates to your community. So bringing those panelists is really helpful.
ED: And the third project is called Soul TV and that's fledgling still. We've done one episode and right now it's going to be sort of intermittent until we get enough folks on board and can make it more of a regular show. But the show has a similar idea - it's set up as a talk show that we will have a showcase on WCCA (Channel 13), and it addresses themes that we're trying to get the youth to address as well. So we get folks on who offer a different narrative. In our first show we unpacked the media portrayal of urban youth voting or lack of voting and how its portrayed
as though youth are just lazy or apathetic or not aware. And we wanted to reconstruct - regardless of how you feel about the position - you want to think critically. You know, there might be legitimate and politically righteous reasons people don’t want to be involved in voting. So we try to take a counter narrative in those shows as well.

STIR: Mmmm... interesting. So this is kind of a double-sided question but when and how did N-CITE begin? Like, what brought y’all together?

ED: So a little over a year ago Angelique and I were working with a youth organization and one of our projects became making a video, and a film. And Angelique has a lot of experience in film making so she was sort of taking the lead on that. But as we did that work, which I think ended up in a really cool project, it at least got me thinking about how to do this more. Then at some point we started talking about it and I don’t remember exactly when we formally sat down. Do you remember?

AW: Over the summer maybe.

ED: Yeah it was definitely last summer at some point and we just started having conversations and thinking about ‘what-if’ > e-mailing and stuff, thinking about who we might bring in. That’s when I asked Thu. It was like late August. Then we decided to go for the IDEA [Institute for Democratic Education in America] partnership and that sort of catalyzed us.

AW: ...to make us do it quicker and faster.

ED: Right, right, and that’s when I got Thu on board. I was like, “You wanna do this? You gotta apply quick!”

TN: As soon as I got on board, everything started happening, is what they’re trying to say. ‘group dissolves into laughter for a second’

AW: So it was just a need, you know. I mean it’s something that I’ve been doing for a while, and why shouldn’t Worcester have some type of dope media program - not media programs that start and stop or have no purpose. So we wanted to kinda shake things up.

ED: And we wanted it to also be something more than just technology, right. There is some media stuff that happens in Worcester, but it’s all just like, ‘learn how to make a film,’ or ‘learn how to use iMovie,’ I mean it’s no different than just learning the technology, where as we felt like, at least for me, the critical media literacy component is really important. More so than even schools and the churches, media outlets are actually the spaces of ideology formation in our society. And if we’re concerned at all about the power of ideology to shape people’s realities, then we have to be deeply engaged in the media. So we want the youth to have the technical skills, but we more-so want them to have the critical media literacy skills and the knowledge - to be thinking about what does it mean, and what do you do with this power? We think giving people access to media technologies, and an audience, through different mediums, is a form of power, and we want that to be a form of power that gets used for social transformation.
AW: Yeah and another leg of it, is that we just don’t want it to stop here, you know. We have a couple conferences we want to apply for so that after the young people go through this process and make their media pieces, they’re able to kind of step back, look at it in a whole new light, and then present it to other folks. They can get feed back and have dialogue around pieces that they made…you know, these pieces that affect people in their audience or the young people folks in the audience work with. So basically, using that media for themselves to kind of look back, like this guy says [points to Eric], and he’s made me look at media in a whole different way too. And also allowing other people to see what they’ve done and have a fair, honest, open discussion about whatever the subject matter may be. It kind of gives them control - some type of power.

ED: And then we see it as building the next generation.

AW: Exactly.

ED: We’re training the trainers, right? So we want folks who will now take this up and do it with other folks. And just keep working at it.

AW: And better, you know, way better.

STIR: So maybe it’s an interaction of the different pieces but I was wondering if you guys each have a favorite part?

ED: Well we’re looking to get big enough at some point where we can divide and conquer. Right now, we’re all sort of doing everything. I mean we definitely have different strengths and things we bring. Mostly they have different strengths and I just support. Like, Angelique has a lot of film experience, which Thu and I don’t have, so she’s bringing in a lot of, well, all of those skills and knowledge base. Thu has a lot of the knowledge around social media, so she’s been doing a lot of graphic design for us. We divide it based on who’s more efficient at getting stuff done. So Thu’s done web design work and that kind of stuff, and I don’t know what I bring, other than some story telling stuff.

AW: You bring ... you perk their ears up when you talk. He pumps people up. He takes something that’s complex, that might take me a couple hours to think about, and he breaks it down in a way that young people can get it. You write grants, you’re a good writer, you know. Yeah, so -

ED: We all just take turns, we feed off each other, and we critique each other. Sometimes on the fly we do it and it’s a little crazy, but it’s all good.
COMPLEXITIES OF URBAN EDUCATION

Course Description: The issues confronting urban public schools are inextricably connected to the social, economic and political conditions present within the urban environment. Too often, educational reform efforts have overlooked these connections and the problems confronting schools have been addressed without adequate consideration of the social context. This course will explore the ways in which schools are influenced by the urban environment and examine how educators can respond. One of the assumptions of the course is that it is impossible to address educational issues and dilemmas without first hand knowledge of what is happening within and beyond schools. The overarching goal of the course is to apply relevant social theory to an explanation of the current state of urban public education. First hand observations, student biographies/autobiographies, and school based educational issues/events covered in local, national, and world news will be used in our attempts to link theory to everyday life in schools. As we analyze the problems and issues confronting urban schools we will also attempt to understand how certain macro level trends, such as the transformation and decline of cities as centers of industry and
commerce; deindustrialization and the emergence of globalization and a speculative economy; the demographic changes brought about by suburbanization, migration and immigration; and the effects of changes in state and federal policies, have affected the character of urban schools. Similarly, at the local level we will analyze the ways in which urban schools are affected by poverty, crime, and the deterioration of community institutions. Throughout the course the particular pressures experienced by public schools in Worcester will be used for the purpose of grounding our analysis. Finally, through a critical praxis inquiry process we will seek to address some of the problems we confront in local schools to both better understand the complexities of the urban situation and in an attempt to ameliorate the problems.

**Course Learning Objectives:**

By the end of this course students will be able to...

- Reflect on their own experiences of privilege and empowerment in education and their own experiences of oppression and disempowerment.
- Collaborate with other students to design and implement a community project and design and implement a lesson plan.
- Critically analyze an urban classroom through participant observation methods
- Comprehend and connect social theory to the lived realities of urban schools, teachers and students.
- Bridge theory with action through the engagement in a critical inquiry process designed to have a positive impact on urban schooling and life.
- Comprehend the challenges and potential solutions to those challenges faced by urban public schools.

In this course, students will conduct a large percentage of their work in a small Community Praxis Group which will have a Peer Learning Assistant (a former student of this course and someone who has demonstrated leadership skills) who will coordinate and facilitate many aspects of the collaborative learning. You will be expected to meet together with your groups regularly outside of class and contribute individual projects that will inform larger group projects. You will also be expected to meet with your assigned PLA and with the professor at different times throughout the course.

**Pedagogical Approach**

The selection of curriculum for a course and the pedagogical approach are political reflections of the beliefs of one’s instructor. Claims at apolitical education simply mask the inherent privileging of the capital of powerful, dominant groups in society. Thus, in this section, I present the pedagogical approach for this course in an attempt to introduce you to the core politics and beliefs guiding this course.

This course is driven by a social justice agenda. Those enrolled in this course will be prepared to work toward more socially just and equitable spaces. The pedagogy of this course reflects some of the ideas you will learn about over the course of the semester (although this course as a whole is not focused on pedagogy, but rather the macro
sociological forces affecting schooling in urban America). I want you to learn content, but the process of learning it and the ways you come to grapple with the content are equally as important. Thus, the guiding principles behind the pedagogy of this course are:

- **Praxis:** Rather than simply read the theory and discuss it, we will make attempts to implement a more Frerian pedagogy (we will read a couple of chapters from Pedagogy of the Oppressed). We will engage in the reflexive process of reading and thinking about theory and attempting to implement this theory. Our attempts will inform the ways we consider new theory. An important part of this process (and central to Freire’s notion of praxis) is that this reflection goes “hand in hand” with our efforts to act and opportunities for students to experience different types of pedagogies and engage in critical praxis inquiry. Thus, critical reflection and action work together to create learning that matters. The activities you engage in outside the course should not be viewed as distinctive learning from the ideas in the readings or classroom conversations we have.

- **Dialogic:** As bell hooks states, “To engage in dialogue is one of the simplest ways we can begin as teachers, scholars, and critical thinkers to cross boundaries, the barriers that may or may not be erected by race, gender, class, professional standing, and a host of other differences” (hooks, 1994, Teaching to Transgress, p. 130). Dialogue is central to Freire’s theories about education and social change. It is not only a practice, but an ideological stance. It is about how learners are situated together and how learning is co-constructed. He writes, "Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers." Further he states, “Founding itself upon love, humility and faith, dialogue becomes a horizontal relationship of which mutual trust between the dialoguers is the logical consequence.” We seek to build this horizontal relationship in which all of us are recognized as learners striving to make sense of their world. We all bring different “funds of knowledge” to this work and through dialogue, based on action and reflection, we come to understand not only better, but differently.

- **Relational:** Because we see that our learning is dependent on one another, we recognize our duty to each other. If we come underprepared (reflecting our whole selves—not just our mental preparation, but taking care of our bodies and spirits as well) we impact the learning of others. Thus reading and studying are a duty not only for our learning, but for the community, as Freire states in a conversation with Donald Macedo: “To study demands discipline. To study is not easy because to study is to create and re-create and not to repeat what others say. To study is a revolutionary duty!” Also, for learning to take place, we must embrace both our responsibility to engage in dialogue fully, expressing our knowledge, our questions, our vulnerabilities and being open to the knowledge, question and vulnerabilities of others. We must also embrace one another as learners, incomplete beings each striving for our own realization as full human beings. This means that we need to create the spaces, ask the questions, challenge the assumptions and hold the faith that will enable all of us to grow.
• **Respecting the student and teacher as both learner and knowledgeable:** As participants in the educational system, as life-long learners, and students, you come to this course with deep experiences and knowledge of some aspects of the educational system. Readings, activities and assignments have been chosen to build on, supplement and challenge your present understandings of schooling. In this course, we will use readings, dialogue, activities and each other’s perspectives/experiences to consider ways to become caring agents of social change. We will also recognize that the teacher is also a student and is learning from the dialogue and engagement in readings and activities and will not have all the answers. Indeed, we will seek to ask questions where the answers are not always clear to everyone. Perhaps we will end with more questions than answers.

• **Learner Centered:** In general, I foster learner-centered and constructivist pedagogy that is framed with equitable participation in mind. I will employ multiple pedagogical elements that can be used in your own work with youth and adults (when facilitating discussion or leading workshops, for example). As with all learning, I believe in the notion that conversation among learners (termed intersubjectivity by Vygotsky) is essential in fully formulating and encoding knowledge. I believe that the notion of the guide on the side instead of the sage on the stage is the most beneficial metaphor for instruction. I am also cognizant of modeling various forms of equitable participation that take into consideration learning styles and biases that often enter into classroom discourse.

• **Disruptive:** I believe with Gramsci that ideological hegemony creates and maintains the vast inequities today because it creates “common sense” assumptions that are often false about why things are the way they are. Social change requires deconstructing the common sense assumptions and dominant narratives offered by public intellectuals and the media and embracing counter-narratives. This class will embrace counter-storytelling as a way to begin to disrupt the dominant myths that guide our common understanding. This is also the heart of queer pedagogy.

**Course Requirements:**

**CLASS EXPECTATIONS**

1. **Heart: Helpfulness, Engagement, Attendance, Readings, & Timeliness (10%)**
   Participation, attendance and creating a mutually respectful environment are shared and mandatory responsibilities.

   **Helpfulness:** This course involves building community. Learning is about relationships and meeting people where they are at and helping them to grow. This does not mean that we treat everyone the same. We need to get to know each other in class and in our collaborative groups so that we can help each other to grow in the areas in
which we each need to grow. That means we need to listen to more than just words, but to fears and passions and experiences too. We need to figure out what help looks like for each other’s growth (which is not always the help that is asked for) and strive to provide that. Sometimes that help looks like traditional notions of helping, but sometimes it seems the opposite. Sometimes someone struggling with an idea in a discussion needs help to work through an idea, but sometimes the best help is to let them struggle. In one situation someone might need a hug and in another a kick in the pants. This involves listening with our hearts and minds as well as our ears.

**Engagement:** This course is based on individual as well as group commitment and engagement throughout the semester. The learning in the class will largely take place through dialogue about reading materials, group projects, and class generated themes and experiences. This will involve risk taking—sharing your thoughts, your experiences and your perspective. It will take courage to put yourself out there. But it is expected that you speak and share your truth from your heart and mind. It is also expected that you listen actively (in addition to listening, look like you are listening too) and respectfully. It means remaining open to grow from our experiences and dialogues together. This also means that you allow and help others to grow—so if you get frustrated by what someone says, don’t withdraw, don’t write them off, rather engage with them and push their thinking so that they might be changed by both your words and how you engaged with them. Enrich the class by contributing ideas and insights. This class is a dynamic and collective creation; your input in discussion and dialogue is critical to its success.

**Attendance & Timeliness:** You are expected to attend each class and scheduled meeting on time and remain throughout the time. Rather than view our education as serving our own development and edification, it is important to realize that in a course such as this, our engagement not only affects our own learning experience, it impacts the learning of everyone else in the class. We only have 15 meetings and less than 45 hours to work together. I consider this short time together a sacred space to do important work, do not miss this scarce sacred time together. Also, make sure that all assignments and commitments are followed on time.

**Reading:** Each week we will relate our exploration of a central issue in urban schooling on a critical analysis of a specified set of readings. The readings enhance our understanding of the issue and provide a common reference point for dialogue. In order to make these conversations successful, everyone needs to both read the assigned material and consider the issues carefully. As you read, question each text. You can always begin with “what is the author’s argument and why is s/he making this argument?” This should lead to additional questions. *Bring your annotated texts to each class and be prepared to share your answers to your questions and any questions that you still have.* Please see the syllabus for the specific date when readings are due. Readings will be made available via moodle, in-class handouts or the on the web.
"To study demands discipline. To study is not easy, because to study is to create and re-create and not to repeat what others say. To study is a revolutionary duty!"
— Paulo Freire

**Complete all Assignments:** The HEART of the course is a full engagement with all aspects of the course. That means that you are participating in the dialogues as a listener as well as a speaker. That means that you bring thoughtful reflections on the readings and your own experiences into the discussion and that you are committed to your own learning and the learning of others. The course is designed so that the assignments engage participating students in addressing the realities of urban education in a concrete and hands-on manner. Most of the assignments will be completed with partners or in collaborative groups. There are valuable learning outcomes that occur through the process of collaboration and the process of engaging in “real world” activities that are embedded in these assignments, but not always explicitly highlighted in the actual products produced. As you complete the activities and assignments, your greatest learning will occur if you reflect not only on the specific products and outcomes you complete, but also on the process for doing so. Why did your group work together well? Or why did it not function well? What assumptions did we make that hindered our ability to complete our task? Why did we make that assumption? Etc. Below is a discussion rubric that will be used to, in part, assess your grade for HEART.

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<tr>
<td>6</td>
<td>All the above plus always explicitly highlighting in the actual products produced. As you complete the activities and assignments, your greatest learning will occur if you reflect not only on the specific products and outcomes you complete, but also on the process for doing so. Why did your group work together well? Or why did it not function well? What assumptions did we make that hindered our ability to complete our task? Why did we make that assumption? Etc. Below is a discussion rubric that will be used to, in part, assess your grade for HEART.</td>
</tr>
</tbody>
</table>
| 5 | • Active listening. Builds on prior comments. Asks questions of others. When confused, says, “This is what I heard you say. Do I understand you correctly?”  
  • Pays attention to “air time.” Who is talking? Who is silent or being silenced? Acts on the ethic of balanced participation. Invites others to participate. Defers when one or more people are trying to get in the conversation.  
  • Uses readings and research as evidence in discussion. Supports arguments, perspectives and propositions from course and other readings. Uses prior experiences appropriately and when relevant to the conversation. Has read carefully with annotated texts and raises relevant textual questions and insights.  
  • Adds to conversation in significant way by scaffolding the learning of others, sharing own thoughts and arguments or sharing thinking on topic.  
  • Arrives to all class sessions on time, stays for the duration |
| 4 | • Does all of the above, but perhaps inconsistent or could be more effective in some areas. |
| 3 | • Interrupts. Criticizes a person rather than critiques or challenges an idea respectfully.  
  • Does not pay attention to balanced participation ethic; dominates or disengages; unable to self-monitor. Is off task or looking at a phone or computer.  
  • Is not prepared for discussion (seems not to have read or done necessary preparation).  
  • More than one absence and/or late arrival.  
  *NOTE: If you are not achieving a 3, you will be asked to conference with your instructor.* |

*NOTE:* If you are not achieving a 3, you will be asked to conference with your instructor.
2. Educational Autoethnography (10%):

“Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity 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.”

- Paulo Freire

We will begin the class with an "Educational Autoethnography" writing assignment, designed to help you analyze your own educational experiences and generate themes for class discussion. Write a typed paper (please try to keep it under 4 pages typed) that critically reflects on your own educational experiences. You must critically interpret and analyze your experiences—do not simply document them. In this paper you should:

1. Sharing your most powerful educational experience.
2. Sharing your most disempowering educational experience.
3. Analyzing deeply these experiences and what about them made you define them as powerful or disempowering. Pay particular attention to the role that economics or class, race, gender, sexual orientation, language, (dis)ability, religion, immigrant status and/or any other aspect of your identity played in these experiences (but avoid trying to analyze too many aspects which could become superficial—stayed focused in your analysis).

These experiences can be school related or they can draw upon other learning experiences in your life. They may be connected events, separate events or two sides of the same event. Please write in the first person. You will be sharing these personal accounts with other students in class. While it is important to consider private schooling moments as well as public ones, please choose events that you will feel comfortable sharing with other members of class. If you have any questions, do not hesitate to contact me. Due at the beginning of our second class.

The rubric for this educational autoethnography is below. Note, you will not be scored on your instructor's perceived importance of the events, but rather by the depictions of your experiences, your analysis of the experiences (what made them empowering/disempowering) and the connections you make with readings.

<table>
<thead>
<tr>
<th>Score</th>
<th>Standard</th>
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<tbody>
<tr>
<td>5</td>
<td>• Provides a vivid description of a powerful and a disempowering educational experience.</td>
</tr>
<tr>
<td></td>
<td>• Offers a critical analysis of each educational experience.</td>
</tr>
<tr>
<td></td>
<td>• Incorporates literature and theory in the analysis in a meaningful way.</td>
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<tr>
<td></td>
<td>• Quotes chosen represent underlying issues and you provide context for each quote (rather than letting it “stand alone”).</td>
</tr>
<tr>
<td></td>
<td>• Grapples with topic and engages meaningfully with ideas in readings by raising questions with readings, integrating ideas in the readings with own school experiences, and/or bringing up a new way to approach the topic.</td>
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</tbody>
</table>
3. **Team Facilitation (10%)**: Each person will be part of a team teaching group that collectively will be responsible for:

In pairs, students will be responsible for teaching 45 minutes of a course meeting. During this team teaching effort, you should feel free to be as creative and inventive as you like. However, your team must fulfill all of the following:

- Meet with Eric at least one week before your team teaching event. All members of your team must be present at this meeting. The meeting will last approximately 30 minutes (depending on the prior preparation your team has done). Every member of the group must have pre-read the articles as well as any optional reading assigned for your team teaching day. During this meeting, we will review the readings, discuss the major points that you want to discuss with the class, brainstorm ideas for actively involving your peers in the material assigned that day, discuss methods to ensure equitable participation and decide on how your group will use the time.

- A detailed draft lesson plan for your team teaching event must be submitted to the PLAs and Eric 48 HOURS prior to teaching so that we can be sure to have all of your materials available and ask any last minute clarification questions. Please use the format below for writing your lesson plan:

**Lesson Plan Format:**

**Who?**
1) Name of all team teachers:
2) Topic
3) Learning objectives for this course meeting (“Students will be able to... ”):

**Why?**
4) Rationale: Of the ideas raised in the readings and this topic, why do you believe that the learning goals you have established are the most relevant or important?

**How?**
4) Relevance: How do you plan to connect this lesson with prior knowledge, experiences or discussions.
5) What materials needed for this course meeting:
6) Provide a detailed outline of your 45 minute agenda (use the following example in italics below):

<table>
<thead>
<tr>
<th>Time</th>
<th>Team teacher actions &amp; name of teacher primarily responsible for this portion</th>
<th>Rationale (how is this activity/discussion/lecture connected with learning objectives?)</th>
<th>Equity measure (how will you ensure everyone is engaged)</th>
<th>Materials needed</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:50-3:00</td>
<td>Opening activity (Sarah): Ask students to read journal prompt on board about their experience with tracking &amp; then write their response</td>
<td>One of our stated goals was for students to be able to connect their own experience with tracking</td>
<td>By having students work independently, all students have an answer</td>
<td>None, but prompt must be written on</td>
</tr>
</tbody>
</table>
Discuss the major arguments and issues in the readings during your team teaching event. Lead a conversation that allows students to input their opinions. A list of suggested activities is uploaded on moodle—you are welcome to use, modify or disregard these learning activities or create your own creative activity. You may put together a presentation or any number of activities – just be sure to leave substantial time at the end for a discussion. While team teaching is an opportunity to be creative and experiment with different pedagogical techniques, the primary purpose of team teaching is to engage your classmates in dialogue about the readings.

Together with your partner facilitator, take all the student feedback forms from your presentation, analyze them in light of your own observations and discuss with your partner what you felt went well and what could have been done better. Then individually, write up a one page typed reflection describing the aspects of your lesson that you are most proud of and the ways you would have done it differently if you could do it again. In other words, what did you learn from the outcome of the experience. How effectively did you facilitate learning? Additionally, include in this reflection your analysis of how your collaboration went. How well did you share the responsibilities of planning and facilitation? What problems did you have in collaborating and what enabled you to solve them (or what prevented you from solving them)? Turn in your reflection and all the student feedback forms to Eric at the following class.

After each facilitation, students will provide you with written feedback on their experience and learning in your facilitation.

Below is the rubric that your instructor will use to assess your team teaching:

<table>
<thead>
<tr>
<th>Score</th>
<th>Standard</th>
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</table>
| 5     | • All members of the teaching team scheduled and met with Eric the week before the team teaching event. The team came prepared having pre-read and with ideas for the team teaching day.  
• All members of the teaching team shared planning and teaching responsibilities. During class, this means that each team member was “on” for an even portion of class. Each member of the team submitted a short written reflection to Eric of her or his own and other team members’ contributions to the team teaching event by the next class session  
• Planning and teaching reflected familiarity with the major arguments and issues in the readings. You drew connections between student comments and readings.  
• The team led a discussion that allowed students to deeply engage with the readings (not just share personal experiences). Remember, LESS is MORE as far as number of instructional activities.  
• The team gave clear directions.  
• The team attended to issues of equity to ensure that there were opportunities for multiple voices to be heard in class.  
• The team related the issue to current educational events – why is this issue important?  
• The team managed their instructional time well.  
• The team had a clear introduction and closing. |
| 4     | • Did all of the above, but perhaps was inconsistent or could have been more effective in some areas. Alternatively, your group might have addressed some areas extremely well, but ignored other areas completely.  
• Uneven teaching time within the team. |
• Planning and teaching did not reflect familiarity with the major arguments and issues in the readings.
• The team did not lead a discussion that allowed students to engage with the readings. Discussions could have been done without having read the readings.
• Directions were unclear.
• Only a few students participated in discussions; the team did not create opportunities for multiple voices to be heard in class.
• The educational importance of the issue was not clear.

Team Facilitation Dates and Topics:

1. Feb 16 Cultural and Social Capital
2. Feb 23 Home-School Cultural Difference
3. Mar 9 Linguistic Capital
4. Mar 16 Racism and Whiteness
5. Mar 23 Experiences of Students of Color
6. Mar 30 Complicating Identity
7. Apr 6 Creating Docile Bodies—Social Control in Schooling

4. Observational Field Notes & Analysis (15%):
Each student will be assigned an urban classroom where they will be expected to make formal observations and analysis. Cindy Gabriel in the education department will help coordinate your placements. Complete the on-line form to help us get you the best placement. But recognize that you may not get exactly what you prefer (form is here: https://docs.google.com/forms/d/1_YXM-DBokImkW-d7SeFGohtJLjzCIHnID1NX-8mPQ/viewform?usp=send_form). Please make sure you complete this form immediately after the first class so that you can be assigned a school site and classroom. You will also need to have your CORI completed (If you have not already done this at Clark—this requires another form and a government issued ID brought to Cindy Gabriel in the education department in the basement of JC). You are expected to observe in the school at least two hours a week. You will probably be placed in a single classroom at a specific time period for each week, but if you are patient and kind and ask politely to other teachers, you might also be able to see different classes in the school as well—but please be careful in negotiating this—your instructor and the Education Department depend on positive working relationships with these schools.

We will be engaging in a data collection called participant observation. Some of you (typically those of you in lower grade level placements) will be more participant than observer while others will be more of an observer than participant. You will all be in different locations on the participant—observer continuum. For each observation, you will be expected to take field notes. While we will discuss this at greater length in class, your job as a field note taker is to try to capture in thick description what occurs in the classroom. Thick description implies that you describe what you see and hear in careful detail so that you place the reader in your shoes as the observer. To do this you will work hard to capture everything you see and hear in your notebook as best you can. Then immediately after, you
should go and take these notes (what I call my chicken scratches) and write them up into more detailed field notes. Make sure each set of field notes includes is carefully dated and located. When you write your field notes, it is important that you write in a descriptive manner, not in an interpretive manner. This is harder to do than you might realize. For instance, you might say, “the teacher called on a girl in the back of the room who in response just stared back at the teacher with a puzzled look on her face as if she might cry.” This is highly interpretive. Instead try to capture the moment. “Mr. Roberts pointed his yard stick to a Black girl in the back of the room and said rapidly, ‘what did you get for number 23?’ The girl looked back at the teacher, then down at her paper, then back at the teacher and her brow furrowed while she clenched her teeth. Then she looked to the left and to the right at people sitting near her and they looked back at her. She remained silent for several seconds. She shrugged her shoulders and her face twitched a little. The teacher let out a sigh and called on…”

If you can gather together the names of the students that is helpful too, especially as you continue to observe the same class. I usually start by creating a physical map of the room on my notebook with the desks and where each persons is (if you listen, you can usually figure out the names for most people pretty closely).

I invite your to initially examine the ways that schooling is a domesticating force demanding conformity and obedience vs. the ways that your observations recognize education as a force for liberation in students. You can then take it from there, but that is the primary schema we are exploring in this course.

You will not be able to capture anywhere close to all that is going on. So also pay attention to what you choose to focus on. Why do you capture certain students and their interactions as opposed to others? Is it about your location in the room? The volume of the people? Your particular interest in certain students/identities (i.e. do the girls interest you more than the boys, are you interested more in what the teacher is doing and who s/he is interacting with)? After each observation simply write up your notes. If you want to add some follow up analysis after each session (this is where the interpretation comes) you may do so. But it should be separated clearly from the field notes. This might be in the form of questions (“I wonder if the student was completely confused or whether she was just not paying attention or was bored”). As you begin to ask yourself certain questions, look the next time for clues that will help you answer them.

After everyone has had the first observation you will be invited bring and share your fieldnotes in class. You will be asked to make some initial analyses or claims. Maybe you will simply identify that students seemed very confused in statistics and act like they understand, but they really don’t. Maybe you will suggest that history is boring for all the students in Mr./Ms. ______’s class.

Finally, due on March 30th you will need to turn in all of your field notes with a 3-4 page analysis of them. Your analysis should suggest one or two concrete interpretations from
your field notes. You will decide what to focus on through your repeated observations. What is interesting to you? Why? Write up an analysis of your fieldnotes. You should cite your own field notes as data to back up your claim. If you are claiming that students are pretending to understand when they really do not, how did you come to this conclusion? This might also lead to other areas of analysis—the teacher is oblivious to the students’ confusion or maybe s/he is not oblivious but pretends to be—which is it and how do your observations confirm either answer? The claims do not need to be particularly deep, but they should be well documented with the data you collect. If you are making claims that you are still uncertain about, then you should explore the possible conclusions you have and why you have them with data and also suggest what you would need to do to become more certain about your conclusions. All your typed field notes and your 3-4 page analysis paper should be turned in at the beginning of class on March 30th.

Below is the rubric that your instructor will use to assess your Field Notes Analysis

<table>
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<th>Score</th>
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| 5     | • Your field notes are neatly organized with clear details and thick description with no interpretive writing included.  
• You interpretations are made in a separate analysis section  
• Your analysis and interpretations are substantiated with citations from your field notes  
• You offer detailed analysis rather than just offering the field notes separate from your commentary.  
• Your analysis makes links to relevant literature.  
• Your claims and conclusions are clear and evidentiary based and not over-stating your data. |
| 4     | • You will have shown growth in writing thick description over time so that by the end there are vivid accounts and no interpretive writing.  
• You interpretations are made in a separate analysis section  
• Your analysis and interpretations are substantiated with citations from your field notes that are analyzed and interpreted for the reader |
| 3     | • Field notes are riddled with interpretations  
• Your analysis makes no significant claims or you make so many claims that they cannot be substantiated  
• Or you feel you cannot make strong claims, but you do not make any suggestions of possible claims and how you might better substantiate them.  
• Your notes are confusing and appear more like chicken scratch than formal field notes. |

6. Community Praxis Project (25%): Building on a fundamental principle of critical pedagogy that knowledge is developed through transformative action, a group project with a local school/organization/community will be a centerpiece of the course. Early in the semester you will have the opportunity to identify specific challenges confronting urban education. Students with mutual interests will work together as a group to define a community issue in urban education, to conduct background research in that area, and to craft and implement a response to that problem (a prospectus), with an eye towards the ways their work might be sustained after the semester is over. The response will grow out of the information the group gathers from observations in urban schools and conversations with urban students and teachers and should offer a concrete benefit to the work of urban education. Groups will reflect on the project throughout the course and hand in a mid-semester progress report. Their work will be shared with the classmates in a poster session the last week of class. In addition each group will turn in a written summary and critical analysis of the project. We
will discuss this project in greater detail in class and at the evening potluck where we will go over the specific assignments and the rubric for scoring.

The potluck will be held on **Monday, February 2nd before and during class (we’ll discuss the details in class)**. This is a mandatory meeting of the class.

The project prospectus will be due on **Monday, February 16th**.

A brief progress report will be due in class on **Tuesday, March 23rd**.

The final written component of the projects will be due on **Tuesday, April 27th**.

The praxis project final presentations will be held during class on **Tuesday, April 27th**.

7. **Oral Examination (20%)**: Each student will be scheduled for an oral exam at a time slot from April 21st-27th. The exam will take roughly 45 minutes and will cover questions related to the major guiding questions of the complexities of urban education examined throughout the semester. There will be a series of common general questions that will result in follow-up questions and dialogue based on each student’s initial answers. Students will be expected to present their own reasoned position on the questions backed up with evidence drawn from their readings, research, observations and experiences.

<table>
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<th>Score</th>
<th>Standard</th>
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</table>
| 5     | • Is able to juxtapose different theoretical frameworks even incorporating ideas and perspectives not explored deeply in class.  
• Is able to make links between personal knowledge (gained through individual experience and observations and personally generated data) and secondary knowledge (supplied through a critical analysis of readings).  
• Articulates and justifies their own position through incorporating relevant arguments grounded in evidence from reading, research, observations and experiences.  
• Reflects a deep knowledge of the field and an ability to think critically on her/his feet. Is not easily confused nor stumbles through follow-up questions. |
| 4     | • Is able to identify the diversity of theoretical frameworks examined in class.  
• Connects some of their experiences with the theories presented in the readings  
• Articulates their own position clearly, but might not be as comprehensive in their grounding their positions in evidence.  
• Engages with follow-up questions, but might be confused or struggle with a couple ideas or concepts that were covered in class. |
| 3     | • Can identify most, but is unclear or has difficulty identifying many of the important ideas examined in class.  
• Can share lessons from personal experiences and the readings, but might have trouble making links between them  
• Provides some reasoned positions, but some of the bases for the opinions are weak or unclear  
• Doesn’t give up, but might struggle with several follow-up questions. Might seem extremely nervous. |

8. **Final Reflection Paper and Participatory Evaluation (10%)**: There will be a non-traditional final “exam,” which will include a thoughtful, typed written reflection and evaluation of your own experience and the course. Please be prepared to spend several hours preparing for and writing this important paper outside of class, and to hand it in on the day of the final.

Attendance for the full duration (yes, we will need both hours!) of the scheduled final exam time is mandatory. Details of the final will be discussed in class. The Final Reflection Paper Guidelines will be handed out on the same day. **The alternative “Final Exam” will be held on: Thursday, April 30, 1:30 pm – 3:30 pm and the paper is due at the beginning of this time.**
Participating in a Research Project Examining Community Based Learning Courses

This semester, this course is partnering with a multinational study on how community-based work—such as you will be doing—influences learning not only about the course topic and skills, but also about what students want to do with their lives. Clark is the lead university among eight universities in six countries participating in the study. You take three surveys at the beginning, middle, and end of the semester. The surveys are taken online outside of class time and, all together, take less than two hours of your time. Yet, they are invaluable for helping students think about their current activities in light of their future hopes AND for helping colleges better design future community-based experiences. And you have a one in five chance of having $25 added to your OneCard balance!

These surveys are not tests—you are not evaluating the course or the professor, nor are you grading your own or other students’ performance. They are designed to help you reflect on your own preferences, feelings, and insights. Students who have taken these surveys in the past find them helpful preparation for other reflective course assignments as well. The course professor will not have access to your survey responses, although you are free to share your responses in class discussions or assignments. If you have specific questions about the study, please contact Professor Seana Moran (smoran@clarku.edu).

A Note about Time/Workload (AKA: thinking about 180 hours per course)

Courses at Clark are given 1 credit which transfers to 4 credits for other institutions. This is done even while students are only asked to attend the class time for 3 hours a week. It is the expectation of Clark professors that students are expected to commit an additional hour elsewhere to their weekly workload. For this class, this involves working with your PLA/Praxis group—which is similar to a discussion section in other courses. In addition to these four hours of “class” time, the workload is expected to be roughly 2 additional hours of work for every hour of class time. Taken together this is 12 hours a week and over 15 weeks this becomes the 180 hours of work expected for each course at Clark. We have been asked to begin to explain how our course expectations match the rigor of such expectations at Clark (in comparison to other colleges/universities that only offer 3 units per course where five courses are considered a full load of classes). Here is the break down for this course:

<table>
<thead>
<tr>
<th>Item</th>
<th>Weekly</th>
<th>Semester</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class Time</td>
<td>3 hours</td>
<td>45 hours</td>
</tr>
<tr>
<td>PLA/Praxis Meeting</td>
<td>1 hour</td>
<td>15 hours</td>
</tr>
<tr>
<td>Observations</td>
<td>2 hours</td>
<td>30 hours</td>
</tr>
<tr>
<td>Field Notes (3hrs x 5 obs)</td>
<td>1 hour</td>
<td>15 hours</td>
</tr>
<tr>
<td>Reading</td>
<td>2.5 hours</td>
<td>37.5 hours</td>
</tr>
<tr>
<td>Praxis Project</td>
<td>1.5 hours</td>
<td>22.5 hours</td>
</tr>
<tr>
<td>Individ. Writing Assignments (3)</td>
<td>1 hour</td>
<td>15 hours</td>
</tr>
<tr>
<td></td>
<td>12 hours</td>
<td>180 hours</td>
</tr>
</tbody>
</table>
These are fairly conservative times. Some weeks might be a little bit more, but many weeks will be less. Even if you are a slow reader and you spend 4 or 5 hours a week on the readings, you will have several weeks before the praxis project even begins. Many of you will not need three hours to capture your field notes. This is simply a rough estimate, not a guide. For some of you it might require a little more time, for others, it will require less. If you are a slow reader like me, you will need to plan accordingly. The point is that if you are full-time student involved with work or extra-curricular activities, you will need to plan your weeks carefully so that you have time to achieve all the expectations of the course.

This course is not difficult in the way that a calculus class might be considered difficult. That said, one of my goals as an educator is to challenge you in different ways. For some this will be about challenges to your world view and identities. For others you will be challenged to write and observe in different ways. Some will be challenged to step up more into uncomfortable speaking and leadership roles, while others will be challenged to learn how to listen and step back. Still for others the challenges will be in working collaboratively and organizing together. I hope that you will be willing to embrace the challenges and the discomfort inherent in such a learning environment. I hope that we will all embrace these spaces as spaces to grow, even when they are outside our comfort zone. There are a lot of different commitments in this course. They are completely integrated in my design, but it may take a while to see the interconnections. Please be patient in this regard.
Schedule of Course Readings

SOCIAL INEQUALITY AND URBAN SCHOOLS

The paradox of education is precisely this - that as one begins to become conscious one begins to examine the society in which he is being educated.

James Baldwin “A Talk to Teachers”

I wrote these words for everyone who struggles in their youth. Who won’t accept deception, instead of what is truth? It seems we lose the game, before we even start to play. Who made these rules? We’re so confused. Easily led astray.

Lauryn Hill “Everything is Everything”

Goal

In this unit our goal is to examine the connection between the rise of industrialism, cities and public schools. This will involve historical and critical reflection on the stated and assumed purposes of schools in which youth spend approximately one sixth of their waking hours. Additionally, we explore how global economic shifts have impacted urban communities and, in turn, urban schools and schooling in general. As schools are an arm of the state, we must also examine a theory of the state. The guiding question in this section is: What is the purpose of schooling and what ought it to be?

Introduction

This unit includes a set of readings to help you think through what purposes schools presently pursue and, more importantly, the purposes you believe they should pursue. We start this module with a piece by Leonardo and Hunter that explores the concept of urban. It is very popular today to study the urban, to have an Institute of Urban Education. How do we make sense of the popularity of “urban”? We then examine social theories about the purpose of schooling considering issues of human capital, social reproduction, democracy and liberation from both historical and sociological frameworks. Finally we examine schooling in light of the current political economy as we move into a post-industrial, post-modern global economy. As we examine the readings of larger macro level theory about the purpose of education and the social, economic and political forces that shape it, you will begin observations and field notes at the micro level of urban classrooms and you will write about your own educational experiences. Continually reflect on how micro-level analysis of your observations and experiences connects with the macro level theories examined in the classroom.

Jan 12 INTRODUCTION TO THE COURSE—DEFINING URBAN


Jan 26 PURPOSE OF SCHOOLING


Dewey, J. (1915). The school and social progress

Mann, H. (1848). Report #12 of the Massachusetts’s School Board

Thorndike, E. L. (1906) The Principles of Teaching (pp. 1-10)

Also, make sure you have carefully read through the entire syllabus.


DUE: AUTOETHNOGRAPHY PAPERS
**ECONOMIC, CULTURAL & SOCIAL CAPITAL**

“Closing or substantially narrowing achievement gaps requires combining school improvement with reforms that narrow the vast socioeconomic inequalities in the United States. Without such a combination, demands (like those of No Child Left Behind) that schools fully close achievement gaps not only will remain unfulfilled, but also will cause us to foolishly and unfairly condemn our schools and teachers.”

Richard Rothstein

We gon speak for ourselves. Knowwhatimsayin? Cuz see the schools aint teachin us nothing. They aint teachin us nothin but how to be slaves and hardworkers for white people to build up they shit. Make they businesses successful while it’s exploitin us. Knowwhatimsayin? And they aint teachin us nothin related to solvin our own problems, knowwhatimsayin? Aint teachin us how to get crack out the ghetto. They aint teachin us how to stop the police from murdering us and brutalizing us, they aint teachin us how to get our rent paid. Knowwhatimsayin? They aint teachin our families how to interact better with each other, knowwhatimsayin?

Dead Pres “They Schools”

**Goal**

To examine the role that economic, cultural and social capital are theorized to play in the academic lives of youth. In this unit, we critically reflect on how meritocratic our schools are/can be in light of disparities in what capital schools value as intrinsically necessary for success. We also more deeply explore the forces of reproduction in schooling. The guiding question in this section is: **How are economic, social and cultural capital at work in urban schooling and how do these systemic forces impact education for children/youth in urban communities?**

**Introduction**

Building on a large awareness of the political economy of cities, we begin by examining how socio-economic class and poverty impact schooling in this country and how that intern impacts how students from various class backgrounds are perceived. We will examine statistical data on the role of socioeconomic background and schooling outcomes. Jean Anyon, in a now classic study, explores the different educational experience of students from different socio-economic communities. In reading this article, try to make specific connections between the practices she describes in the schools and what you are observing in your school placement and how it all connects to your own schooling experience. We also then look at the idea of poverty in particular and a theoretical framework that is becoming widely embraced in poor urban districts, including Worcester. What do you think of Ruby Payne’s framework? How would McLeod or Anyon perceive it? Next we examine legendary social theorists, Pierre Bourdieu and Basil Bernstein’s work on cultural and social reproduction followed by a more focused framing of social capital in a specific community context. We use Roses and Stanton-Salazar’s stories and theories to give contexts to these theories of cultural and social capital. Then we explore the differing perspectives on how to make sense of the role of cultural differences and unequal school outcomes looking at the cultural mismatch theorists like Lisa Delpit and our own Sarah Michaels, followed by John Ogbu’s cultural ecological framework and then juxtaposed by E. D. Hirsch’s framework for a common core cultural knowledge. From the cultural difference, we then turn to the notion of linguistic capital as a sub-component of cultural capital looking at both the experience of speakers of African American English in US schools as well as the experience of immigrants from non-English speaking countries.
Feb 9  ECONOMIC CAPITAL AND SCHOOLING


DUE: BRING YOUR FIELD NOTES THUS FAR AND BE PREPARED TO SHARE 2-3 THEMES THAT ARE EMERGING IN YOUR OBSERVATIONS

Feb 16  CULTURAL & SOCIAL CAPITAL


DUE: COMMUNITY PRAXIS PROJECT PERSPECTUS

Feb 23  HOME-SCHOOL CULTURAL DIFFERENCE


Mar 2  No Classes, Spring Break

Mar 9  LINGUISTIC CAPITAL


DUE: Complete Community Based Course Research Survey #2

NEGOTIATING IDENTITY IN URBAN SCHOOLS

"When we think of culture and social identity in more fluid terms... we can find a foundation for educational practice that is transformative."

Frederick Erickson

Goal

To examine how identity intersects with raced and gendered spaces in schools. In this unit, we take as our task to understand how students differently navigate and negotiate school spaces across race and then complicate it by bringing in gender and other forms of identification. The guiding question for this unit is: how do we make sense of and complicate our understandings of race, white supremacy, and student identities and the impact on student outcomes in schooling?
Introduction

This unit enables us explore race and racism as they play out in the school and classroom and how these realities shape the experience of urban youth. We begin examining racism and whiteness more generally. Then we move to explore the experiences of youth of color in schools. Finally, we complicate all of this identity work by looking at the experience of youth who have complicated identity negotiations in school.

Mar 16  RACISM AND WHITENESS


Mar 23  EXPERIENCES OF STUDENTS OF COLOR


DUE: MIDWAY COMMUNITY PRAXIS PROJECT PROGRESS REPORT

Mar 30  COMPLICATING IDENTITY


DUE: FIELD NOTES ANALYSIS + COMPLETED FIELD NOTES FROM MINIMUM OF FIVE OBSERVATIONS

SOCIAL CONTROL, SCHOOL REFORM, TRANSFORMATIVE EDUCATION

Reforming the public schools has long been a favorite way of improving not just education but society. In the 1840’s Horace Mann took his audience to the edge of the precipice to see the social hell that lay before them if they did not receive salvation through the common school. In 1983 a presidential commission produced another fire-and-brimstone sermon about education, A Nation at Risk, though its definition of damnation (economic decline) differed from Mann’s (moral dissolution). For over a century and a half, Americans have translated their cultural anxieties and hopes into dramatic demands for educational reforms.

David Tyack and Larry Cuban

Introduction of Tinkering toward utopia: A century of public school reform

The revolution in this tune and verse is a bid for my love to touch the universe. Struggling over wages and funds let the movement get contagious and run through the end when it’s gauges and
guns. And if we win in the ages to come we’ll have a chapter where the history pages are from. They won’t never know our name or face but feel our soul in free food they taste. Feel our passion when they beat they house, when they got power on the street and the police don’t beat ‘em about. Let’s make health care centers on every block. Let’s give everybody homes and a garden plot. Let’s give all the kids books, ten kids a class and give ‘em truth for they pencils and pads

The Coup “Heven Tonite”

Goal

To explore the way policy-makers and social reformers have tinkered with education. We explore the efforts to change schools to create greater social control on the one hand and greater social liberation on the other. We also reconnect with our first unit on the purpose of schools. The guiding question in this unit is: To what degree can schools be understood as an institutions of control within global capitalistic domination versus their potential to provide and promote democracy, critical thinking and social liberation?

Introduction

In this unit we move from an exploration of how schools have been used to control society and create docile bodies to ways that schools have and are being conceived as spaces of liberation for students. In between we examine a whole series of current social policy debates in education and how these policies in their design or enactment fit within this continuum.

Apr 6 CREATING DOCILE BODIES—SOCIAL CONTROL IN SCHOOLING


Apr 13 TRANSFORMATIVE EDUCATION


Apr 20 URBAN SCHOOL POLICY

Students will form small groups with whom they will read and present together on of the following policy issues confronting urban schooling today.

The Common Core—Educational Standards
Additional readings (to be determined)

Race to the Top/No Child Left Behind
Massachusetts Ed Reform Act for RTTT: http://www.mass.gov/legis/bills/house/186/ht04/ht04410.htm
Additional reading (to be determined)

School Choice
Choice (an overview), Education Week, 9/10/04
Charter schools. Education Week, 9/10/04.
Vouchers. Education Week, 12/6/07.

Small Schools

Testing

DUE: ORAL EXAMS WILL OCCUR THE WEEK AFTER THIS CLASS (Apr 21st – 27th)

Apr 27 PROJECT PRESENTATIONS

DUE: FINAL COMMUNITY PRAXIS PROJECT REPORT AND POSTER PRESENTATION

April 30, 1:30 pm – 3:30 pm (Thursday) IN CLASS ALTERNATIVE FINAL EXAM & POTLUCK

DUE: FINAL REFLECTION PAPER.
DUE: Complete Community Based Course Research Survey #3
Course Description: This course will use the lens of ethnography to explore the effects of social inequality in classrooms and schools and how teachers work to address these inequalities. Conversely, we will use the space of schooling to understand better the basic practice of ethnography as one tool we can use to examine social interactions. To achieve this, we will examine modern and classic school-based ethnographies to look at how race-, class-, gender- and nation-based inequality is produced and challenged in schools. We will compare the accounts we read with our personal accounts of our own schooling experiences. Additionally, students will work with teachers who are actively working to confront inequality in their classrooms by providing ethnographic field notes and interviews to support teacher action research projects. Such analytical training is valuable not only for students interested in qualitative research, but also for anyone interested in working in schools and seeking to make sense of the culture in our schools and classrooms.

The design of this course utilizes Paulo Freire’s concept of “praxis.” Praxis, for Freire, is the cycle of reflecting on your world followed by action to change it, followed by more reflection and so the cycle continues. In this course, we will work to use this notion of praxis in three different ways.

Ethnography at School initiates praxis by beginning with students’ own personal experiences in schools. We bring our personal “autoethnographies” of our own school experiences to the fore to explore the ways that race, class, gender and nation have served to privilege or oppress us in our schooling. Using the tools of ethnography we will critically reflect on our experiences and work to link them to larger structural forces that create and maintain social inequality.

Simultaneously, we will situate our own ethnographies at school alongside book length ethnographies we will read together from other schooling experiences. The ethnographies of schooling we will read focus on how the structures of inequality work to oppress more marginalized groups and privilege others and the ways that some urban teachers and some urban schools work to counter those forces. We will read classic schooling ethnographies alongside more recently written accounts. All the readings (apart from the students own writings which will be read as texts in class) will be book length. This enables the deep and more complicated analysis that is often unavailable in more intro level course explorations of social inequality.
The third comparative layer of analysis will occur in the schools. This process of engaging in ethnography will also embrace a critical anthropological stance that situates research as with rather than on our participants. We will work with collaborating teacher-research partners at neighboring schools to explore their research questions to help them improve their practice. The goal of this work is to assist the teacher in improving their practice to better meet the needs of all the students in the classroom. To conduct this work on behalf of teachers, students will be trained in the process of capturing ethnographic interviews and ethnographic field notes. The data collected will be regularly shared with collaborating teachers as the teachers strive to improve the social and educational outcomes for their students. For instance, a teacher might be interested in how a group of English Language Learners in their class are impacted by a new curriculum she has implemented. The observational notes might capture the types of dialogues that occur and provide insights about how to improve the curriculum or its delivery so that the students’ limited English fluency does not derail the development of their math skills. The team of student ethnographers will be able to capture most of the math experiences each week and formulate their observations to reflect with the teacher as the teacher works through the best use of the new curriculum.

Throughout the semester we will work to juxtapose these three distinct layers of knowledge: the students own experiences, the knowledge gleaned from analyses of book-length ethnographies and the knowledge constructed through ethnographic research conducted with collaborating teachers in their classrooms. As much as possible, we will work with teachers to explore how their work is supporting the learning and development of all their students in socially and economically diverse urban schools.

**Course Learning Objectives:**

By the end of this course students will be able to...

- Reflect on their own experiences of privilege and oppression in schooling.
- Examine how macro forces of inequality related to race, class, gender and nation are negotiated in micro-level interactions in classrooms and how teachers and schools work to mitigate and disrupt those inequalities.
- Construct high-quality ethnographic field notes and conduct ethnographic interviews.
- Collaborate with teachers on a research project that will improve practice in urban classrooms

**Course Texts**

- *Ethnography Unbound: Power and Resistance in the Modern Metropolis* by Michael Burawoy et al.
- *The Best of the Best: Becoming Elite at an American Boarding School*, by Rubén A. Gaztambide-Fernández
- *Learning to Labor* by Paul Willis
- *Gender Play: Girls and Boys in Schools* by Barrie Thorne
• Making Space for Diverse Masculinities, by Lance T. McCready
• Elusive Culture: Schooling, Race, and Identity In Global Times by Daniel A. Yon
• Subtractive Schooling: U.S. Mexican Youth and the Politics of Caring, Angela Valenzuela
• Mothers United: An Immigrant Struggle for Socially Just Education, Andrea Dyrness

Course Requirements:

CLASS EXPECTATIONS

1. Heart: Helpfulness, Engagement, Attendance, Readings, & Timeliness (10%)
Participation, attendance and creating a mutually respectful environment conducing for learning within all our diversity are shared and mandatory responsibilities. This is the affective, but critically important aspect of the course.

Helpfulness: Given the plentitude of schooling experiences that US students encounter involving memorizing and then reproducing that memorized knowledge on exams, students often come to equate such experiences with learning. But if we reflect on our most profound learning experiences, like learning to tie our shoes, throw a baseball, bake a cake, drive a car, solve an equation and on and on, we find that most learning happens with, alongside and from others. That other person is a teacher sometimes, but oftentimes it is a parent, sibling or friend. Part of this course is about challenging our assumptions about the relationship between education and schooling. Much of schooling teaches us to be individualistic and work (often competitively) for ourselves. This class expects us all to commit to the development of our classmates and on the behalf of the teachers and students in the public schools where we will be situated. We will be our brothers’ and sisters’ keepers. We will support each other in the learning experience. Being helpful is an expectation.

Engagement: This course is based on individual as well as group commitment and engagement throughout the semester. The learning in the class will largely take place through dialogue about readings, collaborative research projects, and class generated themes and experiences. This will involve risk-taking. Sharing your thoughts, your experience and your perspective will take courage. But it is expected that you speak and share your truth from your heart and mind. It is also expected that you listen actively (i.e. in addition to listening, look like you are listening too) and respectfully. It means remaining open to grow from our experiences and dialogues together. This also means that you allow and help others to grow—so if you get frustrated by what someone says, don’t withdraw, don’t write them off, rather engage with them and push their thinking so that they might be changed by both your words and how you engaged with them. Enrich the class by contributing ideas and insights. This class is a dynamic and collective creation; your input in discussion and dialogue is critical to its success. As well, you will be sharing your ideas in writings throughout the semester. Take these assignments as opportunities not only for you to learn, but also to help others who will read your work learn.
**Attendance & Timeliness:** You are expected to attend each class and scheduled meeting on time and remain throughout the time. Rather than view our education as serving our own development and edification, it is important to realize that in a course such as this, our engagement not only affects our own learning experience, it impacts the learning of everyone else in the class. We only have 15 meetings and less than 45 hours together. I consider this scarce time together a sacred space to do important work, do not miss this scarce sacred time together—be there for you, but also for each other.

**Reading:** Each week we will carefully examine a single book or half of a book. These readings are critical for our examination of inequality in schooling along with our understanding of ethnographic tools. Our class will be discussion based. In order to make these discussions successful, everyone needs to both read the assigned material and consider the issues carefully. As you read, question each text. You can always begin with “what is the author’s argument and why is she making this argument?” This should lead to additional questions. Bring your annotated texts to each class and be prepared to share your answers to your questions and any questions that you still have. You should be prepared with 3-6 questions that you have to raise each week. These questions can be about your confusions of certain parts of the text, or they can be theoretical or methodological questions. Please see the syllabus for the specific date when readings are due. Books should be purchased in advance, however, a reserve copy will be available in the library.

"To study demands discipline. To study is not easy, because to study is to create and recreate and not to repeat what others say. To study is a revolutionary duty!"

— Paulo Freire

**Complete all Assignments:** The course is designed so that the assignments engage participating students in examining and addressing inequalities in schooling, particularly urban schooling. There are valuable learning outcomes that occur through the process of collaboration and the process of engaging in usable scholarly research that are embedded in this work, but not always explicitly highlighted in the actual products produced. As you complete the activities and assignments, you greatest learning will occur if you reflect not only on the specific products and outcomes you complete, but also on the process for doing so.

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<th>Rubric score</th>
<th>Standard</th>
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| 5            | • Active listening. Builds on prior comments. Asks questions of others. When confused, says, “This is what I heard you say. Do I understand you correctly?”  
• Pays attention to “air time.” Who is talking? Who is silent or being silenced? Acts on the ethic of balanced participation. Invites others to participate. Defers when one or more people are trying to get in the conversation.  
• Uses readings and research as evidence in discussion. Supports arguments, perspectives and propositions from professional literature. Uses prior experiences appropriately and when relevant to the conversation. Has read carefully with |
annotated texts and raises relevant textual questions and insights.

- Adds to conversation in significant way by scaffolding the learning of others, sharing own thoughts and arguments or sharing thinking on topic.
- Arrives to all class sessions on time, stays for the duration

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<th>Score</th>
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<td>4</td>
<td>• Does all of the above, but perhaps inconsistent or could be more effective in some areas.</td>
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| 3     | • Interrupts. Criticizes a person rather than critiques or challenges an idea respectfully.  
• Does not pay attention to balanced participation ethic; dominates or disengages; unable to self-monitor.  
• Is not prepared for discussion (seems not to have read or done necessary preparation).  
• More than one absence and/or late arrival.  
  *NOTE: If you are not achieving a 3, you will be asked to conference with your instructor.* |

2. Educational Autoethnography (10%):
We will begin the class with an "Educational Autoethnography" writing assignment, designed to help you analyze your own educational experiences and generate themes for class discussion. Write a 3-5 page typed paper that critically reflects on your own experience of identity construction through schooling. How did your experiences in school shape you in regards to gender-, race-, nation- or class-based identity? To do this, you should focus on one or two key evocative experiences that you tell well and then analyze (in a way similar to June Jordan’s writing. You must critically interpret and analyze your experiences—do not simply document them. In this paper you should:

1. **Share 1-3 evocative experiences as gendered, raced, classed and/or nationed being.** You may focus on only one aspect or attempt to weave some of them together, it is completely up to you.
2. **Analyze deeply these experiences for the implications of how your identity was constructed in the experience and how you negotiated that attempt to construct you. Were you oppressed of privileged in this experience?**

These experiences should be school related. You may share completely disconnected experiences, but you should make a point to link the experiences in your analysis. Please write in the first person. You will be sharing these personal accounts with other students in class. While everything you share will no doubt be personal and make you vulnerable, please choose events that you will feel comfortable sharing with other members of class. If you have any questions, do not hesitate to contact me. **Due at the beginning of our second class.**

The rubric for this educational autoethnography is below. Note, you will not be scored on your instructor’s perceived importance of the events, but rather by the depictions of your experiences, your analysis of the experiences (what made them empowering/dismaying) and the connections you make with the readings.
that the reader can vicariously experience what the author experienced.

- Offers a critical analysis of the experiences.
- Will incorporate into their analysis, established theoretical ideas of identity development related to race, class, gender and/or nation. Demonstrates a sophisticated awareness of the theory.
- Presents a carefully edited and well crafted writing.

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| 4     | Provides a vivid description of evocative schooling experience(s).
       | Offers analysis of experience(s), but may not weave everything together as effectively.
       | Analysis may not include an incorporation of existing theory.
       | Might need a little bit of editing. |
| 3     | Might offer some narrative experiences, but fails to effectively capture the experiences(s) and/or analyze the experiences well.
       | Analysis lacks any theoretical insights on the issues being discussed.
       | Needs serious editing work, but not so much that it hinders the readers understanding.
       | Assignments that receive a score below a 3 will be required to re-submit. |

3. **IRB proposal.** Students will be working in a small group with one teacher to examine some aspect of the classroom experience for students. Students will collaborate with the teacher to develop the human subject protocol to incorporate the research question and the required documentation. More details will be offered in class to ensure a quick turn-around from the Internal Review Board (IRB) submission process. If this involves on-going teacher research then the existing IRB will be reviewed and modified as necessary.

4. **Data Analysis Write-up:** Midway through the semester, students will gather the collected data and analyze it. This analysis will work to address the research questions and involve a written analysis of the findings thus far. It will work to explore and explicate the messiness of the research findings thus far in an attempt to derive meaning through the analysis. More details of this assignment will be provided during the class and will be discussed as students bring their work with them to the class sessions.

5. **Conference Abstract.** Students will all prepare a paper abstract that will be submitted to one of three separate conferences. We will determine the different conferences we will apply to for this. Everyone, at a minimum will submit to present their papers at the spring Academic Spree day. More will be presented, discussed and decided as a collective in class.

6. **Theoretical Framework and Review of the Literature.** Students will write up the first part of their paper, a review of the literature that provides a theoretical framing for their analysis of their findings. We will explore the process and outcome of this assignment in greater detail in class.

7. **Final Paper.** Students will construct a final paper that incorporates a review of the components of a research paper. Details will be provided in class. This is due on the day of
the final exam. Each small research team will share all data, but each person is expected to construct their own paper using the data generated collectively.

Schedule of Course Readings

Week 1: Introduction to the course: Ethnography, Intersectionality and the Matrix of Oppression (8/28)

   Readings: “Notes from the Bahama’s” June Jordon (In class)

Week 2: Ethnography examined as methodology (9/4)

   Readings Due: Ethnography Unbound: Power and Resistance in the Modern Metropolis by Michael Burawoy et al. (Chapters 1, 2, 13, Appendix & one of chapters 3-12)

   DUE: Personal Educational Autoethnography

Week 3: Class—Exploring the construction of American Elitism (9/11)

   Readings Due: The Best of the Best: Becoming Elite at an American Boarding School (2009), by Rubén A. Gaztambide-Fernández (Chapters Intro-4)

   DUE: IRB Proposal

Week 4: Class—Exploring the construction of American Elitism (Continued) (9/18)

   Readings Due: The Best of the Best: Becoming Elite at an American Boarding School (2009), by Rubén A. Gaztambide-Fernández (Chapters 5-Appendix)

Week 5: Class—Looking at the Working Class (9/25)

   Readings Due: Learning to Labor (1977), by Paul Willis (Chapters 1-4)

Week 6: The construction of gender in schools (10/2)

   Readings Due: Gender Play: Girls and Boys in Schools by Barrie Thorne. (Chapters 1-5)

   OCTOBER 9: Fall Break—No Class

Week 7: The construction of gender in schools (10/16)

   Reading Due: Gender Play: Girls and Boys in Schools by Barrie Thorne. (Chapters 6-9)
**DUE: Data Analysis Write Up**

Week 8  Exploring the construction of hegemonic masculinity (10/23)

Reading Due: *Making Space for Diverse Masculinities* (2010), by Lance T. McCready

Week 9  Race Culture and Identity in Schooling (10/30)

Reading Due: *Elusive Culture: Schooling, Race, and Identity In Global Times* by Daniel A. Yon (Chapters 1-3)

**DUE: Conference Abstract**

Week 10: Race Culture and Identity in Schooling (11/6)

Reading Due: *Elusive Culture: Schooling, Race, and Identity In Global Times* by Daniel A. Yon (Chapters 4-6)

Week 11  Race and Immigration in American Schools (11/13)

Reading Due: *Subtractive Schooling: U.S. Mexican Youth and the Politics of Caring*, Angela Valenzuela (Chapter 1-4)

**DUE: Review of the Literature and Theoretical Framework**

Week 12: Race and Immigration in American Schools (11/20)

Reading Due: *Subtractive Schooling: U.S. Mexican Youth and the Politics of Caring*, Angela Valenzuela (Chapter 5-Epilogue)

Week 13  Race, Immigration and the role of parents in American Education (11/27)

Reading Due: *Mothers United: An Immigrant Struggle for Socially Just Education* (2011), Andrea Dyrness (Chapters 1-3)

Week 14  Race, Immigration and the role of parents in American Education (12/4)

Reading Due: *Mothers United: An Immigrant Struggle for Socially Just Education* (2011), Andrea Dyrness (Chapters 5-Conclusion)

**DUE: Your final paper is due December 17th via email.**
Education 281/381: Critical Pedagogies
Course Description and Syllabus
Spring 2015
Jonas Clark Hall Room 118

Contact Information
Professor: Eric DeMeulenaere
Office Location: JC 12
Office Phone Number: (508) 421-3750
Cell Phone: (508) 879-6858
Email: edemeulenaere@clarku.edu

Office Hours
Office hours are by appointment, Mondays 1:30 pm – 2:30 pm and Wednesdays 1-3 pm. To make an appointment, please schedule a time at ericdemeulenaere.youcanbook.me. If you (or a group) would like to meet, but cannot make the available office hours, we’ll try to find a time that works for everyone—then just email me.

Course Communication
Our class will use Moodle for two main purposes: accessing readings & communicating with each other. Generally, we’ll communicate with each other about possible assignment & reading changes, reminders of upcoming activities, or information about career & professional development opportunities using Moodle. You are encouraged to check your email regularly.

Course Description and Learning Goals

Critical Pedagogies Course Description:
Critical Pedagogies frames a critique of the role of education as a means for reproducing social inequalities and presents a radical alternative of education for liberation and social change. It seeks to bridge theory with action – enacting a social justice agenda in one’s work with others. In this course, we will think deeply about various anti-oppressive pedagogies – critical, feminist, queer and critical race – while also practicing together our learning using these different pedagogies. We will attempt to learn by doing and modeling as much as by reading and listening. As well, this is a course in which you will actively engage with action, working collaboratively on education projects designed for social transformation in and beyond the local community.

The goals of this course are three-fold:

To build our own classroom community in solidarity with other educationally transformative projects.

To lay the foundation for the political movement toward the liberatory educational practices necessary to achieve an anti-oppressive society.

To engage in the cyclical practice of praxis – reflection and action – interacting and engaging with theory in new ways in the community using the knowledge we are developing together.
Pedagogical Approach

The selection of curriculum for a course and the pedagogical approach are political reflections of the beliefs of one’s instructor. Claims at apolitical education simply mask the inherent privileging of the capital of powerful, dominant groups in society. Thus, in this section, I present the pedagogical approach for this course in an attempt to introduce you to the core politics and beliefs guiding this course.

This course is driven by a social justice agenda. Those enrolled in this course will be prepared to work toward more socially just and equitable spaces. The pedagogy of this course mirrors that which you will learn about over the course of the semester – all of which largely fall under the heading “anti-oppressive pedagogy.” I want you to learn content, but the process of learning it and the ways you come to grapple with the content are equally as important. Thus, the guiding principles behind the pedagogy of this course are:

- **Praxis**: Rather than simply read the theory and discuss it, we will make attempts to implement the pedagogies that we read about. We will engage in the reflexive process of reading and thinking about theory and attempting to implement this theory. Our attempts will inform the ways we consider new theory. An important part of this process (and central to Freire’s notion of praxis) is that this reflection on critical pedagogies go “hand in hand” with our efforts to act and opportunities for students to experience different types of pedagogies and engage in critical praxis inquiry. Thus, critical reflection and action work together to create learning that matters.

- **Dialogic**: As bell hooks states, “To engage in dialogue is one of the simplest ways we can begin as teachers, scholars, and critical thinkers to cross boundaries, the barriers that may or may not be erected by race, gender, class, professional standing, and a host of other differences” (hooks, 1994, Teaching to Transgress, p. 130). Dialogue is central to Freire’s theories about education and social change. It is not only a practice, but an ideological stance. It is about how learners are situated together and how learning is co-constructed. He writes, "Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers." Further he states, “Founding itself upon love, humility and faith, dialogue becomes a horizontal relationship of which mutual trust between the dialogueurs is the logical consequence.’ We seek to build this horizontal relationship in which all of us are recognized as learners striving to make sense of their world. We all bring different “funds of knowledge” to this work and through dialogue, based on action and reflection, we come to understand not only better, but differently.

- **Relational**: Because we see that our learning is dependent on one another, we recognize our duty to each other. If we come underprepared (reflecting our whole selves—not just our mental preparation, but taking care of our bodies and spirits as well) we impact the learning of others. Thus reading and studying are a duty not only for our learning, but for the community, as Freire states in a conversation with Donald Macedo: “To study demands discipline. To study is not easy because to study is to create and re-create and not to repeat what others say. To study is a revolutionary duty!” Also, for learning to take place, we must embrace both our responsibility to engage in dialogue fully, expressing our knowledge, our questions, our vulnerabilities and being open to the knowledge, question and vulnerabilities of others. We must also embrace one another as learners, incomplete beings each striving for our own realization as full human beings. This means that we need to create the spaces, ask the questions, challenge the assumptions and hold the faith that will enable all of us to grow.

- **Respecting the student and teacher as both learner and knowledgeable**: As participants in the educational system, as life-long learners, and students advanced in the study of education, you come to this course as experts on the educational system. Readings, activities and assignments have been chosen to build on, supplement and challenge your present notions of pedagogy. In this course, we will use readings, discussions, activities and each other’s perspectives/experiences to consider ways to become caring agents of social change. We will also recognize that the teacher is also a student and is learning from the dialogue and engagement in readings and activities and will not have all the answers. Indeed, we will seek to ask questions where the answers are not always clear to everyone.
• **Learner Centered:** In general, I foster learner-centered and constructivist pedagogy that is framed with equitable participation in mind. I will employ multiple pedagogical elements that can be used in your own work with youth and adults (when facilitating discussion or leading workshops, for example). As with all learning, I believe in the notion that conversation among learners (termed intersubjectivity by Vygotsky) is essential in fully formulating and encoding knowledge. I believe that the notion of the guide on the side instead of the sage on the stage is the most beneficial metaphor for instruction. I am also cognizant of modeling various forms of equitable participation that take into consideration learning styles and biases that often enter into classroom discourse.

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**Course Expectations**

During the course of this semester, I ask that you invest yourself in each aspect of this course.

- **Engagement and Attendance:** This course is based on individual as well as group commitment and engagement throughout the semester. The learning in the class will largely take place through dialogue in class, your presence AND participation is expected.

- **Readings:** I ask that you engage in critical reading and discussion, meaning that you read with and against the text to fully unpack the text. Unpacking the text is the work of understanding the ideas in the text and then developing responses to the text—taking new knowledge and integrating it into your own understandings of the world to expand your awareness and understanding.

- **Banking Reflection Paper:** I ask you to write an autoethnographic paper that critically interrogates your own experience with banking pedagogy—ideally exploring your experience in higher education. You should not only describe with vivid detail one particularly evocative experience, you should also carefully and critically analyze the impact of the experience and the pedagogical process as it played out in your own identity formation and sense of yourself within the world. Please bring this to the second class session (but please write it after you complete the readings for that week). Due the 2nd class

- **Collective Design of our Class System of Accountability:** You will be responsible for contributing to the creation of a system of accountability for the entire class. This includes evaluations of accomplishments and grading. The class as a whole will be responsible for developing criteria and procedures for determining grades. It is our goal to have the evaluation process facilitate your learning as well as the building of class community. As a result, the system of accountability must include some means by which people are responsible to the group as well as to themselves. You may be required to spend some time outside of class working on the system of accountability. **PLEASE NOTE:** The System of Accountability is to be designed by the students of the class for the students of the class. If it is found that the System of Accountability is not functioning effectively, the System of Accountability will be revisited and possibly redesigned. **We will begin this collectively in the second class after discussing the readings for the week.**

- **System of Accountability Reflection:** Reflect on the process and culmination of our classes system of accountability? Are you pleased or disappointed in what we achieved? Does it effectively address the issues that our traditional system of grading purports to address? Is it more or less effective as a system to hold each other accountable? Reflect on your experiences in working collectively to design this? What are benefits and challenges of collective decision-making? What have you learned from this process? How might we have gone about it differently? Better? **DUE: The week after the system of accountability is agreed upon.**

- **Community Engagement Dialogical Reflection:** The are several forums & film screenings occurring at the beginning of the semester. Each of the forums addresses systems of oppression in some form or another in our society, and some of them involve systems of education. In this assignment, I want you to work with one or two other members of class to create a talking reflection (see Paulo Freire’s many talking books for ideas of how this can look or Cann & DeMeulenaere’s Critical Co-constructed Autoethnographies for insight into the methodologies). To do this, two or three of you will choose to attend two (you can obviously go to more) of these forums to attend together. You will afterwards construct a written dialogue reflecting together on the forums. You can address the content of the forum or the pedagogies for learning of the attendees or preferable, both. Length is up to you, but I cannot imagine it being less that 2.5 pages, and please keep it under 10. There are at least three ways I can conceive of you how you might construct
this paper—but you might be able to think of additional creative means. Option 1: You can sit down after attending together two forums and engage in a dialogue that you audio record. You can then transcribe the dialogue and edit into a final paper. Option 2: You begin a dialogue on a blog, chat, or email and go back and forth adding you reflections and posing questions to each other. Option 3: You can sit down and map out everything you want to say and then each of you take turns writing portions of the dialogue as if you were a screenwriter and each of you is one of the two characters in the script. This is more fictional, but you both can read it and develop and edit the entire piece. This assignment is due Week 6. You should attend two events with your group (you can choose the events below or find others that you think connect with the themes/topics of this course).

- Living the Revolution through Day to Day Struggle: Martin Luther King Jr. Day Panel
  Panel of faculty and students
  Monday, January 19 at 3 pm in Tilton Hall

In honor of Martin Luther King, Jr. and the thousands of others who agitated on behalf of equal rights and justice during the 1960s and beyond, Clark University is delighted to come together on January 19, 2015, to consider the urgent need for the sorts of social, political, and economic changes that have galvanized the nation toward mass mobilization over the past few months. Our discussion will take on questions such as: What role should white activists play in the movement for racial justice? Do youth voices matter? How should institutions — such as Clark — respond to these issues? Is there a place for violence in social and political movements? How does the individual activist effectively challenge structural inequality?

Clark University is pleased to have educator Lakiyra Williams, a school leader at The Breakthrough Collaborative in Roxbury, MA; Steve O’Neil an organizer with the Worcester-based E.P.O.C.H, which advocates for the rights of those incarcerated; Shara Smith of ClearPath Management Group who has recently done work with Move to Amend, a national organization; David Minasian who is an Organizer/Business Representative for the New England Carpenters Union based in Worcester at Carpenters Local 107. High-stakes Accountability and Value-added Modeling

- Screening and Conversation of A Path Appears
  Tuesday, January 20 at 7:00 p.m. Jefferson 218

From the team that brought you the groundbreaking Half the Sky, A Path Appears goes to Colombia, Haiti, Kenya, and the USA to uncover the harshest forms of gender-based oppression and human rights violations, and solutions being implemented to combat them. The hour-long film will be screened and then followed by a community dialogue.

- Screening and Conversation with the film-makers of A Place We Can Call Home
  Panel of youth film-makers and youth featured in the film
  Worcester State University (More details TBA)

A Place We Can Call Home captures the story of three youth who journeyed from three different continents to live in the United States. As young people living in Worcester, Massachusetts they confront the same joys and hardships of teenagers anywhere in the United States, but these youth face additional challenges as immigrants. This film, conceived, written and produced by youth, brings young people’s realities and perspectives to the national debate on immigration. Following the screening will be a community conversation about the ideas of immigration and the youth involvement in film production.

- Screening and Conversation on American Denial
  Tuesday, February 17th at 7:00 p.m. Jefferson 218

In 1944 Nobel Laureate Gunnar Myrdal asked: How could America’s belief in liberty and equality also enable Jim Crow segregation? American Denial uses Myrdal’s inquiry to probe — through a diverse chorus of commentators — the power of unconscious biases today in what some have called post-racial America. Following this screening an expert panel will guide us in a community conversation.

- Critical Pedagogy Book Review: In recognition that there is so much knowledge about critical pedagogy available in the world through practice and literature and so many different lenses that people can bring, everyone in class is expected to seek out a book that has insights drawn from and offered to critical pedagogy. Aim for about a 1,000 word document. If you are enrolled in EDUC 381 I want you to plan to write for publication, meaning there will be review process beyond this classroom, then you should choose a book that has not been reviewed extensively before. If
students enrolled in EDUC 281 wish to publish, too, they are welcome to as well. There are many on-line guides for writing book reviews. I offer a couple here but you can find more in a web search:
  o  http://writingcenter.unc.edu/handouts/book-reviews/

The Book review is due at the 8th week of class.

- **Module 3 Team Class Facilitation**: Based on your reading for your book review, you and 3-4 of your classmates will design a class in the last part of the semester. You will be expected to develop a relevant topic, select a set of texts for the class to examine, design the lesson plan and facilitate class. Guidelines will be provided in class. We will determine groups based on the similarity of texts people examine for the book review and as a class we will collectively decide how to order the topics. **Specific due dates will be determined in class, but every group will need to bring a draft of their lesson plan on Week 9.**

- **Anti-Oppressive Critical Praxis Project in the Community**: Everyone in class should be situated in a community project for social change. This will be a site from which we can dialogue between the ideas we are studying and the work in the world. It is expected that students will either already be involved in such a project or can join a project early on in the semester. If you don't have a project, we can help you find something. At the end of class you will develop your final paper.

- **Theory of Change Paper and Poster Presentation**: For your final paper, you will develop a personal theory of change grounded in your social location and your Anti-Oppressive Praxis site. While your theory of change should situated in the specific space in which you work and incorporate the way your identity and background affects your ability to create change. Your theory of change paper should incorporate the ideas about social change engaged with throughout the semester in our conversations and reading as they play out in your work in you're your praxis project sites. While these are indeed situated theories of change, they should also help you develop some principles that will guide you into future social justice work. In addition to the paper, you should bring a poster to present to your classmates at our final class meeting at the Final Exam slot for the course. More information will be provided in class. **Due at our Final Exam Potluck, Monday, May 4 from 1:30 pm to 3:30 pm.**
Course Readings

MODULE 1: Critical Pedagogy as Ideology

Week 1
Introduction and overview of the course—

Week 2
Banking Education—Critiquing education for domination
Readings:

Due: Personal Autoethnography of Banking Education

Week 3
Personal Encounters with Paulo Freire
Readings:

Week 4
Ideologies of Critical Pedagogy
• (OPTIONAL READING: Cann & DeMeulenaere (In review) Chapter 3 or The Activist Academic.)

Week 5
Feminist Critiques of Critical Pedagogy
Readings:

MODULE 2: Critical Pedagogy as Praxis

Week 6
Becoming Critical Pedagogues: Knowing the self and knowing students
• Howard, Gary R. (2006) *We can't teach what we don’t know: White teachers, multiracial schools.* New York, NY: Teachers College Press. (Chapter 7)

Week 7
Critical & Feminist Pedagogies in the Classroom
Readings:

DUE: Community Engagement Dialogical Reflection

Week 8
Praxis—Theatre of the Oppressed & Hip Hop Pedagogies

Due: Critical Pedagogies Book Reviews.

Week 9
Praxis—Critical Race & Queer Pedagogies
Readings:

Due: Module 3 Lesson Plans Draft Due

Week 10
Praxis—Participatory Action Research as Praxis
Readings:

**MODULE 3: Students as Teachers and Teachers and Students**

Week 11
To be determined
Readings: TBD

Week 12
To be determined
Readings: TBD

Week 13
To be Determined
Readings: TBD

Week 14
To be Determined
Readings: TBD

**Final Exam**
We are going to have an alternative final exam potluck in our exam slot Monday, May 4 from 1:30 pm to 3:30 pm

DUE: Final Theory of Change Paper
Eric DeMeulenaere  
Curriculum Vitae

43 Metcalf Street  
Worcester, MA 01609  
508-873-6859  
edemeulenaere@clarku.edu

Education

University of California, Berkeley, Graduate School of Education, Berkeley, CA  
Dissertation: Staging Changes: How Low Income Urban Students Negotiate the Improvement of their School Performances and the Transformation of their Academic Identities  
Dissertation Committee: Pedro Noguera, Ph.D., Co-Chair; Jabari Mahiri, Ph.D., Co-Chair; David Kirp, JD

University of California, Berkeley Graduate School of Education, Berkeley, CA  
M.A. degree in Social and Cultural Studies in Education, 1999

University of California, Santa Barbara Graduate School of Education, Santa Barbara, CA  
Teaching Credential Program in Social Science, 1991

Wheaton College, Wheaton, IL  
B.A. degree in Sociology, minor in History, 1990

Professional Experience

Assistant Professor of Urban Schooling, 2011-Present  
Jacob Hiatt Center for Urban Education & Education Department, Clark University

Clinical Faculty, 2007 – 2011  
Education Department, Clark University

Lecturer, 2007  
College of Education, San Francisco State University

Lecturer, 2002 – 2003  
School of Education, University of San Francisco

Lecturer, 1998-1999, 2001  
Graduate School of Education, University of California, Berkeley

Graduate Student Instructor, 1997 – 2000  
Graduate School of Education, University of California, Berkeley

Graduate School of Education, University of California, Berkeley

Courses Taught

Clark University  
Critical Pedagogies (EDUC 281/381)  
Complexities of Urban Education (EDUC 152)  
Ethnography at School (EDUC 255)  
Directed Study: Participatory Action Research (EDUC 299)
Teaching and Learning Part I (EDUC 311)
Curriculum and Knowing in History/Social Science (EDUC 354)
Teaching and Learning Part II (EDUC 359)
Teaching and Learning Part III (EDUC 362)
Secondary Education Practicum (EDUC 379A)
Ways of Knowing in History and the Social Sciences (EDUC 383)

San Francisco State University
Curriculum and Instruction for the Social Science I (SED 759)

University of San Francisco
Teaching, Learning & Technology (TE 600)

University of California, Berkeley
Urban Education (EDUC 283F)
Current Issues In Education (EDUC 190)
Race and Ethnicity Inside Schools (EDUC 40)

K-12 Educational Leadership Experience
School Partnership Director, 2006-2007
Partners in School Innovation, San Francisco, CA

Founder and Principal, 2003-2006
East Oakland Community High School, Oakland Unified School District

K-12 Teaching Experience
US History II, 11th grade, 2010-2011
University Park Campus School, Worcester Public Schools

Co-teacher of Senior Seminar (Roots & Routes), 2008-2009
Claremont Academy, Worcester Public Schools

English Language Arts/Social Studies Teacher, Seventh Grade, 2002-2003
Melrose Leadership Academy, Oakland Unified School District

English Language Arts/Social Studies Teacher, Seventh Grade, 1998-1999
James Lick Middle School, San Francisco Unified School District

Social Studies Teacher, 1993-1997
Philip and Sala Burton Academic High School, San Francisco Unified School District

Social Studies Teacher, Seventh Grade, 1991-1992
Elmhurst Middle School, Oakland Unified School District

Social Studies Teacher, 1991
Oxnard High School, Oxnard Unified School District

Honors, Awards and Grants
Received grants each year between $4,500 & $5,000 to support critical media literacy and media production programing for high school youth.

Resist, Inc., 2014
$4,000 grant to support critical media literacy curriculum for distribution
Haymarket People’s Fund, 2014
$5,700 grant to support distribution and community organizing for the youth produced film, “A Place We Call Home.”

Community Engagement Faculty Award, 2013
Colleges of Worcester Consortium

Faculty Development Grant, 2013
Seed Funding for New Activist Research Project on Youth Critical Media Literacy and Digital Counter-narration

Ernest A. Lynton Citation for Distinguished Engaged Scholarship, 2012
New England Resource Center for Higher Education (NERCHE)

Mellon Fellowship on the End Times, Fall, 2012
Faculty fellowship to engage in dialogues on agency and the meaning of interdisciplinarity.

Media Organizing Fellowship, 2012-2013
Institute for Democratic Education in America

Mellon Fellowship on Agency, Spring, 2012
Faculty fellowship to engage in dialogues on agency and the meaning of interdisciplinarity.

Davis Educational Foundation Faculty Development Funding for LEEP: Beyond the Classroom, 2011
Funding to develop innovative course work that supports Clark University’s initiative to promote Liberal Education and Effective Practice.

Main South Promise Neighborhood Planning Grant, 2010
Contributor to the successful proposal for a $456,308 federal planning grant to coordinate and develop cradle through college support structures for urban youth in the poorest neighborhood in Worcester, MA.

Faculty Development Grant, 2008
Developer of a successful proposal to support a small action research project investigating the impact of a critical pedagogy project at a high poverty, low-performing school in the Main South Neighborhood in Worcester, MA.

Francis Hiatt Research Development Grant, 2007
Recipient of a small research grant to fund a school based action research project that explored the successful effort to transform the adult community of practice in a low-performing urban school in San Francisco.

Global Social Venture Competition, 1st Place Medium Growth, 2004
Lead developer of a successful proposal for the first place award of $25,000 in an international competition sponsored by Goldman Sachs, University of California, Berkeley, Columbia University and the London School of Business which identified the best business plans from around the world with the potential to offer a real social benefit.

Flanders Fellowship, 2000 –2001
Awarded to educators and researchers whose work contributes to improving the education and lives of the least privileged in society.

Spencer Research Training Fellowship, 2000 –2001
Awarded through the Center of Urban Education for promising research in the field of urban education.
Outstanding Graduate Student Instructor, 2000
Award based on course evaluations and faculty reviews.

Graduate School of Education University Fellowship, 1998 –1999
Awarded to promising graduate students.

Josephine Miles Fellowship, 1997
Award to support talented teachers to begin graduate training.

Peer-Reviewed Publications


Books

DeMeulenaere, E. (In Development). Flipping the script: Shifting identities and trajectories in urban schools.


Book Chapters


News Articles


Film/Video


Academic Conference Presentations


DeMeulenaere, E. (2013). Uncomfortable Collaborations: The complications of college student ethnographers supporting teacher action research. Paper presentation and Chair of symposium entitled College Students researching with K-12 Teachers: The promises and challenges of activist ethnographic research collaborations across the Town-gown border presented at the Ethnography and Qualitative Research Conference. Cedarville, OH. (Other panelists were my students Elizabeth Harris and Lilian Wu, and 3rd grade teacher, Joshua Torchia).


Community Presentations and Invited Lectures


DeMeulenaere, E. (2014). Invited Speaker for Clark’s Organization of Radical Educators (CORE)’s examination of the Teach for America program.


DeMeulenaere, E. (2013). Critical Pedagogy in Higher Education. Invited presentation to doctoral students in Geography Department. Clark University, Worcester, MA


DeMeulenaere, E. & Cann, C. (2001). The ABC’s of Being a GSI: How to Run an Effective Discussion Section. Professional development workshop presented to new and returning Graduate Student Instructors at the University of California, Berkeley Graduate Student Instructor Orientation.

**National / International Service**

**Nonprofit and Voluntary Sector Quarterly**, 2013 & 2014
Invited Manuscript Reviewer

**Could You?**, Fall 2013
Educational consultation for an educational development project in Mozambique, Africa

**Schools Without Boarders**, Fall 2013
Consultant and advisor for strategic planning with Schools Without Borders relaunch

**International Democratic Education Conference (IDEC)**, August 4-8, 2013
Invited speaker, facilitator and organizer of IDEC 2013.

**NERCHE—Ernest A. Lynton Engaged Scholarship Award**, Summer 2013
Invited reviewer of the finalist applications for the Lynton Engaged Scholarship Award

Organized and led pedagogical training for over fifty school teachers on constructivist learning and critical pedagogy.

**American Educational Research Association (AERA)**
Invited Reviewer, 2009: Division B - Curriculum Studies, Section 3: Challenging Methodological Boundaries in Research
Reviewer, 2007: Division G – Social Context of Education

**Current Issues in Education**
Invited Manuscript Reviewer, 2012

**Pearson Education**
Invited Manuscript Reviewer for Effective Teaching and Learning Strategies for the Urban School, 2011
Urban Education
Invited Manuscript Reviewer, 2010-Present

Journal of Cultural Diversity
Editorial Review Board Member, 2012-Present

University Service
New Community, Youth & Education Studies (CYES) Minor/Major Planning Committee, 2013-present

Difficult Dialogues Core Leadership Team Member, 2013-Present

Difficult Dialogues Executive Committee, 2012-present

Faculty Executive Steering Committee (At-Large Representative), 2012-2015 term

Faculty Coordinator for the Collegiate Success Institute (CSI) hosted at Clark University, 2010-2014

Member of the Electronic Portfolio Working Group, 2012

Search Committee Member, 2012
Visiting Associate Professor of Practice of History Education, Education Department

Search Committee Member, 2011
College Success Coordinator, Education Department

Community Engagement Faculty Study Group, 2010-present

Member of the Planning Team to commemorate the 1909 Clark Lectures, 2008-2009

Centennial Conference Honoring Sigmund Freud’s 1909 lectures at Clark University

Community Service
Community Cinema Worcester
Coordinator of Film Screening and Community Dialogue series, 2013-present.

N-CITE (New Counter-stories for Ideological Transformation & Empowerment) Community Media
Co-Founder, 2012-present.
Board Member, 2014-present

Worcester Teacher Activist Group (W-TAG)
Co-Founder, 2013-present

Institute for Democratic Education in American
Media Team Organizing Fellow, 2012-2013

Youth Empowerment and Activism (YEA!) Team
Adult Convener and Mentor, 2010-2012

University Park Campus School
Search Committee Member for Full Time Adjustment Counselor, 2011
Innovation School Planning Proposal Development Team Member, 2010-2011

Coalition to Revitalize Education in Worcester (CREW)
Co-Founder, 2009-2011
Citywide Parent Planning Advisory Council (CPPAC)
Co-Chair, 2009-2011; Member, 2007-2011

Claremont Academy Critical Inquiry Group Facilitator (CIG)
Convener & Coordinator, 2007-2011

Claremont Academy School Site Council
Co-Chair, 2009-2011

Jacob Hiatt Magnet School Site Council
Member, 2007-2011

South High School
Co-Developer and Facilitator of Professional Development Workshops, 2009-2010

History Curriculum Team, Clark University
Member and Co-Facilitator, 2007-2010

United Way of Central Massachusetts, Worcester, MA
Volunteer Grant Reviewer for Youth Program Grant Cycle, 2008 – 2010
Strategic Planning Member, 2010-Present

Avenue’s Project, Oakland, CA
Co-Founder, coordinator and fund-raiser for after-school urban arts & sports program, 2003-2006

Education Minor Resource Center, University of California, Berkeley
Graduate Student Researcher, 1999 – 2001

Center for Urban Education (CUE), University of California, Berkeley
Graduate Student Researcher, 1998-1999

San Francisco Department of Social Services, San Francisco, CA
Social Worker in Child Protection Center, 1992-1994

Central American Mission Partners (CAMP), Oakland, CA
Program Director for Community Development & Study Tour Coordinator, 1992-1993

State Of California Education Credentials And Certifications
• Preliminary Administrative Services Credential
• Professional Clear Single Subject Teaching Credential—Social Science
• Professional Clear Single Subject Teaching Credential—English
• Clear Crosscultural, Language and Academic Development Certificate