

Graduates' Perspective of Urban Teacher Academy Program Preparation and Benefits to Aspiring Educational Leaders

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Abstract

As the dynamics of our interdependent society continue to change, the context of urban schools remain virtually unchanged (Delpit, 2012). “Students whose first language is not English, those living in poverty, and children of color disproportionately receive and experience the most disturbing educational experiences across the United States and in urban schools in particular” (Milner & Lomotey, 2014p. xvi). The current teacher preparation model provides little to no experience working in the urban setting. A considerable shift in our practices must occur if we are to improve the quality of education offered to our most vulnerable citizens.

This study investigated program graduates of the Urban Teacher Academy (UTA), identifying what benefits graduates believe they have received from participating in a specialized program. With the objective of providing candidates with a strong knowledge base and skill set that will enable them to become effective urban educators who are culturally competent educational leaders who can help their students achieve academic success.

The Urban Teacher Academy (UTA) is a specialized preservice training program designed to prepare teachers to meet the challenging needs of urban schools. In partnership with a local urban school district, UTA's mission is grounded in the perspective that teachers should be culturally sensitive, (Gay, 2010) social justice advocates (McLaren, 2006) who are committed to helping their students achieve academic success through high expectations (Milner, 2010), high efficacy (Collier, 2005) and the use of high leverage instruction and assessment strategies (Marzano, 2010). The significance of the program has increased in light of the continuing call by scholars (Gay, 2010; Howard & Milner, 2014; Ladson-Billings, 2009) to improve the quality of teachers by asking for "curricular reform in teacher education in a manner that pays special attention to multicultural education and social justice-oriented approaches to preparing teachers" (p. 201).

Urban school districts are continually challenged by two uniquely complex problems: hiring well-qualified, culturally competent teachers (Delpit, 1988; Howey, 2006) and preventing high new teacher turnover (Ladson-Billings, 2001; Ingersoll & Smith 2003). While the latter is not covered within the scope of this research, it is well established that those teachers who can create inclusive classrooms where students experience academic success are more likely to remain in the profession (NCTAF, 2003).

Researchers such as Delpit (1995), Gay (2010) and Ladson-Billings (2009) have concluded that preservice teachers are unwilling to teach in an educational setting that is culturally unfamiliar or that could possibly cause them discomfort because of their inability to relate to the students and their families. As a result of their unfamiliarity with urban settings many preservice teachers make a conscious decision to stay away from urban placements. Further insight provided by Aaronsohn, Carter and Howell (1995) indicated that when preservice

teachers participated in field experiences they frequently stereotyped students by race and social class and manifested these biases in their interactions with students. They concluded that preservice teachers “tended to assume their own intellectual, social, family and moral life to be the norm and that their task as teachers would be to socialize the next generation of children to that norm” (Aaronsohn et al., 1995, p. 5).

The unfamiliarity leading to stereotyping among preservice teachers presents a significant problem for urban education since the present demographic make-up of students continues to reflect a growing minority population that is not being reflected in the teaching profession. By the year 2035, it is predicted that students of color will make up the majority of the American school population (National Center for Educational Statistics, 2010). More recently, in a report presented by the Center for American Progress (2014), student enrollment during the 2011-2012 school year demonstrated increasing student diversity: 48 percent of the students in public schools are nonwhite - 23 percent Hispanic, 16 percent black and 5 percent Asian - and that percentage is expected to continue to increase. While in contrast, there were about 3.3 million teachers in 2012, of which 82 percent were white, 8 percent were Hispanic, 7 percent were black and about 2 percent were Asian.

Recognizing that this picture is the current and future state of education, it becomes crucial for schools of education to develop specialized programs that can provide insight, experience, and support to preservice teachers so that they will be able to acquire a realistic understanding of students and families who are different from themselves before they enter into their own classrooms. Specifically, teacher candidates need to know how their perceptions affect their expectations of what students can accomplish as well as how best to shape the instruction of students in the urban setting. Cartledge and Loe (2001) support this notion when they observed:

“beliefs are extremely important...they influence teacher expectation and judgments about students’ abilities, effort and progress in school” (p. 37). Haberman (2005) saw this issue of teacher preparation as a critical component necessary for the improvement of urban schools: “The clients of colleges and universities preparing teachers are not the students in these programs, but the diverse children in poverty in urban schools who need effective teachers” (p. 39).

Several researchers have shared their work regarding urban teacher preparation; the majority of research conducted and reported has focused on urban teacher program development. The information typically explained the reasoning behind the need for specialized urban training, and how the researcher’s institution responded to this need in the form of program development. Examples of this can be found in the writings of: Darling-Hammond, Chung and Frelow (2002); Duncan-Andrade (2004); Howey and Post (2002).

Howard and Milner contend “that a one-size-fits-all approach to teacher preparation has not adequately served all students well-namely, children in urban schools” (2014, p. 200). To date, the development of a well-defined set of standards and knowledge base for pre-service urban preparation has been relatively limited. To address this lack of cohesion and encourage the development of a consensus of terminology and standards, Howard and Milner (2014) suggest that “a discussion of broad challenges... need to be considered...to move the field of teacher preparation forward in the preparation of teachers for urban education” (p. 200).

Urban teacher preparation has evolved as a direct result of what research has been able to identify. It has already been established that specialized urban training programs help assist preservice teachers with development of the necessary knowledge, skills and dispositions (Cornbleth, 2008; Gay, 2010; Howard & Aleman, 2008). Unfortunately, what is clearly absent

from the literature is research focused on what happens after candidates graduate from those specialized programs.

A review of the leadership literature suggests that one of the outcomes of specialized urban training programs can be the development of teacher leadership qualities. For instance, given the university's mission of social justice through servant leadership, attributed to developer Robert Greenleaf, UTA graduates develop servant leadership by helping others (Marzano, Waters & McNulty, 2005) while living out the "social responsibility to be concerned with the have-nots and to recognize [and engage them] them as equal stakeholders...shifting authority to those who are being led" (Northouse, 2007, p.349). The specialized preparation further provides preservice teachers opportunities for purposeful collaboration and effective/timely communications, that include active listening with each other as well as with their mentors, in order to continuously improve individually and to work toward improved student learning through dialogue, inquiry, research and reflection (Fullan, 2011; Killion, 2011).

Parker Palmer wrote about the important skill of collegial community collaborating rather than competing, in order to "weave a fabric of communal relationship that has resilience in times of crisis" (Palmer, 2008, p. 14). Resiliency is clearly a necessary skill for successful teacher candidates and aspiring leaders in urban settings, given the current state of education. Efficacy is a key disposition for teachers and learners in urban settings. Specifically, researchers Goddard, Hoy & Hoy learned "collective teacher efficacy perceptions are predictive of student achievement" (2000, p. 501). Teachers' beliefs regarding the abilities of the learning community as a group can have a positive impact on student achievement as well as the ability for teachers to make a difference in the lives of students (Frank, 2009).

The purpose of this mixed methodology study was to identify perspectives of program graduates and how they apply the practices learned from their participation in the UTA to their own classrooms, examine leadership opportunities experienced by grads and identify how successful they are at making connections with the students they teach and colleagues with whom they collaborate. The primary questions being what benefits do UTA graduates believe they have gained from participating in UTA as they reflected on their experiences from their current professional positions? And what leadership qualities do UTA graduates believe are needed for aspiring educational leaders?

Context of the Study and Instructional Model

The Urban Teacher Academy: A Collaborative Partnership

Working in collaboration with a local urban school district, the Urban Teacher Academy seeks to increase the number of highly effective, reliable teachers in the district by recruiting preservice teachers to the urban school setting, providing them with specialized training, and supporting them with mentors during their clinical experience and as they begin their careers.

Designed in 2001, the Urban Teacher Academy (UTA) was developed in a partnership between the university and one local urban school district as a means of addressing the growing demand for quality urban classroom teachers. Recruiting, hiring and retention of qualified teachers must occur if society hopes to achieve the goal of providing ALL learners, including those in impoverished districts, with opportunities for academic success—this is a matter of social justice (McDonald, 2005). As outlined in the partnership agreement, both the University and the School District

committed to developing a program that would provide: (a) participants with research based instruction and ideas embedded with best practices for teaching in the urban

setting; (b) veteran mentors who have demonstrated consistent positive progress and success with urban students, and who can effectively coach and model strategies and methods for UTA preservice teachers; and (c) guaranteed employment for all UTA preservice teachers who successfully complete the program. (Nenonene, 2008, p. 67)

Ladson-Billings (2001) stated that “one of the current concerns plaguing the nation’s schools is how to find teachers who are capable of teaching successfully in diverse classrooms” (p. 12).

This partnership is aimed at filling this growing void in teacher preparation.

The University

A Catholic institution, located in a Midwestern urban community, with a strong Marianist tradition that encourages service, community engagement, leadership, and research, the University is one of the nation’s ten largest Catholic universities. Guided by the University’s mission of social justice through servant leadership, the department of teacher education has maintained a long standing relationship of support and collaboration with the local urban school district. The department of teacher education has several specialized programs within the teacher licensure program to meet the growing needs of the educational community.

Enrolling an average of 600 undergraduate students primarily from the Mid-West and East Coast who graduated from suburban and Catholic schools, the preservice teachers we work with reflect the traditional White, European American females from middle class families who have limited experience with minority groups, and have a preference for teaching students with whom they can identify, racially and culturally (Darling –Hammond, 2010).

The Local School District

The school district is an urban district similar to many urban districts across the nation that are currently facing challenges caused by factors that occur inside and outside of the classroom. Milner and Lomotey (2014) identified these inside and outside factors as

Inadequate teaching practices, inadequate funding, poor administrative decisions, underdeveloped counseling and psychological services as well as curricular opportunities that are unchallenging for and unresponsive to students are all inside-of-school factors....Outside-of-school factors such as family income, parental educational level, family structure and student home living conditions all seem to play a role in students' experiences inside of school. (p. xvi)

As a result of these inside and outside factors, academically, the district was previously classified by the Department of Education as a district in "Academic Watch". Recently with a change to the state's classification system, the district was given a "D" for its overall performance (Ohio Department of Education, 2013).

The 2012-2013 daily student enrollments for the district were "13,772" (Ohio Department of Education, 2013). Of this student population: "65.2% are African American; 25.8% are White; 3.4% are Hispanic and 5.1% are classified as Multi-Racial" (Ohio Department of Education, 2013). The number of students who the state classifies as "economically disadvantaged stands at 94%, while those students classified with disabilities is at 20%" (Ohio Department of Education, 2013). While in recent years the district has seen relatively small gains in student achievement based on mandated state exams, the district still remains well below the state educational standards achieving only 2 of the 26 identified state performance indicators. These low achievement levels reflect the growing body of research that identify "low-income,

and children of color...performing (sic) far below their high-income and white peers on standardized tests” (Howard & Milner, 2014, p. 199).

Instructional Model

Designed to supplement the existing content knowledge base that is currently used in the teacher licensure program, the Urban Teacher Academy (UTA) instructional model utilizes three program areas that assist preservice teachers in the development and understanding of issues that are relevant to urban education: Seminars; targeted field/clinical placements with experienced and successful mentor teachers; and professional education coursework. Each UTA experience is intended to deliver knowledge cogent to the field of urban education, combining both theoretical and practical so that preservice teachers will develop the necessary knowledge, skills and dispositions that will help them be successful in the classroom upon graduation.

Figure 1 provides an overview of the instructional model for the program. Numerous scholars in the field suggest an overhaul of existing practices in teacher preparation (Cochran-Smith & Power, 2010; Darling-Hammond, 2010; Ladson-Billings, 2009). The instructional model provides multiple opportunities for preservice teachers to challenge their existing ideas and assumptions regarding race, culture and the ability of students while also requiring extensive clinical hours working with students and families to develop rapport and relationship building skills (Gay, 2010; Milner, 2012; Neito & Bode, 2008).

UTA participants are selected through an application and interview process with the purpose of identifying those candidates who have the predispositions (Haberman, 1995, 1996 & 2004) necessary to work in a challenging environment and with a diverse student population. Once selected, throughout their matriculation in the program, participants are challenged to examine their own beliefs about diversity, ethnic and cultural differences, and poverty as they

relate to urban schools. Participants engage in a process of self-reflection and questioning of existing assumptions and perceptions regarding urban students and their academic potential. This challenging of long standing beliefs is essential to the development of effective urban teachers. If not addressed, Hyland and Heuschkel (2010) warned that negative attitudes can develop into the perceptions that minority students and students in poverty are deficient compared to their white counterparts.

For preservice teachers choosing to teach in the urban setting, the idea of examination and reflecting on one's beliefs and attitudes is important since the majority of them will come from backgrounds that will be different from those of the students they teach. Haberman (1996) indicated that urban teachers succeed or fail based on the attitudes they bring to teaching more than on the skills they learn in a preservice program. Therefore, it is imperative that programs geared toward urban education should actively engage their preservice teachers in activities that promote reflection and require them to question their preexisting perceptions regarding urban schools and the students they serve. The significance of this research will be derived from its ability to generate new understandings regarding how we define the successfulness of graduates who matriculate through specialized urban training programs.

Methodology

This study focused on Urban Teacher Academy graduates. The primary questions being what benefits do UTA graduates believe they have gained from participating in UTA as they reflected on their experiences from their current professional positions? And what leadership qualities do UTA graduates believe are needed for aspiring educational leaders?

Initially, for this study, 12 UTA graduates were interviewed using purposeful sampling. These 12 were identified from a group of 18 UTA grads who have been teachers in an urban

school district for 8 to 10 years. Subsequently as a result of conversations that took place at UTA graduate meetings and after follow up emails from UTA graduates it was determined that the leadership aspects/potential of UTA graduates should be investigated as it frequently emerged as a topic of conversation for the graduates. Thus, 16 new surveys were collected from UTA graduates focusing on the developing leadership aspects of the graduates. The IRB protocol for working with human subjects was followed according to university policy.

Data collection was obtained through the use of surveys and interviews of UTA graduates. The interview style was based on a “guided approach” in which, as described by Patton (1990), “topics and issues to be covered are specified in advance in outline form; the interviewer decides the sequence and wording of the questions in the course of the interview” (p. 288). The questions were open-ended and the tone of the interview was more of a conversational style in order to elicit meaningful responses and allow for in-depth follow-up questions. Patton (1990) wrote that this style of interview “increases the comprehensiveness of the data and makes data collection somewhat systematic for each respondent...gaps in data can be anticipated and closed” (p. 288).

The graduates’ responses were analyzed to identify patterns and themes that emerged as graduates discussed their experiences with UTA as they relate to their perceived benefits, the areas they felt needed to be improved, and their overall impression about the program. Each UTA graduate interview was transcribed, and key words were identified for all of the qualitative questions. From this analysis of patterns, the overall graduate impression emerged that reflects the graduates’ general impression about the importance of the program as it relates to their current professional positions.

Miles and Huberman (1994) clearly stated that “coding is analysis” (p. 56). All data derived from observations and interviews were coded according to the themes that revealed themselves during the course of the analysis. Bogdan and Biklen (2006) recommended reading the data twice before coding, to ensure that researchers possess an understanding of the results and to begin the process of identifying emerging themes and patterns. The main coding categories to be used were process coding schemes with strategy codes used in a secondary capacity. Bogdan and Biklen explained that processing codes are “words and phrases that facilitate categorizing sequences of events, changes over time or passages from one type of kind of status to another” (p. 174). They continued the explanation by stating that process codes are used to “perceive change occurring in a sequence of at least two years” (p. 174). Bogdan and Biklen asserted that “typical process codes point to time periods, stages, phases, passages, steps, careers, and chronology. In addition, key points in sequence (e.g., turning points, benchmarks, transitions) could be included in the family of process codes” (p. 174). This coding method is consistent with the research questions of the study, and is well suited to meet the needs of this study. The strategy codes “refer to the tactics, methods, techniques, maneuvers, ploys, and other conscious ways people accomplish various things” (Bogdan & Biklen, p. 175). After key phrases were coded they were grouped together so that meaning was derived from the classifications.

Findings will be presented in a manner that represents the thoughts, words and actions of the graduates. Quotes from graduates and samples from observations were used to provide a grounded representation of each graduate’s performance. This style of presentation will permit the reader to follow the graduates’ progression and fully understand the conclusions and generalizations reached.

Results and Discussion

Where UTA Graduates are Teaching

UTA graduates are teaching in urban school districts. The schools are located in neighborhoods that have high concentrations of poverty, with the percentage of students on free and reduced lunch well over 80% for each school in which UTA graduates are assigned to teach. Along with high rates of poverty, 75% of the graduates reported a growing number of homeless students in their schools. This homeless rate coupled with increased poverty contributes to the high student mobility between schools. Eighty-three percent (83%) of UTA graduates reported that throughout the course of a school year 20-25% of their students have either moved in or out of the classroom.

Who UTA Graduates are Teaching

UTA graduates are teaching students who mirror those described by Milner and Lomotey (2014), when they stated that they are “students whose first language is not English, those living in poverty, and children of color (who) disproportionately receive and experience the most disturbing educational experiences across the United States” (p. xvi). Seventy-five percent (75%) of the graduates reported they are teaching students who are hard to motivate and fully engage in the learning process. One hundred percent (100%) of the graduates reported that the majority of their students are not performing academically on grade level. Eighty-three percent (83%) reported having students with poor reading and language skills, and 75% report to have several (more than 5) students on IEPs. Sixty percent (60%) of UTA graduates reported having frequent behavioral discipline problems that disrupt instructional time in the classroom.

Graduates' Perspective Regarding Program Benefits

Six key areas of benefit emerged from interviewing UTA graduates. These six areas are significant as they mirror the areas of teacher knowledge, attitudes & dispositions and professional responsibility that that been identified for years by researchers (Haberman, 1995, 1996 & 2004; Oakes, Franke, Quartz & Rogers, 2002; Ladson-Billings, 1994) in the field of urban education. The six benefit areas for UTA graduates are:

- *Developing a knowledge base and gaining a realistic understanding of urban schools, students, and families* - "I was not surprised like some of my other new colleagues who had never been in the urban setting before" (Nenonene, 2008, p. 102). UTA helped the graduates develop the knowledge base and insight into what urban schools are like. UTA provided them with an understanding of the culture of the schools, student behavior and parental relations. Ninety-two percent (92%) of the graduates expressed that gaining this knowledge has played a critical role in their development as an educator, and helped them in their preparation for teaching students who come from a different ethnicity and cultural background than their own.
- *Receiving on-going support*- Eighty-three percent (83%) of the graduates expressed the importance of the support they received from the UTA program director, associate dean, UTA mentors, and their fellow cohort members. Support was manifested in various forms: guidance (both personal and professional); encouragement in becoming a part of the educational community; encouragement to take chances and try ideas and strategies presented in the seminars and classes; support that permitted participants to speak freely about their concerns and ideas regarding topics relevant to urban education, and not feel that they would be judged negatively for their opinions.

I always appreciated the fact that I had others to talk to who were experiencing the same issues I was, learning the same information about urban schools, and we could have discussions on how we felt about it all I could talk with my cohort members about different student behaviors or about what happened with a parent, and they would understand. Some of my other teacher education friends at UD could not understand why I would want to work in an urban school, but UTA friends got it. I didn't have to give a big explanation. We were all there for the same reason: to make a difference. Being able to talk to others who had this same thought helped me make it through when I was having a bad day.

(Nenonene, 2008,p. 105-106)

- *Understanding poverty-*

UTA presented me with information that I never knew existed I assumed that everyone was like me, had parents like me, had opportunities like me. UTA showed me the world my students live in and face. This understanding is one that has shaped me as a professional, and I appreciate my training every day because it prepared me for the realities of my job. (Nenonene, 2008, p. 107)

Poverty and how it affects students, families, and schools is a topic that UTA graduates possessed very little knowledge of prior to their participation in the program. For the graduates, this realistic analysis of life for urban students and families was an eye opener. One hundred percent (100%) of the UTA graduates identified exposure to issues of poverty in their UTA program as beneficial to them as they begin their classroom practice. Understanding how urban families have to juggle financial resources, rely on

community services, and respond to institutional structures provided knowledge and insight that previously had been overlooked in the preparation of preservice teachers.

- *Developing cultural competence*- Eighty-three percent (83%) of the graduates identified this topic as beneficial to their subsequent classroom effectiveness. Most UTA graduates discussed the benefits in terms of first understanding their own beliefs about race and prejudices and how their own practices have been shaped by their experiences and the media. By acknowledging their own beliefs regarding culture and race, the graduates were then able to challenge their own biases and stereotypes regarding groups who were different from their own backgrounds. Although not easy to acknowledge, many of the graduates (75%) admitted that before they began to reflect on their own impressions regarding those of another race or ethnicity, they did possess some unfounded negative perceptions or beliefs about people who were from a different race or culture. “UTA helped me appreciate the differences I once saw as deficiencies in others” (Nenonene, 2008, p. 109).
- *Enhancing classroom management skills*- Classroom management was mentioned by 67% of the graduates as a beneficial topic for understanding and dealing with the urban environment. As with most urban teachers, classroom management is a challenge that must be dealt with on a daily basis: setting expectations and the tone of the classroom; creating an environment that promotes respect and utilizes conflict resolution; organizing the classroom in a manner that facilitates smooth transitions and increases instruction time. These were all topics covered during UTA’s exploration of urban classroom management. The class readings and discussions of classroom management coupled with the practical experience of working with a veteran teacher offered UTA graduates a wide

range of experiences that have helped prepare them for their own classroom. “I learned that fair did not mean the same consequence or reward for every student. Fair meant having the same expectations for each student, but addressing each student as an individual” (Nenonene, 2008, p. 110-111).

- *Understanding/facilitating parental involvement-* Forty-two percent (42%) listed parental involvement as important to their daily classroom routine. Historically, parental involvement has been a challenge for teachers in the urban setting (Hoover-Dempsey, Walker, Jones & Reed, 2002). Many urban parents have had negative experiences with schools themselves as students, and thus view schools as another institution in which they (or their children) will not be given fair treatment. UTA Graduates are taught not to use lack of parental support as an excuse for not fulfilling their responsibilities as an educator. Discussions in seminars and classes revolved around the fact that the ideal teaching environment does not exist, and therefore urban educators must access what is available to them, and move forward with the duty of educating students. Parental involvement would be an asset for any teacher, but if it does not occur teachers must be willing and able to work without it. “UTA helped me understand that I have to work with what I actually have, not what I wish I had” (Nenonene, 2008, p. 114).

UTA graduates identified additional perceived benefits that they believe they have gained from participating in a specialized urban teacher training program that have led to their leadership practices. Those benefits include the following leadership qualities that are supported by the literature (Drath, 2008; Killion, 2011; Marzano, Waters & McNulty, 2005; Northouse, 2007; Palmer, 2011): collegiality, collaboration, and teamwork in their schools and districts; servant leadership; effectively/timely communication; engaging stakeholders and resiliency. “I

usually carry a patience and perspective that allows me to communicate collegially rather than just congenially. I also strive to challenge and diversify my skill set so that I can lead by example” (P. Young, personal communication, May 19, 2013).

Conclusions

In their own thoughts and words, UTA graduates expressed clearly and definitively that they benefited from participation in the UTA program. For the graduates, the knowledge, skills, and dispositions gained have proved necessary to their professional development and performance. The benefits are concrete and come as a direct result of their participation in the program. The meaning that they have derived from their participation is inherent in their responses, and evident in their practices as educators. The findings suggest that participation in the Urban Teacher Academy has been profoundly beneficial to the interviewed program graduates, and these benefits will continue to manifest themselves as the graduates gain more experience and leadership opportunities in the urban setting.

UTA graduates were asked to offer suggestions on topics and strategies that they believe UTA should incorporate into its curriculum now that they have the benefit of being in the classroom and know what novice urban teacher needs are. Four main themes emerged:

- Working with colleagues and school administrators
- Accessing community resources
- Managing paperwork
- Dealing with the bureaucracy and politics of urban schools

While these topics are not the subject of the research, they do offer other lines of research to be explored and developed in order to improve the program.

The findings presented in this study are intended to assist in the continuous acquisition of knowledge that will promote reflection and collaboration and add valuable information to our existing knowledge base regarding the development of preservice teachers for urban schools. It in the very least can offer hope that urban teacher preparation is on the right track. Ultimately what everyone wants is quality education and connected learning to take place in every classroom. This notion is no different for urban, suburban, or rural schools. What is different are the teachers who walk into the classrooms, and the perceptions that they bring with them. If we had more teachers walking into urban classrooms with a favorable impression of their environment and students it could possibly lead to lower teacher turnover and higher student achievement. Most importantly, it would help ensure that the teachers walking into these urban classrooms would have a solid understanding of the culture, values and realities that take place in this setting.

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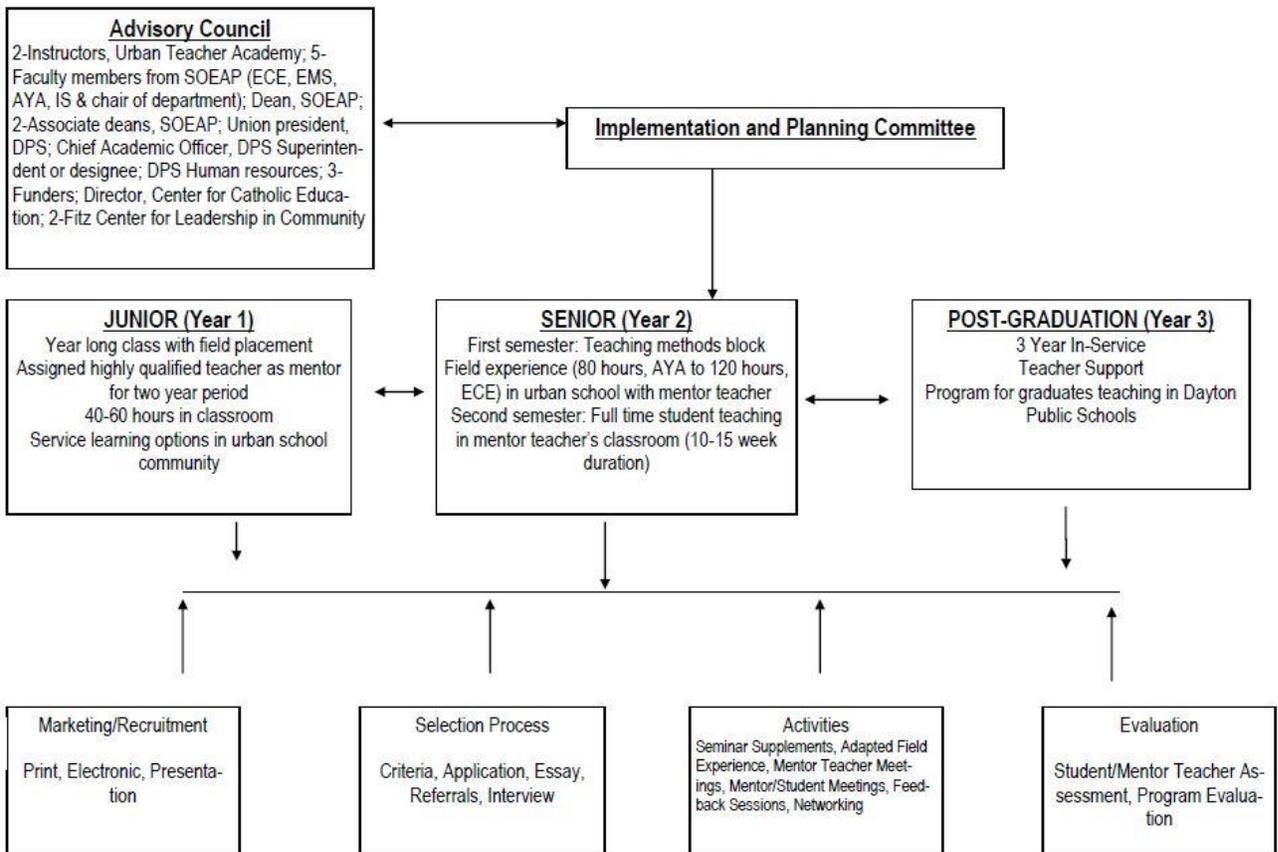


Figure 1. Urban Teacher Academy Program and Instructional Model.

A Framework for Evaluating Public-Private Partnerships in Educational Contexts

This manuscript has been peer-reviewed, accepted, and endorsed by the North American Chapter of the World Council for Curriculum and Instruction.



North American Chapter - WCCI

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Abstract

Educational contexts have witnessed the emergence of new public-private partnerships (PPP's). The values and metrics associated with public interests may alter when private philanthropies and corporations enter the public-sphere of educational contexts. As private interests partner with public educational organizations, changing perspectives of the purposes and aims of education in the United States require that an evaluation of PPP's be grounded in democratic principles. This article offers a framework for evaluating PPP's in a civil society.

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Introduction

What do American schools, prisons, welfare agencies, and social service programs have in common? Traditionally, each of these institutions has been publically funded. Yet, they are now facing major experiments in privatization as “public dollars flow through contracts with private corporations, nonprofit organizations, and religious groups to run public schools and prisons, and to deliver welfare-to-work and other social services” (Minnow, 2003, p. 1229). At

an increasing rate, the world of education has witnessed the emergence of new public-private partnerships (PPP's). Gradually, more public funds are used by private companies for the business of managing public schools, creating new charter schools, and funding privately held interests and agendas in education. In 2002, only a few private philanthropies—including The Bill and Melinda Gates Foundation and the Walton Family Foundation—contributed more than 25 percent of all private funding to public education, leading Ravitch (2011) to title wealthy philanthropists who are influencing and participating in the public sphere of education as “The Billionaires Boy’s Club”; and when the Broad Foundation is included in the mix, they were termed “The Big Three” (Schneider, 2014) for their grant-giving potential to influence educational policy and practice.

With the entrance of private interests in educational contexts, the issue of accountability to the public must be problematized. The values and metrics associated with public interests may alter from traditional expectations when private philanthropies and corporations enter the public-sphere of educational contexts. While governments work to serve the public in capital investment projects, private partners are understandably “focused on recouping [their] investment and on generating a profit” (Buxbaum & Ortiz, 2007, 8). Consequently, accountability for those partnerships formed with private influences requires “the creation of safeguards to ensure that public services are not compromised for the sake of private profit” (Forrer, Kee, Newcomer & Boyer, 2010, p. 477). As Ravitch (2011) noted, the money offered by private foundations prompt public school boards to reorder their priorities and values to be in line with those private foundation’s motives and agendas, leading to the essential question: “What happens to the scope and content of public values when public commitments proceed through private agents” (Minnow, 2003, p. 1229)? In this article, I will investigate the background of PPP’s. As well, I

will propose a structure for evaluating PPP's in educational contexts through a framework of democratic qualities to address the issue of whether PPP's can coexist within public-spheres that should demand accountability informed by democratic principles for a civil society.

Background of Public-Private Partnerships

There is ambiguity regarding a common definition of a public-private partnership.

According to Reich (2002) who investigated partnerships in public-private health, the definition of a public-private partnership includes a for-profit and a not-for-profit organization with shared objectives in the social domain, with shared efforts and benefits. According to Savas (2000) a public-private partnership is "any arrangement between government and the private sector in which partially or traditionally public activities are performed by the private sector" (p. 4). Yet, these definitions result in further questions. What is public? What is private? Who is a partner and what rights and responsibilities do each have? Each question demonstrates the complexity of the problem of defining public-private partnerships.

PPP's are not new despite their expansion in current-day contexts. Historical examples of PPP's include the creation of roads in Roman occupied countries; the hiring of privateers to harass the British navy during the American Revolution; and the creation of transcontinental railways during the expansion of the United States to western territories (Forrer, et al., 2010). In modern day, there are PPP's in the form of private toll roads, such as Trans Suburban; security companies, such as Backwater (now known as Xe); privatized prisons such as Corrections Corporation of America; and Sodexo, which provides food products to public domain institutions. In educational contexts, a partnership between schools and private organizations could be fiscal, instructional, and non-instructional or research-oriented in nature. For example, PPP's can be used to build infrastructure in schools and provide facility operations; administer custodial services; provide curricula and classroom instruction and management strategies;

provide data management; or investigate student success. An example of a publically managed PPP in education is K-12, Inc., a cyber-school which receives public funds, and in 2013 took in \$848.2 million, with \$730.8 million coming from their “managed public schools,” a service financed from public tax dollars (U.S. Securities and Exchange Commission, 2013).

Arguments for expansion of PPP’s in education are multiple. These include that PPP’s increase the creation of competition in education markets; that flexibility of contracted personnel increases options for custodial work, cafeteria work and for other employees traditionally met within school district hiring and human resource procedures; that an open process for bidding leads to more transparency and better outcomes for public funds; and that risk-sharing between public and private entities improves outcomes for the public (Patrinos, Osorio, & Guáqueta, 2009). Arguments opposing PPP’s in education are equally convincing. Some suggest that an increase in the privatization of education will not lead to positive outcomes for stakeholder in education; that increased segregation is a realistic outcome; and that poorer students or students with special needs may be “left behind” in less desirable public schools (Patrinos et al., 2009) with less public funding to meet those students’ needs. When public spaces for civil discourse are diminished, students become less integrated and separated into geographical and socio-economic groupings, leading to the question—can truly democratic principles coexist with public-private partnerships in educational contexts?

A Framework for Evaluating PPP’s in Educational Contexts

Consideration of the public good and public mission is a central value when reflecting upon the above question. Civil society is inextricably related to democracy. The goals of civil society demand a reliance on democratic values. A civil society acknowledges the centrality of a public-sphere—the notion that the common good must be deliberated in a democratic way

(Edwards, 2009) and participation in the public-sphere is vital to a strong civil society (de Tocqueville, 1839). The creation of civil society requires an ongoing democratic consideration of those values common to the public-sphere of education and the ways that PPP's align or are divergent to the notion of public education in a civil society.

The qualities of democracy are numerous but may be summarized within Diamond and Morlino's (2004) framework. This framework is drawn from political science, but with its emphasis on democratic principles, it may have implications for evaluating PPP's in educational contexts. According to Diamond and Morlino (2004) there are eight qualities that are evident in democracies. They are:

1. Rule of Law: According to this democratic quality, all citizens must be considered to be equal under the law.
2. Participation: This democratic quality requires stakeholders to have an active voice in decisions affecting their lives.
3. Competition: In democracies, regular, free, fair electoral processes are required.
4. Vertical accountability: This quality requires that elected officials must be held accountable for their decisions to public.
5. Horizontal accountability: Regulation of elected officials answer to other officials and state institutions that have monitoring capacities is necessary in democracies.
6. Freedom: Citizens must have political, civil and socioeconomic rights.
7. Equality: Rights must be protected equally under the law.
8. Responsiveness: This democratic quality measures if stakeholders view the institution as valid and legitimate.

The idea of a civil society suggests that when conflicts between market or private interests and public values emerge, a “pre-set normative criteria” (Edwards, 2009, p.4) may mediate the conflict. Diamond and Morlino’s (2004) framework of democratic qualities serve as this set of criteria for an analysis of PPP’s. With reference to these dimensions of democratic qualities, PPP’s may be evaluated in educational contexts by applying the modified framework to reflect partners in PPP’s, rather than citizens in general, and decision-makers in place of elected officials. Table 1 demonstrates this framework with modifications for application to PPP’s.

Table 1. Framework to Evaluate PPP’s in Educational Contexts

Democratic Qualities for Public-Private Partnerships in Educational Contexts
<i>Rule of law:</i> Each partner must be considered an equal stakeholder in the partnership and all stakeholders must be equal under the law, policy and partnership agreements.

<i>Participation:</i> Each partner requires agency in partnership decisions. Partners collaborate to make partnership agreements.
<i>Competition:</i> Stakeholders within the partnerships at multiple levels have input into partnership creation and ongoing processes. Partners may seek other partnerships when stakeholders' needs are not met. Partners provide options for services.
<i>Vertical Accountability:</i> Partners are accountable to the public sphere.
<i>Horizontal Accountability:</i> Partners are accountable to local, state and national regulatory agencies and to their stakeholders.
<i>Freedom:</i> Partners must each have rights and responsibilities within the partnership. Partners create a Memorandum of Understanding (MOU) to define these rights and responsibilities.
<i>Equality:</i> Partners adhere to the MOU. Partners have due process procedures in place.
<i>Responsiveness:</i> Partner stakeholders view the partnership as valid and legitimate.

Modified from Diamond & Morlino (2004)

Individual qualities within this framework may be used to evaluate the health of the private partnership with public educational organizations through these democratic principles. For instance, the edTPA may serve as an example of for this type of evaluation. In a partnership with Stanford University, Pearson Education created the Teacher Performance Assessment (TPA, now known as edTPA) which is a national instrument for assessing beginning teaching performance currently being piloted in 25 states (Cochran-Smith, Piazza & Power, 2013). At the University of Massachusetts Amherst, the secondary education coordinator expressed discontent with edTPA, and suggested that the lack of input by university personnel and students into the creation of the Pearson assessment should be questioned. This discontent by the University of Massachusetts professor can be viewed through the democracy framework quality of

participation, that when decisions are made regarding her students, that those stakeholders should have input into those decisions. When she brought her concerns to her students, they demanded they be given informed consent for the pilot study investigating the TPA (Hayes & Sokolower, 2012-13). Of course, informed consent in research is an implicit value in a democracy (Flory & Emanuel, 2004; Marshall & Rossman, 2010) and research collecting data about people requires their knowledge and consent about that collection and use of the data. Not gathering informed consent for collection of student's performance without their consent represents a basic denial of the qualities of *participation*, *freedom* and *equality*. After several months, the University of Massachusetts finally allowed students to opt out of the assessment. "Opting out" of the TPA does demonstrates *horizontal accountability* in that the university chose to recognize the regulations of the regulatory agencies, in this case, the Institutional Review Board and international guidelines for informed consent.

The framework may also be used to evaluate the partnerships between private entities and public universities which are becoming more widespread (Patrinos et al., 2009). Teacher education programs affiliating with Junior Achievement (JA) to provide early field experiences for their candidates are an example of this type of partnership. Early field experiences within methods courses that prepare students to work with diverse populations encourage varying forms of instruction, and position pre-service teachers in learning spaces where they can practice classroom management skills may benefit pre-service teachers (Godt, Benelli, & Kline, 2000; Curtner-Smith & Sofu, 2004). By providing clinical placements of pre-service students in local schools for early field experiences, JA partnerships with education units may promote the transfer of pre-service students' skills learned in the university classroom to the real world of teaching (Von Scotter & Van Dusen, 1996; Piro & Hutchinson, 2009; Piro, Anderson, &

Fredrickson, 2015). Within the framework of democratic qualities, JA partnerships may be viewed within the criteria of *participation* and *equality*. Having an active voice in partnerships is crucial, for all parties. Without mutuality of participation and equality within the development of the partnership, PPP's are one-sided, with one partner making all the decisions. A Memorandum of Understanding (MOU) between JA and the teacher education unit defines each party's roles and responsibilities and ensures mutual participation by both parties (Piro, et al., 2015). Pre-service units may further support the principles of democracy when they offer class choices for their pre-service teacher candidates that offer alternative field placements. These placement options reflect stakeholder students' choice to opt-in or opt-out of classes that partner with JA for early field experiences—reflecting the democratic qualities of *equality* and *competition*.

Each democratic quality in the framework may not apply when evaluating a PPP; however, the framework is a starting place for evaluating the presence of democratic principles and the fidelity of those principles in a public-private partnership in educational contexts. For example, charter schools which are funded by public monies have been criticized for having populations with fewer students with disabilities, fewer ELL students, and more students who are poor (O'Conner & Gonzalez, 2011; Miron, Urschel, Mathis, & Tornquist, 2010). The framework's qualities of *freedom*, *equality*, and *rule of law* may be used to evaluate charter schools' fidelity to democratic principles. Naturally, private partners bring agendas and interests that support interests that have traditionally been outside of the purview of the public-sphere. Yet, the public should demand accountability informed by democratic principles within a civil society in these new experiments with private partners in educational contexts. This framework offers a lens for that evaluation.

Conclusion

The rise of PPP's in educational contexts may be related to expanding globalization and with that dynamic, an increase in interest in how U.S. students are competing on that international stage. This increased focus on educational outcomes has prompted stakeholders invested in global outcomes and markets to engage with the public sphere of education. As monies in the public domain constrict, public educational organizations look to private partners "to support each other by leveraging, combining, and capitalizing on their complementary strengths and capabilities" (Lasker, Weiss & Miller, 2001, p. 189). In this article, I have considered whether PPP's in educational contexts can co-exist with democratic principles in a civil society. Using a framework of elements central to democracy, I modified Diamond and Morlino's (2004) framework to reflect democratic qualities and evaluated several educational PPP's through that framework. Private partners enter into these arrangements for different reasons than governments (Posner, 2002) and the value of democratic principles in civil society must be regarded as integral elements of any successful PPP. Citizens must scrutinize PPP's within the framework of democratic qualities to sustain a healthy public-sphere and to maintain democratic principles.

Beneath controversies about PPP's are the varying perspectives on the values, purposes and aims of education in the United States. Varying ideologies suggest differing sets of truths inherent in education and the spheres of influence, both public and private, that intersect with PPP's may command differing outcomes and metrics. Choices of metrics in educational accountability are determined by the essential views of the purposes of education (Piro, 2013). How public and private organizations view these perspectives lead to varying metrics concerning the benefit of educational PPP's. These differing metrics lead to divergent definitions of what factors constitutes a PPP and what outcomes for education should be achieved.

I have suggested that foundational values that measure educational goals and outputs must have grounding in frameworks of democratic qualities for public institutions in a civil society. Making the PPP's in educational contexts accountable to a diverse public should be the central and unrelenting demand of all stakeholders (Minnow, 2002). The framework I used has its establishment in political science's view of democratic qualities which was modified to reflect partners within educational contexts. In regard to education and PPP's, a framework devoted to ensuring individual freedoms and mutual respect help to frame these new experiments in educational partnerships. An analysis of PPP's in educational contexts requires the ongoing consideration of public values and private interests. Social interests in the outcomes of education and the resource allocation dilemmas that arise with serving public interests in PPP's require an accountability lens that acknowledges the centrality of democracy in a civil society. PPP's in educational contexts may have more sustainability by addressing the varied perspectives of public and private interests in an enduring democratic framework.

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Innovation Management: Implications for Practice for Servant Leaders in Education

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Abstract

Servant leadership is a form of leadership dedicated to the growth and empowerment of its followers. While there lacks substantial empirical validation as to the direct influence of servant leadership's effectiveness, literature does suggest powerful results from its presence in the workplace. Similarly, Innovation Management (IM), which has explicit stages of its use as a process, needs more empirical research. From their roots in the educational world, IM and intellectual capital (IC) are explained and theoretically discussed in the context as to the benefits to servant leaders in education and the use of IM as a means to further empower faculty and staff in a manner that increases their affective commitment and organizational loyalty which thereby enhances organizational outcomes like student performance.

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What still remains groundbreaking and progressive—Greenleaf's concept of servant leadership—has transformed into an increasingly appealing philosophy of leadership for many. Within the same arena exist methods like strategic and transformational leadership, which the literature seeks to differentiate. Yet regardless as to how literature seeks to categorize notions of leadership, there is but a single legitimate use for power, which is and will continually be

associated with the concept of leadership. The legitimacy of power is when it is used to serve (Nair, 1994). At the heart of servant leadership is the people. The focus on the empowerment of people is what distinguishes the servant from the transformational leader, but perhaps not from the strategic one. In an age that is saturated with information, the feasibility of the expert leader has waned and the need for strategic leaders who can cultivate the intellectual capital of their organizations through implementation of innovation management has been arisen. In no other field is the notion of leadership more valuable and critical than that of education.

While the topics of innovation management and intellectual capital have been discussed as overlapping concepts in previous literature regarding leadership styles (Bontis, 1999; Roos, Dragonetti, & Edvinsson, 1997; Subramaniam & Youndt, 2005; Sullivan, 1998), there has been minimal incorporation of servant leadership for educators into the literature (Crippen, 2004). This article seeks to illuminate the concepts of intellectual capital and innovation management through the paradigm of servant leadership for educators. In three sections the article will examine defining traits of servant leaders as strategic leaders juxtaposed to transformational leaders, explore and define components of the process of innovation management to include the role of intellectual capital, and will investigate the implications of innovation management for servant leaders, as well as the future implications for further empirical research in the area of servant leadership for educators.

Contemporary Leadership Methods

In the last 40 years, literature in the areas of business and management has sought to explore the psychosocial components guided by organizational administrators and leaders, and this has not yet translated to the field of education and its impact for educational leaders. Concepts of effective leaders in education have been explored regarding the functionality of

gender and leadership style, but restricted to transactional, transformational, and laissez-faire styles (Eagly, Johannesen-Schmidt & Van Engen, 2003). Despite Howard's (2005) synthesis of four leadership styles (fact-based, creativity-based, control/power-based, and feelings-based), all leadership styles simplify to two dimensions: relationship oriented and task orientated behavior (Bass & Stodgill, 1990; Bass, 2000; Bass, 1999). More recently, the concepts of servant leadership and transformational leadership have been compared in that they are both within the dimension of relationship oriented behaviors. While the two are seemingly similar, their underlying difference is what makes more impactful and relevant to educators than the other.

Transformational Leadership

Viewed as a preeminent method of leading educational change, and identified as a superior leadership style, transformational leadership has been classified as the ideal style in the operation of an organization (Bass, 1991; Bass, 1998; Hallinger, 2003). Since its earliest inception in the work of Burns (1978), the concept of transformational leadership has been more deeply explored in the works of Bass (1985), Yukl & Van Fleet (1992), and more recently Riggio (2008). Burns (1978) provided the concept of a transforming leader, as "the person who deals with both [analytical ideas and data and normative ideas] and unites them through disciplined imagination is an intellectual" and transforming leader (p.141). The earliest discussion of the transformational leadership comes from Burns' (1978) definition, in which "the concept of intellectual *leadership* brings in the role of *conscious purpose* drawn from values...Intellectual leadership is *transforming leadership*" (p.142). As the precursor to transformational leadership, transforming leadership was categorized by the leader's ability to seek change through a non-transactional process, a process rooted in relationships. Described by as primarily a process, the leader and follower's observations of one another and their

surrounding environment becomes the focus for transforming leaders is the ability to “mutually fortify” ideologies of leader and follower (Burns, 1978, p.250). The conceptualization of transforming leaders as being intellectual, ideological, and revolutionary became the basis for Bass’ (1991) framework for transformational leadership. While Bass (1999) attributes Burns (1978) with the first use of the term transformational leader, it is actually Bass (1985) who coined the leadership style transformational leadership, based on the three traits discussed in Burns’ (1978) work. Transformational leaders are those who use charisma, inspiration, intellectual stimulation, and individualized consideration to help followers move past their own self-interests (Bass, 1991; 1999, p.11). The motivation of the transformational leader is to “broaden and elevate the interests of the employees” (Bass, 1991, p.21), which can be through the use of individualized consideration, focusing on the developmental needs of individuals for empowerment, or through idealized influence, articulating high expectations and modeling them confidently (Bass, 1999; Dvir, Eden, Avolio, & Shamir, 2002; Kark, Shamir, & Chen, 2003). While the early work of Yukl (1981) predates the discussion of transformational leadership, Yukl (1981) supported the traits of sensitivity to subordinates, charisma, and supporting subordinates with difficult workloads as being effective traits for a leader. Yukl and Van Fleet’s (1992) discussion of Trait Approach theory to effective leadership also validated the presence of traits like concern for others, self-confidence, and integrity, which builds subordinate loyalty (Yukl, 1981). The traits of transformational leadership can also be found within servant leaders.

Servant Leadership

Characterized as demonstrating influence, inspirational motivation, intellectual stimulation, and individualized consideration, transformational leaders focus on exacting these traits for the purpose of organizational outcomes (Avolio & Bass, 2002; Avolio, Zhu, Koh, &

Bhatia, 2004; Bass, 1991). Servant leaders also demonstrate influence whereas followers admire and emulate the leader, but for the servant leader his focus is the development of people (McMinn, 2001). Individualized consideration, where the transformational leader provides personal attention based on an equity formulation to meet the follower's specific needs, is also practiced by the servant leader whose focus is the empowerment of their followers. The intellectual stimulation characteristic of transformational leaders is also apparent in servant leaders (Avolio & Bass, 2002). Where followers of transformational leaders are encouraged "to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways (Avolio & Bass, 2002, p.2), followers of servant leaders are encouraged to do the same but the literature defines its purpose as a commitment to the growth of people (Brewer, 2010; Russell & Stone, 2003; Spears, 2010; von Dierendonck, 2011). While transformational leaders demonstrate four traits, servant leaders demonstrate ten traits which have conceptually overlapping elements of psychosocial dimensions, some of which include listening, empathy, awareness, conceptualization, foresight, building community, and stewardship (Avolio & Bass, 2002; Brewer, 2010; Russell & Stone, 2003, p.146; Spears, 2010; vonDierendonck, 2011; Table 1.0). Despite the similarities, the literature regarding transformational and servant leadership is very explicit in that "the principle difference...is the focus of the leader" (Stone, Russell, & Patterson, 2003, p.4). Bass and Stodgill (1990) articulate the servant leader "transcends beyond self-interest...for the group, organization, or society" (p.53). While the transformational leader may exhibit similar traits to that of the servant leader, the primary concern of the servant leader is to exhibit altruistic demeanor for their followers. This altruism can be strategically driven; a servant leader can demonstrate elements of strategic leadership and should for the purpose of implementing principles of innovation management.

Strategic Leadership

Strategic leadership is a top down management style that can include techniques of transformational or transactional leadership. A strategic leader's focus is their effort to understand, interpret, and act on change (Davies, 2008, p.34). They are neither driven by the empowerment of their people nor the organizational outcomes; more recently strategic leaders have discussed the process of change on the learning of their subordinates, which inadvertently aids in the growth of the person, thereby providing more overlap to servant and transformational leadership styles. The following table (Table 1) illustrates the traits by leadership styles.

Table 1.0: Comparative traits in leadership styles

Leadership Style	Traits
Transformational	Charisma, inspiration, intellectual stimulation, and individualized consideration (Judge & Bono, 2000)
Servant	Listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to growth of people, building community (Spears, 1998)
Strategic	Dissatisfaction with present, prioritization of strategic thinking/learning, creation of mental models, creation of powerful personal and professional networks (Davies & Davies, 2008)

Strategic leaders demonstrate a concern for the organization as a whole, which includes the evolution of the organization (Boal & Hooijberg, 2001). His ability to impact change, through either transformational or transactional techniques, is uniquely tied to the concept of *absorptive* and *adaptive capacity* (Boal & Hooijberg, 2001). Where there is a prioritization toward thinking and learning, strategic leaders reflect the *absorptive capacity* identified in the literature (Boal & Hooijerg, 2001; Davies & Davies, 2008). Boal and Hooijberg (2001) define absorptive capacity as the capacity to not only recognize new information, but also to apply the newly assimilated information in a manner that improves the organization. In strategic leaders this ability is a conscious and purposeful act that combines intellectualism and idealism.

Contrarily, the adaptive capacity of strategic leaders involves the ability to be strategically flexible and strategic flexibility employs innovation management, which entails acting in both a proactive and responsive manner toward external competitors (Boal & Hooijberg, 2001). Despite Stone and Russell's (2004) stipulation that most of the literature in servant leadership is philosophical (p.145), the externalized behaviors of adaptive and absorptive capacities of servant leadership are measurable from an empirical perspective.

Servant leader traits of conceptualization and foresight can be measured (Brewer, 2010; Spears, 2010; von Dierendonck, 2011) in school administration's ability to make curriculum decisions for the benefit of their student population preemptive to state actions, as well as proactive programmatic decisions that will positively impact faculty loyalty and decrease attrition rates. The Servant Leadership Behavior Scale developed by Sendjaya (2003) includes six-dimensions: transforming influence, transcendent spirituality, responsible morality, covenantal relationship, authentic self, voluntary subordination (Sendjaya, 2003). Large effect size has been established between studying theories like servant leadership and an individual's

understanding of that theory, between servant leadership use and gender, and between servant leadership use and church loyalty by congregation (Fridell, Belcher, & Messner, 2009; Massey, Sulak, & Sriram, 2013; Wayne, 2009); however there still exists a need for empirical studies of servant leadership in education (Farling, Stone, Winston, 1999). The externalized behavior of servant leaders can be framed in the context of Innovation Management (IM), which is a strategic technique, and the convergence of theories regarding servant, strategic, and transformational leadership can be more adequately measured.

Innovation Management

Innovation Management (IM) is a relatively contemporary conceptualization of practices that have made organizations flourish. While IM's most notable presence in the literature is examined regarding manufacturing and technological developments (Bessant & Grunt, 1985; Quinn, 1985), its earliest presence is in the context of educational management (Bolam & Pratt, 1976; Havelock, 1971). Its roots in educational management and leadership merged with the literature of leadership theory (Abernathy & Clark, 1985; Ard-Barton, 1988; Burns, 1975). The concept of IM has been a longstanding one within various fields, but has just recently emerged within the field of education.

Since the arrival of the information age the concept of IM has become irrevocably nestled in business literature. Various researchers define innovation management, but the Organization for Economic Co-operation and Development (OECD) manual defined IM most concisely as “the implementation of a new or significantly improved product, or process, a new marketing method, or a new organizational method in business practices, workplace organization or external” (OECD, 2005, p.11).

This definition of IM encompasses the literature's paradigmatic duality as to what innovation is: a process and an outcome (Mention, 2012). In the field of education new organizational methods become inextricably blurred between terms like best practices, and evidence or research-based. These terms all imply recycled methodologies for improved outcomes. But, it is that very duality Havelock (1971) that should speak to educational leaders. Additional definitions articulate IM as a process of fusing resources in "untried ways" and the "successful exploitation" of novel ideas (Adams, Bessant, & Phelps, 2006; Link & Ruhm, 2009).

A clearly defined need for IM has been identified in the literature. However, the Centre for Innovation and Business Development (CIDEM) studied innovation in multiple industries, none of which include education, and created five phases in which IM occurs (Ohme, 2002): creating new concepts, developing products, redesigning the production processes, redesigning the marketing processes, and managing knowledge and technology. These phases imply linearity between the phases, when others explain the process as a more dynamic one. Tovstiga and Tulugurova (2009) explain the competitive benefits of innovation in the following context, "dynamic and continual conversion and recombination of the various forms of the enterprise's knowledge leads to the creation of new knowledge and this contributes to the enterprise's ability to differentiate itself" (p.71). This competitive benefit is supported in the work of Adams, Bessant, and Phelps (2006), in which the competitive success of an organization is based on the leader's ability to manage the innovation process, and provide organizational leadership to which employees are receptive (Yukl, 2001). Innovation management is a highly people-focused methodology, despite the connotation of inherently non-humanistic terms like "competitive" and "organizational benefits." The essence of IM is the value placed in the intellectual capital of the people, the value of faculty and staff and their intellectual capacities.

Intellectual Capital

Nearly a half a century ago, Havelock (1971) progressively discussed the need for utilization of knowledge, and within the same decade Greenleaf (1977, 1980) began his formulations of the legitimacy of servant leadership, a philosophy of leadership centrally devoted to the empowerment of people or the value of human capital (Greenleaf, 1977). Intellectual Capital (IC) in all variant forms within the literature focuses on the capacity of the people. Categorized as the most important asset to an organization, IC is viewed as the “stock of knowledge” to include staff skills and experiences, processes and practices, organizational interconnectivity, and resources created by the staff (Ahmadi, Parivizi, Meyhami, & Ziaee, 2012; Bontis, Crossan, & Hulland 2002; Carell, 2007; Ramanauskaitė & Rudzioniene, 2013). Viewed as knowledge that is of value to the organization, IC is an intangible resource that appreciates as an asset (Akpınar & Akdemir, 1999; Hendriks & Sousa, 2012; Mention, 2012, p.1; Moon & Kym, 2006). Educational servant leaders who maximize IM strategies also maximize and empower their human capital because they validate their faculty’s “collective capability to extract the best solution” (Akpınar & Akdemir, 1999, p.334).

The strategies of IC is evident in the development of Professional Learning Communities (PLCs) within schools across the nation (DuFour & Eaker, 1998). PLCs have been applauded for creating a shared responsibility for the development of students, professional comradery of faculty, and increasing student achievement (Hord, 1997). Four components of IM exist: systems, structure, strategy, and culture (Akpınar & Akdemir, 1999; Mention, 2012).

Systems are the manner in which organizations process information, how they come to solutions for decision making, as well as the manner in which they communicate. The servant leader applies the traits of listening, empathy, awareness, or persuasion to extract the tacit and

explicit knowledge of its organizational members to empower them (Brewer, 2010; Russell & Stone, 2003, p.146; Spears, 2010; vonDierendonck, 2011). For educational leaders being cognizant of these systems are critical. They send both explicit and implicit messages about the organizational values. For example, the use of data for instructional decision making is both explicit and implicit to the value of an educational organization. Explicitly educational leaders demonstrate that instructional decision-making must be rationally connected to data sets that adequately measure learning or student performance, but also implicitly because educational leaders can express varying levels of trust in the operationalization of the request for data use. For example, in K-12, requiring teachers to provide support of data-based instructional decisions without appropriate scaffolding of how to do so can be counterproductive to empowering traits of servant leaders. Likewise, in institutions of higher education, the ideation of using data for strategic planning can serve as counterproductive to faculty empowerment when there lacks follow through on operational elements required to plan based on the data.

Structure is the explicit arrangement of the organization that classifies the relationship of its members. In an organization led by a servant leader this structure often reflects principles of shared power and lower power distance indexes (PDI) which have externalized increases in employee's trust of the leader (Brewer, 2010; Dirks & Ferrin, 2002; Greenleaf, 1980; Hofstede, Hofstede, & Minkov, 1997; Hofstede, 1984; Neuschel, 1998; Sendjaya & Sarros, 2002; von Dierendonck 2011), which may be more difficult to alter in rank/tenure structured organizations. But the use of faculty committees and shared governance principles theoretically address minimizing the power distance indexes that would impede use of servant leadership by educational leaders. Since research already supports that decreasing shared governance will

impact institutional effectiveness (Birnbaum, 2004), structural components should be identified by the servant leader in their efforts to support faculty and staff.

Strategy, the manner in which an organization seeks to fulfil its goals, will differ for the servant leader (Akpinar & Akdemir, 1999), since the primary goal of the servant leader is the empowerment of its followers. For the servant leader, organizational goals are admitted by-products to the principal goal of cultivating employee growth (Greenleaf, 1977); when this cultivation exists employees become “volunteers” committed to an institution, not because they work at zero-cost to the organization, but because they elect to remain loyal to the organization thus aiding in the fulfilment of organizational goals (Akpinar & Akdemir, 1999).

Culture is the environment established from the collective mindset, where there exist shared values and norms, and servant leaders are the visionaries who aid in shaping the culture of empowerment. Nelson and Winter (1982) discuss the “collective know-how” as residing in the culture of the organization; this development of a routine of servant leadership promotes collective endeavors and a culture of camaraderie rather than individualistic competition.

Application of the four components of innovation management, and their additional subsets of subcomponents like structuralized Knowledge Management (KM), technological application, idea evaluation, and benchmarking may appear to be a sequential or linear process, but innovation management is a transactional process that is dynamic and nonlinear (Van de Ven, 1999). For servant leaders, focusing on the empowerment and cultivation of their employees’ individualized growth is more feasible through the study and application of Innovation Management (IM). The following sections will explore the implications of IM for servant leaders in education, and propose two benefits, followed by future implications for empirical research combining servant leadership and IM in the field of education.

Implications of IM for Servant Leaders

Implementing IM in organizations led by servant leaders is more efficient than in organizations without servant leaders. For example, affect-based trust is directly related to the use of servant leadership on account of cultivation of team-members and organizational community (Yoshida, Sendjaya, Hirst, & Cooper, 2014). There exists a likely connection between components like organizational culture and strategy as explained through latent factors needing further empirical examination, but managerial attitude as well as organizational behaviors must be congruent with the strategies to be implemented within the organization's culture (Adams, Bessant, & Phelps, 2006; Akpinar & Akdemir, 1999). Servant leaders are therefore more likely to implement IM than non-servant leaders because of the analogousness of IM strategies with the self-less and shared power structure of servant leadership. While IM is dynamic and nonlinear, the establishment of IM begins with the foresight and conceptualization of the servant leader, which Greenleaf (1977, 1980, 2002), defines as a leading trait of the servant leader. Greenleaf (1977) among others articulate that a servant leader needs to be capable of foreseeing the unforeseen, which in the world of education may require diversity in engagement level. Servant leaders in education will need to be familiar with the political shifts that potentially impact educational reform and policy development to foresee the unforeseen. To demonstrate a central role in being a strategic visionary for the organization through their foresight and conceptualization (Fairholm, 1998; Kouzes & Posner, 1995; Neuschel, 1998; Turner, 2000), educational leaders will need to be engaged in reform movements from both grassroots and institutional levels. Spears (2010) aids Greenleaf's (1980) conceptualization of foresight by defining it as "a characteristic that enables the Servant Leader to understand the lessons from the past, the realities of the present, and the likely consequences of a decision for

the future” (p.28). Familiarity with past reform initiatives, present trends in research and educational literature, and how educational decisions with these as conceptual framework will shape organizational success, are the three components to which Spears (2010) defines as observational behaviors for servant leaders. In so implementing IM, the servant leader in education can be a strategic visionary who can cultivate the intellectual capital of the organizational followers. This innovation can be helped or hindered depending on the organizational culture, but there are greater benefits to its application than stifling it (Adams, Bessant, & Phelps, 2006; Dougherty & Cohen, 1997).

Benefit for Followers. As previously discussed IM is the process of creating or combining resources in new and untried ways (Adams, Bessant, Phelps, 1996; Link & Ruhm, 2009; OECD, 2005) that involves the intellectual capital of members of an organization. The role of the servant leader is to cultivate this intellectual capital to empower the members of the organization (Brewer, 2010; Greenleaf, 1977, 1980; McMinn, 2001; Russell & Stone, 2003; Spears, 2010). According to Yoshida, et al. (2014), “strength of individuals and team relations contribute to creativity and innovation” (p.2), and the empirical evidence from their study supports the value of IM for servant leaders. When servant leaders employ innovation management principles it enhances the trust of the employees (von Dierendonck, 2011). Innovation management and servant leadership are practices that align in a manner intuitive to the benefit of followers. Greenleaf’s (1977) principles of Servant leadership aiding “more autonomous” and “wiser, freer” employees align with the structural and cultural components of IM. Culturally, Davis and Rothstein (2006) validate the synchronous presence of servant leader values, their words and their deeds, which in turn increases employee’s view of the integrity of their leader. Increased perception of integrity of leadership has a correlation with job

performance and satisfaction (Dirks & Ferrin, 2002) which Akpınar and Akdemir (1999) express externalizes as “volunteerism” of the employees. Employees who feel as though their ideas and contributions are valued have an increased sense of employee commitment (Meyers & Allen, 1991). While employee commitment to an organization is not related to job performance, employee commitment to supervisors or leaders is (Becker, Billings, Eveleth, & Gilbert, 1996; Piccolo & Colquitt, 2006). The affective commitment of an employee correlates to the level of interpersonal trust developed between employee and manager (Meyer, Stanley, Herscovitch, & Topolnysky, 2002; Nyhan, 1999). Servant leaders who implement innovation management principles in their organization will only augment the level of interpersonal trust between leader and employee. With the focus of servant leaders on growth of individual employees, the organizational growth becomes a by-product of its implementation.

Benefits for Organizational Outcomes. In an era of accountability, educational leaders are found culpable for the success or failure of their organizations, which creates an interesting paradox for the servant leader. While organizational outcomes are secondary for the servant leader, there are benefits to the use of IM by servant leaders for organizations. For example, Yoshida et al. (2014) explains, “followers who see themselves as a reflection of the leader-follower relationship will be more willing to experiment with new ideas because there is a strong sense of psychological safety in such relationship” (p.3). In no other field is this as important as in education. For in the world of evolving and often revolving educational trends, classroom teachers need to have the willingness to experiment with new ideas. Experimenting with new ideas is a fundamental component to innovation, and since the intellectual capital of the organization is what stimulates growth in an organization’s operational performance (Carrell, 2007), the strategic use of IM by servant leaders serves as a more valuable contributing factor to

success than external factors (Tovstiga & Tulugurova, 2009). Ultimately, high organizational performance as evidenced by measurable school-culture factors like student engagement and attendance, teacher attrition or satisfaction, and academic performance measures can be achieved through the combined application of servant leadership and IM (Melchar & Bosco, 2010)..

Innovation management and its subsequent mechanisms, like intellectual capital, create new avenues for competitive edge (Akpınar & Akdemir, 1999; Mention, 2012; Moon & Kym, 2006).

In education, the competitive edge for educational leaders is the ability to recruit and retain highly effective educators. Increased affective loyalty to a school and its mission enhances organizational outcomes like student success. The servant leader must be responsible for the shared vision of the organization and literature suggests that the development of a learning organization is the most effective means of creating a psychologically safe organizational environment, an environment where followers and leaders have room to make mistakes, reflect, and then contribute to the goals of the organization (McGee-Cooper & Looper, 2001; Senge, 1990; von Dierendonck, 2011; Vera, & Crossan, 2004). Drucker (1998) examines the development of innovation management through admitting the role of the leader is a combined effort of “hiring the right people, getting out their way” and working to establish the right roles for their employees. There is a great deal of effort involved in IM for the servant leader. Von Dierendonck (2011) explains that servant leaders actively elicit the contributions of others, and in application of IM the preponderance of its process is from contributions of others. Servant leadership is similar to Collins’ (2001) level five leadership, where it is the responsibility of the leader to get the “right people in the right seats” [on the bus] (p.13), but unlike Collins’ (2001), where the “Level 5 leader is more focused on organizational success and less on developing followers,” the interpersonal relational components like stewardship and authenticity are absent

(von Dierendonck, 2011, p.1237). Authenticity and stewardship build the interpersonal trust between leader and followers which literature identifies as factors to developing affective commitment rather than normative commitment in employees (Meyer, Stanley, Herscovitch, & Topolnytsky, 2002). Increased affective commitment from employees benefits the organization and its outcomes. Educational organizations, whose practices and policies are not to develop high financial investment returns, instead build strong relationships with stakeholders, and contribute to the societal tapestry of its local community through focusing on enhancing the quality of life for others will inadvertently increase the external capital (Akpinar & Akdemir, 1999; Burlington, 2005). External capital like community loyalty to an organization will also aid in the organizational outcomes. Despite the strong theoretical connections between servant leadership and use of innovation management in the literature, there needs a stronger empirical base in the research.

Future Implications for Research

This review acknowledges a first step to identifying connections between servant leadership and innovation management will be to empirically validate and operationalize the characteristics of servant leaders in educational leaders. The problem has been that the use of exploratory and confirmatory factor analysis of surveys developed over the last decade (beginning with Laub (1999) to von Dierendonck (in press) have not substantiated the 6-12 characteristics typically identified as traits of a servant leader (von Dierendonck, 2011; Laub, 2004). Other surveys, including Sendjaya's (2003) Servant leadership Behavior Scale (SLBS), Liden, Wayne, Zhao, & Henderson's (2008) Servant leadership Questionnaire (SLQ), and von Dierendonck & Nuijten's (2011) have sought to establish validity in measuring servant leadership traits. The latent nature of the characteristics, as well as the difficulty of thoroughly

establishing the multidimensional nature of the traits through factor analysis, has been the most frequent limitation in empirical validation. The difficulty in defining servant leadership empirically makes it more difficult to analyze correlations between servant leaders and innovation management use. Establishing empirical evaluations of servant leadership through convergent validity testing between multiple tools such as Sendjaya's (2003) SLBS, Laub's (1999) Organizational Leadership Assessment (OLA), and von Dierendonck's (2011) SLS—each of which is from the perspective of the follower rather than leader—would provide a foundational empirical basis for future research.

Despite the literature's assertion that servant leadership theory requires more substantial empirical research (Bass, 2000) using innovation management as an outcome component could aid in the empirical research. Innovation as an outcome of the application of servant leadership could be empirically evaluated. Two innovation surveys exist: Anderson and West's (1998) Team Climate Inventory (TCI) and De Dreu's (2006) Team Innovation survey. The TCI allows employees to rate their perceived levels of innovation, while De Dreu's (2006) allows organizational leaders to evaluate the innovation performance of their employees. Using both would provide validity to assess innovation.

De Dreu's (2006) team inventory survey would be more effective with hierarchical regression modeling. Historically in the private sector, the method for measuring innovation has been through quantifying Research & Development (R&D) expenditures and resulting patents (Mohnen & Mairesse, 2010), which is not as easily translatable to the education field. Global methods for evaluating IM have not altered much (Mohnen & Mairesse, 2010), despite Economic Co-operation and Development (OECD) standardization of the definition of innovation. Again, while functional in industries like technology, automotive, and healthcare,

quantifying R&D and patents is not as functional as an output measurement for educational organizations, non-profit organizations with a social marketing initiatives, and institutes of higher education (IHE). The perceived innovation management on part of leaders and followers theoretically would increase organizational effectiveness. While servant leadership serves as a predictor of team effectiveness, research demonstrates the direct effect of servant leadership on team innovation is not significant, but the “influence of servant leadership on employee creativity through leader identification [exists] when support for innovation is high” (Irving & Longbotham, 2006, 2007; Yoshida et al., 2014; p.6).

This is highly transferable to the practices of educational leaders. Theoretically, increased teacher creativity enhances educational innovation which can lead to more frequent applications of differentiated instructional practices in classroom where evidence demonstrates an impact on student performance outcomes (McLeskey, Waldron, & Redd, 2014; Subban, 2006; Tomlinson, 2014; Tomlinson, & McTighe, 2006). In future research, innovation outputs could serve as the dependent variable, whereas servant leadership would serve as the independent variable with controlling for demographic variables. Triangulation of servant leadership survey data, innovation management performance outcomes, and content analysis of interviews regarding the presence of innovation management components in school cultures can be specifically applied to diminish the potential for misinterpretation of data (Denzin & Lincoln, 2005; Webb, Campbell, Schwartz, & Sechrest, 1966). Yoshida et al. (2014) also validated the need for empirical studies of servant leadership as a predictor of outcome variables, and through conducting studies that control for other leadership styles. Therefore, studies exploring latent factors between servant leadership and other leadership styles like transformational or strategic need to be conducted.

Conclusion

First discussed in the literature of Havelock (1971) nearly half a century ago, innovation was viewed as a means of utilizing knowledge for educational leaders, and as this concept shifted to the manufacturing and technological fields (Bessant & Grunt, 1985; Quinn, 1985) it was applied to the development of new and untried combinations of processes for the development of new products (OECD, 2005). Its birth as a concept is rooted in the field of education, and in this area, IM demonstrates invaluable utility. Innovation management (IM) is the process of empowering people to contribute their valuable tacit and explicit knowledge, or the process of maximizing the intellectual capital of an organization's members, in a systematic manner (Carrell, 2007; Link, Ruhm, & Siegel, 2014). The intellectual capital of an organization is the only asset that appreciates in value while also contributing to the organization's sustainable competitiveness (Akpinar & Akdemir, 1999; Maditinos, Chatzoudes, Tsairidis, & Theriou, 2011; Mention, 2012). The intellectual capital of a company, as measured in its human capital and their collective capacity to provide knowledge of value, through creativity and ideation, is one of the multiple structural components necessary for organizational growth (Akpinar & Akdemir, 1999; Hendriks & Sousa, 2012; Mention, 2012; Moon & Kym, 2006).

For the servant leader, managerial attitude shapes the culture of the organization (Adams, Bessant, & Phelps, 2006), and as supported in more recent studies, has an impact on employee's creativity and team innovation (Yoshida et al., 2014). A culture of innovation in an educational setting is one which can be encouraged or obstructed by a leader (Dougherty & Cohen, 1997). Implications for servant leaders to apply innovation management principles are supported the literature of organizational management. The core components of innovation management include: creating a culture of innovation, creating new concepts, developing products, redesigning the marketing processes, and managing knowledge and technology (Terre i

Ohme, 2002). Each component is inextricably linked to the human capital and intellectual capacity of its members, and the servant leader's level of work to cultivate the intellectual capacity of the members has two primary benefits. First is the benefit of the people, and the second benefit is to that of the organization.

Theoretically, by using IM of the intellectual capital of the organizational members, servant leaders can increase the affective commitment of employees thereby ensuring their loyalty to the leader and inadvertently positively impacting organizational outcomes like student performance outcomes (Nyhan, 1999; Meyer, Stanley, Herscovitch, & Topolnytsky, 2002). The theoretical elements of innovation management and servant leadership demonstrate a need for more empirical studies; beginning with the operationalization of servant leadership which has been attempted by numerous researchers (Bass, 2000; Liden, Wayne, Zhao, & Henderson, 2008; von Dierendonck & Nuijten's, 2011, among others) followed by empirically measuring innovation as a process with use of intellectual capital (Abernathy & Clark, 1985; Becker, Billings, Eveleth, & Gilbert, 1996; Evangelista & Sirilli, 1995). Despite the lack of empirical evidence for the benefits of servant leaders using innovation management for the empowerment of their followers, there is an extensive amount of theoretical literature that begs the servant leader to consider the value of its use (Yoshida, et al., 2014). As Drucker (1985) articulates, "Most innovations...especially successful ones, result from a conscious, purposeful search for innovation opportunities which are found in only a few situations" (p.4). Implementing strategies of innovation management is such a deliberately purposeful action for the servant leader that they can foster a culture of innovation for their followers that change "few situations" for innovation opportunities to multiple situations; validating and enhancing the personal and professional growth of their followers along the way.

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A Partnership in Pedagogy of Process: Conversations about Co-Teaching Critical Analysis

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Abstract

Reflective, post-event conversations (Campbell, Gibson, & Gramlich, 2005) between two professors who co-taught a graduate level, online teacher education course in diversity depict a teaching partnership. Our goal was to reflect upon the process of co-teaching critical analysis within this partnership. Foucault's cautionary treatise (1980) is recognized in that analyses of power/knowledge metanarratives, such as pedagogies of diversity, liberal arts, and critical analysis, contain discourses of power, despite their emancipatory intentions. The conversations are considered reflexive discourse (Lather, 2007) in that truth can never be found outside of power relations (Foucault, 1980). Questioning the relations of power and influence within approaches to teaching and learning is discursive and therefore, contradictory. A pedagogy of process through the teaching partnership is highlighted as a way to acknowledge and value the negotiations of the spaces between contradictions as well as transform personal understandings and professional practice.

As professors who co-teach a graduate level teacher education course on diversity, we have the fortunate opportunity to regularly reflect upon our shared teaching experiences. Because of our exceptional level of respect and trust with one another, our partnership enables us to engage in conversations about our approaches to teaching and learning. Our conversations both sustain and challenge; we engage in an iterative cycle of constructing, affirming, deconstructing, and rejecting the work that we do. We constantly situate and reposition ourselves within the context of our work while recognizing we hold positions of power. We acknowledge that our approaches to teaching and learning represent our pedagogical desires (Britzman, 1991; 1992). These desires are manifested in our positions of power as professors.

We value social justice in our approaches to teaching and learning and the facilitation of our students' critical analysis of intersections of power, privilege, and the social constructions of knowledge. At the same time, we grapple with competing notions of what constitutes critical analysis and whether we should scaffold it with frameworks such as Socratic questioning embedded in Intellectual Standards (Elder & Paul, 2008). We recognize that these interventions may shape our students' identities within our own pedagogical desires and therefore are incomplete, despite their best intentions. Frameworks and interventions used to analyze systems of power and knowledge metanarratives are socially constructed and contain discourses of power, despite their emancipatory goals (Gore, 1993). We reflect often on the literature of those who have problematized postmodern theory within their own emancipatory practices, reflexively noting areas of professor hope and power while concurrently promoting visions of students' own constructions of identity (Ellsworth, 1989, 1992; Simon, 1992; Gore, 1993; Kelly, 1997; Paugh & Robinson, 2006; Guest, 2008; Frie, 2011; Blad, 2012; Kannen, 2012).

While engaging in our conversations, we repeatedly uphold the notion that a professional habit of taking stock of our practices and reflecting upon the contradictions and implications of them is important and necessary. We also discuss the value of being explicit about our paradoxes with our students as we co-teach as pedagogical partners. These conversations, habits, practices, and paradoxes lend themselves to a pedagogy that is systematic, yet uninhibited; planned, yet authentic; in short, a process of pedagogy that embraces contradictions as an inherent element of reflective practice.

The purpose of this article is to highlight a teaching partnership that supports conversation as a process for questioning issues of knowledge construction and to propose a pedagogy of process. For this purpose, we focused on some important questions to guide our reflective conversational interchanges. How do professors improve their students' ability to critically analyze diversity issues, especially in an online setting? Is it possible to 'walk the line' between too little and too much professor influence? How can we create reflexive spaces which are open to our own constitutions of teaching and learning while simultaneously allowing the validation of inquiries into competing discourses (e.g. Foucault, 1980)? How do we reconcile these contradictions or are the contradictions a necessary, though uncomfortable, component of this form of reflective pedagogy?

Rather than integrate conventional methodologies and empirical research to study critical analysis as we have in previous projects (Anderson & Piro, 2014a; Anderson & Piro, 2014b; Anderson & Piro, 2013; Piro & Anderson, In Press; Piro & Anderson, 2015), we aimed to purposefully apply a more collaborative and innovative approach for this piece. While this endeavor was never intended to be a self-study, autoethnographic study, or action research, some of our tactics could be regarded as complementary to these modes of inquiry. Rather,

we reflected on our ongoing conversations as we co-taught critical analysis in a diversity course in teacher education. Reflection and the emergence of new understandings of approaches to teaching and learning may emerge through organic, interactional, and non-structured processes of meaning-making. As in other academic works that consider the impact of conversation in teaching and learning (Campbell, Gibson, & Gramlich, 2005; Diamond, 1992; Pask, 1976; Scott, 2001), we posit that humans learn socially and intentionally. We learn by our collaborations, habits, practices, and conversations with others.

Perspectives of Pedagogy

Common definitions of pedagogy suggest that learning is not a one-on-one process but rather a social process between teachers and students (Alexander, 2003; Leach & Moon, 1999). Another definition is ‘any conscious activity by one person designed to enhance the learning of another’ (Watkins & Mortimer, 1999, p. 3). For the purposes of our endeavor, we refer to Lusted’s (1986) definition of pedagogy that focuses on the process of knowledge production.

[Pedagogy] draws attention to the process through which knowledge is produced.

Pedagogy addresses the ‘how’ questions involved not only in the transmission or reproduction of knowledge but also in its production. Indeed, it enables us to question the validity of separating these activities so easily by asking under what conditions and through what means we ‘come to know’. How one teaches...becomes inseparable from what is being taught and, crucially, how one learns. (pp. 2-3)

Lusted’s (1986) perspective best illuminates pedagogy as questioning for whom knowledge is constructed and for whose interests. This perspective informs a unique pedagogy that focuses on a process rather than an outcome and that has the potential to transform personal understandings and professional practice, specifically when issues of power and contradiction in

teaching and learning are explored through conversations. Below we discuss the theoretical underpinnings of conversation as a form of knowledge construction that serves as the medium for a unique type of pedagogy. Then, we provide an account of our conversations that exemplify this type of pedagogical partnership.

Conversational Narrative and Discourses of Power

Conversation is considered a situated activity with the goal of making meaning out of our daily lives, ‘to construct and reconstruct the narratives of our experience’ (Goldsworthy, 2000, p. 101). As we reflect on our own practices as professors who co-teach, we engage in dialogue that is both situational and autobiographical. Our conversations are personal and non-confrontational; a contrast to traditional academic discourse (Lyotard, 1984).

Pask’s Conversation Theory (1976) is a constructivist model of learning in a social context. As we reflect, conceptualize, and converse, we share ‘consensual domains’ that converge upon our understandings of teaching and learning (Scott, 2001, p. 347). Pask’s model has also been applied to the learning that can occur between two peers in conversation who are ‘exchanging, justifying, and demonstrating theories and their associated models and procedures’ (Scott, 2001, p. 351). This theoretical model is helpful in understanding how our conversations both sustain and challenge us.

As we engage in our conversations, we organize our thoughts, beliefs, and practices in order to make sense of our experiences. The way we organize our words represent our ever-present, subjective realities. As Chanfrault-Duchet (1991) describes in his work on the structure of narrative, we view possibilities through continuing progress and personal challenge. We think of our experiences as a journey as told through our conversational

narrative. We acknowledge a starting and middle point in our journey, but there is no end; the conversations continue to inform our pedagogy as an integral process.

Our conversations intentionally focus on our work; not in quantifiable measures, but rather the autobiographical narration and reflection of it, inclusive of our subjective realities. We acknowledge Foucault's cautionary treatise (1980) that analyses of power/knowledge metanarratives, inclusive of diversity, liberal arts and critical analysis, contain discourses of power, despite their emancipatory intentions. As such, we consider our conversations as reflexive discourse (Lather, 2007) in that truth can never be found outside of power relations (Foucault, 1980). We revisit varying approaches to teaching and learning that inform and shape our own practice, and we acknowledge that contradictions exist as inter-relational components of the conversation of our pedagogy.

The following reflective, post-event conversations (Campbell, Gibson, & Gramlich, 2005) between two professors who co-taught a graduate level, online teacher education course in diversity who used conversation to illuminate ideas, struggles, and reflexivity of a teaching partnership while teaching critical analysis within power, situated-ness and context. They are considered post-event conversations because they took place as a form of reflection after our co-taught class sessions, not because they are considered finite. In fact, our conversations are ongoing and iterative, resembling a collaborative form of metacognition. In order to provide a semblance of structure, our post-event conversations are thematically and chronologically summarized below and both direct and indirect dialogue between each other and ourselves.

Naming our Challenges and Goals

Our teaching partnership began as co-professors of a teacher education diversity course. As we collaborated, we struggled with ways to require our graduate students to not only become

more aware of the complexities and ambiguities surrounding diversity issues but to also question and critique school practices that may help or hinder the progress of diverse student populations. We shared the goal of enhancing the critical analysis skills of our students. This goal was reaffirmed by research that states improved critical thinking of teachers is needed in order to be prepared for increasingly diverse classrooms (Gorski, 2009). Despite our progress on clarifying our practical intentions, proceeding toward appropriate next steps seemed quite daunting and abstract. How do professors improve their students' ability to critically think and analyze, especially in an online setting? Where should we begin such an endeavor?

We continued grappling with these questions as well as the notion that online settings have the potential for encouraging critical analysis (Thomas, 2002). Furthermore, we learned about Christopher Phillips' (2001) Socrates Café and were inspired to create opportunities for critical analysis by simulating a café style discussion. We attempted replication of this form of civil discourse about complex topics by way of critical analysis and Socratic questioning, as was the similar protocol used in Phillips' discussions held in coffee shops, schools, and libraries. His groups discussed questions like 'Is there such a thing as human nature? What, if anything, is the nature of individuality? When is life not worth living? What is the nature of transcendence? Does human nature vary across time or cultures' (Phillips, 2001, p. 25)? The questions we posed in our diversity course Socrates Café were similar in complexity. We discussed questions such as 'Is the mismatch between the culture of the students and that of the school and/or teachers problematic? 'Regardless of your race or ethnicity, in what ways might you or others around you experience privilege?' and 'Should schools be repositories of morality?'

We believed the Socrates Café discussions demonstrated a symbiotic relationship between critical analysis and our values as teacher educators in that they have the potential to

facilitate civil discourse and democratic engagement for both individuals and for the larger community. Our diversity course Socrates Café discussions began as optional, extra credit activities to be completed in an online discussion board. We soon realized we desired a higher level of participation and accountability, though we were unsure how to scaffold or assess such a discussion. What should be our next step?

Questioning Our Methods

We examined the merits of a Socrates Café in an online, graduate, diversity course in teacher education and considered whether the marriage was doomed. After all, this was an instructional activity steeped in the liberal arts tradition that we hoped would inform a course in diversity for teacher education graduate students. We wondered whether we might expand our Socrates Café with the intention of increasing civil discourse via student critical analysis in an online forum. Or would the very nature of a classic liberal arts forum belie the purposes of our focus on the disruption of metanarratives and unreasoned discourse? Could we help students use sound logic rather than fallacious assumptions and unexamined truths? Even more formidable in scope, how were these guiding questions reflective of our own hidden desires and unexamined power in our pedagogy? These were the questions we asked of ourselves as professors.

The Socrates Café as a means of civil discourse was an exciting prospect. After all, as our society becomes more and more polarized, that polarization erupts into our online discussion forums in teacher education and curriculum studies. Yet, the ability to question one's own assumptions and those of one's peers is an integral component of a true dialogue. We found unexamined notions of 'truth' and un-reflexive positioning of issues as students attempted to convince others of their realities, often as monologues or diatribes, within traditional discussion boards. We posited that the Socrates Café might, by its very structure, scaffold a more reasoned

and thoughtful discourse. Critical analysis aimed at increased civil discourse was at the root of our instructional goals as professors in teacher education. Concurrently, we sought to acknowledge the pedagogical desires of that goal and locate our own desires within our own expectations in our Socrates Café.

Promoting critical analysis in education is not a new endeavor. Educators have employed Bloom's taxonomy (1956) to scaffold higher order thinking and questioning for decades. The taxonomy is hierarchical with lower level thinking at the bottom and evaluation and synthesis at the top. There are additional perspectives for increasing critical thinking and analysis beyond the educational sphere (Lai, 2011). The philosophical perspective of critical analysis focuses on the student's ability to logically analyze arguments rather than on the teacher's expertise (Plato, Hamilton & Huntington, 1961). The cognitive-psychological approach suggests that behaviors or skills that imply critical thought may be determined (Lewis & Smith, 1993) and that the use of 'skills or strategies that increase the probability of a desirable outcome' (Halpern, 1998, p. 450) may be measured by frameworks intent on increasing critical analysis. Both of these structures suggested that by purposefully supporting critical analysis, more reasoned dialogue may result. Could we find standards or a framework to help support civil discourse by way of critical analysis for our online Socrates Café?

Framing the Possibilities

Once we settled on our intentions, further inquiries arose. How should we define critical analysis? How will we know when it has occurred? On the one hand, we were genuinely interested in addressing these questions. Many find it helpful to have benchmarks and frameworks to guide complex endeavors. On the other hand, we knew that this rationale could restrict or limit the possibilities of other forms of critical analysis. It certainly would elevate our own positions of power. We decided to begin with general notions of what it means to critically

think or analyze. We found many definitions in the literature, but one characteristic seemed to stand out: critical analysis through the use of questions within dialogue to examine one's own as well as others' beliefs, assumptions, and reasoning (Lai, 2011; Paul, Martin, & Adamson, 1989). These kinds of questions are typically considered Socratic. Oftentimes, this line of reasoning leaves one with more questions than answers.

Socratic questioning has historically been recognized as a method of critical analysis (Golding, 2011; Knezic, Wubbels, Elbers, & Hajer, 2010; Paul & Elder, 2007). Could we utilize this method started by an ancient, Greek male, who contributed greatly to traditionalist notions of what counts as knowledge, for a progressive, pragmatic purpose? What would Socrates, John Dewey, and Paulo Freire have to say about this triad affiliation between philosophy, democracy, and social justice? Were some core components of knowledge production complimentary, or were they diametrically opposed? We were intrigued about the possibilities. We decided to proceed on this uncharted, post-structural path toward an unknown outcome while simultaneously recognizing the path, itself, as a tool for our own reflexivity concerning the obscure elements of power and desire within our own pedagogical hopes and dreams for our students (Britzman, 1991; Gore, 1993; Simon, 1992).

Socratic questions typically do not have a 'yes' or 'no' answer. Therefore, we were concerned that our students might think that questions such as 'What do you think about this?' Or 'How will you address this in your own classroom?' might be considered Socratic. We recognized an innate absurdity in attempting to evaluate such a subjective enterprise, but we also wanted to stay true to our intentions. Therefore, we wanted to help our students develop better questions. We discovered the Universal Intellectual Standards which offer a framework for identifying question types that are Socratic in nature and that occur during critical discussions

(Paul & Elder, 2007; Elder & Paul, 2007; 2007b). According to Elder & Paul (2007), we humans naturally distort the truth. Our socially-constructed worldviews are difficult to challenge. Elder & Paul (2007b) claim that the Universal Intellectual Standards helps check the quality of reasoning when investigating a problem or issue and include clarity, accuracy, precision, relevance, depth, breadth, logic, significance, and fairness of expression. Probing questions accompany each standard such as ‘Could you elaborate further? (clarity)’; ‘How does that relate to the problem? (relevance)’; and ‘Is this the central idea to focus on? (significance)’. We were troubled by the term ‘intellectual’ and its possible elitist connotations. In the interest of promoting widespread civil discourse in varied educational settings, would a student participant feel such a term was off-putting and therefore be reluctant to join such a discussion? We continued to simultaneously acknowledge, resist, and eventually accept the disequilibrium that was becoming the norm in our practice. As we introduced the Intellectual Standards within our Socrates Café, a subsequent question emerged. Should we intervene in discussions if the framework we provided was unsuccessful and our students lacked critical analysis?

Scaffolding or Stifling? Acknowledging Contradictions

We wondered if instructional interventions would help or hinder our students’ progress and whether they would increase resistance or support our student’ attempts at critical analysis. The notion of power/knowledge (Foucault, 1980) emerged in our conversation as we ‘unpacked’ our instruction after meeting with our students. Each instructional act was contextual and held the potential for swirling power relations among students and professor. Our intention to inspire and motivate students through authentic, reasoned discourse could have the opposite effect.

The research is mixed on the subject of professor intervention during critical analysis discussions. Some researchers suggest that instructional assistance is an a priori requirement of professors who wish to increase critical analysis (Abrami et al., 2008; Bailin, et al, 2005; Facione, 1990; Halpern, 1998; Hew & Cheung, 2003; Landsman & Gorski, 2007; Paul, 1992). These studies suggest that scaffolding critical thinking will increase the probability of a desirable

outcome (Halpern, 1998). In contrast, other researchers have found the opposite result in online learning forums, suggesting that professor intentions to clarify, scaffold, and guide student analysis had a negative effect on learning. Fauske & Wade (2003-2004) found that the perception of teacher power in online forums limited student participation. Zhao & McDougall (2005) suggested that when professors posted in online forums, those postings were viewed by students as the final, authoritative commentary, and served to prohibit further dialogue. In these cases, interventions proved too systematized and limited critical analysis or participation, in general.

Silence, rather than student voice, could be the unintended outcome of our required dialogue. Weedon's work on post-structural theory (1987) suggested that speakers assumed a dependent position within a discourse in that they are subjected to the power of the discourse in which they engage. Certainly, a requirement to critically analyze complex issues in our class could be construed as subjectivity on the part of the student. The notion that silence, or lack of participation in discussions was a political act (Lewis, 1993) took hold as a part of our reflexivity. We wondered if students purposely held back or refrained from authentic discourse because the framework discouraged certain voices or ways of knowing.

As well, we pondered the increase of critical analysis that we found in our discussions. In fact, in one of our empirical studies, we found the nine Universal Intellectual Standards provided an exceptional deductive framework for understanding the types and frequencies of Socratic questioning that were occurring in the Socrates Café (Piro & Anderson, 2015). It is possible that our desires became our students' desires in a peculiar manifestation of counter-transference and that critical expression of thought was exhibited because it was 'our house with our rules.' The intersection of writer and text becomes apparent in any reading of our

required assignments in Socrates Café, especially one that stipulated the use of critical analysis. We speculated whether we were creating ‘ventriloquic’ (Kelly, 1997) student expressions with the framework of the Universal Intellectual Standards and the Socrates Café and if students simply complied with our instructional goals. Was the increased critical analysis that we perceived in our students’ dialogue by way of the Socrates Café a result of the Socratic questioning framework itself, or simply a result of our professor power, or a result of other factors? Also, were these other factors mutually exclusive outcomes?

Dancing between the Polarities: Negotiating the Space between Contradictions

The essence of our instructional desires is fraught with contradictions. Each of us is a desiring subject (Kelly, 1997), and professors cannot escape their own instructional desires. The challenge results not in taking the teacher/self out of approaches to teaching and learning but in claiming the ways in which teachers project their own desires, power, and autobiographies into their classrooms. We have found that self-reflection as educational practitioners on the intersection of knowledge and power as a contextual practice is an ongoing process of understanding the ways that power within pedagogy is discursive. Therefore, our attempts to create critical analysis will continue to be subjected to our ongoing conversations. These conversations necessarily include challenging questions with which we continue to grapple. We often have to live with the disequilibrium that ensues as a result. The difficult conversations themselves are integral to the pedagogy of process. Our attempt to produce critical analysis within discussion has produced areas of contradiction and conflict. We have found a guiding paradox in our pedagogy to be ‘...between what teachers feel students should know and what students might (come to) know...’ (Gore, 1993, p. 63).

Located as such, contradictory desires continue to inform our work: the desire to create a space where reasoned voices are validated and the desire to have students self-interrogate that voice and locate themselves within ideological structures; the desire for critical civil discourse inside of our classrooms and the desire for students to self-locate and self-identify within their own identifies as scholars; and the desire for student engagement and civil discourse while simultaneously recognizing the political act of silence. As we negotiate the spaces between these contradictions we ‘play with paradox’ (Doll, 1993) in an ongoing process and praxis.

These contradictions orient us to reflect on who we are as we interrogate our continuously emerging notions of professor influence in knowledge production. As well, they highlight the intersection among our students, approaches to teaching and learning, our instructional goals, and our own autobiographical constructions as professors. Reflecting upon these contradictions and intersections is often cathartic; at other times, it is disruptive and challenging. Our task is to negotiate the spaces between the contradictions of teaching and learning in ongoing conversations with colleagues and selves.

Implications of a Pedagogy of Process

As we noted previously, conversations are integral to our teaching partnership aimed at a pedagogy of process. There is a beginning and middle point, but no end. We continue our critical conversations in order to negotiate the contradictions and paradoxes of our teaching and learning practice—attempting, at each turn—to manage seemingly contradictory social selves (Fine, 1994) that both sculpt and disrupt simultaneously our sense of who we are as professors and how we encourage our students to negotiate critical analysis for civil discourse. Each semester is an opportunity to work with new students who will provide the

genesis of collaboration to start our process yet again. It is widely purported that Socrates said, 'Education is the kindling of a flame, not the filling of a vessel.' Each semester we begin the act of kindling that flame that will ignite self-examination and civil discourse, while simultaneously recognizing that we maybe singed as a result of the endeavor.

In that we evoke Foucault's dismissal of a creation of formal structures that hold universal value in all pedagogical contexts, our conversations sustain us in our partnership toward a pedagogy of process as we construct, deconstruct, revisit, refine, discard, create and refashion in an ongoing and iterative instructional cycle. We hope that making our pedagogical desires more visible will enhance critical analysis and civil discourse in our complex, and increasingly polarized world. This instructional partnership of process requires patience and humility but also tenacity and integrity; that is, an ability to hold oppositions in a manner that embraces a generative stance. This is challenging work with the potential for high risks but also high rewards.

The value of process as well as outcome in pedagogy helped us identify the shared, vested interests we have in our practice, which appear to embrace Freirean, Deweyan, and post-structural approaches to teaching and learning. We value opportunities for transformational yet pragmatic learning experiences for our students and ourselves. Like Socrates, Paulo Freire believed in avoiding banking models of teaching and learning, as these perpetuated systems of power and privilege. Furthermore, John Dewey and Paulo Freire both stressed the importance of communication and civil discourse. Our post-structural preferences in our pedagogy acknowledge that we share these pedagogical desires, even though they are fraught with unavoidable contradictions and power structures. We continue to remain focused on the process through conversations, dance between the binaries of

critical analysis, knowledge, and power, between structured and unstructured learning spaces, and between ours and our students' pedagogical desires. We posit that regardless of professors' disciplines and course content, a partnership within this pedagogy of process has the potential to transform understandings and professional practice, especially when conversing with a trusted colleague who can respectfully question and challenge our taken-for-granted influence of our students and our teaching and learning processes.

Conclusion

In summary, the important questions that motivated (and continue to motivate) our pedagogical conversations have led us to believe that 'walking the line' between too little and too much professor influence is an ongoing investigation. Knowing exactly if and when our influence is insufficient or excessive is unattainable; yet, we are certain that the ongoing attempt to maintain the space between both binaries is a ubiquitous tension, a process of negotiating that opposition as an ever-present component of our pedagogy of process. We learned that creating reflexive spaces open to our own constitutions while simultaneously allowing inquiries into competing discourses is challenging but also a necessary component of this unique pedagogy. We affirm there are contradictions and paradoxes within our practice. We acknowledge that within a pedagogy of process, these contradictions, while often uncomfortable, are inherent and necessary to our transformation and professional practice. Personal understandings and professional practice may be transformed when colleagues partner and engage in authentic conversations characteristic of a journey (King, 2002). We invite you to consider a pedagogy of process, start or continue your own journey, and begin your own partnership with trusted colleagues. Perhaps the following questions might get you started. *What are your vested*

interests in teaching and learning? Whose viewpoints do they represent? What practices sustain and challenge you?

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